
Presented to:

By:

Occasion:

Date:

The Classic Orthodox Bible

Collected, compiled and edited by CJS Hayward, CJSHayward.com, with a bookshelf
at CJSHayward.com/books.

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This text is compiled and revised from Sir Lancelot Brenton’s public domain translation of the Greek Old Testament, and the public domain King James Version of the New Testament, and presented to be more accessible to the modern reader while retaining classic King James-style English.

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Foreword

In a nutshell: There are many options.

As always, ask your priest or spiritual father, and consider reading the *Orthodox Study Bible* (classicorthodoxbible.com/osb) and this Bible, the *Classic Orthodox Bible*, as complementary. Below is far more detail if you want it, and detail that you might show your priest (and could be useful to your priest. If this text does not agree with what your priest says...

Please go with your priest's guidance.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

II Timothy 3:16-17¹

The Scripture is the crowning jewel of the Church's Tradition, and Orthodox Christians would do well to study it. This would ideally mean some time each day reading the Bible, as directed by one's priest or spiritual father. How one reads the Bible may vary. The OCA website has daily readings at oca.org/readings; these readings are short, hand-picked, and excellent. Another practice is to read one chapter of the Epistles (Acts through Revelation) each day, and two chapters of the Gospel (Matthew through John). (*I should mention that chapters in the Bible are short, usually more like a single page than a chapter of a modern book as far as length goes.*) The Gospel is the crowning jewel of the Bible, and the Orthodox Church's readings focus on the New Testament with the Old Testament particularly studied in times of fasting. The Psalms are a prayer book for Orthodox Christians. Even if you can just read one verse per day, one verse is better than nothing.

I will give various critiques of the *Orthodox Study Bible*, but let me first say that it is an achievement and an indispensable resource. No other Bible that exists, and specifically not *this* Bible, comes close to replacing it. I suggest comparing translations to an extent, but **if you only read one version of the Bible, without a doubt it should be the *Orthodox Study Bible*, classicorthodoxbible.com/osb.**

In assessing this work, I might suggest that the *Orthodox Study Bible* is comparable to the *New International Version* (nicknamed the *Now Indispensable Version*), and the *Classic Orthodox Bible* is closer to an Orthodox *King James Version*. I can take credit for little of its strengths; the text is a lightly touched stitching together of a public domain Old Testament and a public domain New Testament, with a few footnotes and some modern formatting added.

¹ On Protestant terms, this verse, strictly speaking, refers to the Old Testament alone. In Orthodox Tradition, its sense expands to the fullness of Scripture, Old and New Testaments both.

But let us look at cultural context before circling back to the *Orthodox Study Bible*.

Cultural context and the Bible

Craig Keener's *The IVP Bible Background Commentary: New Testament*, on the back cover, gives three samples of illuminating cultural context, and then says:

To understand and apply the Bible well, you need two crucial sources of information. One is simply the Bible itself. The other is an understanding of the cultural background to the passage you're reading.

Only with the background can you grasp the author's original concerns and purposes. This unique commentary provides, in verse-by-verse format, the crucial cultural background you need for responsible—and richer—Bible study.

This is on the back cover because it is something that makes sense to prospective readers. Now what is on the cover of a book is something authors sometimes have little say about, but the back cover is of a piece with what the opening pages say to orient the reader. And I quote it as an example of something that makes sense to people today, no matter how unfortunate that may be. And, taken together with the commentary's introduction and orientation, it is clearly stated, not only that academic theologians should at least be aware of a passage's cultural context, but that the average Joe, the rank-and-file Christian, need to know cultural context personally to properly understand the Bible. And I would contest this. Martin Luther, rightly or wrongly, complained that people had erected a "wall of paper" of commentary by saints that got in the way of people's direct access to Scripture: what then is to say about this greater "wall of paper" that average Christians must purportedly master in order to have "responsible—and richer—Bible study"? We seem to have gone out of the frying pan, and into the fire, and it is much easier to lose one's way in cultural context than in studying how saints have read a passage.

C.S. Lewis commented in *The Abolition of Man*, "It is [the Apostle] Paul, the Pharisee, the man 'perfect as touching the Law' who learns where and how that Law was deficient." Perhaps it is also the student of the Bible and Orthodox theology who read thousands of pages on cultural context in and out of academic programs, who is sensitive to both the place and limitations of cultural context. Such a student summarized cultural context in the footnotes to the *Classic Orthodox Bible*. The basic insight is similar to a fellow parishioner who said that the more "exegesis" entered her Bible study, the more it worked out to be "*exit Jesus*."

I had earlier asked my spiritual father a question about the *Classic Orthodox Bible* in early revisions, and then said, "I have something else to ask you to bless." Because I know the Bible in relation to its cultural context but not in its spiritual and symbolic dimensions, I said, "Never mind; I call a timeout of several years to learn the Bible, as I recognize that I do not understand the Bible." I asked his blessing to read St. John Chrysostom's commentaries on John's Gospel, which are available from OrthodoxChurchFathers.com. And he, in essence, said, "I want you to write this and make it available." He didn't exactly *discourage* me from reading St. John Chrysostom's homilies, but he wanted me to write what I have now, not what I think I might be able to have in some years. Perhaps if I were humble I would have argued with him, but I can see wisdom in his reply, and not just because I have a genuine opportunity to write this now, and God only knows what I will have leisure to do, in two years, or ten. It may be that if I do not write this now, in its stunted growth that is innocent of the bread-and-butter of Saints' commentaries of Scripture, I will never be able to write it again.

In the front matter, I have included a short story, which has been called an essay, related to right reception of the Bible in relation to cultural issues. It is included at the end of the front matter, before Genesis.

Navigating the uncertain waters of all the different versions of the Bible

But let us turn to Bible versions. Today the English-speaking world has many different translations, or versions, of the Bible. It can be good to compare more than one translation, but *if you read one version of the Bible, don't read this version. If you read one version of the Bible, and you don't know that you want something else, read **The Orthodox Study Bible**, tinyurl.com/orthodox-study-bible*, which is an easy-to-understand translation and, uniquely among all other English Bibles I've heard of, has Orthodox footnotes. If you've explored *The Orthodox Study Bible* and want to dig deeper, this version, *The Classic Orthodox Bible*, might be helpful.

Which translation is best? The answer is that different translations are doing different jobs; some are strong in one area, some in another. One New Testament scholar was asked, "How much Greek do I need to understand the New Testament?" and answered, "**None**. But *it helps to compare translations.*"

As I said above, if you read *one* Bible version, it should probably be *The Orthodox Study Bible*. But here "two heads are better than one," or two translations rather. If you read two, you might use a literal translation like this, *The Classic Orthodox Bible*. A literal translation offers a close, word-for-word rendering, and Orthodox giants seem to prefer literal translations. A free or "dynamic equivalent" translation is usually easier to understand. It might make sense to read a free translation to get a basic understanding, and then a literal translation when you really want to dig in. If you own two Bible versions, and one of them is a less literal translation like *The Orthodox Study Bible*, the other should best be a literal translation like this one.

And a word about why the Orthodox Church uses the Septuagint, the Greek translation, for its Old Testament—or rather, why Protestants find it so natural to translate the Old Testament from Hebrew that it seems shocking and muddleheaded to have a translation for your official Old Testament when something more primal is available: In the West, the Renaissance made a big push, "*Ad fontes!*", "To the sources themselves!" If you want to get something right in this approach, you go as far back as you can. So when the Renaissance set the stage, the Reformers translated from the furthest back sources they could, meaning that Greek isn't original enough if you can get the Hebrew. The Orthodox Church is, in the words of one friend speaking of another topic, "temporally cosmopolitan", with prayer books that place side-by-side prayers by St. John Chrysostom (4th century), St. Simeon the New Theologian (10th-11th century), and St. Philaret of Moscow (19th century), without any sense that if you are serious you will give your first attention to the oldest sources available. This Renaissance approach has been kept alive in Protestantism, and in terms of "It was easier to get the Descendants of Israel out of Egypt than to get Egypt out of the Descendants of Israel," I have to my knowledge only seen the Renaissance "*Ad fontes!*" in Orthodoxy as retained by former Protestants. I quote from the cover of the *Orthodox Study Bible*:

ANCIENT CHRISTIANITY SPEAKS TO TODAY'S WORLD

- Become more conversant about the ancient roots of Christianity
- Expand your Bible knowledge with commentary from Christian teachers of the first millennium

Why such tunnel version for the ancient? Why not speak of the Trinity, or the essence and energies of God, or the Creed, or Liturgy and the Holy Mysteries, or icons? Why fixate on the ancient itself when the ancient's greatest treasure is free for the asking? Perhaps it has sometimes happened that editors and advertisers choose what goes on the cover, but the "Introducing the Orthodox Church" segment is cut from the same cloth: it is pungent with the scent of "*Ad fontes!*" Now regarding the Orthodox use of the Septuagint, beyond suggesting that Orthodox might

answer the question “Why is the Greek your primary reference point?” by saying, “Why is ‘*Ad fontes!*’ so much your reference point that any official text newer than Hebrew appears strange?” And indeed the Orthodox Church understands that there was grace in the translation of the Septuagint, and in the wake of Jews and Christians hating each other, the extremely dim view of Jews for the Septuagint was because that translation, pre-Christian by a couple of centuries and thus Jewish, was the Old Testament of Christians.

(Incidentally, the Hebrew Old Testament as represented by the Masoretes has had a scissors taken to it by the school of Jamnia. The Samaritan Pentateuch, which has not undergone such “cleansing,” agrees with the Septuagint over the Masoretic text in many places, thus suggesting that the New Testament may have been a more faithful preservation of a Hebrew original than the doctored Hebrew now available in the Hebrew text ordinarily used to make Christian Bible translations.)

This translation is not a new translation from scratch, but is 99% based on a combination of two old translations, the King James Version’s New Testament, and Sir Lancelot Brenton’s translation of the Orthodox Church’s Septuagint, which is the Greek version of the Old Testament used by the Church Fathers and by Our Lord himself. (The odd missing verse from the Old Testament may have been filled in from the King James Version.) For the purposes of this discussion, the combination of the King James Version’s New Testament with Sir Lancelot Brenton’s Old Testament is more or less what the King James Version would have been if its Old Testament were the Orthodox Church’s Septuagint version. Sir Lancelot Brenton lived much later, but his translation’s English, for good and for ill, is faithful to the style and quality of the King James Version with its thee’s and thou’s. The translation is retouched at a few points but the editor has been meticulously careful to work with rather than against the genius and Elizabethan grandeur of the base translation. A few censored passages have been uncensored (*rude words are generally used to translate rude words in the original Bible, a term which usually meant “slave” is not primarily rendered as the more appealing “servant,” the Song of Songs is rendered clearly, the patristic word play of “Jesus” is not killed off by using separate spellings “Joshua” and “Jesus” when the same name appears in Old Testament and New, there are no separate-looking terms “Christ” and “anointed one,” in rendering one identical term applied to the Lord and to all his disciples, and special attention has been paid to a few verses which most resist translation*). Some semblance of modern quotation marks and other formatting have been added to lower a cognitive tax, because the King James notes quotations with an initial capital letter but lacks what the modern reader will recognize as quotation marks. However, in general the Classic Orthodox Bible is intended to be an Elizabethan English Bible, cutting *with* the grain of a King James style of translation rather than against it, and again is not intended to replace the readable modern English of the *Orthodox Study Bible*.

I will say a word about several translations that I think are best, but first I would like to say a word about the King James Version. When I was at Wheaton College, I said that the King James Version was “a wonderful monument of Elizabethan English which should respectfully be permitted to rest in peace.” Now other things, including Greek classes, have given me a different way of looking at it. The English of the King James Version was archaic when the King James Version was new, and it’s not just thee’s and thou’s; the text flows unlike English today and it can be hard to understand. I remember one friend at Calvin had been assigned to write a report on Tobit and she was completely confused because she had read it in the King James Version and she didn’t understand what was going on. Then I lent her my New Jerusalem Bible, which is not so much literal as a free translation, and said I’d be back in 30 minutes to explain things. I came back in 30 minutes and found that no explanation was needed: she understood the story. That is why I have suggested that if you use one Bible version, it should be the *Orthodox Study Bible*. However, Orthodox who want to study texts in depths usually seem to prefer literal translations, and you can go farther once you understand them.

The King James Version is also different from almost any translation produced today because it was produced by devout, *well-rounded* translators, while translators today are super-specialists. Some have said, “The problem with the King James Version is the translators’ shaky grasp of Hebrew. The problem with all modern translations is the translators’ increasingly shaky grasp of English.” This might not be as true for the translators of the *Orthodox Study Bible*, but modern translations are often the work of translators who don’t really know how to write. But the King James Version was a different deal, and as far as I can tell after comparing Brenton with the Greek Old Testament, Brenton’s translation is a lot like the King James Version. Nothing that I have read so far leads me to question Brenton’s ability to write, and again his text is largely what the King James Version of the Old Testament would have been like if its translators were working from the Greek Old Testament. And the King James Version is unique in the extent to which the craft of its words is still respected today among people who care about the Bible as literature even if they don’t care for Christianity.

This translation is intended, where possible, to be faithful, not just to the King James Version, but to the tradition of Orthodox liturgical English. This means, to pick a prime example, that the capitalization in the Our Father says, “...**Thy Kingdom** come...” where the King James Version has, “...**thy kingdom** come...” Changes have often addressed the King James Version’s punctuation, rather than the wording itself, and the punctuation is intended to be modern, and on rare occasion include scare quotes.

Additionally, this translation has an experimental aspect. One question has to do with handling of coarse language, which is usually translated out where the original text says something coarse while the modern versions have the most delicate word with appropriate denotation. This translation is meant to record it, but it has asterisks for coarse words rather than convey the impression that an opposing warhost’s representatives used the most delicate words available in saying that people in a besieged Jerusalem would eat and drink their own waste—or that St. Paul used a euphemism when he told what he counted his reasons of confidence according to the flesh as being worth. However, it is recognized that it could be needlessly difficult for people reading the Bible publicly to read a swear word. Hence the attempt is made to follow a middle path and convey where coarse language is in the Biblical text. In response to criticism that the *Classic Orthodox Bible* had excellent translations but lousy formatting, I have paid extensive attention to supporting the translation with clear and good formatting which includes a readable font size for most of the Old Testament, a larger font size for most of the New Testament and Psalms, and a still larger font size for the Gospels. . In general, innovative features to the translation have been made with passages that present translation issues, with special attention to a tiny slice of the wordplay. And I would like to comment specifically on originality. A charitable visitor to my website at CJSHayward.com would probably concur with a statement that my works are interesting, edifying, and creative. However, creativity plays at best a supporting role in any Bible version worth reading. This translation does some things that I don’t remember taking from other sources. For example, the New Testament, as is common practice, italicizes the quoted text and refers the reader to the source. That is not new. What may be new, perhaps excluding cross-referenced Bible editions, is that the quotes are also italicized in the Old Testament, with a reference to the New Testament text providing its fulfillment that, on an Orthodox understanding, the original passage looked forward to. However I am not presently an academic, and the claim to originality that I make is essentially nil.

This translation follows, in part, the principle of *deference to past excellence*. The translators of the *English Standard Version* articulates a principle of usually deferring to what is found in the best existing translations, a practice to be found in the *King James Version* itself.

I would like to give a few words about different translations or versions of the Bible. There are a number out there, and I have not read the *New Living Translation*, but here are a few of the versions. I provide their initials; usually people comparing different versions would use initials,

KJV for *King James Version*, NIV for *New International Version*, etc.

Classic Orthodox Bible, or COB, classicorthodoxbible.com/cob

This is the Classic Orthodox Bible: Sir Lancelot Brenton's King-James-Version-style translation of the Orthodox Church's Greek Old Testament, combined with the King James Version New Testament. Again, it is much what the King James Version of the Bible would have been if the translators had been working from the Orthodox Church's Greek Old Testament.

I believe that it is a good literal translation, and done with archaic English, but better English than any modern translation I've read.

Contemporary Comparative Side-by-Side Bible: New International Version and New King James Version and New Living Translation and The Message: The World's Bestselling Bible Paired with Three Contemporary Versions, classicorthodoxbible.com/ccpb

This is not, strictly speaking, a Bible *version*; it is a *parallel Bible*, which offers four major Protestant translations side by side. The New King James Version uses the Greek Text of the New Testament, the same language but a slightly different text from those used by the New International Version and most other modern translations. The New King James Version is also the New Testament translation used by the Orthodox Study Bible. The translations are among those most heavily used by Evangelicals who want to understand the Bible well.

There was one leading Bible scholar who was asked, "How much Greek do I need to know to understand the New Testament?" He answered: "*None*, but it helps to compare translations." I don't know of any Orthodox parallel Bibles, but given that this is not an Orthodox canon, these are some of the major heavyweights.

Eastern / Greek Orthodox Bible or EOB, with New Testament at classicorthodoxbible.com/eob

This is a promising literal translation of the New Testament by Orthodox scholars and offering Orthodox support. It may be that when the Eastern / Greek Orthodox Bible is complete, a pairing of it and the Orthodox Study Bible may be the way to go for people who use more than one translation but don't want to be eclectics using all sorts of translations. (This author is an eclectic, but perhaps it is better to assume that most people don't need to read lots and lots of translations.) The EOB is recommended for beginning to intermediate students of New Testament Greek who want to understand translation issues that most other translations hide.

English Standard Version or ESV, classicorthodoxbible.com/esv

Many of the "other" translations of the Bible are in fact revisions, or revisions of revisions, of the King James Version. (Not all: the New International Version was basically made from scratch.) The list of versions stemming from the King James Version include the Revised Standard Version, the New American Standard Bible, the New Revised Standard Version, the New King James Version, and the English Standard Version. Of these, the English Standard Version is as good as I've read. It is written to strike a balance between current English and faithfulness to its literature legacy, and it is one of the best-respected modern translations among people who care about well-written English.

King James Version or KJV, or *Authorized Version* or AV, classicorthodoxbible.com/kjv

This is, among other things, the preferred version in the Orthodox Church for liturgical readings. It is an excellent version, and if you get one literal and one free translation, this would be an obvious choice for the literal translation. It is simply not one translation among others.

New English Translation of the Septuagint or NETS, classicorthodoxbible.com/nets

This is a translation of the Septuagint based on the *New Revised Standard Version* or NRSV, which tries to connect the Greek text with the Hebrew original, in a fashion that

intentionally departs from the Septuagint as received by the Fathers, and I list some caveats below. That stated, I am glad to use it.

New International Version or NIV, included in the complete parallel Bible at classicorthodoxbible.com/niv

The New International Version is the top selling Evangelical version of the Bible and it is excellent for accuracy and simplicity. It is probably the easiest Bible translation to understand that I have read, and it has been called the Now Indispensible Version.

New Jerusalem Bible or NJB, classicorthodoxbible.com/njb

The New Jerusalem Bible is an easier-to-understand but also more literary Roman translation, with Roman footnotes. I wouldn't purchase it instead of the Orthodox Study Bible, but it could help fill out a comparison collection, as none of the other Western translations mentioned have real footnotes.

New King James Version or NKJV, included in the complete parallel Bible at classicorthodoxbible.com/nkjv

The New King James Version is based on the same manuscripts as the King James Version, and this is a distinctive feature. All other mainstream modern translations use a different manuscript tradition from the Orthodox Church's Byzantine manuscript tradition, so that the end of the Gospel according to St. Mark, for instance, is inappropriately bracketed as dubious. It is one that you should know about.

New Living Translation or NLT, included in the complete parallel Bible at classicorthodoxbible.com/nlt

The New Living Translation is the most direct competitor to the *New International Version*, and is even more simplified. It is derived from the *Living Bible* or LB, a very loose, very understandable contemporary paraphrase of the Bible.

The Orthodox New Testament or ONT, classicorthodoxbible.com/ont

The Orthodox New Testament represents a reasonable take of what the KJV would have been if the translators were Orthodox. It is a close, literal translation, at times slavish, and one I am glad to read.

Orthodox Study Bible or OSB, classicorthodoxbible.com/osb

Again, if you get *one* Bible version, *I recommend this one*. (But I recommend getting more than one version, and that is part of why this version is offered.) There have been critiques raised of the Orthodox Study Bible, but nothing I've seen doth a better job of what is attempted in the Orthodox Study Bible. For an easy-to-understand introduction to the Bible as it has been read by the Orthodox Church, there is nothing else like it.

(The patristics notes are pastorally sensitive but somewhat simplified. If you would like a bit more depth in patristic comment on passages from Scripture, I would recommend *The Bible and the Holy Fathers for Orthodox*, classicorthodoxbible.com/bhfo, to either read through like any other book, or ask your priest to help you find the current week with a work arranged by weeks in the liturgical year.)

The Psalter According to the Seventy, classicorthodoxbible.com/pas

A good literal, Orthodox version of the Psalms as found in the Septuagint. (And my favorite standalone Psalter.)

Revised Standard Version or RSV, classicorthodoxbible.com/rsv

The Revised Standard Version is older than most other modern versions and strikes a balance between ancient and modern, and between being literal and being easy to understand. It retains much of what attracts people in the King James Version while being not nearly as difficult to grasp.

And if you want a specific recipe to follow, here is a concrete suggestion:

1. First, discuss matters with your spiritual father or priest, and request guidance (you may show him this text if you want). If my guidance is at variance with what your priest says, go with your priest if at all possible.
2. Second, buy the *Orthodox Study Bible*, classicorthodoxbible.com/osb. It has, as this Bible does not, introductions to books and more thorough coverage in its footnotes, and it is a better starting point.
3. Once you know your way around, buy a literal translation for close reading. If you prefer the old thee's and thous of Orthodox liturgy in English, and of the King James Version, read this version, the *Classic Orthodox Bible*, classicorthodoxbible.com/cob. If you prefer or don't mind more modern English, buy as much as you can of the *Eastern Orthodox Bible*. At the time of this writing the New Testament is available at classicorthodoxbible.com/eob. If the Old Testament is not available at the time you read this, you might consider the *New English Translation of the Septuagint*, available at classicorthodoxbible.com/nets, to go with it. However, I might comment that I have suggested it be called "The New *Evangelical* Translation of the Septuagint," written to translate the text as originally produced and not the text as received by the Church, and leaving some bewilderment as to why exactly the scholars thought the Septuagint was worth the bother to translate. My recommendation is to read the Eastern Orthodox Bible for the New Testament and perhaps combine it with the *New American Standard Bible*, which at times went with the Septuagint in translating the Old Testament, or go to one of the other options mentioned here for your Old Testament.
4. If you want to do more, start looking through the translations discussed above and see if anything catches your eye. If your "to do" list for Bible versions includes the *King James Version*, *New King James Version*, *New International Version*, or *New Living Translation*, you should seriously consider the *Complete Parallel Bible*, classicorthodoxbible.com/ccpb.

And I am specifically not giving this translation pride of place. It has a place, but I do not claim that it is the best version out there or the first version to read. It will see its best use given that it holds its own place, not that of the *Orthodox Study Bible* or *Eastern / Greek Orthodox Bible*.

Readers of the electronic forms of the *Classic Orthodox Bible* are advised that a way to find a passage is to search for a book name and chapter number, and adding a space at the end, such as "Judges 1 " or "Matthew 5". The book names are rendered to be consonant with familiar English naming.

One word on commentary and footnotes: in studying theology I was given a photograph of a page from a late medieval illuminated manuscript, which had the Biblical text itself at the core and then all around it patristic comments on the text, like "apples of gold in settings of silver" (Prov. 25:11). Luther attacked such as a wall of paper between the saints' words and the Biblical text (though it was nothing like the historical-critical wall of paper as the Reformation worked out). I have removed explanatory footnotes from previous versions, not because I object to it, but because a worthy endowment of footnotes well out of my depth. None the less, I would advise the reader of commentary far more worthy and far more complete than anything I could furnish myself; there are other commentaries. I would single out *The Ancient Christian Commentary on Scripture* (classicorthodoxbible.com/accs) as probably the easiest to read, but my preference is for

just reading a few of the shorter comments of Catena, available as a phone app and as a website (catenabible.com). For the New Testament only, the best commentary I am aware of integrated treatment of is Archbishop Vitaly's *Commentary on the Holy Scriptures of the New Testament* (classicorthodoxbible.com/csnt). All three of these are worth a good price, but the Catena app is free. I would recommend, in order of preference, Vl. Vitaly's commentary, the Catena app, and *The Ancient Christian Commentary on Scripture*.

I would close by one word about literal, somewhat difficult to understand versions such as this one. In *The Way of the Pilgrim*, the anonymous pilgrim meets a former drunkard whose priest gave him a copy of the [Slavonic] Gospel books, which are the King James Version of Russian Orthodoxy. The priest told him to read one Gospel a day, and said, "Do not worry if you do not understand what you are reading. *The demons will understand.*"

Have blessed and happy reading!

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The Commentary

Memories flitted through Martin's mind as he drove: tantalizing glimpses he had seen of how people really thought in Bible times. Glimpses that made him thirsty for more. It had seemed hours since he left his house, driving out of the city, across back roads in the forest, until at last he reached the quiet town. The store had printer's blocks in the window, and as he stepped in, an old-fashioned bell rung. There were old tools on the walls, and the room was furnished in beautifully varnished wood.

An old man smiled and said, "Welcome to my bookstore. Are you—" Martin nodded. The man looked at him, turned, and disappeared through a doorway. A moment later he was holding a thick leatherbound volume, which he set on the counter. Martin looked at the binding, almost afraid to touch the heavy tome, and read the letters of gold on its cover:

**COMMENTARY
ON THE OLD AND NEW TESTAMENTS
IN ONE VOLUME
CONTAINING A CAREFUL ANALYSIS OF ALL CULTURAL ISSUES
NEEDFUL TO UNDERSTAND THE BIBLE
AS DID ITS FIRST READERS**

"You're sure you can afford it, sir? I'd really like to let it go for a lower price, but you must understand that a book like this is costly, and I can't afford to sell it the way I do most other titles."

"Finances will be tight, but I've found knowledge to cost a lot and ignorance to cost more. I have enough money to buy it, if I make it a priority."

"Good. I hope it may profit you. But may I make one request, even if it sounds strange?"

"What is your request?"

"If, for any reason, you no longer want the commentary, or decide to get rid of it, you will let me have the first chance to buy it back."

"Sir? I don't understand. I have been searching for a book like this for years. I don't know how many miles I've driven. I will pay. You're right that this is more money than I could easily spare—and I am webmaster to a major advertising agency. I would have only done so for something I desired a great, great deal."

"Never mind that. If you decide to sell it, will you let me have the first chance?"

"Let's talk about something else. What text does it use?"

"It uses the *Revised Standard Version*. Please answer my question, sir."

"How could anyone prefer darkness to light, obscurity to illumination?"

"I don't know. Please answer my question."

"Yes, I will come to you first. Now will you sell it to me?"

The old man rung up the sale.

As Martin walked out the door, the shopkeeper muttered to himself, "Sold for the seventh

time! Why doesn't anybody want to keep it?"

Martin walked through the door of his house, almost exhausted, and yet full of bliss. He sat in his favorite overstuffed armchair, one that had been reupholstered more than once since he sat in it as a boy. He relaxed, the heavy weight of the volume pressing into his lap like a loved one, and then opened the pages. He took a breath, and began reading.

INTRODUCTION

At the present time, most people believe the question of culture in relation to the Bible is a question of understanding the ancient cultures and accounting for their influence so as to be able to better understand Scripture. That is indeed a valuable field, but its benefits may only be reaped after addressing another concern, a concern that is rarely addressed by people eager to understand Ancient Near Eastern culture.

A part of the reader's culture is the implicit belief that he is not encumbered by culture: culture is what people live under long ago and far away. This is not true. As it turns out, the present culture has at least two beliefs which deeply influence and to some extent limit its ability to connect with the Bible. There is what scholars call 'period awareness', which is not content with the realization that we all live in a historical context, but places different times and places in sealed compartments, almost to the point of forgetting that people who live in the year 432, people who live in 1327, and people who live in 1987 are all human. Its partner in crime is the doctrine of progress, which says at heart that we are better, nobler, and wiser people than those who came before us, and our ideas are better, because ideas, like machines, grow rust and need to be replaced. This giveth the reader the most extraordinary difficulties in believing that the Holy Spirit spoke through humans to address human problems in the Bible, and the answer speaks as much to us humans as it did to them. Invariably the reader believes that the Holy Spirit influenced a first century man trying to deal with first century problems, and a delicate work of extrication is needed before ancient texts can be adapted to turn-of-the-millennium concerns.

Martin shifted his position slightly, felt thirsty, almost decided to get up and get a glass of water, then decided to continue reading. He turned a few pages in order to get into the real food of the introduction, and resumed reading:

...is another example of this dark pattern.

In an abstracted sense, what occurs is as follows:

1. Scholars implicitly recognize that some passages in the Bible are less than congenial to whatever axe they're grinding.
2. They make a massive search, and subject all of the offending passages to a meticulous examination, an examination much more meticulous than orthodox scholars ever really need when they're trying to understand something.
3. In parallel, there is an exhaustive search of a passage's historical-cultural context. This search dredges up a certain kind of detail—in less flattering terms, it creates disinformation.
4. No matter what the passage says, no matter who's examining it, this story always has the same ending. It turns out that the passage in fact means something radically different from what it appears to mean, and in fact does not contradict the scholar

at all.

This dark pattern has devastating effect on people from the reader's culture. They tend to believe that culture has almost any influence it is claimed to; in that regard, they are very gullible. It is almost unheard-of for someone to say, "I'm sorry, no; cultures can make people do a lot of things, but I don't believe a culture could have *that* influence."

It also creates a dangerous belief which is never spoken in so many words: "If a passage in the Bible appears to contradict what we believe today, that is because we do not adequately understand its cultural context."

Martin coughed. He closed the commentary slowly, reverently placed it on the table, and took a walk around the block to think.

Inside him was turmoil. It was like being at an illusionist show, where impossible things happened. He recalled his freshman year of college, when his best friend Chaplain was a student from Liberia, and come winter, Chaplain was not only seared by cold, but looked betrayed as the icy ground became a traitor beneath his feet. Chaplain learned to keep his balance, but it was slow, and Martin could read the pain off Chaplain's face. How long would it take? He recalled the shopkeeper's words about returning the commentary, and banished them from his mind.

Martin stepped into his house and decided to have no more distractions. He wanted to begin reading commentary, now. He opened the book on the table and sat erect in his chair:

Genesis

1:1 In the beginning God created the Heavens and the earth.

1:2 The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

1:3 And God said, "Let there be light"; and there was light.

The reader is now thinking about evolution. He is wondering whether Genesis 1 is right, and evolution is simply wrong, or whether evolution is right, and Genesis 1 is a myth that may be inspiring enough but does not actually tell how the world was created.

All of this is because of a culture phenomenally influenced by scientism and science. The theory of evolution is an attempt to map out, in terms appropriate to scientific dialogue, just what organisms occurred, when, and what mechanism led there to be new kinds of organisms that did not exist before. Therefore, nearly all Evangelicals assumed, Genesis 1 must be the Christian substitute for evolution. Its purpose must also be to map out what occurred when, to provide the same sort of mechanism. In short, if Genesis 1 is true, then it must be trying to answer the same question as evolution, only answering it differently.

Darwinian evolution is not a true answer to the question, "Why is there life as we know it?" Evolution is on philosophical grounds *not* a true answer to that question, because it is not an answer to that question at all. Even if it is true, evolution is only an answer to the question, "How is there life as we know it?" If someone asks, "Why is there this life that we see?" and someone answers, "Evolution," it is like someone saying, "Why is the kitchen light on?" and someone else answering, "Because the switch is in the on position, thereby closing the electrical circuit and allowing current to flow through the bulb, which grows hot and produces light."

Where the reader only sees one question, an ancient reader saw at least two other questions that are invisible to the present reader. As well as the question of "How?" that evolution addresses, there is the question of "Why?" and "What function does it serve?" These two questions are very important, and are not even considered when people are only trying to work out the antagonism between creationism and evolutionism.

Martin took a deep breath. Was the text advocating a six-day creationism? That was hard to tell. He felt uncomfortable, in a much deeper way than if Bible-thumpers were preaching to him that evolutionists would burn in Hell.

He decided to see what it would have to say about a problem passage. He flipped to Ephesians 5:

5:21 Be subject to one another out of reverence for Christ.

5:22 Wives, be subject to your husbands, as to the Lord.

5:23 For the husband is the head of the wife as Christ is the head of the Church, his body, and is himself its Savior.

5:24 As the Church is subject to Christ, so let wives also be subject in everything to their husbands.

5:25 Husbands, love your wives, as Christ loved the Church and gave himself up for her,

5:26 that he might sanctify her, having cleansed her by the washing of water with the word,

5:27 that he might present the Church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.

5:28 Even so husbands should love their wives as their own bodies. He who loveth his wife loveth himself.

5:29 For no man ever hates his own flesh, but nourishes and cherishes it, as Christ doth the Church,

5:30 because we are members of his body.

5:31 "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh."

5:32 This mystery is a profound one, and I am saying that it refers to Christ and the Church;

5:33 however, let each one of you love his wife as himself, and let the wife see that she respects her husband.

The reader is at this point pondering what to do with this problem passage. At the moment, he sees three major options: first, to explain it away so it doesn't actually give husbands authority; second, to chalk it up to misogynist Paul trying to rescind Jesus's progressive liberality; and third, to take this as an example of why the Bible can't really be trusted.

To explain why the reader perceives himself caught in this unfortunate choice, it is necessary to explain a powerful cultural force, one whose effect cannot be ignored: feminism. Feminism has such a powerful effect among the educated in his culture that the question one must ask of the reader is not "Is he a feminist?" but "What kind of feminist is he, and to what degree?"

Feminism flows out of a belief that it's a wonderful privilege to be a man, but it is tragic to be a woman. Like Christianity, feminism recognizes the value of lifelong penitence, even the purification that can come through guilt. It teaches men to repent in guilt of being men, and women to likewise repent of being women. The beatific vision in feminism is a condition of sexlessness, which feminists call 'androgyny'.

Martin stopped. "What kind of moron wrote this? Am I actually supposed to believe it?" Then he continued reading:

This is why feminism believes that everything which has belonged to men is a privilege

which must be shared with women, and everything that has belonged to women is a burden which men must also shoulder. And so naturally, when Paul asserts a husband's authority, the feminist sees nothing but a privilege unfairly hoarded by men.

Martin's skin began to feel clammy.

The authority asserted here is not a domineering authority that uses power to serve oneself. Nowhere in the Bible does Paul tell husbands how to dominate their wives. Instead he follows Jesus's model of authority, one in which leadership is a form of servanthood. Paul doesn't just assume this; he explicitly tells the reader, "Husbands, love your wives, as Christ loved the Church and gave himself up for her." The sigil of male headship and authority is not a crown of gold, but a crown of thorns.

Martin was beginning to wish that the commentary had said, "The Bible is misogynistic, and that's good!" He was beginning to feel a nagging doubt that what he called problem passages were in fact perfectly good passages that didn't look attractive if you had a problem interpretation. What was that remark in a theological debate that had gotten so much under his skin? He almost wanted not to remember it, and then—"Most of the time, when people say they simply cannot understand a particular passage of Scripture, *they understand the passage perfectly well*. What they don't understand is how to explain it away so it doesn't contradict them."

He paced back and forth, and after a time began to think, "The sword can't always cut against me, can it? I know some gay rights activists who believe that the Bible's prohibition of homosexual acts is nothing but taboo. Maybe the commentary on Romans will give me something else to answer them with." He opened the book again:

1:26 For this reason God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural,

1:27 and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error.

The concept of 'taboo' in the reader's culture needs some explanation. When a person says, "That's taboo," what's being said is that there is an unthinking, irrational prejudice against it: one must not go against the prejudice because then people will be upset, but in some sense to call a restriction a taboo is *de facto* to show it unreasonable.

The term comes from Polynesia and other South Pacific islands, where it is used when people recognize there is a line which it is wiser not to cross. Thomas Aquinas said, "The peasant who does not murder because the law of God is deep in his bones is greater than the theologian who can derive, 'Thou shalt not kill' from first principles."

A taboo is a restriction so deep that most people cannot offer a ready explanation. A few can; apologists and moral philosophers make a point of being able to explain the rules. For most people, though, they know what is right and what is wrong, and it is so deeply a part of them that they cannot, like an apologist, start reasoning with first principles and say an hour and a half later, "and this is why homosexual acts are wrong."

What goes with the term 'taboo' is an assumption that if you can't articulate your reasons on the drop of a hat, that must mean that you don't have any good reasons, and are acting only from benighted prejudice. Paradoxically, the term 'taboo' is itself a taboo: there is a taboo against holding other taboos, and this one is less praiseworthy than other taboos...

Martin walked away and sat in another chair, a high wooden stool. What was it that he had

been thinking about before going to buy the commentary? A usability study had been done on his website, and he needed to think about the results. Designing advertising material was different from other areas of the web; the focus was not just on a smooth user experience but also something that would grab attention, even from a hostile audience. Those two goals were inherently contradictory, like mixing oil and water. His mind began to wander; he thought about the drive to buy the commentary, and began to daydream about a beautiful woman clad only in—

What did the commentary have to say about lust? Jesus said it was equivalent to adultery; the commentary probably went further and made it unforgiveable. He tried to think about work, but an almost morbid curiosity filled him. Finally, he looked up the Sermon on the Mount, and opened to Matthew:

5:27 “You have heard that it was said, ‘You shall not commit adultery.’

5:28 But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart.

There is a principle here that was once assumed and now requires some explanation. Jesus condemned lust because it was doing in the heart what was sinful to do in the hands. There is a principle that is forgotten in centuries of people saying, “I can do whatever I want as long as it doesn’t harm you,” or to speak more precisely, “I can do whatever I want as long as I don’t see how it harms you.” Suddenly purity was no longer a matter of the heart and hands, but a matter of the hands alone. Where captains in a fleet of ships once tried both to avoid collisions and to keep shipshape inside, now captains believe that it’s OK to ignore mechanical problems inside as long as you try not to hit other ships—and if you steer the wheel as hard as you can and your ship still collides with another, you’re not to blame. Heinrich Heine wrote:

Should ever that taming talisman break—the Cross—then will come roaring back the wild madness of the ancient warriors, with all their insane, Berserker rage, of whom our Nordic poets speak and sing. That talisman is now already crumbling, and the day is not far off when it shall break apart entirely. On that day, the old stone gods will rise from their long forgotten wreckage and rub from their eyes the dust of a thousand years’ sleep. At long last leaping to life, Thor with his giant hammer will crush the gothic cathedrals. And laugh not at my forebodings, the advice of a dreamer who warns you away from the . . . *Naturphilosophen*. No, laugh not at the visionary who knows that in the realm of phenomena cometh soon the revolution that has already taken place in the realm of spirit. For thought goes before deed as lightning before thunder. There will be played in Germany a play compared to which the French Revolution was but an innocent idyll.

Heinrich Heine was a German Jewish poet who lived a century before Thor’s hammer would crush six million of his kinsmen.

The ancient world knew that thought goes before deed as lightning before thunder. They knew that purity is an affair of the heart as well as the hands. Now there is grudging acknowledgment that lust is wrong, a crumbling acceptance that has little place in the culture’s impoverished view, but this acknowledgment is like a tree whose soil is taken away. For one example of what goes with that tree, I would like to look at advertising.

Porn uses enticing pictures of women to arouse sexual lust, and can set a chain of events in motion that leads to rape. Advertising uses enticing pictures of chattels to arouse covetous lust, and exists for the sole reason of setting a chain of events in motion that lead people to waste resources by buying things they don’t need. The fruit is less bitter, but the vine is the same. Both operate by arousing impure desires that do not lead to a righteous fulfillment. Both porn and advertising are powerfully unreal, and bite those that embrace them. A man

that uses porn will have a warped view of women and be slowly separated from healthy relations. Advertising manipulates people to seek a fulfillment in things that things can never provide: buying one more product can never satisfy that deep craving, any more than looking at one more picture can. Bruce Marshall said, "...the young man who rings at the door of a brothel is unconsciously looking for God." Advertisers know that none of their products give a profound good, nothing like what people search for deep down inside, and so they falsely present products as things that are transcendent, and bring family togetherness or racial harmony.

It has been asked, "Was the Sabbath made for man, or was man made for the Sabbath?" Now the question should be asked, "Was economic wealth made for man, or was man made for economic wealth?" The resounding answer of advertising is, "Man was made for economic wealth." Every ad that is sent out bears the unspoken message, "You, the customer, exist for me, the corporation."

Martin sat in his chair, completely stunned.

After a long time, he padded off to bed, slept fitfully, and was interrupted by nightmares.

The scenic view only made the drive bleaker. Martin stole guiltily into the shop, and laid the book on the counter. The shopkeeper looked at him, and he at the shopkeeper.

"Didn't you ask who could prefer darkness to light, obscurity to illumination?"

Martin's face was filled with anguish. "How can I live without my darkness?"

About the Compiler

Who is, the Slave of God,² the novice Br. Christos Jonathan Seth Hayward (really, thou / thee / thy / thine)? A man, made in the image of God and summoned to ascend to the heights of the likeness of God. A great sinner, and in fact, the chief of sinners. One who is, moment by moment, in each ascetical decision choosing to become one notch more a creature of Heaven, or one notch more a creature of Hell, until his life is spent and his eternal choice between Heaven and Hell is eternally sealed.

Man, mediator, midpoint, microcosm, measure: as man he is the recapitulation of the entire spiritual and visible creation, having physical life in common with plants and animals, and noetic life in common with rank upon rank of angel host, and forever in the shadow of that moment when Heaven kissed earth and God and the Son of God became Man and the Son of Man that men and the sons of men might become gods and the sons of God.

He's also a writer with a few hobbies, but really, there are more important things in life.

(You are welcome, though, to visit his website at cjshayward.com and his bookshelf at cjshayward.com/books.)

² In all the Classic Orthodox Bible, “slave” may be read as “slave,” “servant,” or “handmaid” as appropriate and may be copied as “slave,” “servant,” or “handmaid” as appropriate.

NEW TESTAMENT EPISTLES

Acts

From Pascha to Pentecost

Acts 1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, ² until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen:

Days 1-39: Christ's promise of the Holy Spirit

³ To whom also He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God:

⁴ And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, "Which," saith He, "ye have heard of Me. ⁵ For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." ⁶ When they therefore were come together, they asked of Him, saying, "Lord, wilt Thou at this time restore again the kingdom to Israel?" ⁷ And He said unto them, "It is not for you to know the times or the seasons, which the Father hath put in His own power. ⁸ But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in

all Judaea, and in Samaria, and unto the uttermost part of the earth."

Day 40: Ascension

⁹ And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. ¹⁰ And while they looked stedfastly toward Heaven as He went up, behold, two men stood by them in white garments; ¹¹ which also said, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven."

Days 40-49: Preparation for Pentecost

¹² Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey. ¹³ And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. ¹⁴ These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren.

¹⁵ And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred

and twenty,) ¹⁶ “Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. ¹⁷ For he was numbered with us, and had obtained part of this service.

¹⁸ “Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. ¹⁹ And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, ‘Aceldama,’ that is to say, ‘The field of blood.’

²⁰ “For it is written in the book of Psalms,

*“Let his habitation be desolate,
And let no man dwell therein:”*³

“And

*“His bishoprick let another take.”*⁴

²¹ “Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, ²² beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His Resurrection.”

²³ And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. ²⁴ And they prayed, and said, “Thou, Lord, Which knowest the hearts of all men, shew whether of these two Thou hast chosen, ²⁵ that he may take part of this service and apostleship, from which Judas by transgression fell, that he might go to his own place.” ²⁶ And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven Apostles.

Day 50: Pentecost

Acts 2 And when the day of Pentecost was fully come, they were all with one accord in

one place. ² And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. ³ And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. ⁴ And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Witness to the world

⁵ And there were dwelling at Jerusalem Jews, devout men, out of every nation under Heaven. ⁶ Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. ⁷ And they were all amazed and marvelled, saying one to another, “Behold, are not all these which speak Galilaeans? ⁸ And how hear we every man in our own tongue, wherein we were born? ⁹ Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, ¹⁰ Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, ¹¹ Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.” ¹² And they were all amazed, and were in doubt, saying one to another, “What meaneth this?”

¹³ Others mocking said, “These men are full of new wine.”

Witness to the Jews: Peter’s sermon

¹⁴ But Peter, standing up with the eleven, lifted up his voice, and said unto them, “Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: ¹⁵ for these are not drunken, as ye suppose, seeing it is but the third hour of the day.

The Holy Spirit has come

³ Psalm 68:25.

⁴ Psalm 108:7.

¹⁶ “But this is that which was spoken by the prophet Joel;

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

¹⁸ *And on my menslaves and on my womenslaves,
I will pour out in those days of My Spirit;
And they shall prophesy:*

¹⁹ *And I will shew wonders in Heaven above,
And signs in the earth beneath;
Blood, and fire, and vapour of smoke:*

²⁰ *The sun shall be turned into darkness,
And the moon into blood,
Before that great and notable day of the Lord come:*

²¹ *And it shall come to pass,
That whosoever shall call on the Name of the Lord shall be saved.”⁵*

Jesus is the Christ

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 ye yourselves also know: ²³ Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: ²⁴ Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it. ²⁵ For David speaketh concerning Him,

*‘I foresaw the Lord always before My face,
For He is on My right hand, that I should not be moved:*

²⁶ *Therefore did My heart rejoice,
And My tongue was glad;*

*Moreover also My flesh shall rest in hope:
²⁷ Because Thou wilt not leave My soul in Hades,*

Neither wilt Thou suffer Thine Holy One to see corruption.

²⁸ *Thou hast made known to Me the ways of Life;
Thou shalt make Me full of joy with Thy face.’⁶*

²⁹ “Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. ³⁰ Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; ³¹ he seeing this before spake of the Resurrection of Christ, that His soul was not left in Hades, neither His flesh did see corruption. ³² This Jesus hath God raised up, whereof we all are witnesses. ³³ Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear.

³⁴ “For David is not ascended into the Heavens: but he saith himself,

*‘The Lord said unto my Lord,
“Sit Thou on My right hand,
³⁵ Until I make Thy foes Thy footstool.”’⁷*

³⁶ “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

What shall we do?

³⁷ Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, “Men and brethren, what shall we do?”

⁵ Joel 2:28-32
⁶ Psalm 15:7-10.

⁷ Psalm 109:1.

³⁸ Then Peter said unto them, "Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. ³⁹ For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The first converts baptized

⁴⁰ And with many other words did he testify and exhort, saying, "Save yourselves from this untoward generation." ⁴¹ Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

The Life of the first Church

⁴² And they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. ⁴³ And fear came upon every soul: and many wonders and signs were done by the Apostles. ⁴⁴ And all that believed were together, and had all things common; ⁴⁵ and sold their possessions and goods, and parted them to all men, as every man had need.

⁴⁶ And they, continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their food with gladness and singleness of heart, ⁴⁷ praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.

Evangelism: A lame man is healed

Acts 3 Now Peter and John went up together into the Temple at the hour of prayer, being the ninth hour. ² And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the Temple which is called "Beautiful," to ask alms of them that entered into the Temple; ³ who seeing Peter and John about to go into the Temple asked an alms. ⁴ And Peter, fastening his eyes upon him with John, said, "Look on us." ⁵ And he gave heed unto them, expecting

to receive something of them. ⁶ Then Peter said, "Silver and gold have I none; but such as I have give I thee: In the Name of Jesus Christ of Nazareth rise up and walk." ⁷ And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. ⁸ And he leaping up stood, and walked, and entered with them into the Temple, walking, and leaping, and praising God. ⁹ And all the people saw him walking and praising God: ¹⁰ and they knew that it was he which sat for alms at the Beautiful gate of the Temple: and they were filled with wonder and amazement at that which had happened unto him.

Peter's sermon at Solomon's porch

¹¹ And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. ¹² And when Peter saw it, he answered unto the people, "Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? ¹³ The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. ¹⁴ But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; ¹⁵ and killed the Prince of Life, Whom God hath raised from the dead; whereof we are witnesses. ¹⁶ And His Name through faith in His Name hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all.

¹⁷ "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. ¹⁸ But those things, which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled. ¹⁹ Repent ye therefore, and be converted, that

your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; ²⁰ and He shall send Jesus Christ, Which before was preached unto you: ²¹ Whom the Heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. ²² For Moses truly said unto the fathers, ‘*A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you.*’ ²³ *And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.*’⁸ ²⁴ Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. ²⁵ Ye are the children of the prophets, and of the Covenant which God made with our fathers, saying unto Abraham, ‘*And in thy seed shall all the kindreds of the earth be blessed,*’⁹ ²⁶ unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”

Peter and John arrested

Acts 4 And as they spake unto the people, the priests, and the captain of the Temple, and the Sadducees, came upon them, ² being grieved that they taught the people, and preached through Jesus the resurrection from the dead. ³ And they laid hands on them, and put them in hold unto the next day: for it was now eventide. ⁴ Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

Before the Sanhedrin

⁵ And it came to pass on the morrow, that their rulers, and elders, and scribes, ⁶ and Annas the high priest, and Caiaphas, and

John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. ⁷ And when they had set them in the midst, they asked, “By what power, or by what Name, have ye done this?”

⁸ Then Peter, filled with the Holy Ghost, said unto them, “Ye rulers of the people, and elders of Israel, ⁹ if we this day be examined of the good deed done to the impotent man, by what means he is made whole; ¹⁰ be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead, even by Him doth this man stand here before you whole. ¹¹ This is the ‘*Stone which was set at nought of you builders, Which is become the Head of the Corner.*’¹⁰ ¹² Neither is there salvation in any other: for there is none other Name under Heaven given among men, Whereby we must be saved.”

¹³ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. ¹⁴ And beholding the man which was healed standing with them, they could say nothing against it. ¹⁵ But when they had commanded them to go aside out of the council, they conferred among themselves, ¹⁶ saying, “What shall we do to these men? For that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. ¹⁷ But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this Name.”

¹⁸ And they called them, and commanded them not to speak at all nor teach in the Name of Jesus. ¹⁹ But Peter and John answered and said unto them, “Whether it be right in the sight of God to hearken unto

⁸ Deuteronomy 18:15,18,19.

⁹ Genesis 22:18, 26:4, 28:14.

¹⁰ Psalm 117:21.

you more than unto God, judge ye. ²⁰ For we cannot but speak the things which we have seen and heard.” ²¹ So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. ²² For the man was above forty years old, on whom this miracle of healing was shewed.

Prayer and power

²³ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. ²⁴ And when they heard that, they lifted up their voice to God with one accord, and said, “Lord, Thou art God, Which hast made Heaven, and earth, and the sea, and all that in them is: ²⁵ Who by the mouth of Thy slave David hast said,

*“Why did the heathen rage,
And the people imagine vain things?
²⁶ The kings of the earth stood up,
And the rulers were gathered together
against the Lord,
And against His Christ.”¹¹*

²⁷ “For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, ²⁸ for to do whatsoever Thy hand and Thy counsel determined before to be done. ²⁹ And now, Lord, behold their threatenings: and grant unto Thy slaves, that with all boldness they may speak Thy word, ³⁰ by stretching forth Thine hand to heal; and that signs and wonders may be done by the Name of Thy holy child Jesus.”

³¹ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Giving for the common good

³² And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. ³³ And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great Grace was upon them all. ³⁴ Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, ³⁵ and laid them down at the Apostles’ feet: and distribution was made unto every man according as he had need.

³⁶ And Joses, who by the Apostles was surnamed Barnabas, (which is, being interpreted, “The Son of Consolation,”) a Levite, and of the country of Cyprus, ³⁷ having land, sold it, and brought the money, and laid it at the Apostles’ feet.

Ananias and Sapphira

Acts 5 But a certain man named Ananias, with Sapphira his wife, sold a possession, ² and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the Apostles’ feet. ³ But Peter said, “Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? ⁴ Whilst it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.”

⁵ And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. ⁶ And the young men arose, wound him up, and carried him out, and buried him.

⁷ And it was about the space of three hours after, when his wife, not knowing what was

¹¹ Psalm 2:1-2.

done, came in. ⁸ And Peter answered unto her, "Tell me whether ye sold the land for so much?" And she said, "Yea, for so much."

⁹ Then Peter said unto her, "How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out." ¹⁰ Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. ¹¹ And great fear came upon all the Church, and upon as many as heard these things.

¹² And by the hands of the Apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. ¹³ And of the rest durst no man join himself to them: but the people magnified them. ¹⁴ And believers were the more added to the Lord, multitudes both of men and women.) ¹⁵ Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. ¹⁶ There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

The Apostles arrested

¹⁷ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, ¹⁸ and laid their hands on the Apostles, and put them in the common prison. ¹⁹ But the angel of the Lord by night opened the prison doors, and brought them forth, and said, ²⁰ "Go, stand and speak in the Temple to the people all the words of this Life."

²¹ And when they heard that, they entered into the Temple early in the morning, and taught. But the high priest came, and they

that were with him, and called the council together, and all the senate of the descendants of Israel, and sent to the prison to have them brought.

²² But when the officers came, and found them not in the prison, they returned, and told, ²³ saying, "The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within." ²⁴ Now when the high priest and the captain of the Temple and the chief priests heard these things, they doubted of them whereunto this would grow. ²⁵ Then came one and told them, saying, "Behold, the men whom ye put in prison are standing in the Temple, and teaching the people."

²⁶ Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. ²⁷ And when they had brought them, they set them before the council: and the high priest asked them, ²⁸ saying, "Did not we straitly command you that ye should not teach in this Name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."

²⁹ Then Peter and the other Apostles answered and said, "We ought to obey God rather than men. ³⁰ The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. ³¹ Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. ³² And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

³³ When they heard that, they were cut to the heart, and took counsel to slay them. ³⁴ Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the Law, had in reputation among all the people, and commanded to put the Apostles forth a little space; ³⁵ and said unto them, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. ³⁶ For

before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. ³⁷ After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. ³⁸ And now I say unto you, 'Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: ³⁹ But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.'"

Apostolic evangelism

⁴⁰ And to him they agreed: and when they had called the Apostles, and beaten them, they commanded that they should not speak in the Name of Jesus, and let them go. ⁴¹ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His Name. ⁴² And daily in the Temple, and in every house, they ceased not to teach and preach Jesus Christ.

Deacons ordained

Acts 6 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. ² Then the twelve called the multitude of the disciples unto them, and said, "It is not reason that we should leave the word of God, and serve tables. ³ Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. ⁴ But we will give ourselves continually to prayer, and to the service of the word." ⁵ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and

Parmenas, and Nicolas a proselyte of Antioch: ⁶ whom they set before the Apostles: and when they had prayed, they laid their hands on them.

⁷ And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

Evangelism by deacons

⁸ And Stephen, full of faith and power, did great wonders and miracles among the people. ⁹ Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. ¹⁰ And they were not able to resist the wisdom and the spirit by which he spake. ¹¹ Then they suborned men, which said, "We have heard him speak blasphemous words against Moses, and against God." ¹² And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, ¹³ and set up false witnesses, which said, "This man ceaseth not to speak blasphemous words against this holy place, and the Law: ¹⁴ for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." ¹⁵ And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Stephen's defense

Acts 7 Then said the high priest, "Are these things so?"

² And he said, "Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, ³ and said unto him, '*Get thee out of thy country, and from thy kindred, and come into*

*the land which I shall shew thee.*¹² ⁴ Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. ⁵ And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. ⁶ And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. ⁷ *'And the nation to whom they shall be in bondage will I judge,'*¹³ said God: *'and after that shall they come forth, and serve me in this place.'*¹⁴ ⁸ And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

⁹ "And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, ¹⁰ and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh King of Egypt; and he made him governor over Egypt and all his house. ¹¹ Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance. ¹² But when Jacob heard that there was grain in Egypt, he sent out our fathers first. ¹³ And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. ¹⁴ Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. ¹⁵ So Jacob went down into Egypt, and died, he, and our fathers, ¹⁶ And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

¹⁷ "But when the time of the promise drew

nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, ¹⁸ till another king arose, which knew not Joseph. ¹⁹ The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. ²⁰ In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: ²¹ and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. ²² And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

²³ "And when he was full forty years old, it came into his heart to visit his brethren the descendants of Israel. ²⁴ And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: ²⁵ for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. ²⁶ And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, 'Sirs, ye are brethren; why do ye wrong one to another?' ²⁷ But he that did his neighbour wrong thrust him away, saying, '*Who made thee a ruler and a judge over us? 28 Wilt thou kill me, as thou diddest the Egyptian yesterday?*'¹⁵ ²⁹ Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

³⁰ "And when forty years were expired, there appeared to him in the wilderness of mount Sinai an Angel of the Lord in a flame of fire in a bush. ³¹ When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, ³² saying, '*I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.*'¹⁶ Then Moses trembled, and durst not behold. ³³ Then said the Lord to him, '*Put off thy shoes from thy feet: for the*

¹² Genesis 12:1.

¹³ Genesis 15:14.

¹⁴ Exodus 3:12.

¹⁵ Exodus 2:14.

¹⁶ Exodus 3:6,15.

*place where thou standest is holy ground. 34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.'*¹⁷

³⁵ "This Moses whom they refused, saying, 'Who made thee a ruler and a judge?'¹⁸ the same did God send to be a ruler and a deliverer by the hand of the Angel which appeared to him in the bush. ³⁶ He brought them out, after that He had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

³⁷ "This is that Moses, which said unto the descendants of Israel, 'A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear.'

³⁸ "This is he, that was in the Church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us: ³⁹ to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, ⁴⁰ saying unto Aaron, 'Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.'¹⁹ ⁴¹ And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. ⁴² Then God turned, and gave them up to venerate the host of Heaven; as it is written in the book of the prophets,

*'O ye house of Israel,
Have ye offered to Me slain beasts and
sacrifices by the space of forty years in
the wilderness?*

⁴³ *Yea, ye took up the tabernacle of Moloch,
And the star of your god Remphan,
Figures which ye made to venerate them:
And I will carry you away beyond
Babylon.'*²⁰

¹⁷ Exodus 3:5, 7-8, 10.

¹⁸ Deuteronomy 18:15.

¹⁹ Exodus 32:1,23.

⁴⁴ "Our fathers had the Tabernacle of Witness in the wilderness, as He had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. ⁴⁵ Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; ⁴⁶ who found favour before God, and desired to find a Tabernacle for the God of Jacob. ⁴⁷ But Solomon built him an House.

⁴⁸ "Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet,

⁴⁹ *'Heaven is My Throne,
And earth is My footstool:
What house will ye build Me?
Saith the Lord:
Or what is the place of My rest?
⁵⁰ Hath not My hand made all these
things?'*²¹

⁵¹ "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. ⁵² Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: ⁵³ who have received the Law by the disposition of angels, and have not kept it."

Stephen's martyrdom

⁵⁴ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. ⁵⁵ But he, being full of the Holy Ghost, looked up stedfastly into Heaven, and saw the glory of God, and Jesus standing on the right hand of God, ⁵⁶ and said, "Behold, I see the Heavens opened, and the

²⁰ Amos 5:25-27.

²¹ Isaiah 66:1-2.

Son of Man standing on the right hand of God.”

⁵⁷ Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, ⁵⁸ and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man’s feet, whose name was Saul. ⁵⁹ And they stoned Stephen, calling upon God, and saying, “Lord Jesus, receive my spirit.” ⁶⁰ And he kneeled down, and cried with a loud voice, “Lord, lay not this sin to their charge.” And when he had said this, he fell asleep.

The first general persecution

Acts 8 And Saul was consenting unto his death. And at that time there was a great persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the Apostles. ² And devout men carried Stephen to his burial, and made great lamentation over him.

³ As for Saul, he made havock of the Church, entering into every house, and haling men and women committed them to prison.

The Church in Samaria

⁴ Therefore they that were scattered abroad went every where preaching the word. ⁵ Then Philip went down to the city of Samaria, and preached Christ unto them. ⁶ And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. ⁷ For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. ⁸ And there was great joy in that city.

⁹ But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: ¹⁰ to whom they all gave heed, from the least to the greatest, saying, “This

man is the great power of God.” ¹¹ And to him they had regard, because that of long time he had bewitched them with sorceries. ¹² But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. ¹³ Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

The Samaritan Pentecost

¹⁴ Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: ¹⁵ who, when they were come down, prayed for them, that they might receive the Holy Ghost: ¹⁶ (for as yet He was fallen upon none of them: only they were baptized in the Name of the Lord Jesus.) ¹⁷ Then laid they their hands on them, and they received the Holy Ghost.

¹⁸ And when Simon saw that through laying on of the Apostles’ hands the Holy Ghost was given, he offered them money, ¹⁹ saying, “Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.”

²⁰ But Peter said unto him, “Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. ²¹ Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. ²² Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. ²³ For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.”

²⁴ Then answered Simon, and said, “Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.”

²⁵ And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans.

The Ethiopian eunuch

²⁶ And the angel of the Lord spake unto Philip, saying, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza," which is desert. ²⁷ And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace Queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for veneration, ²⁸ was returning, and sitting in his chariot read Isaiah the prophet. ²⁹ Then the Spirit said unto Philip, "Go near, and join thyself to this chariot."

³⁰ And Philip ran thither to him, and heard him read the prophet Isaiah, and said, "Understandest thou what thou readeest?"

³¹ And he said, "How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. ³² The place of the Scripture which he read was this,

*'He was led as a Sheep to the slaughter;
And like a Lamb dumb before His shearer,
So opened He not His mouth:*

*³³ In His humiliation His judgment was
taken away:
And who shall declare His generation?
For His life is taken from the earth.'"²²*

³⁴ And the eunuch answered Philip, and said, "I pray thee, of Whom speaketh the prophet this? Of himself, or of some other man?" ³⁵ Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. ³⁶ And as they went on their way, they came unto a certain water: and the eunuch said, "See, here is water; what doth hinder me to be baptized?"

³⁷ And Philip said, "If thou believest with all thine heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God."

³⁸ And he commanded the chariot to stand

still: and they went down both into the water, both Philip and the eunuch; and he baptized him. ³⁹ And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. ⁴⁰ But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

Saul converted

Acts 9 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, ² and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

³ And as he journeyed, he came near Damascus: and suddenly there shined round about him a Light from Heaven: ⁴ and he fell to the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou Me?"

⁵ And he said, "Who art Thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks."

⁶ And he trembling and astonished said, "Lord, what wilt Thou have me to do?" And the Lord said unto him, "Arise, and go into the city, and it shall be told thee what thou must do."

⁷ And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. ⁸ And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. ⁹ And he was three days without sight, and neither did eat nor drink.

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

¹¹ And the Lord said unto him, "Arise, and

²² Isaiah 53:7-8.

go into the street which is called 'Straight,' and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, ¹² and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight."

¹³ Then Ananias answered, "Lord, I have heard by many of this man, how much evil he hath done to Thy Saints at Jerusalem: ¹⁴ and here he hath authority from the chief priests to bind all that call on Thy Name."

¹⁵ But the Lord said unto him, "Go thy way: for he is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the descendants of Israel: ¹⁶ for I will shew him how great things he must suffer for My Name's sake."

¹⁷ And Ananias went his way, and entered into the house; and putting his hands on him said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." ¹⁸ And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

Saul's first preaching

¹⁹ And when he had received food, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

²⁰ And straightway he preached Christ in the synagogues, that he is the Son of God.

²¹ But all that heard him were amazed, and said; "Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?"

²² But Saul increased the more in strength, and confounded the "Jews" which dwelt at Damascus, proving that this is very Christ.

²³ And after that many days were fulfilled, the "Jews" took counsel to kill him: ²⁴ but their laying await was known of Saul. And they watched the gates day and night to kill

him. ²⁵ Then the disciples took him by night, and let him down by the wall in a basket.

Saul in Jerusalem

²⁶ And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. ²⁷ But Barnabas took him, and brought him to the Apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the Name of Jesus. ²⁸ And he was with them coming in and going out at Jerusalem. ²⁹ And he spake boldly in the Name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. ³⁰ Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

³¹ Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

³² And it came to pass, as Peter passed throughout all quarters, he came down also to the Saints which dwelt at Lydda. ³³ And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. ³⁴ And Peter said unto him, "Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed." And he arose immediately. ³⁵ And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

³⁶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. ³⁷ And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. ³⁸ And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to

them. ³⁹ Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. ⁴⁰ But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, "Tabitha, arise." And she opened her eyes: and when she saw Peter, she sat up. ⁴¹ And he gave her his hand, and lifted her up, and when he had called the Saints and widows, presented her alive. ⁴² And it was known throughout all Joppa; and many believed in the Lord. ⁴³ And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

Cornelius's vision

Acts 10 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, ² a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. ³ He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, "Cornelius."

⁴ And when he looked on him, he was afraid, and said, "What is it, Lord?" And he said unto him, "Thy prayers and thine alms are come up for a memorial before God. ⁵ And now send men to Joppa, and call for one Simon, whose surname is Peter: ⁶ he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do." ⁷ And when the angel which spake unto Cornelius was departed, he called two of his household slaves, and a devout soldier of them that waited on him continually; ⁸ and when he had declared all these things unto them, he sent them to Joppa.

Peter's vision

⁹ On the morrow, as they went on their

journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: ¹⁰ and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, ¹¹ and saw Heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: ¹² wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. ¹³ And there came a voice to him, "Rise, Peter; kill, and eat."

¹⁴ But Peter said, "Not so, Lord; for I have never eaten any thing that is common or unclean."

¹⁵ And the voice spake unto him again the second time, "What God hath cleansed, that call not thou common." ¹⁶ This was done thrice: and the vessel was received up again into Heaven.

¹⁷ Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, ¹⁸ and called, and asked whether Simon, which was surnamed Peter, were lodged there.

¹⁹ While Peter thought on the vision, the Spirit said unto him, "Behold, three men seek thee. ²⁰ Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them."

²¹ Then Peter went down to the men which were sent unto him from Cornelius; and said, "Behold, I am he whom ye seek: what is the cause wherefore ye are come?"

²² And they said, "Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee." ²³ Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

Peter preaches to Gentiles

²⁴ And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. ²⁵ And as Peter was coming in, Cornelius met him, and fell down at his feet, and venerated him. ²⁶ But Peter took him up, saying, "Stand up; I myself also am a man." ²⁷ And as he talked with him, he went in, and found many that were come together. ²⁸ And he said unto them, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. ²⁹ Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?"

³⁰ And Cornelius said, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, ³¹ and said, 'Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. ³² Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.' ³³ Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God."

³⁴ Then Peter opened his mouth, and said, "Of a truth I perceive that God is no respecter of persons: ³⁵ but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. ³⁶ The word which God sent unto the descendants of Israel, preaching peace by Jesus Christ: (he is Lord of all:) ³⁷ word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism

which John preached; ³⁸ how God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil; for God was with Him. ³⁹ And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; Whom they slew and hanged on a tree: ⁴⁰ Him God raised up the third day, and shewed Him openly; ⁴¹ not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead. ⁴² And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. ⁴³ To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins."

The Gentile Pentecost

⁴⁴ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. ⁴⁵ And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. ⁴⁶ For they heard them speak with tongues, and magnify God. Then answered Peter, ⁴⁷ "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" ⁴⁸ And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The Apostles in Jerusalem

Acts 11 And the Apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. ² And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, ³ saying, "Thou wentest in to men uncircumcised, and didst eat with them."

⁴ But Peter rehearsed the matter from the beginning, and expounded it by order unto

them, saying, ⁵ “I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descend, as it had been a great sheet, let down from Heaven by four corners; and it came even to me: ⁶ upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. ⁷ And I heard a voice saying unto me, ‘Arise, Peter; slay and eat.’ ⁸ But I said, ‘Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.’ ⁹ But the voice answered me again from Heaven, ‘What God hath cleansed, that call not thou common.’ ¹⁰ And this was done three times: and all were drawn up again into Heaven. ¹¹ And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. ¹² And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man’s house: ¹³ and he shewed us how he had seen an angel in his house, which stood and said unto him, ‘Send men to Joppa, and call for Simon, whose surname is Peter; ¹⁴ who shall tell thee words, whereby thou and all thy house shall be saved.’ ¹⁵ And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. ¹⁶ Then remembered I the word of the Lord, how that he said, ‘John indeed baptized with water; but ye shall be baptized with the Holy Ghost.’ ¹⁷ Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?”

¹⁸ When they heard these things, they held their peace, and glorified God, saying, “Then hath God also to the Gentiles granted repentance unto Life.”

The Gentile Church: Antioch

¹⁹ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and

Cyprus, and Antioch, preaching the word to none but unto the Jews only. ²⁰ And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. ²¹ And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

²² Then tidings of these things came unto the ears of the Church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. ²³ Who, when he came, and had seen the Grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. ²⁴ For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

²⁵ Then departed Barnabas to Tarsus, for to seek Saul: ²⁶ and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people. And the disciples were called Christians first in Antioch.

Aid to Jewish Christians

²⁷ And in these days came prophets from Jerusalem unto Antioch. ²⁸ And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. ²⁹ Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: ³⁰ which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Jerusalem shaken

Acts 12 Now about that time Herod the King stretched forth his hands to vex certain of the Church. ² And he killed James the brother of John with the sword. ³ And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of

unleavened bread.)⁴ And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Pascha to bring him forth to the people.

⁵ Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him. ⁶ And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. ⁷ And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, "Arise up quickly." And his chains fell off from his hands. ⁸ And the angel said unto him, "Gird thyself, and bind on thy sandals." And so he did. And he saith unto him, "Cast thy garment about thee, and follow me." ⁹ And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. ¹⁰ When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

¹¹ And when Peter was come to himself, he said, "Now I know of a surety, 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 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. ¹³ And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. ¹⁴ And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. ¹⁵ And they said unto her, "Thou art mad." But she constantly affirmed that it was even so. Then said they, "It is his angel."

¹⁶ But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. ¹⁷ But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, "Go shew these things unto James, and to the brethren." And he departed, and went into another place.

¹⁸ Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. ¹⁹ And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and there abode.

Herod dies

²⁰ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the King's chamberlain their friend, desired peace; because their country was nourished by the King's country.

²¹ And upon a set day Herod, arrayed in royal garments, sat upon his throne, and made an oration unto them. ²² And the people gave a shout, saying, "It is the voice of a god, and not of a man." ²³ And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

²⁴ But the word of God grew and multiplied.

²⁵ And Barnabas and Saul returned from Jerusalem, when they had fulfilled their service, and took with them John, whose surname was Mark.

Antioch sends Barnabas and Saul

Acts 13 Now there were in the Church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. ² As they

ministered to the Lord, and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them."³ And when they had fasted and prayed, and laid their hands on them, they sent them away.

Churches established on Cyprus

⁴ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. ⁵ And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their service.

⁶ And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was "Barjesus:" ⁷ which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. ⁸ But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. ⁹ Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, ¹⁰ and said, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? ¹¹ And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. ¹² Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

The Church in Pisidia

¹³ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem. ¹⁴ But when they departed from Perga, they came to Antioch

in Pisidia, and went into the synagogue on the Sabbath day, and sat down. ¹⁵ And after the reading of the Law and the prophets the rulers of the synagogue sent unto them, saying, "Ye men and brethren, if ye have any word of exhortation for the people, say on."

¹⁶ Then Paul stood up, and beckoning with his hand said, "Men of Israel, and ye that fear God, give audience. ¹⁷ The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. ¹⁸ And about the time of forty years suffered he their manners in the wilderness. ¹⁹ And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

²⁰ And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. ²¹ And afterward they desired a King: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. ²² And when He had removed him, he raised up unto them David to be their King; to whom also He gave testimony, and said, '*I have found David*²³ the son of Jesse, a man after Mine own heart, which shall fulfil all My will.'²⁴ ²³ Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus: ²⁴ when John had first preached before his coming the baptism of repentance to all the people of Israel. ²⁵ And as John fulfilled his course, he said, 'Whom think ye that I am? I am not He. But, behold, there cometh One after me, whose shoes of his feet I am not worthy to loose.'

²⁶ "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. ²⁷ For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him.

²³ Psalm 88:210.

²⁴ I Kingdoms 13:14.

²⁸ And though they found no cause of death in Him, yet desired they Pilate that He should be slain. ²⁹ And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. ³⁰ But God raised Him from the dead: ³¹ and He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people. ³² And we declare unto you glad tidings, how that the promise which was made unto the fathers, ³³ God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second psalm,

*'Thou art My Son,
This day have I begotten Thee.'*²⁵

³⁴ And as concerning that He raised him up from the dead, now no more to return to corruption, He said on this wise,

*'I will give you the sure mercies of David.'*²⁶

³⁵ Wherefore He saith also in another psalm,

*'Thou shalt not suffer Thine Holy One to see corruption.'*²⁷

³⁶ "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: ³⁷ But He, whom God raised again, saw no corruption. ³⁸ Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: ³⁹ And by Him all that believe are justified from all things, from which ye could not be justified by the Law of Moses. ⁴⁰ Beware therefore, lest that come upon you, which is spoken of in the prophets;

*'Behold, ye despisers, and wonder, and perish:
For I work a work in your days,
A work which ye shall in no wise believe,
Though a man declare it unto you.'*²⁸

⁴² And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. ⁴³ Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the Grace of God.

Apostles to the Gentiles

⁴⁴ And the next Sabbath day came almost the whole city together to hear the word of God. ⁴⁵ But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. ⁴⁶ Then Paul and Barnabas waxed bold, and said, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting Life, lo, we turn to the Gentiles. ⁴⁷ For so hath the Lord commanded us, saying,

*'I have set thee to be a Light of the Gentiles,
That thou shouldest be for salvation unto
the ends of the earth.'*²⁹

⁴⁸ And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal Life believed.

⁴⁹ And the word of the Lord was published throughout all the region. ⁵⁰ But the "Jews" stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their

²⁵ Psalm 2:6.

²⁶ Isaiah 55:3.

²⁷ Psalm 15:9.

²⁸ Habakkuk 1:5.

²⁹ Isaiah 49:6.

coasts. ⁵¹ But they shook off the dust of their feet against them, and came unto Iconium. ⁵² And the disciples were filled with joy, and with the Holy Ghost.

The Church in Iconium, Galatia

Acts 14 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. ² But the unbelieving “Jews” stirred up the Gentiles, and made their minds evil affected against the brethren. ³ Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of His Grace, and granted signs and wonders to be done by their hands.

⁴ But the multitude of the city was divided: and part held with the Jews, and part with the Apostles. ⁵ And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, ⁶ They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: ⁷ and there they preached the Gospel.

In Lystra and Derbe, Galatia

⁸ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother’s womb, who never had walked: ⁹ the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, ¹⁰ said with a loud voice, “Stand upright on thy feet.” And he leaped and walked. ¹¹ And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, “The gods are come down to us in the likeness of men.” ¹² And they called Barnabas, “Jupiter;” and Paul, “Mercurius,” because he was the chief speaker. ¹³ Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would

have done sacrifice with the people.

¹⁴ Which when the Apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, ¹⁵ and saying, “Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, Which made Heaven, and earth, and the sea, and all things that are therein: ¹⁶ Who in times past suffered all nations to walk in their own ways. ¹⁷ Nevertheless He left not Himself without witness, in that He did good, and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness.” ¹⁸ And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

¹⁹ And there came thither certain “Jews” from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. ²⁰ Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

Return visit

²¹ And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, ²² confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the Kingdom of God. ²³ And when they had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed. ²⁴ And after they had passed throughout Pisidia, they came to Pamphylia. ²⁵ And when they had preached the word in Perga, they went down into Attalia:

Report back to Antioch

²⁶ And thence sailed to Antioch, from

whence they had been recommended to the Grace of God for the work which they fulfilled.

²⁷ And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles. ²⁸ And there they abode long time with the disciples.

Circumcision in Antioch

Acts 15 And certain men which came down from Judaea taught the brethren, and said, "Except ye be circumcised after the manner of Moses, ye cannot be saved." ² When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and elders about this question.

³ And being brought on their way by the Church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. ⁴ And when they were come to Jerusalem, they were received of the Church, and of the Apostles and elders, and they declared all things that God had done with them. ⁵ But there rose up certain of the sect of the Pharisees which believed, saying, "It was needful to circumcise them, and to command them to keep the Law of Moses."

The Council of Jerusalem

⁶ And the Apostles and elders came together for to consider of this matter. ⁷ And when there had been much disputing, Peter rose up, and said unto them, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe. ⁸ And God, Which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did

unto us; ⁹ and put no difference between us and them, purifying their hearts by faith. ¹⁰ Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? ¹¹ But we believe that through the Grace of the Lord Jesus Christ we shall be saved, even as they."

¹² Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. ¹³ And after they had held their peace, James answered, saying, "Men and brethren, hearken unto me: ¹⁴ Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His Name. ¹⁵ And to this agree the words of the prophets; as it is written,

¹⁶ *'After this I will return,
And will build again the Tabernacle of
David, which is fallen down;
And I will build again the ruins thereof,
And I will set it up:
¹⁷ That the residue of men might seek after
the Lord,
And all the Gentiles, upon whom My Name
is called,
Saith the Lord, Who doeth all these
things.'*³⁰

¹⁸ Known unto God are all His works from the beginning of the world. ¹⁹ Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: ²⁰ but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. ²¹ For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day."

The decree: Early canon law

²² Then pleased it the Apostles and elders,

³⁰ Amos 9:11-12.

with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: ²³ and they wrote letters by them after this manner; “The Apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: ²⁴ forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, ‘Ye must be circumcised, and keep the Law:’ to whom we gave no such commandment: ²⁵ it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, ²⁶ men that have hazarded their lives for the name of our Lord Jesus Christ. ²⁷ We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. ²⁸ For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; ²⁹ ye abstain from foods offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.”

The decree received in Antioch

³⁰ So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: ³¹ which when they had read, they rejoiced for the consolation. ³² And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. ³³ And after they had tarried there a space, they were let go in peace from the brethren unto the Apostles. ³⁴ Notwithstanding it pleased Silas to abide there still. ³⁵ Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

Paul and Barnabas separate

³⁶ And some days after Paul said unto Barnabas, “Let us go again and visit our brethren in every city where we have preached the word of the LORD, and see how they do.” ³⁷ And Barnabas determined to take with them John, whose surname was Mark. ³⁸ But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. ³⁹ And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; ⁴⁰ and Paul chose Silas, and departed, being recommended by the brethren unto the Grace of God. ⁴¹ And he went through Syria and Cilicia, confirming the churches.

The call to Europe

Acts 16 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timothy, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: ² which was well reported of by the brethren that were at Lystra and Iconium. ³ Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. ⁴ And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the Apostles and elders which were at Jerusalem. ⁵ And so were the churches established in the faith, and increased in number daily.

⁶ Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, ⁷ after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. ⁸ And they passing by Mysia came down to Troas. ⁹ And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him,

saying, "Come over into Macedonia, and help us." ¹⁰ And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.

The first European convert

¹¹ Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; ¹² and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. ¹³ And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. ¹⁴ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which venerated God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. ¹⁵ And when she was baptized, and her household, she besought us, saying, "If ye have judged me to be faithful to the Lord, come into my house, and abide there." And she constrained us.

Exorcism of a spirit

¹⁶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: ¹⁷ the same followed Paul and us, and cried, saying, "These men are the slaves of the Most High God, which shew unto us the way of salvation."

Paul and Silas imprisoned

¹⁸ And this did she many days. But Paul, being grieved, turned and said to the spirit, "I command thee in the Name of Jesus Christ to come out of her." And he came out the same hour. ¹⁹ And when her masters saw that the hope of their gains was gone, they

caught Paul and Silas, and drew them into the marketplace unto the rulers,

²⁰ And brought them to the magistrates, saying, "These men, being Jews, do exceedingly trouble our city, ²¹ and teach customs, which are not lawful for us to receive, neither to observe, being Romans." ²² And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. ²³ And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: ²⁴ who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

The Philippian jailer

²⁵ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. ²⁶ And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. ²⁷ And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. ²⁸ But Paul cried with a loud voice, saying, "Do thyself no harm: for we are all here."

²⁹ Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, ³⁰ and brought them out, and said, "Sirs, what must I do to be saved?"

³¹ And they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." ³² And they spake unto him the word of the Lord, and to all that were in his house. ³³ And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. ³⁴ And when he had brought them into his house, he set food before them, and rejoiced, believing in God with all his house.

The Apostles released

³⁵ And when it was day, the magistrates sent the serjeants, saying, "Let those men go."

³⁶ And the keeper of the prison told this saying to Paul, "The magistrates have sent to let you go: now therefore depart, and go in peace."

³⁷ But Paul said unto them, "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay verily; but let them come themselves and fetch us out."

³⁸ And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. ³⁹ And they came and besought them, and brought them out, and desired them to depart out of the city. ⁴⁰ And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

The Church in Thessalonica

Acts 17 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: ² and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, ³ opening and alleging, that Christ must needs have suffered, and risen again from the dead; and, "This Jesus, whom I preach unto you, is Christ." ⁴ And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

⁵ But the "Jews" which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. ⁶ And when they found them not, they drew Jason and

certain brethren unto the rulers of the city, crying, "These that have turned the world upside down are come hither also; ⁷ whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another King, one Jesus." ⁸ And they troubled the people and the rulers of the city, when they heard these things. ⁹ And when they had taken security of Jason, and of the other, they let them go.

The Church in Berea

¹⁰ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. ¹¹ These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. ¹² Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. ¹³ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. ¹⁴ And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timothy abode there still. ¹⁵ And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timothy for to come to him with all speed, they departed.

The Church in Athens

¹⁶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. ¹⁷ Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. ¹⁸ Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, "What will this babler say?" other some, "He seemeth to be a setter forth of strange gods:" because he preached

unto them Jesus, and the resurrection.

¹⁹ And they took him, and brought him unto Areopagus, saying, "May we know what this new doctrine, whereof thou speakest, is?" ²⁰ For thou bringest certain strange things to our ears: we would know therefore what these things mean. ²¹ (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

²² Then Paul stood in the midst of Mars' hill, and said, "Ye men of Athens, I perceive that in all things ye are very religious. ²³ For as I passed by, and beheld your devotions, I found an altar with this inscription,

'TO THE UNKNOWN GOD.'

Whom therefore ye ignorantly venerate, Him declare I unto you. ²⁴ God that made the world and all things therein, seeing that He is Lord of Heaven and earth, dwelleth not in temples made with hands; ²⁵ neither is cared for with men's hands, as though He needed any thing, seeing He giveth to all Life, and breath, and all things; ²⁶ and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; ²⁷ that they should seek the Lord, if haply they might feel after Him, and find Him, though he be not far from every one of us: ²⁸ 'For in Him we live, and move, and have our being;' as certain also of your own poets have said, 'For we are also His offspring.' ²⁹ Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. ³⁰ And the times of this ignorance God winked at; but now commandeth all men every where to repent: ³¹ because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; Whereof He hath given assurance unto all men, in that He

hath raised Him from the dead."

³² And when they heard of the resurrection of the dead, some mocked: and others said, "We will hear thee again of this matter." ³³ So Paul departed from among them. ³⁴ Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

The Church in Corinth

Acts 18 After these things Paul departed from Athens, and came to Corinth; ² and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. ³ And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. ⁴ And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.

Teaching in Corinth

⁵ And when Silas and Timothy were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. ⁶ And when they opposed themselves, and blasphemed, he shook his garments, and said unto them, "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." ⁷ And he departed thence, and entered into a certain man's house, named Justus, one that venerated God, whose house joined hard to the synagogue. ⁸ And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

⁹ Then spake the Lord to Paul in the night by a vision, "Be not afraid, but speak, and hold not thy peace: ¹⁰ for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." ¹¹ And he continued there a year and six months,

teaching the word of God among them.

The Proconsul's refusal

¹² And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, ¹³ saying, "This fellow persuadeth men to venerate God contrary to the Law."

¹⁴ And when Paul was now about to open his mouth, Gallio said unto the Jews, "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: ¹⁵ but if it be a question of words and names, and of your Law, look ye to it; for I will be no judge of such matters." ¹⁶ And he drave them from the judgment seat. ¹⁷ Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

Report to Jerusalem and Antioch

¹⁸ And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. ¹⁹ And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. ²⁰ When they desired him to tarry longer time with them, he consented not; ²¹ but bade them farewell, saying, "I must by all means keep this feast that cometh in Jerusalem: I will return again unto you, if God wills." And he sailed from Ephesus.

²² And when he had landed at Caesarea, and gone up, and saluted the Church, he went down to Antioch. ²³ And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

²⁴ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in

the Scriptures, came to Ephesus. ²⁵ This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. ²⁶ And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. ²⁷ And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through Grace: ²⁸ for he mightily convinced the Jews, and that publickly, shewing by the Scriptures that Jesus was Christ.

Disciples of the Forerunner

Acts 19 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, ² he said unto them, "Have ye received the Holy Ghost since ye believed?" And they said unto him, "We have not so much as heard whether there be any Holy Ghost."

³ And he said unto them, "Unto what then were ye baptized?" And they said, "Unto John's baptism."

⁴ Then said Paul, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus."

⁵ When they heard this, they were baptized in the Name of the Lord Jesus. ⁶ And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. ⁷ And all the men were about twelve.

Two years in Ephesus

⁸ And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things

concerning the Kingdom of God. ⁹ But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. ¹⁰ And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Occultists converted

¹¹ And God wrought special miracles by the hands of Paul: ¹² so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. ¹³ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, "We adjure you by Jesus whom Paul preacheth." ¹⁴ And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

¹⁵ And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are ye?"

¹⁶ And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. ¹⁷ And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. ¹⁸ And many that believed came, and confessed, and shewed their deeds. ¹⁹ Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. ²⁰ So mightily grew the word of God and prevailed.

²¹ After these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome." ²² So he sent into

Macedonia two of them that served unto him, Timothy and Erastus; but he himself stayed in Asia for a season.

A Greek goddess defended

²³ And the same time there arose no small stir about that way. ²⁴ For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; ²⁵ whom he called together with the workmen of like occupation, and said, "Sirs, ye know that by this craft we have our wealth. ²⁶ Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: ²⁷ so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world venerateth."

²⁸ And when they heard these sayings, they were full of wrath, and cried out, saying, "Great is Diana of the Ephesians!" ²⁹ And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. ³⁰ And when Paul would have entered in unto the people, the disciples suffered him not. ³¹ And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. ³² Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. ³³ And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. ³⁴ But when they knew that he was a Jew, all with one voice about the space of two hours cried out, "Great is Diana of the

Ephesians!"

³⁵ And when the townclerk had appeased the people, he said, "Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a venerator of the great goddess Diana, and of the image which fell down from Jupiter? ³⁶ Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. ³⁷ For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. ³⁸ Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. ³⁹ But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. ⁴⁰ For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse." ⁴¹ And when he had thus spoken, he dismissed the assembly.

Return visit to Greece

Acts 20 And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. ² And when he had gone over those parts, and had given them much exhortation, he came into Greece, ³ and there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. ⁴ And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. ⁵ These going before tarried for us at Troas. ⁶ And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

Back in Asia: Eutychus raised from the

dead

⁷ And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. ⁸ And there were many lights in the upper chamber, where they were gathered together. ⁹ And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. ¹⁰ And Paul went down, and fell on him, and embracing him said, "Trouble not yourselves; for his life is in him." ¹¹ When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. ¹² And they brought the young man alive, and were not a little comforted.

Paul's farewell address

¹³ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. ¹⁴ And when he met with us at Assos, we took him in, and came to Mitylene. ¹⁵ And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus. ¹⁶ For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

¹⁷ And from Miletus he sent to Ephesus, and called the elders of the Church. ¹⁸ And when they were come to him, he said unto them, "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, ¹⁹ serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: ²⁰ and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to

house, ²¹ testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. ²² And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: ²³ save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. ²⁴ But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the service, which I have received of the Lord Jesus, to testify the Gospel of the Grace of God.

²⁵ “And now, behold, I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my face no more. ²⁶ Wherefore I take you to record this day, that I am pure from the blood of all men. ²⁷ For I have not shunned to declare unto you all the counsel of God. ²⁸ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. ²⁹ For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. ³⁰ Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. ³¹ Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

³² “And now, brethren, I commend you to God, and to the word of His Grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. ³³ I have coveted no man’s silver, or gold, or garments. ³⁴ Yea, ye yourselves know, that these hands have served unto my necessities, and to them that were with me. ³⁵ I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, ‘It is more blessed to give than to receive.’”

³⁶ And when he had thus spoken, he

kneeled down, and prayed with them all. ³⁷ And they all wept sore, and fell on Paul’s neck, and kissed him, ³⁸ sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Palestine and Jerusalem: Don’t go

Acts 21 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: ² and finding a ship sailing over unto Phenicia, we went aboard, and set forth. ³ Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. ⁴ And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. ⁵ And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. ⁶ And when we had taken our leave one of another, we took ship; and they returned home again.

⁷ And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. ⁸ And the next day we that were of Paul’s company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. ⁹ And the same man had four daughters, virgins, which did prophesy. ¹⁰ And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. ¹¹ And when he was come unto us, he took Paul’s girdle, and bound his own hands and feet, and said, “Thus saith the Holy Ghost, ‘So shall the Jews at Jerusalem bind the man that owneth this

girdle, and shall deliver him into the hands of the Gentiles.”

¹² And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. ¹³ Then Paul answered, “What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.”

¹⁴ And when he would not be persuaded, we ceased, saying, “The will of the Lord be done.”

¹⁵ And after those days we took up our carriages, and went up to Jerusalem. ¹⁶ There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

In Jerusalem

¹⁷ And when we were come to Jerusalem, the brethren received us gladly. ¹⁸ And the day following Paul went in with us unto James; and all the elders were present. ¹⁹ And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his service. ²⁰ And when they heard it, they glorified the Lord, and said unto him, “Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the Law: ²¹ and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. ²² What is it therefore? The multitude must needs come together: for they will hear that thou art come. ²³ Do therefore this that we say to thee: We have four men which have a vow on them; ²⁴ them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and

keepest the Law. ²⁵ As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.”

Temple riot, Paul arrested

²⁶ Then Paul took the men, and the next day purifying himself with them entered into the Temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

²⁷ And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the Temple, stirred up all the people, and laid hands on him, ²⁸ Crying out, “Men of Israel, help: This is the man, that teacheth all men every where against the people, and the Law, and this place: and further brought Greeks also into the Temple, and hath polluted this holy place.” ²⁹ (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the Temple.)

³⁰ And all the city was moved, and the people ran together: and they took Paul, and drew him out of the Temple: and forthwith the doors were shut. ³¹ And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. ³² Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. ³³ Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. ³⁴ And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. ³⁵ And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

³⁶ For the multitude of the people followed after, crying, "Away with him!"

³⁷ And as Paul was to be led into the castle, he said unto the chief captain, "May I speak unto thee?" Who said, "Canst thou speak Greek? ³⁸ Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?"

³⁹ But Paul said, "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people."

⁴⁰ And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

Paul's defense at the Temple

Acts 22 "Men, brethren, and fathers, hear ye my defence which I make now unto you." ² (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) ³ "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the Law of the fathers, and was zealous toward God, as ye all are this day. ⁴ And I persecuted this way unto the death, binding and delivering into prisons both men and women. ⁵ As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

⁶ "And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from Heaven a great light round about me. ⁷ And I fell unto the ground, and heard a voice saying unto me, 'Saul, Saul, why persecutest thou Me?' ⁸ And I answered, 'Who art thou,

Lord?' And he said unto Me, 'I am Jesus of Nazareth, whom thou persecutest.'

⁹ "And they that were with me saw indeed the Light, and were afraid; but they heard not the voice of Him that spake to me. ¹⁰ And I said, 'What shall I do, LORD?' And the Lord said unto me, 'Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.' ¹¹ And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

¹² "And one Ananias, a devout man according to the Law, having a good report of all the Jews which dwelt there, ¹³ Came unto me, and stood, and said unto me, 'Brother Saul, receive thy sight.' And the same hour I looked up upon him. ¹⁴ And he said, 'The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth. ¹⁵ For thou shalt be His witness unto all men of what thou hast seen and heard. ¹⁶ And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the Name of the Lord.'

¹⁷ "And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the Temple, I was in a trance; ¹⁸ and saw Him saying unto me, 'Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning Me.' ¹⁹ And I said, 'Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee: ²⁰ and when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the garments of them that slew him.' ²¹ And He said unto me, 'Depart: for I will send thee far hence unto the Gentiles.'"

An appeal to Roman citizenship

²² And they gave him audience unto this word, and then lifted up their voices, and said, "Away with such a fellow from the

earth: for it is not fit that he should live.”²³ And as they cried out, and cast off their clothes, and threw dust into the air,²⁴ the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.²⁵ And as they bound him with thongs, Paul said unto the centurion that stood by, “Is it lawful for you to scourge a man that is a Roman, and uncondemned?”

²⁶ When the centurion heard that, he went and told the chief captain, saying, “Take heed what thou doest: for this man is a Roman.”

²⁷ Then the chief captain came, and said unto him, “Tell me, art thou a Roman?” He said, “Yea.”

²⁸ And the chief captain answered, “With a great sum obtained I this freedom.” And Paul said, “But I was free born.”

²⁹ Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

Before the Sanhedrin

³⁰ On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Acts 23 And Paul, earnestly beholding the council, said, “Men and brethren, I have lived in all good conscience before God until this day.”² And the high priest Ananias commanded them that stood by him to smite him on the mouth.³ Then said Paul unto him, “God shall smite thee, thou whited wall: for sittest thou to judge me after the Law, and commandest me to be smitten contrary to the Law?”

⁴ And they that stood by said, “Revilest thou God’s high priest?”

⁵ Then said Paul, “I wist not, brethren, that he was the high priest: for it is written, *‘Thou shalt not speak evil of the ruler of thy people.’*”³¹ ⁶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, “Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.”

⁷ And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.⁸ For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.⁹ And there arose a great cry: and the scribes that were of the Pharisees’ part arose, and strove, saying, “We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.”

¹⁰ And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

¹¹ And the night following the Lord stood by him, and said, “Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome.”

The murder plot against Paul

¹² And when it was day, certain of the “Jews” banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.¹³ And they were more than forty which had made this conspiracy.¹⁴ And they came to the chief priests and elders, and said, “We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.¹⁵ Now therefore ye with the council signify to the chief captain that he

³¹ Exodus 22:28.

bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.”

¹⁶ And when Paul’s sister’s son heard of their lying in wait, he went and entered into the castle, and told Paul. ¹⁷ Then Paul called one of the centurions unto him, and said, “Bring this young man unto the chief captain: for he hath a certain thing to tell him.” ¹⁸ So he took him, and brought him to the chief captain, and said, “Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.”

¹⁹ Then the chief captain took him by the hand, and went with him aside privately, and asked him, “What is that thou hast to tell me?” ²⁰ And he said, “The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly. ²¹ But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.”

²² So the chief captain then let the young man depart, and charged him, “See thou tell no man that thou hast shewed these things to me.”

Paul imprisoned in Caesarea

²³ And he called unto him two centurions, saying, “Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; ²⁴ and provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.”

²⁵ And he wrote a letter after this manner: ²⁶ “Claudius Lysias unto the most excellent governor Felix sendeth greeting. ²⁷ This man was taken of the Jews, and should have been

killed of them: then came I with an army, and rescued him, having understood that he was a Roman. ²⁸ And when I would have known the cause wherefore they accused him, I brought him forth into their council: ²⁹ whom I perceived to be accused of questions of their Law, but to have nothing laid to his charge worthy of death or of bonds. ³⁰ And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.”

³¹ Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. ³² On the morrow they left the horsemen to go with him, and returned to the castle: ³³ who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him. ³⁴ And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; ³⁵ “I will hear thee, said he, when thine accusers are also come.” And he commanded him to be kept in Herod’s judgment hall.

The trial before Felix

Acts 24 And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

² And when he was called forth, Tertullus began to accuse him, saying, “Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, ³ we accept it always, and in all places, most noble Felix, with all thankfulness. ⁴ Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. ⁵ For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: ⁶ who also hath gone about to profane the Temple: whom we took, and

would have judged according to our Law. ⁷ But the chief captain Lysias came upon us, and with great violence took him away out of our hands, ⁸ commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.” ⁹ And the Jews also assented, saying that these things were so.

Paul's defense

¹⁰ Then Paul, after that the governor had beckoned unto him to speak, answered, “Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: ¹¹ because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. ¹² And they neither found me in the Temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: ¹³ neither can they prove the things whereof they now accuse me. ¹⁴ But this I confess unto thee, that after the way which they call heresy, so venerate I the God of my fathers, believing all things which are written in the Law and in the prophets: ¹⁵ and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. ¹⁶ And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

¹⁷ “Now after many years I came to bring alms to my nation, and offerings. ¹⁸ Whereupon certain Jews from Asia found me purified in the Temple, neither with multitude, nor with tumult. ¹⁹ Who ought to have been here before thee, and object, if they had ought against me. ²⁰ Or else let these same here say, if they have found any evil doing in me, while I stood before the council, ²¹ except it be for this one voice, that I cried standing among them, “Touching the resurrection of the dead I am called in

question by you this day.”

The decision

²² And when Felix heard these things, having more perfect knowledge of that Way, he deferred them, and said, “When Lysias the chief captain shall come down, I will know the uttermost of your matter.” ²³ And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to serve or come unto him.

²⁴ And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. ²⁵ And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, “Go thy way for this time; when I have a convenient season, I will call for thee.” ²⁶ He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

²⁷ But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

The trial before Festus

Acts 25 Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. ² Then the high priest and the chief of the Jews informed him against Paul, and besought him, ³ and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. ⁴ But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither. ⁵ “Let them therefore,” said he, “which among you are able, go down with me, and accuse this man, if there be any wickedness in him.” ⁶ And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought. ⁷ And

when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. ⁸ While he answered for himself, "Neither against the Law of the Jews, neither against the Temple, nor yet against Caesar, have I offended any thing at all."

⁹ But Festus, willing to do the Jews a pleasure, answered Paul, and said, "Wilt thou go up to Jerusalem, and there be judged of these things before me?"

¹⁰ Then said Paul, "I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. ¹¹ For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar."

¹² Then Festus, when he had conferred with the council, answered, "Hast thou appealed unto Caesar? Unto Caesar shalt thou go."

Festus's plan

¹³ And after certain days King Agrippa and Bernice came unto Caesarea to salute Festus. ¹⁴ And when they had been there many days, Festus declared Paul's cause unto the King, saying, "There is a certain man left in bonds by Felix: ¹⁵ about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. ¹⁶ To whom I answered, 'It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.' ¹⁷ Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. ¹⁸ Against whom when the accusers stood up, they brought none accusation of such things as I

supposed: ¹⁹ but had certain questions against him of their own religion, and of one Jesus, Which was dead, Whom Paul affirmed to be alive. ²⁰ And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. ²¹ But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar."

²² Then Agrippa said unto Festus, "I would also hear the man myself." "To morrow," said he, "thou shalt hear him."

²³ And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. ²⁴ And Festus said, "King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. ²⁵ But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. ²⁶ Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O King Agrippa, that, after examination had, I might have somewhat to write. ²⁷ For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him."

Paul's defense

Acts 26 Then Agrippa said unto Paul, "Thou art permitted to speak for thyself." Then Paul stretched forth the hand, and answered for himself: ² "I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: ³ especially because I know thee to be expert in all customs and questions which are

among the Jews: wherefore I beseech thee to hear me patiently.

⁴ “My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; ⁵ which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. ⁶ And now I stand and am judged for the hope of the promise made of God unto our fathers: ⁷ unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope’s sake, King Agrippa, I am accused of the Jews. ⁸ Why should it be thought a thing incredible with you, that God should raise the dead?

⁹ “I verily thought with myself, that I ought to do many things contrary to the Name of Jesus of Nazareth. ¹⁰ Which thing I also did in Jerusalem: and many of the Saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. ¹¹ And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

¹² “Whereupon as I went to Damascus with authority and commission from the chief priests, 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 which journeyed with me. ¹⁴ And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, ‘Saul, Saul, why persecutest thou Me? It is hard for thee to kick against the pricks.’ ¹⁵ And I said, ‘Who art Thou, Lord?’ And He said, ‘I am Jesus whom thou persecutest. ¹⁶ But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a servant and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; ¹⁷ delivering thee from the people, and from the Gentiles, unto whom

now I send thee, ¹⁸ to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me.’

¹⁹ “Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision: ²⁰ but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. ²¹ For these causeth the Jews caught me in the Temple, and went about to kill me. ²² Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: ²³ that Christ should suffer, and that He should be the First that should rise from the dead, and should shew Light unto the people, and to the Gentiles.”

The tribunal’s reaction

²⁴ And as he thus spake for himself, Festus said with a loud voice, “Paul, thou art beside thyself; much learning doth make thee mad.”

²⁵ But he said, “I am not mad, most noble Festus; but speak forth the words of Truth and soberness. ²⁶ For the King knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. ²⁷ King Agrippa, believest thou the prophets? I know that thou believest.”

²⁸ Then Agrippa said unto Paul, “Almost thou persuadest me to be a Christian.”

²⁹ And Paul said, “I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.”

³⁰ And when he had thus spoken, the King rose up, and the governor, and Bernice, and they that sat with them: ³¹ and when they

were gone aside, they talked between themselves, saying, "This man doeth nothing worthy of death or of bonds."

³² Then said Agrippa unto Festus, "This man might have been set at liberty, if he had not appealed unto Caesar."

The voyage to Rome begins

Acts 27 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. ² And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us. ³ And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. ⁴ And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. ⁵ And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. ⁶ And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. ⁷ And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; ⁸ and, hardly passing it, came unto a place which is called "The Fair Havens;" nigh whereunto was the city of Lasea.

⁹ Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, ¹⁰ and said unto them, "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." ¹¹ Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. ¹² And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might

attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.

Storm and shipwreck

¹³ And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. ¹⁴ But not long after there arose against it a tempestuous wind, called Euroclydon. ¹⁵ And when the ship was caught, and could not bear up into the wind, we let her drive. ¹⁶ And running under a certain island which is called Clauda, we had much work to come by the boat: ¹⁷ which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. ¹⁸ And we being exceedingly tossed with a tempest, the next day they lightened the ship; ¹⁹ and the third day we cast out with our own hands the tackling of the ship. ²⁰ And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

²¹ But after long abstinence Paul stood forth in the midst of them, and said, "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. ²² And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. ²³ For there stood by me this night the angel of God, whose I am, and whom I serve, ²⁴ saying, 'Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.' ²⁵ Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. ²⁶ Howbeit we must be cast upon a certain island."

²⁷ But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; ²⁸ and sounded, and found it twenty fathoms: and

when they had gone a little further, they sounded again, and found it fifteen fathoms.

²⁹ Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. ³⁰ And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, ³¹ Paul said to the centurion and to the soldiers, "Except these abide in the ship, ye cannot be saved." ³² Then the soldiers cut off the ropes of the boat, and let her fall off.

³³ And while the day was coming on, Paul besought them all to take food, saying, "This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. ³⁴ Wherefore I pray you to take some food: for this is for your health: for there shall not an hair fall from the head of any of you." ³⁵ And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. ³⁶ Then were they all of good cheer, and they also took some food. ³⁷ And we were in all in the ship two hundred threescore and sixteen souls. ³⁸ And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

³⁹ And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. ⁴⁰ And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. ⁴¹ And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

⁴² And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. ⁴³ But the centurion, willing to save Paul, kept them from their purpose;

and commanded that they which could swim should cast themselves first into the sea, and get to land: ⁴⁴ and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

Winter at Malta

Acts 28 And when they were escaped, then they knew that the island was called Melita. ² And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. ³ And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. ⁴ And when the barbarians saw the venomous beast hang on his hand, they said among themselves, "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live." ⁵ And he shook off the beast into the fire, and felt no harm. ⁶ Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

⁷ In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. ⁸ And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. ⁹ So when this was done, others also, which had diseases in the island, came, and were healed: ¹⁰ who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

From Malta to Rome

¹¹ And after three months we departed in a ship of Alexandria, which had wintered in

the isle, whose sign was Castor and Pollux.
¹² And landing at Syracuse, we tarried there three days. ¹³ And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: ¹⁴ where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. ¹⁵ And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

Paul's ministry in Rome

¹⁶ And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

¹⁷ And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, "Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. ¹⁸ Who, when they had examined me, would have let me go, because there was no cause of death in me. ¹⁹ But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. ²⁰ For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain."

²¹ And they said unto him, "We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. ²² But we desire to hear of thee what thou thinkest: for

as concerning this sect, we know that every where it is spoken against."

²³ And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the prophets, from morning till evening. ²⁴ And some believed the things which were spoken, and some believed not. ²⁵ And when they agreed not among themselves, they departed, after that Paul had spoken one word, 'Well spake the Holy Ghost by Isaiah the prophet unto our fathers, ²⁶ saying,

*"Go unto this people, and say,
 'Hearing ye shall hear, and shall not understand;
 And seeing ye shall see, and not perceive:
²⁷ For the heart of this people is waxed gross,
 And their ears are dull of hearing,
 And their eyes have they closed;
 Lest they should see with their eyes,
 And hear with their ears,
 And understand with their heart,
 And should be converted,
 And I should heal them.'"*³²

²⁸ "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." ²⁹ And when he had said these words, the Jews departed, and had great reasoning among themselves.

³⁰ And Paul dwelt two whole years in his own hired house, and received all that came in unto him, ³¹ preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

James

Greeting

James 1 James, a slave of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

The purpose of temptations

² My brethren, count it all joy when ye fall into divers temptations; ³ knowing this, that the trying of your faith worketh patience. ⁴ But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Wisdom for temptations

⁵ If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. ⁶ But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. ⁷ For let not that man think that he shall receive any thing of the Lord. ⁸ A double minded man is unstable in all his ways.

⁹ Let the brother of low degree rejoice in that he is exalted: ¹⁰ but the rich, in that he is made low: because as the flower of the grass he shall pass away. ¹¹ For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the Grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

Temptation

¹² Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of Life, which the Lord hath promised to them that love Him. ¹³ Let no man say when he is tempted, "I am tempted of God:" for God cannot be tempted with evil, neither can He tempt he any man: ¹⁴ but every man is tempted, when he is drawn away of his own lust, and enticed. ¹⁵ Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

¹⁶ Do not err, my beloved brethren. ¹⁷ Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning. ¹⁸ Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of his creatures.

The corrective: Hear and do

¹⁹ Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: ²⁰ for the wrath of man worketh not the righteousness of God.

²¹ Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

²² But be ye doers of the word, and not hearers only, deceiving your own selves. ²³ For if any be a hearer of the word, and not a doer, he is like unto a man beholding his

natural face in a glass: ²⁴ for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. ²⁵ But whoso looketh into the perfect Law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

²⁶ If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. ²⁷ Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Law of Love

James 2 My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons. ² For if there come unto your assembly a man with a gold ring, in goodly garments, and there come in also a poor man in vile garments; ³ and ye have respect to him that wareth the gay clothing, and say unto him, "Sit thou here in a good place;" and say to the poor, "Stand thou there, or sit here under my footstool:" ⁴ are ye not then partial in yourselves, and are become judges of evil thoughts?

⁵ Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him? ⁶ But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? ⁷ Do not they blaspheme that worthy Name by the which ye are called?

⁸ If ye fulfil the royal Law according to the Scripture, "*Thou shalt love thy neighbour as thyself*,"³³ ye do well: ⁹ but if ye have respect to persons, ye commit sin, and are convinced of the Law as transgressors. ¹⁰ For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all. ¹¹

For He that said, "*Do not commit adultery*,"³⁴ said also, "*Do not murder*."³⁵ Now if thou commit no adultery, yet if thou murder, thou art become a transgressor of the Law. ¹² So speak ye, and so do, as they that shall be judged by the Law of liberty. ¹³ For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

Faith that works

¹⁴ What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? ¹⁵ If a brother or sister be naked, and destitute of daily food, ¹⁶ and one of you say unto them, "Depart in peace, be ye warmed and filled;" notwithstanding ye give them not those things which are needful to the body; what doth it profit? ¹⁷ Even so faith, if it hath not works, is dead, being alone.

¹⁸ Yea, a man may say, "Thou hast faith, and I have works:" shew me thy faith without thy works, and I will shew thee my faith by my works. ¹⁹ Thou believest that there is One God; thou doest well: the devils also believe, and tremble. ²⁰ But wilt thou know, O vain man, that faith without works is dead? ²¹ Was not Abraham our father justified by works, when he had offered Isaac his son upon the Altar? ²² Seest thou how faith wrought with his works, and by works was faith made perfect? ²³ And the Scripture was fulfilled which saith, "*Abraham believed God, and it was imputed unto him for righteousness*:"³⁶ and he was called the Friend of God. ²⁴ Ye see then how that by works a man is justified, and not by faith only.

²⁵ Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

²⁶ For as the body without the spirit is dead, so faith without works is dead also.

³³ Leviticus 19:18.

³⁴ Exodus 20:14, Deuteronomy 5:18.

³⁵ Exodus 20:13, Deuteronomy 5:17.

³⁶ Genesis 15:6.

The work of faith: Controlling what we say

James 3 My brethren, be not many masters, knowing that we shall receive the greater condemnation. ² For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. ³ Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. ⁴ Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. ⁵ Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

⁶ And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of Hell. ⁷ For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: ⁸ but the tongue can no man tame; it is an unruly evil, full of deadly poison. ⁹ Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. ¹⁰ Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. ¹¹ Doth a fountain send forth at the same place sweet water and bitter? ¹² Can the fig tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh.

Godly counsel

¹³ Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. ¹⁴ But if ye have bitter envying and strife in your hearts, glory not, and lie not against the tTruth. ¹⁵ This wisdom descendeth not from above, but is earthly,

sensual, devilish. ¹⁶ For where envying and strife is, there is confusion and every evil work. ¹⁷ But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. ¹⁸ And the fruit of righteousness is sown in peace of them that make peace.

Lack of faith and works: Quarrels in the Church

James 4 From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? ² Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. ³ Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. ⁴ Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. ⁵ Do ye think that the Scripture saith in vain, "The spirit that dwelleth in us lusteth to envy?" ⁶ But He giveth more Grace. Wherefore He saith,

*"God resisteth the proud,
But giveth Grace unto the humble."*³⁷

⁷ Submit yourselves therefore to God. Resist the devil, and he will flee from you. ⁸ Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. ⁹ Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. ¹⁰ Humble yourselves in the sight of the Lord, and he shall lift you up.

Criticizing others

¹¹ Speak not evil one of another, brethren. He that speaketh evil of his brother, and

³⁷ Proverbs 3:34.

judgeth his brother, speaketh evil of the Law, and judgeth the Law: but if thou judge the Law, thou art not a doer of the Law, but a judge. ¹² There is one Lawgiver, Who is able to save and to destroy: who art thou that judgest another?

Being overconfident

¹³ Go to now, ye that say, "To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:" ¹⁴ whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. ¹⁵ For that ye ought to say, "If the Lord will, we shall live, and do this, or that." ¹⁶ But now ye rejoice in your boastings: all such rejoicing is evil.

¹⁷ Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Warnings to rich oppressors

James 5 Go to now, ye rich men, weep and howl for your miseries that shall come upon you. ² Your riches are corrupted, and your garments are motheaten. ³ Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. ⁴ Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Hosts. ⁵ Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. ⁶ Ye have condemned and killed the just; and he doth not resist you.

Encouragement to the oppressed

⁷ Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive

the early and latter rain. ⁸ Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

⁹ Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. ¹⁰ Take, my brethren, the prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience. ¹¹ Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

¹² But above all things, my brethren, swear not, neither by Heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

The work of faith: Healing

¹³ Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. ¹⁴ Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: ¹⁵ and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. ¹⁶ Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. ¹⁷ Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. ¹⁸ And he prayed again, and the Heaven gave rain, and the earth brought forth her fruit.

Restoration

¹⁹ Brethren, if any of you do err from the Truth, and one convert him; ²⁰ let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

1 Peter

Greeting

1 Peter 1 Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, ² elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Born to a Heavenly hope

³ Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, ⁴ to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, ⁵ who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Tested for genuine faith

⁶ Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: ⁷ that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: ⁸ Whom having not seen, ye

love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: ⁹ receiving the end of your faith, even the salvation of your souls.

¹⁰ Of which salvation the prophets have enquired and searched diligently, who prophesied of the Grace That should come unto you: ¹¹ searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. ¹² Unto whom it was revealed, that not unto themselves, but unto us they did serve the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from Heaven; which things the angels desire to look into.

Be holy

¹³ Wherefore gird up the loins of your mind, be sober, and hope to the end for the Grace that is to be brought unto you at the revelation of Jesus Christ; ¹⁴ as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He Which hath called you is holy, so be ye holy in all manner of conversation; ¹⁶ because it is written, "*Be ye holy; for I am holy.*"³⁸

³⁸ Leviticus 11:44-45, 19.2, 20:7.

¹⁷ And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: ¹⁸ forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; ¹⁹ but with the precious blood of Christ, as of a Lamb without blemish and without spot: ²⁰ Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, ²¹ who by Him do believe in God, That raised Him up from the dead, and gave Him glory; that your faith and hope might be in God.

Love each other

²² Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: ²³ being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. ²⁴ For,

*"All flesh is as grass,
And all the glory of man as the flower of
grass.
The grass withereth,
And the flower thereof falleth away:
²⁵ But the word of the Lord endureth for
ever."*³⁹

And this is the word which by the Gospel is preached unto you.

Desire Christ

1 Peter 2 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, ² as newborn babes, desire the sincere milk of the word, that ye

may grow thereby: ³ if so be ye have tasted that the Lord is gracious.

The new priesthood

⁴ To Whom coming, as unto a living Stone, disallowed indeed of men, but chosen of God, and precious, ⁵ ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

⁶ Wherefore also it is contained in the Scripture,

*"Behold, I lay in Zion,
A chief Corner Stone, elect, precious:
And he that believeth on Him shall not be
confounded."*⁴⁰

⁷ Unto you therefore which believe He is precious: but unto them which be disobedient,

*"The Stone Which the builders disallowed,
The Same is made the Head of the
corner,"*⁴¹

⁸ And,

*"A Stone of stumbling,
And a Rock of offence,"*⁴²

Even to them which stumble at the word, being disobedient: whereunto also they were appointed.

⁹ But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light: ¹⁰ which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

All men and women: Slaves of God

³⁹ Isaiah 40:6-8.

⁴⁰ Isaiah 28:16.

⁴¹ Psalm 117:21.

⁴² Isaiah 8:14.

¹¹ Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; ¹² having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

¹³ Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; ¹⁴ or unto governors, as unto them that are sent by Him for the punishment of evildoers, and for the praise of them that do well. ¹⁵ For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: ¹⁶ as free, and not using your liberty for a cloke of maliciousness, but as the slaves of God. ¹⁷ Honour all men. Love the brotherhood. Fear God. Honour the King.

Slaves: Submissive to masters

¹⁸ Slaves, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. ¹⁹ For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. ²⁰ For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. ²¹ For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

²² *"Who did no sin,
Neither was guile found in His mouth:"*⁴³

²³ Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed himself to Him that judgeth righteously: ²⁴ Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were

healed. ²⁵ For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Wives: Submissive to husbands

1 Peter 3 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; ² while they behold your chaste conversation coupled with fear. ³ Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of garments; ⁴ but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. ⁵ For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: ⁶ even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Husbands: Honour your wives

⁷ Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the Grace of Life; that your prayers be not hindered.

Christians: Bless others

⁸ Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: ⁹ not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. ¹⁰ For,

*"He that will love Life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:*

⁴³ Isaiah 53:9.

¹¹ *Let him eschew evil, and do good;
Let him seek peace, and ensue it.*
¹² *For the eyes of the Lord are over the
righteous,
And His ears are open unto their prayers:
But the face of the Lord is against them
that do evil.”⁴⁴*

Suffering for righteousness

¹³ And who is he that will harm you, if ye be followers of that which is good? ¹⁴ But and if ye suffer for righteousness' sake, happy are ye: *“and be not afraid of their terror, neither be troubled;”*⁴⁵ ¹⁵ but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: ¹⁶ having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. ¹⁷ For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

Involved in Christ's suffering

¹⁸ For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: ¹⁹ by which also he went and preached unto the spirits in prison; ²⁰ which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. ²¹ The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the Resurrection of Jesus Christ: ²² Who is gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him.

Crucifying passions

1 Peter 4 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; ² that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. ³ For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: ⁴ wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: ⁵ who shall give account to Him that is ready to judge the quick and the dead. ⁶ For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

Prepare for Heaven by serving

⁷ But the end of all things is at hand: be ye therefore sober, and watch unto prayer. ⁸ And above all things have fervent charity among yourselves: for *“charity shall cover the multitude of sins.”*⁴⁶ ⁹ Use hospitality one to another without grudging. ¹⁰ As every man hath received the gift, even so serve the same one to another, as good stewards of the manifold Grace of God. ¹¹ If any man speak, let him speak as the oracles of God; if any man serve, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Prepare for the end by suffering

¹² Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: ¹³

⁴⁴ Psalm 33:12-16.

⁴⁵ Isaiah 8:12.

⁴⁶ Proverbs 10:12.

but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. ¹⁴ If ye be reproached for the Name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. ¹⁵ But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. ¹⁶ Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

¹⁷ For the time is come that judgment must begin at the House of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? ¹⁸ And,

*"If the righteous scarcely be saved,
Where shall the ungodly and the sinner
appear?"⁴⁷*

¹⁹ Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator.

Suffering as the Church

1 Peter 5 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: ² feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; ³ neither as being lords over God's heritage, but being ensamples to the flock. ⁴ And when the chief Shepherd

shall appear, ye shall receive a crown of glory that fadeth not away.

⁵ Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for,

*"God resisteth the proud,
And giveth Grace to the humble."⁴⁸*

⁶ Humble yourselves therefore under the Mighty Hand of God, that He may exalt you in due time: ⁷ casting all your care upon Him; for He careth for you.

⁸ Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: ⁹ whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. ¹⁰ But the God of all Grace, Who hath called us unto His eternal Glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. ¹¹ To Him be glory and dominion for ever and ever. Amen.

Farewell and greeting

¹² By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true Grace of God wherein ye stand.

¹³ The Church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

¹⁴ Greet ye one another with a kiss of charity! Peace be with you all that are in Christ Jesus. Amen.

⁴⁷ 1 Peter 5:5.

⁴⁸ Proverbs 3:34.

2 Peter

Greeting

2 Peter 1 Simon Peter, a slave and an Apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

Partakers of the divine Nature

² Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, ³ according as His divine power hath given unto us all things that pertain unto Life and godliness, through the knowledge of Him that hath called us to Glory and virtue: ⁴ whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

⁵ And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; ⁶ and to knowledge temperance; and to temperance patience; and to patience godliness; ⁷ and to godliness brotherly kindness; and to brotherly kindness charity. ⁸ For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. ⁹ But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

¹⁰ Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: ¹¹ for so an entrance shall be served unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Pursue God

¹² Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. ¹³ Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; ¹⁴ knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. ¹⁵ Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

The Apostles' report is true

¹⁶ For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. ¹⁷ For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, "This is My beloved Son, in Whom I am well pleased." ¹⁸ And this voice which came from

Heaven we heard, when we were with Him in the holy mount.

Interpreting prophecy

¹⁹ We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a Light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: ²⁰ knowing this first, that no prophecy of the Scripture is of any private interpretation. ²¹ For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

The deception of heretical teachers

2 Peter 2 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. ² And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. ³ And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

The doom of heretical teachers

⁴ For if God spared not the angels that sinned, but cast them down to Hades, and delivered them into chains of darkness, to be reserved unto judgment; ⁵ and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; ⁶ and turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; ⁷ and delivered just Lot, vexed with the filthy conversation of the wicked: ⁸ (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul

from day to day with their unlawful deeds;) ⁹ the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the Day of Judgment to be punished:

The depravity of heretical teachers

¹⁰ But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. ¹¹ Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

¹² But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; ¹³ and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; ¹⁴ having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: ¹⁵ which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; ¹⁶ but was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

¹⁷ These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

The tragedy of apostasy

¹⁸ For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. ¹⁹ While they promise them liberty, they themselves are the slaves of corruption: for of whom a man is overcome, of the same is he brought in bondage. ²⁰ For if

after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. ²¹ For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. ²² But it is happened unto them according to the true proverb, "*The dog is turned to his own vomit again;*"⁴⁹ and "The sow that was washed to her wallowing in the mire."

Where is His Coming?

2 Peter 3 This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: ² ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the Apostles of the Lord and Saviour: ³ knowing this first, that there shall come in the last days scoffers, walking after their own lusts, ⁴ and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the Creation." ⁵ For this they willingly are ignorant of, that by the word of God the Heavens were of old, and the earth standing out of the water and in the water: ⁶ whereby the world that then was, being overflowed with water, perished: ⁷ but the Heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the Day of Judgment and perdition of ungodly men.

⁸ But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. ⁹ The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that

any should perish, but that all should come to repentance.

Purified by washing

¹⁰ But the day of the Lord will come as a thief in the night; in the which the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. ¹¹ Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, ¹² looking for and hasting unto the coming of the day of God, wherein the Heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? ¹³ Nevertheless we, according to His promise, look for new Heavens and a new earth, wherein dwelleth righteousness.

The Truth of apostolic teaching

¹⁴ Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless. ¹⁵ And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; ¹⁶ as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

¹⁷ Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. ¹⁸ But grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

⁴⁹ Proverbs 26:11.

1 John

Introduction: The Incarnation

1 John 1 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 Mystic Word of Life; ² (for the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us;)³ Which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. ⁴ And these things write we unto you, that your joy may be full.

Walk in the Light: Confession

⁵ This then is the message which we have heard of Him, and declare unto you, that God is Light, and in Him is no darkness at all. ⁶ If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the Truth: ⁷ but if we walk in the Light, as He is in the Light, we have fellowship one with another, and the Blood of Jesus Christ His Son cleanseth us from all sin.

⁸ If we say that we have no sin, we deceive ourselves, and the Truth is not in us. ⁹ If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. ¹⁰ If we say that we have not sinned, we make him a liar, and his word

is not in us.

Keep God's commandments of love

1 John 2 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: ² and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

³ And hereby we do know that we know Him, if we keep His commandments. ⁴ He that saith, "I know Him," and keepeth not His commandments, is a liar, and the truth is not in him. ⁵ But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him. ⁶ He that saith he abideth in Him ought himself also so to walk, even as He walked.

⁷ Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. ⁸ Again, a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true Light now shineth.

⁹ He that saith he is in the Light, and hateth his brother, is in darkness even until now. ¹⁰ He that loveth his brother abideth in the Light, and there is none occasion of

stumbling in him. ¹¹ But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

¹² I write unto you, little children, Because your sins are forgiven you for His Name's sake.

¹³ I write unto you, fathers, Because ye have known Him that is from the beginning.

I write unto you, young men, Because ye have overcome the wicked one.

I write unto you, little children, Because ye have known the Father.

¹⁴ I have written unto you, fathers, Because ye have known Him that is from the beginning.

I have written unto you, young men, Because ye are strong, and the word of God abideth in you, And ye have overcome the wicked one.

¹⁵ Love not the world, neither the things that are in the world. If any man love the world, the Love of the Father is not in him. ¹⁶ For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. ¹⁷ And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

The truth: Christ is God

¹⁸ Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. ¹⁹ They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

²⁰ But ye have an unction from the Holy

One, and ye know all things. ²¹ I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

²² Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. ²³ Whosoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also.

²⁴ Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. ²⁵ And this is the promise that he hath promised us, even eternal Life.

²⁶ These things have I written unto you concerning them that seduce you. ²⁷ But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is Truth, and is no lie, and even as it hath taught you, ye shall abide in Him.

Practice righteousness: Do not sin

²⁸ And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming. ²⁹ If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him.

1 John 3 Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God: therefore the world knoweth us not, because it knew Him not. ² Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. ³ And every man that hath this hope in Him purifieth himself, even as He is pure.

⁴ Whosoever committeth sin transgresseth also the Law: for sin is the transgression of

the Law. ⁵ And ye know that He was manifested to take away our sins; and in him is no sin. ⁶ Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him.

⁷ Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. ⁸ He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. ⁹ Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God.

Love one another

¹⁰ In this the Children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. ¹¹ For this is the message that ye heard from the beginning, that we should love one another. ¹² Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

¹³ Marvel not, my brethren, if the world hate you. ¹⁴ We know that we have passed from death unto Life, because we love the brethren. He that loveth not his brother abideth in death. ¹⁵ Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal Life abiding in him.

¹⁶ Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

¹⁷ But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

¹⁸ My little children, let us not love in word, neither in tongue; but in deed and in Truth. ¹⁹ And hereby we know that we are of the Truth, and shall assure our hearts before Him. ²⁰ For if our heart condemn us, God is

greater than our heart, and knoweth all things. ²¹ Beloved, if our heart condemn us not, then have we confidence toward God. ²² And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. ²³ And this is His commandment: We should believe on the Name of his Son Jesus Christ, and love one another, as He gave us commandment.

²⁴ And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which he hath given us.

The Spirit's witness: The Incarnation

1 John 4 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. ² Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: ³ And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

⁴ Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world. ⁵ They are of the world: therefore speak they of the world, and the world heareth them. ⁶ We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of Truth, and the spirit of error.

God redeems us in love

⁷ Beloved, let us love one another: for Love is of God; and every one that loveth is born of God, and knoweth God. ⁸ He that loveth not knoweth not God; for God is Love. ⁹ In this was manifested the Love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. ¹⁰ Herein is love, not that we loved God,

but that He loved us, and sent His Son to be the propitiation for our sins. ¹¹ Beloved, if God so loved us, we ought also to love one another.

God abides in us

¹² No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. ¹³ Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. ¹⁴ And we have seen and do testify that the Father sent the Son to be the Saviour of the world. ¹⁵ Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. ¹⁶ And we have known and believed the Love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

Love overcomes fear

¹⁷ Herein is our love made perfect, that we may have boldness in the Day of Judgment: because as He is, so are we in this world. ¹⁸ There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. ¹⁹ We love Him, because He first loved us.

Love of God means love of others

²⁰ If a man say, "I love God," and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? ²¹ And this commandment have we from Him: That he who loveth God love his brother also.

Faith overcomes the world

1 John 5 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth Him also that is begotten of Him. ² By this we know that we love the Children of God, when we love God, and keep His commandments. ³ For this is the love of God, that we keep His commandments: and His commandments

are not grievous. ⁴ For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. ⁵ Who is He that overcometh the world, but He that believeth that Jesus is the Son of God?

God validates our faith

⁶ This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. ⁸ And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

Faith brings eternal Life

⁹ If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son. ¹⁰ He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. ¹¹ And this is the record, that God hath given to us eternal Life, and this Life is in his Son. ¹² He that hath the Son hath Life; and he that hath not the Son of God hath not Life. ¹³ These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal Life, and that ye may believe on the name of the Son of God.

Pray according to God's will

¹⁴ And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: ¹⁵ and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.

¹⁶ If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him Life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. ¹⁷ All

unrighteousness is sin: and there is a sin not unto death.

Separate from sin

¹⁸ We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. ¹⁹ And we know that we are of God, and the whole world lieth in wickedness.

Live in Christ

²⁰ And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal Life.

²¹ Little children, keep yourselves from idols. Amen.

2 John

Greeting and benediction

2 John 1 The elder unto the elect lady and her children, whom I love in the Truth; and not I only, but also all they that have known the Truth; ² For the Truth's sake, Which dwelleth in us, and shall be with us for ever.

³ Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in Truth and Love.

Follow the Law of Love

⁴ I rejoiced greatly that I found of thy children walking in Truth, as we have received a commandment from the Father. ⁵ And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. ⁶ And this is love, that we walk after His commandments. This is the commandment: That, as ye have heard from the beginning, ye should walk in it.

Beware of deceiving heretics

⁷ For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. ⁸ Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

⁹ Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. ¹⁰ If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: ¹¹ for he that biddeth him God speed is partaker of his evil deeds.

John's plans, and farewell

¹² Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

¹³ The children of thine elect sister greet thee. Amen.

3 John

Greeting to Gaius

3 John 1 The elder unto the wellbeloved Gaius, whom I love in the Truth.

² Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. ³ For I rejoiced greatly, when the brethren came and testified of the Truth that is in thee, even as thou walkest in the Truth. ⁴ I have no greater joy than to hear that my children walk in Truth.

Commendation of Gaius

⁵ Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; ⁶ which have borne witness of thy charity before the Church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: ⁷ because that for His Name's sake they went forth, taking nothing of the Gentiles. ⁸ We therefore ought to receive such, that we might be fellowhelpers to the Truth.

Condemnation of Diotrophes

⁹ I wrote unto the Church: but Diotrophes, who loveth to have the preeminence among

them, receiveth us not. ¹⁰ Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church.

¹¹ Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

Recommendation of Demetrius

¹² Demetrius hath good report of all men, and of the Truth itself: yea, and we also bear record; and ye know that our record is true.

Farewell

¹³ I had many things to write, but I will not with ink and pen write unto thee: ¹⁴ but I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

Jude

Greeting

Jude 1 Jude, the slave of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

² Mercy unto you, and peace, and love, be multiplied.

The presence of heretical teachers

³ Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the Saints. ⁴ For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the Grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

The judgment of such heretical teachers

⁵ I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. ⁶ And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. ⁷ Even as Sodom and Gomorrha, and the cities about them in like

manner, giving themselves over to fornication, and going after unnatural lust, are set forth for an example, suffering the vengeance of eternal fire.

The character of heretical teachers

⁸ Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. ⁹ Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, "The Lord rebuke thee." ¹⁰ But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. ¹¹ Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah.

¹² These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; ¹³ raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

¹⁴ And Enoch also, the seventh from Adam, prophesied of these, saying, "Behold, the Lord cometh with ten thousands of His

Saints, ¹⁵ to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.”

Resistance to heretical teachers

¹⁶ These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men’s persons in admiration because of advantage. ¹⁷ But, beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; ¹⁸ how that they told you, “There should be mockers in the last time, who should walk after their own ungodly lusts.” ¹⁹ These be they who separate themselves, sensual, having not the Spirit.

²⁰ But ye, beloved, building up yourselves

on your most holy faith, praying in the Holy Ghost, ²¹ keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal Life.

²² And of some have compassion, making a difference: ²³ and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

Doxology

²⁴ Now unto Him that is able to keep you from falling,
and to present you faultless,
Before the presence of His Glory with exceeding joy,
²⁵ To the only wise God our Saviour,
Be glory and majesty,
Dominion and power,
Both now and ever. Amen.

Romans

Greeting

Romans 1 Paul, aslave of Jesus Christ, called to be an Apostle, separated unto the Gospel of God, ² (which He had promised afore by His prophets in the holy Scriptures,) ³ concerning His Son Jesus Christ our Lord, Which was made of the seed of David according to the flesh; ⁴ and declared to be the Son of God with power, according to the spirit of holiness, by the Resurrection from the dead: ⁵ by Whom we have received Grace and apostleship, for obedience to the faith among all nations, for His Name: ⁶ among whom are ye also the called of Jesus Christ:

⁷ To all that be in Rome, beloved of God, called to be Saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

⁸ First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. ⁹ For God is my witness, whom I serve with my spirit in the Gospel of His Son, that without ceasing I make mention of you always in my prayers; ¹⁰ making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. ¹¹ For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; ¹² that is, that I may be comforted together with you by the mutual

faith both of you and me.

¹³ Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. ¹⁴ I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. ¹⁵ So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

The theme: The righteousness of God through faith in Christ

¹⁶ For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. ¹⁷ For therein is the righteousness of God revealed from faith to faith: as it is written, "*The just shall live by faith.*"⁵⁰

Judgment of sinning humanity

¹⁸ For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; ¹⁹ because that which may be known of God is manifest in them; for God hath shewed it unto them. ²⁰ For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal

⁵⁰ Habakkuk 2:4.

power and Godhead; so that they are without excuse: ²¹ because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. ²² Professing themselves to be wise, they became fools, ²³ and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

²⁴ Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: ²⁵ who changed the truth of God into a lie, and venerated and served the creature more than the Creator, who is blessed for ever. Amen.

²⁶ For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: ²⁷ and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

²⁸ And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; ²⁹ being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, ³⁰ backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, ³¹ without understanding, covenantbreakers, without natural affection, implacable, unmerciful: ³² who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Judgment of each conscience

Romans 2 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. ² But we are sure that the judgment of God is according to Truth against them which commit such things. ³ And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? ⁴ Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? ⁵ But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; ⁶ *Who will render to every man according to his deeds:*⁵¹ ⁷ to them who by patient continuance in well doing seek for glory and honour and immortality, eternal Life: ⁸ but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, ⁹ tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; ¹⁰ but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: ¹¹ for there is no respect of persons with God.

¹² For as many as have sinned without Law shall also perish without Law: and as many as have sinned in the Law shall be judged by the Law; ¹³ (for not the hearers of the Law are just before God, but the doers of the Law shall be justified. ¹⁴ For when the Gentiles, which have not the Law, do by nature the things contained in the Law, these, having not the Law, are a Law unto themselves: ¹⁵ which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) ¹⁶ in the day when God shall judge the secrets of

⁵¹ Psalm 61:12, Proverbs 24:12.

men by Jesus Christ according to my Gospel.

Judgment of the Jews

¹⁷ Behold, thou art called a Jew, and restest in the Law, and makest thy boast of God, ¹⁸ and knowest His will, and approvest the things that are more excellent, being instructed out of the Law; ¹⁹ and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, ²⁰ an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the Law. ²¹ Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? ²² Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? ²³ Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God? ²⁴ For *“The Name of God is blasphemed among the Gentiles through you,”*⁵² as it is written.

²⁵ For circumcision verily profiteth, if thou keep the Law: but if thou be a breaker of the Law, thy circumcision is made uncircumcision. ²⁶ Therefore if the uncircumcision keep the righteousness of the Law, shall not his uncircumcision be counted for circumcision? ²⁷ And shall not uncircumcision which is by nature, if it fulfil the Law, judge thee, who by the letter and circumcision dost transgress the Law? ²⁸ For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: ²⁹ but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

The Jews' unfaithfulness

Romans 3 What advantage then hath the Jew? Or what profit is there of circumcision?

² Much every way: chiefly, because that unto them were committed the oracles of God. ³ For what if some did not believe? Shall their unbelief make the faith of God without effect? ⁴ God forbid: yea, let God be true, but every man a liar; as it is written,

*“That Thou mightest be justified in Thy sayings,
And mightest overcome when Thou art judged.”*⁵³

⁵ But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.) ⁶ God forbid: for then how shall God judge the world?

⁷ For if the Truth of God hath more abounded through my lie unto His Glory; why yet am I also judged as a sinner? ⁸ And not rather, (as we be slanderously reported, and as some affirm that we say,) “Let us do evil, that good may come?” Whose damnation is just.

Conclusion: All are unfaithful

⁹ What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; ¹⁰ as it is written,

*“There is none righteous, no, not one:
¹¹ There is none that understandeth,
There is none that seeketh after God.
¹² They are all gone out of the way,
They are together become unprofitable;⁵⁴
There is none that doeth good, no, not one.”
¹³ “Their throat is an open sepulchre;
With their tongues they have used
deceit;”⁵⁵
“The poison of asps is under their lips:”⁵⁶
¹⁴ “Whose mouth is full of cursing and
bitterness:”⁵⁷
¹⁵ “Their feet are swift to shed blood:*

⁵² Isaiah 52:5, Jezekeiel 36:22.

⁵³ Psalm 50:5.

⁵⁴ Psalms 13:1-2, 52:1-3, Ecclesiates 7:20.

⁵⁵ Psalm 5:9.

⁵⁶ Psalm 139:3.

⁵⁷ Psalm 9:27.

¹⁶ *Destruction and misery are in their ways:*
¹⁷ *And the way of peace have they not*
known.”⁵⁸
¹⁸ *“There is no fear of God before their*
eyes.”⁵⁹

¹⁹ Now we know that what things soever the Law saith, it saith to them who are under the Law: that every mouth may be stopped, and all the world may become guilty before God. ²⁰ Therefore by the deeds of the Law there shall no flesh be justified in his sight: for by the Law is the knowledge of sin.

Righteousness in Christ fulfills the Law

²¹ But now the righteousness of God without the Law is manifested, being witnessed by the Law and the prophets; ²² even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: ²³ for all have sinned, and come short of the glory of God; ²⁴ being justified freely by his Grace through the redemption that is in Christ Jesus: ²⁵ whom God hath set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; ²⁶ to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.

²⁷ Where is boasting then? It is excluded. By what Law? Of works? Nay: but by the law of faith. ²⁸ Therefore we conclude that a man is justified by faith without the deeds of the Law. ²⁹ Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also: ³⁰ seeing it is one God, Which shall justify the circumcision by faith, and uncircumcision through faith. ³¹ Do we then make void the Law through faith? God forbid: yea, we establish the Law.

Abraham, model of faith

Romans 4 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? ² For if Abraham were justified by works, he hath whereof to glory; but not before God. ³ For what saith the Scripture? *“Abraham believed God, and it was counted unto him for righteousness.”⁶⁰* ⁴ Now to him that worketh is the reward not reckoned of Grace, but of debt.

⁵ But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. ⁶ Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, ⁷ saying,

*“Blessed are they whose iniquities are forgiven,
 And whose sins are covered.*

⁸ *Blessed is the man to whom the Lord will not impute sin.”⁶¹*

⁹ Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. ¹⁰ How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. ¹¹ And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: ¹² and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Abraham’s children: Faithful believers

¹³ For the promise, that he should be the

⁵⁸ Isaiah 59:7-8.

⁵⁹ Psalm 35:1.

⁶⁰ Genesis 15:6.

⁶¹ Psalm 31:1-2.

heir of the world, was not to Abraham, or to his seed, through the Law, but through the righteousness of faith. ¹⁴ For if they which are of the Law be heirs, faith is made void, and the promise made of none effect: ¹⁵ because the Law worketh wrath: for where no Law is, there is no transgression.

¹⁶ Therefore it is of faith, that it might be by Grace; to the end the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham; who is the father of us all, ¹⁷ (as it is written, "*I have made thee a father of many nations,*")⁶² before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. ¹⁸ Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, "*So shall thy seed be.*"⁶³ ¹⁹ And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: ²⁰ he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; ²¹ and being fully persuaded that, what he had promised, he was able also to perform. ²² And therefore it "*was imputed to him for righteousness.*"⁶⁴

²³ Now it was not written for his sake alone, "It was imputed to him;" ²⁴ but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; ²⁵ who was delivered for our offences, and was raised again for our justification.

Righteousness as a living reality

Romans 5 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: ² by whom also we have access by faith into this Grace wherein we stand, and rejoice in hope of the glory of God. ³ And

not only so, but we glory in tribulations also: knowing that tribulation worketh patience; ⁴ and patience, experience; and experience, hope: ⁵ and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

⁶ For when we were yet without strength, in due time Christ died for the ungodly. ⁷ For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. ⁸ But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. ⁹ Much more then, being now justified by His blood, we shall be saved from wrath through Him. ¹⁰ For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His Life. ¹¹ And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Reign of sin, reign of Grace

¹² Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, in that all have sinned: ¹³ (For until the Law sin was in the world: but sin is not imputed when there is no Law. ¹⁴ Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come. ¹⁵ But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the Grace of God, and the gift by Grace, which is by One Man, Jesus Christ, hath abounded unto many. ¹⁶ And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. ¹⁷ For if by one man's offence death reigned by one; much more they which receive abundance of

⁶² Genesis 17:5.

⁶³ Genesis 15:5.

⁶⁴ Genesis 15:6.

Grace and of the gift of righteousness shall reign in Life by One, Jesus Christ.)

¹⁸ Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of Life. ¹⁹ For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.

²⁰ Moreover the Law entered, that the offence might abound. But where sin abounded, Grace did much more abound: ²¹ that as sin hath reigned unto death, even so might Grace reign through righteousness unto eternal Life by Jesus Christ our Lord.

Baptism: Dead to sin, alive in Christ

Romans 6 What shall we say then? Shall we continue in sin, that Grace may abound? ² God forbid. How shall we, that are dead to sin, live any longer therein? ³ Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? ⁴ Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of Life.

⁵ For if we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection:

⁶ Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. ⁷ For he that is dead is freed from sin. ⁸ Now if we be dead with Christ, we believe that we shall also live with Him: ⁹ knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. ¹⁰ For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. ¹¹ Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

¹² Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. ¹³ Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. ¹⁴ For sin shall not have dominion over you: for ye are not under the Law, but under Grace.

Baptism: Freedom from sin under Grace

¹⁵ What then? Shall we sin, because we are not under the Law, but under Grace? God forbid. ¹⁶ Know ye not, that to whom ye yield yourselves slaves to obey, his slaves ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? ¹⁷ But God be thanked, that ye were the slaves of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. ¹⁸ Being then made free from sin, ye became the slaves of righteousness. ¹⁹ I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members slaves to uncleanness and to iniquity unto iniquity; even so now yield your members slaves to righteousness unto holiness.

²⁰ For when ye were the slaves of sin, ye were free from righteousness. ²¹ What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. ²² But now being made free from sin, and become slaves to God, ye have your fruit unto holiness, and the end everlasting Life. ²³ For the wages of sin is death; but the gift of God is eternal Life through Jesus Christ our Lord.

Baptism: Freedom from Law, union with Christ

Romans 7 Know ye not, brethren, (for I speak to them that know the Law,) how that the Law hath dominion over a man as long as he liveth? ² For the woman which hath an

husband is bound by the Law to her husband so long as he liveth; but if the husband be dead, she is loosed from the Law of her husband. ³ So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that Law; so that she is no adulteress, though she be married to another man. ⁴ Wherefore, my brethren, ye also are become dead to the Law by the body of Christ; that ye should be married to Another, even to Him Who is raised from the dead, that we should bring forth fruit unto God. ⁵ For when we were in the flesh, the motions of sins, which were by the Law, did work in our members to bring forth fruit unto death. ⁶ But now we are delivered from the Law, that being dead wherein we were held; that we should serve in newness of Spirit, and not in the oldness of the letter.

Sin uses what is holy to produce death

⁷ What shall we say then? Is the Law sin? God forbid. Nay, I had not known sin, but by the Law: for I had not known lust, except the Law had said, "*Thou shalt not covet.*"⁶⁵ ⁸ But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the Law sin was dead. ⁹ For I was alive without the Law once: but when the commandment came, sin revived, and I died. ¹⁰ And the commandment, which was ordained to Life, I found to be unto death. ¹¹ For sin, taking occasion by the commandment, deceived me, and by it slew me. ¹² Wherefore the Law is holy, and the commandment holy, and just, and good.

The flesh uses what is good to promote sin

¹³ Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment

might become exceeding sinful. ¹⁴ For we know that the Law is spiritual: but I am carnal, sold under sin. ¹⁵ For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. ¹⁶ If then I do that which I would not, I consent unto the Law that it is good. ¹⁷ Now then it is no more I that do it, but sin that dwelleth in me. ¹⁸ For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. ¹⁹ For the good that I would I do not: but the evil which I would not, that I do. ²⁰ Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

²¹ I find then a Law, that, when I would do good, evil is present with me. ²² For I delight in the Law of God after the inward man: ²³ but I see another Law in my members, warring against the Law of my mind, and bringing me into captivity to the Law of sin which is in my members. ²⁴ O wretched man that I am! Who shall deliver me from the body of this death? ²⁵ I thank God through Jesus Christ our Lord. So then with the mind I myself serve the Law of God; but with the flesh the law of sin.

The Spirit defeats sin and the flesh

Romans 8 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. ² For the Law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death. ³ For what the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: ⁴ that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit. ⁵ For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. ⁶ For to be carnally minded is death; but to be spiritually

⁶⁵ Exodus 20:17, Deuteronomy 5:21.

minded is Life and peace. ⁷ Because the carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be. ⁸ So then they that are in the flesh cannot please God.

⁹ But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. ¹⁰ And if Christ be in you, the body is dead because of sin; but the Spirit is Life because of righteousness. ¹¹ But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

The Spirit conveys divine Sonship

¹² Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. ¹³ For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. ¹⁴ For as many as are led by the Spirit of God, they are the Sons of God. ¹⁵ For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, "Abba, Daddy." ¹⁶ The Spirit itself beareth witness with our spirit, that we are the Children of God: ¹⁷ And if Children, then Heirs; Heirs of God, and Joint-Heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

The Spirit assists us through suffering

¹⁸ For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. ¹⁹ For the earnest expectation of the creature waiteth for the manifestation of the Sons of God. ²⁰ For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, ²¹ because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the Children of

God. ²² For we know that the whole creation groaneth and travaileth in pain together until now. ²³ And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. ²⁴ For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? ²⁵ But if we hope for that we see not, then do we with patience wait for it.

²⁶ Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. ²⁷ And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the Saints according to the will of God.

The Father ensures our destiny

²⁸ And we know that all things work together for good to them that love God, to them who are the called according to His purpose. ²⁹ For whom He did foreknow, He also did predestinate to be conformed to the image of his Son, that He might be the firstborn among many brethren. ³⁰ Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.

The Father's love triumphs in Christ

³¹ What shall we then say to these things? If God be for us, who can be against us? ³² He that spared not His own Son, but delivered Him up for us all, how shall he not with Him also freely give us all things? ³³ Who shall lay any thing to the charge of God's elect? It is God that justifieth. ³⁴ Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us. ³⁵ Who shall separate us

from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ As it is written,

*“For Thy sake we are killed all the day long;
We are accounted as sheep for the slaughter.”*⁶⁶

³⁷ Nay, in all these things we are more than conquerors through Him that loved us. ³⁸ For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 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.

Unbelief of the Jews despite God’s blessing

Romans 9 I say the Truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, ² that I have great heaviness and continual sorrow in my heart. ³ For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: ⁴ who are Israelites; to whom pertaineth the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises; ⁵ whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

God is Sovereign, faithful to Israel

⁶ Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: ⁷ neither, because they are the seed of Abraham, are they all children: but, *“In Isaac shall thy seed be called.”*⁶⁷ ⁸ That is, They which are the children of the flesh, these are not the Children of God: but the

children of the promise are counted for the seed. ⁹ For this is the word of promise, *“At this time will I come, and Sarah shall have a son.”*⁶⁸

¹⁰ And not only this; but when Rebecca also had conceived by one, even by our father Isaac; ¹¹ (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;) ¹² it was said unto her, *“The elder shall serve the younger.”*⁶⁹ ¹³ As it is written, *“Jacob have I loved, but Esau have I hated.”*⁷⁰

God is just in His choice

¹⁴ What shall we say then? Is there unrighteousness with God? God forbid. ¹⁵ For He saith to Moses, *“I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.”*⁷¹ ¹⁶ So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. ¹⁷ For the Scripture saith unto Pharaoh, *“Even for this same purpose have I raised thee up, that I might shew My power in thee, and that My Name might be declared throughout all the earth.”*⁷² ¹⁸ Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth.

¹⁹ Thou wilt say then unto me, “Why doth he yet find fault? For who hath resisted His will?” ²⁰ Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, “Why hast Thou made me thus?” ²¹ Hath not the Potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

²² What if God, willing to shew His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction: ²³ and that He

⁶⁶ Psalm 43:22.

⁶⁷ Genesis 21:12.

⁶⁸ Genesis 18:10, 14.

⁶⁹ Genesis 25:23.

⁷⁰ Malachi 1:2-3.

⁷¹ Exodus 33:19.

⁷² Exodus 9:16.

might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, ²⁴ even us, whom He hath called, not of the Jews only, but also of the Gentiles? ²⁵ As He saith also in Hosea,

"I will call them 'My people,' which were not My people;

*And her 'beloved,' which was not beloved."*⁷³

²⁶ *And it shall come to pass, That in the place where it was said unto them,*

*'Ye are not My people;'
There shall they be called,
'The Children of the living God.'"*⁷⁴

²⁷ Isaiah also crieth concerning Israel,

*"Though the number of the descendants of Israel be as the sand of the sea,
A remnant shall be saved:*

²⁸ *For He will finish the work,
And cut it short in righteousness:
Because a short work will the Lord make upon the earth."*⁷⁵

²⁹ And as Isaiah said before,

*"Except the Lord of Hosts had left us a seed,
We had been as Sodoma,
And been made like unto Gomorrha."*⁷⁶

Israel pursues self-righteousness

³⁰ What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. ³¹ But Israel, which followed after the Law of righteousness, hath not attained to the Law of righteousness. ³² Wherefore? Because they sought it not by faith, but as it were by the works of the Law. For they

stumbled at that stumblingstone; ³³ as it is written,

"Behold, I lay in Zion a stumblingstone and rock of offence:

*And whosoever believeth on Him shall not be ashamed."*⁷⁷

Romans 10 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. ² For I bear them record that they have a zeal of God, but not according to knowledge. ³ For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. ⁴ For Christ himself is the consummation of the Law for righteousness to every one that believeth.

God's righteousness is by faith

⁵ For Moses describeth the righteousness which is of the Law, *"That the man which doeth those things shall live by them."*⁷⁸ ⁶ But the righteousness which is of faith speaketh on this wise, *"Say not in thine heart, 'Who shall ascend into Heaven?'"*⁷⁹ (that is, to bring Christ down from above:) ⁷ or, *"Who shall descend into the deep?"*⁸⁰ (that is, to bring up Christ again from the dead.) ⁸ But what saith it? *"The word is nigh thee, even in thy mouth, and in thy heart:"*⁸¹ that is, the word of faith, which we preach; ⁹ that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. ¹⁰ For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. ¹¹ For the Scripture saith, *"Whosoever believeth on Him shall not be ashamed."*⁸² ¹² For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all

⁷³ Hosea 2:23.

⁷⁴ Hosea 1:10.

⁷⁵ Isaiah 10:22-23.

⁷⁶ Isaiah 1:9.

⁷⁷ Isaiah 8:14, 28:16.

⁷⁸ Leviticus 18:5.

⁷⁹ Deuteronomy 30:12.

⁸⁰ Deuteronomy 30:15.

⁸¹ Deuteronomy 30:14.

⁸² Isaiah 28:16.

that call upon Him. ¹³ For, “Whosoever shall call upon the Name of the Lord shall be saved.”⁸³

Israel rejects, Gentiles receive, the Gospel

¹⁴ How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? ¹⁵ And how shall they preach, except they be sent? As it is written,

“How beautiful are the feet of them that preach the Gospel of peace, And bring glad tidings of good things!”⁸⁴

¹⁶ But they have not all obeyed the Gospel. For Isaiah saith, “Lord, who hath believed our report?”⁸⁵ ¹⁷ So then faith cometh by hearing, and hearing by the word of God.

¹⁸ But I say, “Have they not heard?” Yes verily,

“Their sound went into all the earth, And their words unto the ends of the world.”⁸⁶

¹⁹ But I say, “Did not Israel know?” First Moses saith,

“I will provoke you to jealousy by them that are no people, And by a foolish nation I will anger you.”⁸⁷

²⁰ But Isaiah is very bold, and saith,

“I was found of them that sought Me not; I was made manifest unto them that asked not after Me.”⁸⁸

²¹ But to Israel he saith,

“All day long I have stretched forth My

hands, Unto a disobedient and gainsaying people.”⁸⁹

God elects a remnant of Israel

Romans 11 I say then, “Hath God cast away His people?” God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. ² God hath not cast away His people which He foreknew. Wot ye not what the Scripture saith of Elijah? How he maketh intercession to God against Israel, saying, ³ “Lord, they have killed Thy prophets, and digged down Thine altars; and I am left alone, and they seek my life.”⁹⁰ ⁴ But what saith the answer of God unto him? “I have reminstered to Myself seven thousand men, who have not bowed the knee to the image of Baal.”⁹¹ ⁵ Even so then at this present time also there is a remnant according to the election of Grace. ⁶ And if by Grace, then is it no more of works: otherwise Grace is no more Grace. But if it be of works, then is it no more Grace: otherwise work is no more work.

⁷ What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. ⁸ (According as it is written,

“God hath given them the spirit of slumber, Eyes that they should not see, And ears that they should not hear;”) Unto this day.⁹²

⁹ And David saith,

“Let their table be made a snare, and a trap, And a stumblingblock, and a recompence unto them:

¹⁰ Let their eyes be darkened, that they may not see,

⁸³ Joel 3:5.

⁸⁴ Isaiah 52:7, Naum 1:15.

⁸⁵ Isaiah 53:1.

⁸⁶ Psalm 18:4.

⁸⁷ Deuteronomy 32:21.

⁸⁸ Deuteronomy 32:21.

⁸⁹ Isaiah 65:2.

⁹⁰ 3 Kingdoms 19:10, 14.

⁹¹ 3 Kingdoms 19:18.

⁹² Deuteronomy 29:4, Isaiah 29:10.

And bow down their back alway.”⁹³

Gentiles are being saved

¹¹ I say then, “Have they stumbled that they should fall?” God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. ¹² Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

¹³ For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office: ¹⁴ of by any means I may provoke to emulation them which are my flesh, and might save some of them. ¹⁵ For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but Life from the dead?

God will yet restore Israel

¹⁶ For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. ¹⁷ And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; ¹⁸ boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

¹⁹ Thou wilt say then, “The branches were broken off, that I might be grafted in.” ²⁰ Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: ²¹ for if God spared not the natural branches, take heed lest He also spare not thee. ²² Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off. ²³ And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. ²⁴ For if thou wert cut out of the olive tree which is wild by nature, and

wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

²⁵ For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. ²⁶ And so all Israel shall be saved: as it is written,

*“There shall come out of Zion the Deliverer,
And shall turn away ungodliness from
Jacob:”*

*“For this is My Covenant unto them,
When I shall take away their sins.”⁹⁴*

²⁸ As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers’ sakes. ²⁹ For the gifts and calling of God are without repentance. ³⁰ For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: ³¹ even so have these also now not believed, that through your mercy they also may obtain mercy. ³² For God hath concluded them all in unbelief, that he might have mercy upon all.

Doxology to God’s ways

³³ O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!

*“For who hath known the mind of the
Lord?*

Or who hath been His counsellor?”⁹⁵

*“Or who hath first given to Him,
And it shall be recompensed unto Him
again?”⁹⁶*

³⁶ For of Him, and through Him, and to Him,

⁹³ Psalm 68:22,23.

⁹⁴ Isaiah 59:20, 21.

⁹⁵ Isaiah 40:13, Jeremiah 23:18.

⁹⁶ Job 41:11.

are all things: to Whom be glory for ever. Amen.

Christian renewal

Romans 12 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. ² And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

A Life of unity in the Church

³ For I say, through the Grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. ⁴ For as we have many members in one body, and all members have not the same office: ⁵ so we, being many, are one body in Christ, and every one members one of another. ⁶ Having then gifts differing according to the Grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; ⁷ or service, let us wait on our serving: or he that teacheth, on teaching; ⁸ or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

A Life of mercy for all men

⁹ Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. ¹⁰ Be kindly affectioned one to another with brotherly love; in honour preferring one another; ¹¹ not slothful in business; fervent in spirit; serving the Lord; ¹² rejoicing in hope; patient in tribulation; continuing instant in prayer; ¹³ distributing to the necessity of Saints; given to hospitality.

¹⁴ Bless them which persecute you: bless,

and curse not. ¹⁵ Rejoice with them that do rejoice, and weep with them that weep. ¹⁶ Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

¹⁷ Recompense to no man evil for evil. Provide things honest in the sight of all men. ¹⁸ If it be possible, as much as lieth in you, live peaceably with all men. ¹⁹ Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, "*Vengeance is Mine; I will repay, saith the Lord.*"⁹⁷ ²⁰ Therefore,

*"If thine enemy hunger, feed him;
If he thirst, give him drink:
For in so doing thou shalt heap coals of fire
on his head."*⁹⁸

²¹ Be not overcome of evil, but overcome evil with good.

Duties to the state

Romans 13 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. ² Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. ³ For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: ⁴ for he is the servant of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the servant of God, a revenger to execute wrath upon him that doeth evil. ⁵ Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. ⁶ For for this cause pay ye tribute also: for they are God's servants, attending continually upon this very thing. ⁷ Render therefore to all their dues: tribute to whom

⁹⁷ Deuteronomy 32:35.

⁹⁸ Proverbs 25:21, 22.

tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Love of neighbor

⁸ Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the Law. ⁹ For this, "*Thou shalt not commit adultery,*" "*Thou shalt not kill,*" "*Thou shalt not steal,*" "*Thou shalt not bear false witness,*" "*Thou shalt not covet;*"⁹⁹ and if there be any other commandment, it is briefly comprehended in this saying, namely, "*Thou shalt love thy neighbour as thyself.*"¹⁰⁰
¹⁰ Love worketh no ill to his neighbour: therefore love is the fulfilling of the Law.

Day is at hand

¹¹ And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.
¹² The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. ¹³ Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. ¹⁴ But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Christian liberty in serving God

Romans 14 Him that is weak in the faith receive ye, but not to doubtful disputations. ² For one believeth that he may eat all things: another, who is weak, eateth herbs. ³ Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. ⁴ Who art thou that judgest another man's slave? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

⁵ One man esteemeth one day above another: another esteemeth every day alike.

Let every man be fully persuaded in his own mind. ⁶ He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. ⁷ For none of us liveth to himself, and no man dieth to himself. ⁸ For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. ⁹ For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. ¹⁰ But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. ¹¹ For it is written,

*"As I live, saith the Lord,
Every knee shall bow to Me,
And every tongue shall confess to God."*¹⁰¹

Loving fellow Christians

¹² So then every one of us shall give account of himself to God. ¹³ Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

¹⁴ I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. ¹⁵ But if thy brother be grieved with thy food, now walkest thou not charitably. Destroy not him with thy food, for whom Christ died. ¹⁶ Let not then your good be evil spoken of: ¹⁷ for the Kingdom of God is not food and drink; but righteousness, and peace, and joy in the Holy Ghost. ¹⁸ For he that in these things serveth Christ is acceptable to God, and approved of men.

⁹⁹ Exodus 20:13-15, 7, Deuteronomy 5:17-19, 21.

¹⁰⁰ Leviticus 19:18.

¹⁰¹ Isaiah 45:23.

¹⁹ Let us therefore follow after the things which make for peace, and things wherewith one may edify another. ²⁰ For food destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. ²¹ It is good neither to eat meat, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. ²² Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. ²³ And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

Christian unity for God's glory

Romans 15 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. ² Let every one of us please his neighbour for his good to edification. ³ For even Christ pleased not himself; but, as it is written, *"The reproaches of them that reproached thee fell on Me."*¹⁰² ⁴ For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. ⁵ Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: ⁶ ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

Christ's priestly work for Gentiles

⁷ Wherefore receive ye one another, as Christ also received us to the glory of God. ⁸ Now I say that Jesus Christ was a servant of the circumcision for the truth of God, to confirm the promises made unto the fathers: ⁹ and that the Gentiles might glorify God for his mercy; as it is written,

"For this cause I will confess to Thee among the Gentiles,

*And sing unto Thy Name."*¹⁰³

¹⁰ And again he saith,

*"Rejoice, ye Gentiles, with His people."*¹⁰⁴

¹¹ And again,

*"Praise the Lord, all ye Gentiles; And laud Him, all ye people."*¹⁰⁵

¹² And again, Isaiah saith,

*"There shall be a root of Jesse, And He that shall rise to reign over the Gentiles; In Him shall the Gentiles trust."*¹⁰⁶

¹³ Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Paul's missionary work to the Gentiles

¹⁴ And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. ¹⁵ Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the Grace that is given to me of God, ¹⁶ that I should be the servant of Jesus Christ to the Gentiles, serving the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. ¹⁷ I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. ¹⁸ For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, ¹⁹ through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto

¹⁰² Psalm 68:9.

¹⁰³ 3 Kingdoms 22:50, Psalm 17:50.

¹⁰⁴ Deuteronomy 32:43.

¹⁰⁵ Psalm 116:1.

¹⁰⁶ Isaiah 11:10.

Illyricum, I have fully preached the Gospel of Christ. ²⁰ Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation: ²¹ But as it is written,

*"To whom he was not spoken of, they shall see:
And they that have not heard shall understand."*¹⁰⁷

Paul's plan to visit Rome

²² For which cause also I have been much hindered from coming to you. ²³ But now having no more place in these parts, and having a great desire these many years to come unto you; ²⁴ whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. ²⁵ But now I go unto Jerusalem to serve the Saints. ²⁶ For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor Saints which are at Jerusalem. ²⁷ It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to serve them in carnal things. ²⁸ When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. ²⁹ And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.

³⁰ Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; ³¹ that I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the Saints; ³² that I may come unto you with joy by the will of God, and may with you be refreshed. ³³ Now the God of peace be with you all. Amen.

Paul's personal greetings

Romans 16 I commend unto you Phebe our sister, which is a slave of the Church which is at Cenchrea: ² ye receive her in the Lord, as becometh Saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

³ Greet Priscilla and Aquila my helpers in Christ Jesus: ⁴ who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. ⁵ Likewise greet the church that is in their house. Salute my well-beloved Epænetus, who is the firstfruits of Achaia unto Christ.

⁶ Greet Mary, who bestowed much labour on us. ⁷ Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the Apostles, who also were in Christ before me.

⁸ Greet Amplias my beloved in the Lord. ⁹ Salute Urbane, our helper in Christ, and Stachys my beloved. ¹⁰ Salute Apelles approved in Christ. Salute them which are of Aristobulus' household. ¹¹ Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

¹² Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. ¹³ Salute Rufus chosen in the Lord, and his mother and mine. ¹⁴ Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. ¹⁵ Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the Saints which are with them. ¹⁶ Salute one another with an holy kiss! The churches of Christ salute you.

Warning about divisive teachers

¹⁷ Now I beseech you, brethren, mark them which cause divisions and offences contrary

¹⁰⁷ Isaiah 52:15.

to the doctrine which ye have learned; and avoid them. ¹⁸ For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. ¹⁹ For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. ²⁰ And the God of peace shall bruise Satan under your feet shortly. The Grace of our Lord Jesus Christ be with you. Amen.

Greetings from Paul's friends

²¹ Timothy my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

²² I Tertius, who wrote this epistle, salute you in the Lord.

²³ Gaius mine host, and of the whole Church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. ²⁴ The Grace of our Lord Jesus Christ be with you all. Amen.

Benediction

²⁵ Now to Him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, ²⁶ but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: ²⁷ to God only wise, be glory through Jesus Christ for ever. Amen.

1 Corinthians

Greeting

1 Corinthians 1 Paul, called to be an Apostle of Jesus Christ through the will of God, and Sosthenes our brother,

² Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours:

Thanksgiving for God's Grace at Corinth

³ Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

⁴ I thank my God always on your behalf, for the Grace of God which is given you by Jesus Christ; ⁵ that in every thing ye are enriched by Him, in all utterance, and in all knowledge; ⁶ even as the testimony of Christ was confirmed in you: ⁷ so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: ⁸ Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. ⁹ God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.

Reported contentiousness in the Church

¹⁰ Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be

perfectly joined together in the same mind and in the same judgment. ¹¹ For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. ¹² Now this I say, that every one of you saith, "I am of Paul;" and "I of Apollos;" and "I of Cephas;" and "I of Christ."

The sacrament of unity: Baptism

¹³ Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?

The message of unity: Exaltation of the Cross

¹⁴ I thank God that I baptized none of you, but Crispus and Gaius; ¹⁵ lest any should say that I had baptized in mine own name. ¹⁶ And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. ¹⁷ For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the Cross of Christ should be made of none effect.

¹⁸ For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God. ¹⁹ For it is written,

*"I will destroy the wisdom of the wise,
And will bring to nothing the*

*understanding of the prudent.”*¹⁰⁸

²⁰ Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? ²¹ For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. ²² For the Jews require a sign, and the Greeks seek after wisdom: ²³ but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; ²⁴ but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. ²⁵ Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

²⁶ For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: ²⁷ but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; ²⁸ and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: ²⁹ that no flesh should glory in his presence. ³⁰ But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: ³¹ that, according as it is written, *“He that glorieth, let him glory in the Lord.”*¹⁰⁹

1 Corinthians 2 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. ² For I determined not to know any thing among you, save Jesus Christ, and Him crucified. ³ And I was with you in weakness, and in fear, and in much trembling. ⁴ And my speech and my preaching was not with enticing words of

man’s wisdom, but in demonstration of the Spirit and of power: ⁵ your faith should not stand in the wisdom of men, but in the power of God.

Understanding unity: Wisdom of the Spirit

⁶ Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: ⁷ but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: ⁸ which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

⁹ But as it is written,

*“Eye hath not seen, nor ear heard,
Neither have entered into the heart of man,
The things which God hath prepared for
them that love Him.”*¹¹⁰

¹⁰ But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. ¹¹ For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. ¹² Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

¹³ Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. ¹⁴ But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. ¹⁵ But he that is spiritual judgeth all things, yet he himself is judged of no man. ¹⁶ *“For who hath known*

¹⁰⁸ Isaiah 29:14.

¹⁰⁹ Jeremiah 9:23.

¹¹⁰ Isaiah 64:4.

*the mind of the Lord, that he may instruct Him?"*¹¹¹ But we have the mind of Christ.

1 Corinthians 3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. ² I have fed you with milk, and not with food: for hitherto ye were not able to bear it, neither yet now are ye able. ³ For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? ⁴ For while one saith, "I am of Paul;" and another, "I am of Apollos;" are ye not carnal?

Wisdom in the apostolic ministry

⁵ Who then is Paul, and who is Apollos, but servants by whom ye believed, even as the Lord gave to every man? ⁶ I have planted, Apollos watered; but God gave the increase. ⁷ So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. ⁸ Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

⁹ For we are labourers together with God: ye are God's husbandry, ye are God's building. ¹⁰ According to the Grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. ¹¹ For other foundation can no man lay than that is laid, which is Jesus Christ. ¹² Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; ¹³ every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. ¹⁴ If any man's work abide which he hath built thereupon, he shall receive a reward. ¹⁵ If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as

by fire.

¹⁶ Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? ¹⁷ If any man defile the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple ye are.

Wisdom in Christ's Church

¹⁸ Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. ¹⁹ For the wisdom of this world is foolishness with God. For it is written, "*He taketh the wise in their own craftiness.*"¹¹² ²⁰ And again, "*The Lord knoweth the thoughts of the wise, that they are in vain.*"¹¹³ ²¹ Therefore let no man glory in men. For all things are yours; ²² whether Paul, or Apollos, or Cephas, or the world, or Life, or death, or things present, or things to come; all are yours; ²³ and ye are Christ's; and Christ is God's.

Wisdom in spiritual fatherhood

1 Corinthians 4 Let a man so account of us, as of the servants of Christ, and stewards of the mysteries of God. ² Moreover it is required in stewards, that a man be found faithful. ³ But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. ⁴ For I know nothing by myself; yet am I not hereby justified: but He that judgeth me is the Lord. ⁵ Therefore judge nothing before the time, until the Lord come, Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

⁶ And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. ⁷ For who maketh thee to

¹¹¹ Isaiah 40:13.

¹¹² Job 5:13.

¹¹³ Psalm 93:10.

differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

⁸ Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. ⁹ For I think that God hath set forth us the Apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. ¹⁰ We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. ¹¹ Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; ¹² and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: ¹³ being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

Appeal and warning

¹⁴ I write not these things to shame you, but as my beloved sons I warn you. ¹⁵ For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel. ¹⁶ Wherefore I beseech you, be ye followers of me. ¹⁷ For this cause have I sent unto you Timothy, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every Church.

¹⁸ Now some are puffed up, as though I would not come to you. ¹⁹ But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. ²⁰ For the Kingdom of God is not in word, but in power. ²¹ What will ye? Shall I come unto you with a rod, or in love, and in the spirit of meekness?

Incest: The Church must be pure

1 Corinthians 5 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. ² And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. ³ For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, ⁴ in the Name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, ⁵ to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

⁶ Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? ⁷ Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Pascha is sacrificed for us: ⁸ therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. ⁹ I wrote unto you in an epistle not to company with fornicators: ¹⁰ yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. ¹¹ But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

¹² For what have I to do to judge them also that are without? Do not ye judge them that are within? ¹³ But them that are without God judgeth. Therefore "*Put away from among yourselves that wicked person.*"¹⁴

Lawsuits: The Church has discernment

¹¹⁴ Deuteronomy 17:7, 19:19, 22:21, 22:24, 24:7.

1 Corinthians 6 Dare any of you, having a matter against another, go to law before the unjust, and not before the Saints? ² Do ye not know that the Saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? ³ Know ye not that we shall judge angels? How much more things that pertain to this life? ⁴ If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the Church. ⁵ I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren? ⁶ But brother goeth to law with brother, and that before the unbelievers.

⁷ Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? ⁸ Nay, ye do wrong, and defraud, and that your brethren. ⁹ Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, ¹⁰ nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. ¹¹ And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.

Immorality: The Church is a temple

¹² "All things are lawful unto me,"—maybe, but all things are not expedient: "all things are lawful for me,"—maybe, but I will not be brought under the power of any. ¹³ "Meats for the belly, and the belly for foods:" but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. ¹⁴ And God hath both raised up the Lord, and will also raise up us by his own power.

¹⁵ Know ye not that your bodies are the

members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. ¹⁶ What? Know ye not that he which is joined to an harlot is one body? For "*Two*," saith he, "*shall be one flesh*." ¹⁷ But he that is joined unto the Lord is one spirit.

¹⁸ Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. ¹⁹ What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? ²⁰ For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Concerning marriage

1 Corinthians 7 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

² Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. ³ Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. ⁴ The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. ⁵ Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. ⁶ But I speak this by permission, and not of commandment. ⁷ For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

⁸ I say therefore to the unmarried and widows, It is good for them if they abide even as I. ⁹ But if they cannot contain, let them marry: for it is better to marry than to burn.

¹⁰ And unto the married I command, yet not I, but the Lord: Let not the wife depart from

her husband: ¹¹ but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

¹² But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. ¹³ And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. ¹⁴ For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. ¹⁵ But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. ¹⁶ For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?

¹⁷ But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. ¹⁸ Is any man called being circumcised? Let him not become uncircumcised. Is any called in uncircumcision? Let him not be circumcised. ¹⁹ Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. ²⁰ Let every man abide in the same calling wherein he was called. ²¹ Art thou called being a slave? Care not for it: but if thou mayest be made free, use it rather. ²² For he that is called in the Lord, being a slave, is the Lord's freeman: likewise also he that is called, being free, is Christ's slave. ²³ Ye are bought with a price; be not ye the slaves of men. ²⁴ Brethren, let every man, wherein he is called, therein abide with God.

Concerning virginity

²⁵ Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy

of the Lord to be faithful. ²⁶ I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. ²⁸ But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

²⁹ But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; ³⁰ and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; ³¹ and they that use this world, as not abusing it: for the fashion of this world passeth away.

³² But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: ³³ but he that is married careth for the things that are of the world, how he may please his wife. ³⁴ There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. ³⁵ And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

³⁶ But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. ³⁷ Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. ³⁸ So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

Concerning widowhood

³⁹ The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. ⁴⁰ But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

Love reigns over “knowledge”

1 Corinthians 8 Now as touching things offered unto idols, we know that we all have knowledge. “Knowledge” puffeth up, but charity edifieth. ² And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. ³ But if any man love God, the same is known of him.

⁴ As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but One. ⁵ For though there be that are called “gods,” whether in Heaven or in earth, (as there be “gods” many, and “lords” many,) ⁶ but to us there is but One God, the Father, of Whom are all things, and we in Him; and One Lord Jesus Christ, by Whom are all things, and we by Him.

⁷ Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. ⁸ But food commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

⁹ But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. ¹⁰ For if any man see thee which hast knowledge sit at food in the idol’s temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; ¹¹ and through thy knowledge shall the weak brother perish, for whom Christ died? ¹² But when ye sin so against the brethren, and

wound their weak conscience, ye sin against Christ. ¹³ Wherefore, if food make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

A good example: Paul’s rights as an Apostle

1 Corinthians 9 Am I not an Apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord? ² If I be not an Apostle unto others, yet doubtless I am to you: for the seal of mine Apostleship are ye in the Lord.

³ Mine answer to them that do examine me is this, ⁴ have we not power to eat and to drink? ⁵ Have we not power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas? ⁶ Or I only and Barnabas, have not we power to forbear working? ⁷ Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?

⁸ Say I these things as a man? Or saith not the Law the same also? ⁹ For it is written in the Law of Moses, “*Thou shalt not muzzle the mouth of the ox that treadeth out the grain.*”¹¹⁵ Doth God take care for oxen? ¹⁰ Or saith He it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. ¹¹ If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? ¹² If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ. ¹³ Do ye not know that they which serve about holy things live of the things of the Temple? And they which wait at the Altar are partakers with the Altar? ¹⁴ Even so hath the Lord

¹¹⁵ Deuteronomy 25:4.

ordained that they which preach the Gospel should live of the Gospel.

Paul's obligations

¹⁵ But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. ¹⁶ For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel! ¹⁷ For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me. ¹⁸ What is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel.

¹⁹ For though I be free from all men, yet have I made myself slave unto all, that I might gain the more. ²⁰ And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law; ²¹ to them that are without Law, as without Law, (being not without Law to God, but under the Law to Christ,) that I might gain them that are without Law. ²² To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. ²³ And this I do for the Gospel's sake, that I might be partaker thereof with you.

Paul's spiritual discipline

²⁴ Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. ²⁵ And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. ²⁶ I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: ²⁷ but I keep under my body, and bring it into

subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

A bad example: Israel's apostasy

1 Corinthians 10 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; ² and were all baptized unto Moses in the cloud and in the sea; ³ and did all eat the same spiritual food; ⁴ and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. ⁵ But with many of them God was not well pleased: for they were overthrown in the wilderness.

⁶ Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. ⁷ Neither be ye idolaters, as were some of them; as it is written, "*The people sat down to eat and drink, and rose up to play.*"¹¹⁶ ⁸ Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. ⁹ Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. ¹⁰ Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. ¹¹ Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

¹² Wherefore let him that thinketh he standeth take heed lest he fall. ¹³ There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Veneration is sacramental

¹⁴ Wherefore, my dearly beloved, flee from

¹¹⁶ Exodus 32:6.

idolatry. ¹⁵ I speak as to wise men; judge ye what I say. ¹⁶ The Chalice of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? ¹⁷ For we being many are one bread, and one body: for we are all partakers of that one bread.

¹⁸ Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the Altar? ¹⁹ What say I then? That the idol is any thing, or that which is offered in sacrifice to idols is any thing? ²⁰ But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. ²¹ Ye cannot drink the Chalice of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. ²² Do we provoke the Lord to jealousy? Are we stronger than He?

Offend no man, glorify God

²³ "All things are lawful for me,"—maybe, but all things are not expedient: "all things are lawful for me,"—maybe, but all things edify not. ²⁴ Let no man seek his own, but every man another's wealth.

²⁵ Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: ²⁶ For "*the earth is the Lord's, and the fulness thereof.*"¹¹⁷

²⁷ If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. ²⁸ But if any man say unto you, "This is offered in sacrifice unto idols," eat not for his sake that shewed it, and for conscience sake: for "*the earth is the Lord's, and the fulness thereof.*"¹¹⁸ ²⁹ Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? ³⁰ For if I by Grace be a partaker, why am I evil spoken of for that for which I give thanks?

³¹ Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. ³² Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God: ³³ even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

1 Corinthians 11 Be ye followers of me, even as I also am of Christ.

The conduct of women

² Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. ³ But I would have you know, that the Head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God. ⁴ Every man praying or prophesying, having his head covered, dishonoureth his Head. ⁵ But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. ⁶ For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. ⁷ For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. ⁸ For the man is not of the woman; but the woman of the man. ⁹ Neither was the man created for the woman; but the woman for the man. ¹⁰ For this cause ought the woman to have power on her head because of the angels. ¹¹ Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. ¹² For as the woman is of the man, even so is the man also by the woman; but all things of God.

¹³ Judge in yourselves: is it comely that a woman pray unto God uncovered? ¹⁴ Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? ¹⁵ But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. ¹⁶

¹¹⁷ Psalm 23:1.

¹¹⁸ Psalm 23:1.

But if any man seem to be contentious, we have no such custom, neither the churches of God.

Unity in the Holy Mysteries

¹⁷ Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. ¹⁸ For first of all, when ye come together in the Church, I hear that there be divisions among you; and I partly believe it. ¹⁹ For there must be also heresies among you, that they which are approved may be made manifest among you. ²⁰ When ye come together therefore into one place, this is not to eat the Lord's Supper. ²¹ For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. ²² What? Have ye not houses to eat and to drink in? Or despise ye the Church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not.

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: ²⁴ And when He had given thanks, He brake it, and said, "Take, eat: This is My Body, which is broken for you: this do in remembrance of Me." ²⁵ After the same manner also He took the Chalice, when He had supped, saying, "This Chalice is the New Testament in My Blood: this do ye, as oft as ye drink it, in remembrance of Me."

²⁶ For as often as ye eat this bread, and drink this Chalice, ye do shew the Lord's death till he come.

²⁷ Wherefore whosoever shall eat this bread, and drink this Chalice of the Lord, unworthily, shall be guilty of the body and blood of the Lord. ²⁸ But let a man examine himself, and so let him eat of that bread, and drink of that Chalice. ²⁹ For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. ³⁰ For this cause many are weak and sickly among you, and many sleep. ³¹ For

if we would judge ourselves, we should not be judged. ³² But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

³³ Wherefore, my brethren, when ye come together to eat, tarry one for another. ³⁴ And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Spiritual gifts

1 Corinthians 12 Now concerning spiritual gifts, brethren, I would not have you ignorant. ² Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. ³ Wherefore I give you to understand, that no man speaking by the Spirit of God can say, "Jesus be accursed:" and that no man can say, "Jesus is the Lord," but by the Holy Ghost.

⁴ Now there are diversities of gifts, but the same Spirit. ⁵ And there are differences of administrations, but the same Lord. ⁶ And there are diversities of operations, but it is the same God which worketh all in all. ⁷ But the manifestation of the Spirit is given to every man to profit withal. ⁸ For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; ⁹ to another faith by the same Spirit; to another the gifts of healing by the same Spirit; ¹⁰ to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: ¹¹ But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will.

¹² For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. ¹³ For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. ¹⁴ For the body is not one member, but many.

¹⁵ If the foot shall say, "Because I am not the hand, I am not of the body;" is it therefore not of the body? ¹⁶ And if the ear shall say, "Because I am not the eye, I am not of the body;" is it therefore not of the body? ¹⁷ If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? ¹⁸ But now hath God set the members every one of them in the body, as it hath pleased him. ¹⁹ And if they were all one member, where were the body?

²⁰ But now are they many members, yet but one body. ²¹ And the eye cannot say unto the hand, "I have no need of thee:" nor again the head to the feet, "I have no need of you." ²² Nay, much more those members of the body, which seem to be more feeble, are necessary: ²³ and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. ²⁴ For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: ²⁵ that there should be no schism in the body; but that the members should have the same care one for another. ²⁶ And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Love, superior to gifts

²⁷ Now ye are the Body of Christ, and members in particular. ²⁸ And God hath set some in the Church, first Apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. ²⁹ Are all Apostles? Are all prophets? Are all teachers? Are all workers of miracles? ³⁰ Have all the gifts of healing? Do all speak with tongues? Do all interpret? ³¹ But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

The great Hymn to Charity

1 Corinthians 13 Though I speak with the tongues of men and of angels, and have not Charity, I am become as sounding brass, or a tinkling cymbal. ² And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not Charity, I am nothing. ³ And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. ⁴ Charity suffereth long, and is kind; Charity envieth not; charity vaunteth not itself, is not puffed up, ⁵ doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; ⁶ rejoiceth not in iniquity, but rejoiceth in the truth; ⁷ beareth all things, believeth all things, hopeth all things, endureth all things.

⁸ Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. ⁹ For we know in part, and we prophesy in part. ¹⁰ But when that which is perfect is come, then that which is in part shall be done away.

¹¹ When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. ¹² For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

¹³ And now abideth faith, hope, Charity, these three; but the greatest of these is Charity.

Prophecy, superior to tongues

1 Corinthians 14 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. ² For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh

mysteries. ³ But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. ⁴ He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the Church. ⁵ I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the Church may receive edifying.

⁶ Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? ⁷ And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? ⁸ For if the trumpet give an uncertain sound, who shall prepare himself to the battle? ⁹ So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air. ¹⁰ There are, it may be, so many kinds of voices in the world, and none of them is without signification. ¹¹ Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. ¹² Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the Church.

¹³ Wherefore let him that speaketh in an unknown tongue pray that he may interpret. ¹⁴ For if I pray in an unknown tongue, my spirit prayeth, but mine understanding is unfruitful. ¹⁵ What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. ¹⁶ Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say "Amen" at thy giving of thanks, seeing he understandeth not what

thou sayest? ¹⁷ For thou verily givest thanks well, but the other is not edified.

¹⁸ I thank my God, I speak with tongues more than ye all: ¹⁹ yet in the Church I had rather speak five words with mine understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

²⁰ Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

²¹ In the Law it is written,

*"With men of other tongues and other lips, Will I speak unto this people; And yet for all that will they not hear Me, saith the Lord."*¹¹⁹

²² Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

²³ If therefore the whole Church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? ²⁴ But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: ²⁵ and thus are the secrets of his heart made manifest; and so falling down on his face he will venerate God, and report that God is in you of a truth.

Order in worship

²⁶ How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. ²⁷ If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. ²⁸ But if there be no interpreter, let him keep silence in the Church; and let him speak to himself, and to

¹¹⁹ Isaiah 28:11,12.

God. ²⁹ Let the prophets speak two or three, and let the other judge. ³⁰ If any thing be revealed to another that sitteth by, let the first hold his peace. ³¹ For ye may all prophesy one by one, that all may learn, and all may be comforted. ³² And the spirits of the prophets are subject to the prophets. ³³ For God is not the author of confusion, but of peace, as in all churches of the Saints.

³⁴ Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law. ³⁵ And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the Church.

³⁶ What? Came the word of God out from you? Or came it unto you only? ³⁷ If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. ³⁸ But if any man be ignorant, let him be ignorant.

³⁹ Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. ⁴⁰ Let all things be done decently and in order.

Witnesses to the Resurrection

1 Corinthians 15 Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; ² By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

³ For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; ⁴ and that He was buried, and that He rose again the third day according to the Scriptures: ⁵ and that He was seen of Cephas, then of the twelve: ⁶ After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. ⁷ After that, He was seen of James; then of all the

Apostles. ⁸ And last of all He was seen of me also, as of a miscarriage.

⁹ For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. ¹⁰ But by the Grace of God I am what I am: and His Grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the Grace of God which was with me. ¹¹ Therefore whether it were I or they, so we preach, and so ye believed.

The centrality of the Resurrection

¹² Now if Christ be preached that He rose from the dead, how say some among you that there is no Resurrection of the dead? ¹³ But if there be no Resurrection of the dead, then is Christ not risen: ¹⁴ and if Christ be not risen, then is our preaching vain, and your faith is also vain. ¹⁵ Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom he raised not up, if so be that the dead rise not. ¹⁶ For if the dead rise not, then is not Christ raised: ¹⁷ and if Christ be not raised, your faith is vain; ye are yet in your sins. ¹⁸ Then they also which are fallen asleep in Christ are perished. ¹⁹ If in this Life only we have hope in Christ, we are of all men most miserable.

The Resurrection and the Kingdom

²⁰ But now is Christ risen from the dead, and become the firstfruits of them that slept. ²¹ For since by man came death, by man came also the resurrection of the dead. ²² For as in Adam all die, even so in Christ shall all be made alive. ²³ But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming. ²⁴ Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule and all authority and power. ²⁵ For He must reign, till He hath put all enemies under His feet. ²⁶ The last enemy that shall be destroyed

is death. ²⁷ *“For He hath put all things under His feet.”*¹²⁰ But when He saith, *“All things are put under Him,”* it is manifest that He is excepted, which did put all things under Him. ²⁸ And when all things shall be subdued unto Him, then shall the Son also himself be subject unto Him that put all things under Him, that God may be all in all.

²⁹ Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? ³⁰ And why stand we in jeopardy every hour? ³¹ I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. ³² If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? *“Let us eat and drink; for to morrow we die.”*¹²¹

³³ Be not deceived: *“Evil communications corrupt good manners.”* ³⁴ Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

The manner of the Resurrection

³⁵ But some man will say, *“How are the dead raised up? And with what body do they come?”* ³⁶ Thou fool, that which thou sowest is not quickened, except it die: ³⁷ and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: ³⁸ but God giveth it a body as it hath pleased Him, and to every seed his own body.

³⁹ All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

⁴⁰ There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. ⁴¹ There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star

differeth from another star in glory.

The One who resurrects us

⁴² So also is the Resurrection of the dead. It is sown in corruption; it is raised in incorruption: ⁴³ it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: ⁴⁴ it is sown a natural body; it is raised a Spiritual body. There is a natural body, and there is a Spiritual body. ⁴⁵ And so it is written, *“The first man Adam was made a living soul;”*¹²² the last Adam was made a quickening Spirit.

⁴⁶ Howbeit that was not first which is Spiritual, but that which is natural; and afterward that which is Spiritual. ⁴⁷ The first man is of the earth, earthy: the second Man is the Lord from Heaven. ⁴⁸ As is the earthy, such are they also that are earthy: and as is the Heavenly, such are they also that are Heavenly. ⁴⁹ And as we have borne the image of the earthy, we shall also bear the image of the Heavenly.

The time of the Resurrection

⁵⁰ Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. ⁵¹ Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, ⁵² in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. ⁵³ For this corruptible must put on incorruption, and this mortal must put on immortality.

Hymn: Triumph over death

⁵⁴ So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *“Death is swallowed up in victory.”*¹²³

¹²⁰ Psalm 8:6.
¹²¹ Isaiah 22:13.

¹²² Genesis 2:7.
¹²³ Isaiah 25:8.

⁵⁵ *“O death, where is thy sting?
O grave, where is thy victory?”*¹²⁴

⁵⁶ The sting of death is sin; and the strength of sin is the Law. ⁵⁷ But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

⁵⁸ Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Collection for Jerusalem

1 Corinthians 16 Now concerning the collection for the Saints, as I have given order to the churches of Galatia, even so do ye. ² Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. ³ And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. ⁴ And if it be meet that I go also, they shall go with me.

Paul's plans

⁵ Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. ⁶ And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. ⁷ For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

⁸ But I will tarry at Ephesus until Pentecost. ⁹ For a great door and effectual is opened unto me, and there are many adversaries.

¹⁰ Now if Timothy come, see that he may be

with you without fear: for he worketh the work of the Lord, as I also do. ¹¹ Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

¹² As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

Final exhortations and greetings

¹³ Watch ye, stand fast in the faith, quit you like men, be strong. ¹⁴ Let all your things be done with charity.

¹⁵ I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the service of the Saints,) ¹⁶ ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

¹⁷ I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. ¹⁸ For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

¹⁹ The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the Church that is in their house. ²⁰ All the brethren greet you. Greet ye one another with an holy kiss!

²¹ The salutation of me Paul with mine own hand.

²² If any man love not the Lord Jesus Christ, let him be Anathema. Maranatha.

²³ The Grace of our Lord Jesus Christ be with you. ²⁴ My love be with you all in Christ Jesus. Amen.

¹²⁴ Hosea 13:14.

2 Corinthians

Greeting

2 Corinthians 1 Paul, an Apostle of Jesus Christ by the will of God, and Timothy our brother, unto the Church of God which is at Corinth, with all the Saints which are in all Achaia:

² Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

Sharing suffering, sharing comfort

³ Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; ⁴ Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. ⁵ For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. ⁶ And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. ⁷ And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

Sharing in adversity by prayer

⁸ For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: ⁹ but we had the sentence of

death in ourselves, that we should not trust in ourselves, but in God Which raiseth the dead: ¹⁰ Who delivered us from so great a death, and doth deliver: in Whom we trust that He will yet deliver us; ¹¹ ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

Paul's pure conscience towards Corinth

¹² For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the Grace of God, we have had our conversation in the world, and more abundantly to you-ward. ¹³ For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; ¹⁴ as also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

Paul doth not vacillate

¹⁵ And in this confidence I was minded to come unto you before, that ye might have a second benefit; ¹⁶ and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea. ¹⁷ When I therefore was thus minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh, that with me

there should be equally “Yea Yea,” and “Nay Nay”? ¹⁸ But as God is true, our word toward you was not “Yea” and “Nay.” ¹⁹ For the Son of God, Jesus Christ, Who was preached among you by us, even by me and Silvanus and Timothy, was not “Yea” and “Nay,” but in Him was “Yea.” ²⁰ For all the promises of God in Him are “Yea,” and in Him “Amen,” unto the glory of God by us. ²¹ Now He which stablisheth us with you in Christ, and hath anointed us, is God; ²² Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Paul is merciful

²³ Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. ²⁴ Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

2 Corinthians 2 But I determined this with myself, that I would not come again to you in heaviness. ² For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

³ And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. ⁴ For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

Restore the penitent offender

⁵ But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. ⁶ Sufficient to such a man is this punishment, which was inflicted of many. ⁷ So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. ⁸ Wherefore I beseech you that ye would confirm your love toward him. ⁹ For to this end also did I write,

that I might know the proof of you, whether ye be obedient in all things. ¹⁰ To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; ¹¹ lest Satan should get an advantage of us: for we are not ignorant of his devices.

God triumphs in His Apostles

¹² Furthermore, when I came to Troas to preach Christ’s Gospel, and a door was opened unto me of the Lord, ¹³ I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

¹⁴ Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. ¹⁵ For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: ¹⁶ to the one we are the savour of death unto death; and to the other the savour of Life unto Life. And who is sufficient for these things? ¹⁷ For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

Paul’s letter of recommendation

2 Corinthians 3 Do we begin again to commend ourselves? Or need we, as some others, epistles of commendation to you, or letters of commendation from you? ² Ye are our epistle written in our hearts, known and read of all men: ³ forasmuch as ye are manifestly declared to be the epistle of Christ served by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

Paul’s sufficiency: The Life-giving Spirit

⁴ And such trust have we through Christ to God-ward: ⁵ not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; ⁶ Who also hath made us able servants of the New

Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth Life.

Paul's ministry: The glory of God

⁷ But if the ministration of death, written and engraven in stones, was glorious, so that the descendants of Israel could not stedfastly behold the face of Moses for the glory of his face; which glory was to be done away: ⁸ how shall not the ministration of the Spirit be rather glorious? ⁹ For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. ¹⁰ For even that which was made glorious had no glory in this respect, by reason of the Glory that excelleth. ¹¹ For if that which is done away was glorious, much more that which remaineth is glorious.

Paul's relationship with God

¹² Seeing then that we have such hope, we use great plainness of speech: ¹³ and not as Moses, which put a vail over his face, that the descendants of Israel could not stedfastly look to the end of that which is abolished: ¹⁴ but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. ¹⁵ But even unto this day, when Moses is read, the vail is upon their heart. ¹⁶ Nevertheless when it shall turn to the Lord, the vail shall be taken away. ¹⁷ Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. ¹⁸ But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to Glory, even as by the Spirit of the Lord.

Paul's faithfulness to the Gospel

2 Corinthians 4 Therefore seeing we have this service, as we have received mercy, we

faint not; ² but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. ³ But if our Gospel be hid, it is hid to them that are lost: ⁴ in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. ⁵ For we preach not ourselves, but Christ Jesus the Lord; and ourselves your slaves for Jesus' sake. 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 Jesus Christ.

The power of an Apostle

⁷ But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. ⁸ We are troubled on every side, yet not distressed; we are perplexed, but not in despair; ⁹ persecuted, but not forsaken; cast down, but not destroyed; ¹⁰ always bearing about in the body the dying of the Lord Jesus, that the Life also of Jesus might be made manifest in our body. ¹¹ For we which live are alway delivered unto death for Jesus' sake, that the Life also of Jesus might be made manifest in our mortal flesh. ¹² So then death worketh in us, but Life in you.

¹³ We having the same spirit of faith, according as it is written, "*I believed, and therefore have I spoken;*"¹²⁵ we also believe, and therefore speak; ¹⁴ knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. ¹⁵ For all things are for your sakes, that the abundant Grace might through the thanksgiving of many redound to the Glory of God.

Seeing the unseen

¹²⁵ Psalm 115:9.

¹⁶ For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. ¹⁷ For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory; ¹⁸ while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

The hope of the Resurrection

2 Corinthians 5 For we know that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens. ² For in this we groan, earnestly desiring to be clothed upon with our House which is from Heaven: ³ if so be that being clothed we shall not be found naked. ⁴ For we that are in this Tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of Life. ⁵ Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

⁶ Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: ⁷ (for we walk by faith, not by sight:) ⁸ we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Apostolic motivation: Fearing and loving God

⁹ Wherefore we labour, that, whether present or absent, we may be accepted of him. ¹⁰ For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. ¹¹ Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also

are made manifest in your consciences.

¹² For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. ¹³ For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. ¹⁴ For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: ¹⁵ and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Apostolic vision: The new creation

¹⁶ Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. ¹⁷ Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Apostolic ministry: Reconciliation

¹⁸ And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the service of reconciliation; ¹⁹ to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

²⁰ Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. ²¹ For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

The marks of apostleship

2 Corinthians 6 We then, as workers together with Him, beseech you also that ye receive not the Grace of God in vain. ² (For He saith,

"I have heard thee in a time accepted,

*And in the day of salvation have I succoured thee:*¹²⁶

Behold, now is the accepted time; behold, now is the day of salvation.)

³ Giving no offence in any thing, that the service be not blamed: ⁴ but in all things approving ourselves as the servants of God, in much patience, in afflictions, in necessities, in distresses, ⁵ in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; ⁶ by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, ⁷ by the word of Truth, by the power of God, by the armour of righteousness on the right hand and on the left, ⁸ by honour and dishonour, by evil report and good report: as deceivers, and yet true; ⁹ as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; ¹⁰ as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

A plea for holiness

¹¹ O ye Corinthians, our mouth is open unto you, our heart is enlarged. ¹² Ye are not straitened in us, but ye are straitened in your own bowels. ¹³ Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

¹⁴ Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? ¹⁵ And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? ¹⁶ And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said,

“I will dwell in them, and walk in them; And I will be their God, and they shall be

*My people.”*¹²⁷

¹⁷ Wherefore,

*“Come out from among them, And be ye separate, saith the Lord, And touch not the unclean thing; And I will receive you,”*¹²⁸

¹⁸ *“And will be a Father unto you, And ye shall be My Sons and Daughters, saith the Lord Almighty.”*

2 Corinthians 7 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. ² Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. ³ I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you. ⁴ Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

Desire and diligence

⁵ For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. ⁶ Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; ⁷ and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

⁸ For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. ⁹ Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that

¹²⁶ Isaiah 49:8.

¹²⁷ Leviticus 26:12, Jeremiah 39:38, Ezekiel 37:27.

¹²⁸ Isaiah 52:11, Ezekiel 20:34, 41.

ye might receive damage by us in nothing.¹⁰ For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.¹¹ For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.¹² Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

¹³ Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.¹⁴ For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.¹⁵ And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.¹⁶ I rejoyce therefore that I have confidence in you in all things.

Models to imitate

2 Corinthians 8 Moreover, brethren, we do you to wit of the Grace of God bestowed on the churches of Macedonia; ² how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. ³ For to their power, I bear record, yea, and beyond their power they were willing of themselves; ⁴ praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the serving the Saints. ⁵ And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. ⁶ Insomuch that we desired

Titus, that as he had begun, so he would also finish in you the same Grace also. ⁷ Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this Grace also.

⁸ I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. ⁹ For ye know the Grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.

The ideal of mutual giving

¹⁰ And herein I give mine advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. ¹¹ Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. ¹² For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

¹³ For I mean not that other men be eased, and ye burdened: ¹⁴ but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: ¹⁵ as it is written, "*He that had gathered much had nothing over; and he that had gathered little had no lack.*"¹²⁹

Accountability for this collection

¹⁶ But thanks be to God, which put the same earnest care into the heart of Titus for you. ¹⁷ For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. ¹⁸ And we have sent with him the brother, whose praise is in the Gospel throughout all the churches; ¹⁹ and not that only, but who was also chosen of the churches to travel with us with this Grace, which is administered by us to the Glory of the same Lord, and declaration of your

¹²⁹ Exodus 16:18.

ready mind: ²⁰ avoiding this, that no man should blame us in this abundance which is administered by us: ²¹ providing for honest things, not only in the sight of the Lord, but also in the sight of men.

²² And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. ²³ Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the Glory of Christ. ²⁴ Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

2 Corinthians 9 For as touching the servants of the Saints, it is superfluous for me to write to you: ² for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. ³ Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: ⁴ lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. ⁵ Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

Cheerful giving

⁶ But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. ⁷ Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. ⁸ And God is able to make all

Grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: ⁹ (as it is written,

*“He hath dispersed abroad;
He hath given to the poor:
His righteousness remaineth for ever.”*¹³⁰

¹⁰ Now he that serves seed to the sower both serve bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) ¹¹ being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. ¹² For the administration of this service not only supplieth the want of the Saints, but is abundant also by many thanksgivings unto God; ¹³ whilst by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men; ¹⁴ and by their prayer for you, which long after you for the exceeding Grace of God in you. ¹⁵ Thanks be unto God for his unspeakable gift.

Spiritual warfare

2 Corinthians 10 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you: ² but I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. ³ For though we walk in the flesh, we do not war after the flesh: ⁴ (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) ⁵ casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; ⁶ and having in a readiness to revenge

all disobedience, when your obedience is fulfilled.

Paul's authority in Christ

⁷ Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. ⁸ For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: ⁹ that I may not seem as if I would terrify you by letters. ¹⁰ "For his letters," say they, "are weighty and powerful; but his bodily presence is weak, and his speech contemptible." ¹¹ Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

The sphere of labor

¹² For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. ¹³ But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. ¹⁴ For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the Gospel of Christ: ¹⁵ not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, ¹⁶ to preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

¹⁷ "But he that glorieth, let him glory in the Lord."¹³¹ ¹⁸ For not he that commendeth

himself is approved, but whom the Lord commendeth.

Paul preaches the true Gospel

2 Corinthians 11 Would to God ye could bear with me a little in my folly: and indeed bear with me. ² For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. ³ But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. ⁴ For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with him.

The start of a sarcastic response to clueless Christians

⁵ For I suppose I was not a whit behind the very chiefest "apostles." ⁶ But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

⁷ Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely? ⁸ I robbed other churches, taking wages of them, to do you service. ⁹ And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. ¹⁰ As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. ¹¹ Wherefore? Because I love you not? God knoweth.

¹² But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may

¹³¹ Jeremiah 9:23.

be found even as we. ¹³ For such are false “apostles,” deceitful workers, transforming themselves into the “apostles” of Christ. ¹⁴ And no marvel; for Satan himself masquerades as an angel of light. ¹⁵ Therefore it is no great thing if his servants also be transformed as the servants of righteousness; whose end shall be according to their works.

Paul’s sarcastic boasting continues

¹⁶ I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. ¹⁷ Which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. ¹⁸ Seeing that many glory after the flesh, I will glory also. ¹⁹ For ye suffer fools gladly, seeing ye yourselves are wise. ²⁰ For ye suffer, if a man bring you into slavery, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. ²¹ I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

Jewish and Christian credentials

²² Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. ²³ Are they servants of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. ²⁴ Of the Jews five times received I forty stripes save one. ²⁵ Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; ²⁶ in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; ²⁷ in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. ²⁸ Beside those things that are without, that

which cometh upon me daily, the care of all the churches. ²⁹ Who is weak, and I am not weak? Who is offended, and I burn not?

³⁰ If I must needs glory, I will glory of the things which concern mine infirmities. ³¹ The God and Father of our Lord Jesus Christ, Which is blessed for evermore, knoweth that I lie not. ³² In Damascus the governor under Aretas the King kept the city of the Damascenes with a garrison, desirous to apprehend me: ³³ and through a window in a basket was I let down by the wall, and escaped his hands.

Paul’s visions

2 Corinthians 12 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. ² I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third Heaven. ³ And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) ⁴ how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. ⁵ Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. ⁶ For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

A thorn in the flesh

⁷ And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. ⁸ For this thing I besought the Lord thrice, that it might depart from me. ⁹ And he said unto me, “My Grace is sufficient for thee: for My strength is made perfect in weakness.” Most gladly therefore will I rather glory in mine infirmities, that the power of Christ

may rest upon me. ¹⁰ Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Paul's miracles

¹¹ I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest "apostles," though I be nothing. ¹² Truly the signs of an Apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. ¹³ For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? Forgive me this wrong.

A love rejected

¹⁴ Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. ¹⁵ And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

¹⁶ But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. ¹⁷ Did I make a gain of you by any of them whom I sent unto you? ¹⁸ I desired Titus, and with him I sent a brother. Did Titus make a gain of you? Walked we not in the same spirit? Walked we not in the same steps?

¹⁹ Again, think ye that we excuse ourselves unto you? We speak before God in Christ: but we do all things, dearly beloved, for your edifying. ²⁰ For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: ²¹ and lest, when I come again, my God will humble me among you, and that I

shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

Resolution: A coming visit

2 Corinthians 13 This is the third time I am coming to you. *In the mouth of two or three witnesses shall every word be established.*¹³² ² I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: ³ since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. ⁴ For though 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 toward you.

⁵ Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? ⁶ But I trust that ye shall know that we are not reprobates.

⁷ Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. ⁸ For we can do nothing against the Truth, but for the Truth. ⁹ For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection. ¹⁰ Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

Greetings and benediction

¹¹ Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

¹² Greet one another with an holy kiss!

¹³² Deuteronomy 19:15.

¹³ All the Saints salute you.

¹⁴ The Grace of the Lord Jesus Christ, and
the love of God, and the communion of the

Holy Ghost, be with you all. Amen.

Galatians

Greeting

Galatians 1 Paul, an Apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead;) ² and all the brethren which are with me, unto the churches of Galatia:

Warning: True Gospel versus false gospel

³ Grace be to you and peace from God the Father, and from our Lord Jesus Christ, ⁴ who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father: ⁵ to Whom be glory for ever and ever. Amen.

⁶ I marvel that ye are so soon removed from Him That called you into the Grace of Christ unto another gospel: ⁷ which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. ⁸ But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be Anathema! ⁹ As we said before, so say I now again: If any man preach any other gospel unto you than that ye have received, let him be Anathema!

¹⁰ For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the slave of Christ.

God's call: Paul the Apostle

¹¹ But I certify you, brethren, that the

Gospel which was preached of me is not after man. ¹² For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

¹³ For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God, and wasted it: ¹⁴ and profited in the Jews' religion above many mine equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

¹⁵ But when it pleased God, who separated me from my mother's womb, and called me by His Grace, ¹⁶ to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood: ¹⁷ neither went I up to Jerusalem to them which were Apostles before me; but I went into Arabia, and returned again unto Damascus.

Paul's Gospel: That of the Twelve

¹⁸ Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. ¹⁹ But other of the Apostles saw I none, save James the Lord's brother. ²⁰ Now the things which I write unto you, behold, before God, I lie not.

²¹ Afterwards I came into the regions of Syria and Cilicia; ²² and was unknown by face unto the churches of Judaea which were in Christ: ²³ But they had heard only, "He which

persecuted us in times past now preacheth the faith which once he destroyed.”²⁴ And they glorified God in me.

The Apostles in Jerusalem: One doctrine

Galatians 2 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.² And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.³ But neither Titus, who was with me, being a Greek, was compelled to be circumcised:⁴ and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:⁵ to whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you.

⁶ But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man’s person:) for they who seemed to be somewhat in conference added nothing to me:⁷ but contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter;⁸ (for He that wrought effectually in Peter to the apostleship of the circumcision, the Same was mighty in me toward the Gentiles:)⁹ and when James, Cephas, and John, who seemed to be pillars, perceived the Grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.¹⁰ Only they would that we should remember the poor; the same which I also was forward to do.

True Apostles are correctable

¹¹ But when Peter was come to Antioch, I withstood him to the face, because he was to

be blamed.¹² For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.¹³ And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

The source of faith is Christ

¹⁴ But when I saw that they walked not uprightly according to the Truth of the Gospel, I said unto Peter before them all, “If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?”¹⁵ We who are Jews by nature, and not sinners of the Gentiles,¹⁶ knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for by the works of the Law shall no flesh be justified.

¹⁷ “But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the Servant of sin? God forbid.¹⁸ For if I build again the things which I destroyed, I make myself a transgressor.¹⁹ For I through the Law am dead to the Law, that I might live unto God.²⁰ I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the Life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me.²¹ I do not frustrate the Grace of God: for if righteousness come by the Law, then Christ is dead in vain.”

The Life of faith is in the Spirit

Galatians 3 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?² This only would I learn of you, Received ye the Spirit by the works of the

Law, or by the hearing of faith? ³ Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh? ⁴ Have ye suffered so many things in vain? If it be yet in vain.

Faith brings Sonship

⁵ He therefore that serveth to you the Spirit, and worketh miracles among you, doeth he it by the works of the Law, or by the hearing of faith? ⁶ Even as Abraham *“believed God, and it was accounted to him for righteousness.”*¹³³ ⁷ Know ye therefore that they which are of faith, the same are the children of Abraham. ⁸ And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, *“In thee shall all nations be blessed.”*¹³⁴ ⁹ So then they which be of faith are blessed with faithful Abraham.

Free from the curse

¹⁰ For as many as are of the works of the Law are under the curse: for it is written, *“Cursed is every one that continueth not in all things which are written in the book of the Law to do them.”*¹³⁵ ¹¹ But that no man is justified by the Law in the sight of God, it is evident: for, *“The just shall live by faith.”*¹³⁶ ¹² And the Law is not of faith: but, *“The man that doeth them shall live in them.”*¹³⁷

¹³ Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, *“Cursed is every one that hangeth on a tree:”*¹³⁸ ¹⁴ that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Sonship: Promise, not Law

¹⁵ Brethren, I speak after the manner of men; Though it be but a man’s covenant, yet

if it be confirmed, no man disannulleth, or addeth thereto. ¹⁶ Now to Abraham and his Seed were the promises made. He saith not, *“And to seeds,”* as of many; but as of one, *“And to thy Seed,”*¹³⁹ which is Christ. ¹⁷ And this I say, that the Covenant, that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. ¹⁸ For if the inheritance be of the Law, it is no more of promise: but God gave it to Abraham by promise.

The Law our tutor

¹⁹ Wherefore then serveth the Law? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. ²⁰ Now a mediator is not a mediator of one, but God is one.

²¹ Is the Law then against the promises of God? God forbid: for if there had been a Law given which could have given Life, verily righteousness should have been by the Law. ²² But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. ²³ But before faith came, we were kept under the Law, shut up unto the faith which should afterwards be revealed. ²⁴ Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith. ²⁵ But after that faith is come, we are no longer under a schoolmaster.

Sonship by faith and baptism

²⁶ For ye are all the Children of God by faith in Christ Jesus. ²⁷ For as many of you as have been baptized into Christ have put on Christ. ²⁸ There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

¹³³ Genesis 15:6.

¹³⁴ Genesis 12:3, 18:18, 22:18, 26:4, 28:14.

¹³⁵ Deuteronomy 27:26.

¹³⁶ Habakkuk 2:4.

¹³⁷ Leviticus 18:5.

¹³⁸ Deuteronomy 21:23.

¹³⁹ Genesis 12:7, 13:15, 24:7.

²⁹ And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Sons of God through Christ and the Spirit
Galatians 4 Now I say, That the heir, as long as he is a child, differeth nothing from a slave, though he be lord of all; ² but is under tutors and governors until the time appointed of the father. ³ Even so we, when we were children, were in bondage under the elements of the world: ⁴ but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the Law, ⁵ to redeem them that were under the Law, that we might receive the adoption of Sons.

⁶ And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, "Abba, Daddy." ⁷ Wherefore thou art no more a slave, but a Son; and if a Son, then an heir of God through Christ.

The danger of the Law

⁸ Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. ⁹ But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? ¹⁰ Ye observe days, and months, and times, and years. ¹¹ I am afraid of you, lest I have bestowed upon you labour in vain.

¹² Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all. ¹³ Ye know how through infirmity of the flesh I preached the Gospel unto you at the first. ¹⁴ And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. ¹⁵ Where is then the blessedness ye spake of? For I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. ¹⁶ Am I therefore become your enemy, because I tell

you the Truth?

¹⁷ They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. ¹⁸ But it is good to be zealously affected always in a good thing, and not only when I am present with you. ¹⁹ My little children, of whom I travail in birth again until Christ be formed in you, ²⁰ I desire to be present with you now, and to change my voice; for I stand in doubt of you.

An allegory: Slavery and Sonship

²¹ Tell me, ye that desire to be under the Law, do ye not hear the Law? ²² For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. ²³ But he who was of the slave was born after the flesh; but he of the freewoman was by promise. ²⁴ Which things are an allegory: for these are the two Covenants; the one from the mount Sinai, which gendereth to bondage, which is Hagar. ²⁵ For this Hagar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. ²⁶ But Jerusalem which is above is free, which is the mother of us all. ²⁷ For it is written,

*"Rejoice, thou barren that bearest not;
 Break forth and cry,
 Thou that travailest not:
 For the desolate hath many more children,
 Than she which hath an husband."*¹⁴⁰

²⁸ Now we, brethren, as Isaac was, are the children of promise. ²⁹ But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. ³⁰ Nevertheless what saith the Scripture? "*Cast out the slavewoman and her son: for the son of the slavewoman shall not be heir with the son of the freewoman.*"¹⁴¹ ³¹ So then, brethren, we are not children of the slave, but of the free.

¹⁴⁰ Isaiah 54:1.

¹⁴¹ Genesis 21:10.

Liberty of the Spirit

Galatians 5 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. ² Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. ³ For I testify again to every man that is circumcised, that he is a debtor to do the whole Law. ⁴ Christ is become of no effect unto you, whosoever of you are justified by the Law; ye are fallen from Grace. ⁵ For we through the Spirit wait for the hope of righteousness by faith. ⁶ For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Liberty of the Apostles

⁷ Ye did run well; who did hinder you that ye should not obey the Truth? ⁸ This persuasion cometh not of him that calleth you. ⁹ A little leaven leaveneth the whole lump. ¹⁰ I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

¹¹ And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the Cross ceased. ¹² I would they who unsettle you would go whole hog and castrate themselves!

War against the flesh

¹³ For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. ¹⁴ For all the Law is fulfilled in one word, even in this; "*Thou shalt love thy neighbour as thyself.*"¹⁴² ¹⁵ But if ye bite and devour one another, take heed that ye be not consumed one of another.

¹⁶ This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. ¹⁷ For the flesh lusteth against the Spirit, and the Spirit

against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. ¹⁸ But if ye be led of the Spirit, ye are not under the Law.

¹⁹ Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ²⁰ idolatry, occult medicine, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹ envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God.

²² But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³ meekness, temperance: against such there is no law. ²⁴ And they that are Christ's have crucified the flesh with the affections and lusts. ²⁵ If we live in the Spirit, let us also walk in the Spirit. ²⁶ Let us not be desirous of vain glory, provoking one another, envying one another.

Do good to all

Galatians 6 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. ² Bear ye one another's burdens, and so fulfil the Law of Christ. ³ For if a man think himself to be something, when he is nothing, he deceiveth himself. ⁴ But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. ⁵ For every man shall bear his own load.

⁶ Let him that is taught in the word communicate unto him that teacheth in all good things.

⁷ Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. ⁸ For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap Life

¹⁴² Leviticus 19:18.

everlasting. ⁹ And let us not be weary in well doing: for in due season we shall reap, if we faint not. ¹⁰ As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

The rule of faith

¹¹ Ye see how large a letter I have written unto you with mine own hand. ¹² As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the Cross of Christ. ¹³ For neither they themselves who are circumcised keep the Law; but desire to have you circumcised, that they may glory in your flesh. ¹⁴ But God forbid that I should

glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. ¹⁵ For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

¹⁶ And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

¹⁷ From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

Benediction

¹⁸ Brethren, the Grace of our Lord Jesus Christ be with your spirit. Amen.

Ephesians

Greeting

Ephesians 1 Paul, an Apostle of Jesus Christ by the will of God, to the Saints which are at Ephesus, and to the faithful in Christ Jesus:

² Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

The Sovereignty of the Father

³ Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ: ⁴ according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: ⁵ having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, ⁶ to the praise of the glory of His Grace, wherein He hath made us accepted in the beloved.

The administration of the Son

⁷ In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of his Grace; ⁸ wherein He hath abounded toward us in all wisdom and prudence; ⁹ having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: ¹⁰ that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in

Heaven, and which are on earth; even in Him: ¹¹ in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will: ¹² we should be to the praise of His glory, who first trusted in Christ.

The faithfulness of the Spirit

¹³ In Whom ye also trusted, after that ye heard the word of Truth, the Gospel of your salvation: in Whom also after that ye believed, ye were sealed with that Holy Spirit of promise, ¹⁴ Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.

Prayer for revelation

¹⁵ Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the Saints, ¹⁶ cease not to give thanks for you, making mention of you in my prayers; ¹⁷ that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him: ¹⁸ the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of his inheritance in the Saints, ¹⁹ and what is the exceeding greatness of His power to us-ward who believe, according to

the working of His mighty power, ²⁰ which He wrought in Christ, when He raised him from the dead, and set Him at His own right hand in the heavenly places, ²¹ far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

²² And hath put all things under His feet, and gave Him to be the head over all things to the Church, ²³ which is His body, the fulness of Him that filleth all in all.

Transfiguration by Grace

Ephesians 2 And you hath He quickened, who were dead in trespasses and sins; ² wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: ³ among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

⁴ But God, who is rich in mercy, for His great love wherewith He loved us, ⁵ even when we were dead in sins, hath quickened us together with Christ, (by Grace ye are saved;) ⁶ and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: ⁷ that in the ages to come He might shew the exceeding riches of His Grace in His kindness toward us through Christ Jesus. ⁸ For by Grace are ye saved through faith; and that not of yourselves: it is the gift of God: ⁹ not of works, lest any man should boast. ¹⁰ For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

The former alienation of the Gentiles

¹¹ Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

¹² that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

The means of union

¹³ But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

¹⁴ For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; ¹⁵ having abolished in His flesh the enmity, even the Law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; ¹⁶ and that he might reconcile both unto God in one body by the Cross, having slain the enmity thereby: ¹⁷ and came and preached peace to you which were afar off, and to them that were nigh. ¹⁸ For through Him we both have access by one Spirit unto the Father.

The unity of Jew and Gentile in Christ

¹⁹ Now therefore ye are no more strangers and foreigners, but fellowcitizens with the Saints, and of the household of God; ²⁰ and are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone; ²¹ in whom all the building fitly framed together groweth unto an holy temple in the Lord: ²² in whom ye also are builded together for an habitation of God through the Spirit.

Paul's revelation

Ephesians 3 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, ² if ye have heard of the dispensation of the Grace of God which is given me to you-ward: ³ how that by revelation he made known unto me the mystery; (as I wrote afore in few words, ⁴ whereby, when ye read, ye may understand my knowledge in the mystery of Christ) ⁵ which in other ages was not made

known unto the sons of men, as it is now revealed unto His holy Apostles and prophets by the Spirit; ⁶ that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel:

Paul's apostolic commission

⁷ Whereof I was made a servant, according to the gift of the Grace of God given unto me by the effectual working of His power.

⁸ Unto me, who am less than the least of all Saints, is this Grace given, that I should preach among the Gentiles the unsearchable riches of Christ; ⁹ and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ: ¹⁰ to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, ¹¹ according to the eternal purpose which He purposed in Christ Jesus our Lord: ¹² in whom we have boldness and access with confidence by the faith of him. ¹³ Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

Prayer for deification

¹⁴ For this cause I bow my knees unto the Father of our Lord Jesus Christ, ¹⁵ for Whom every fatherhood in Heaven and earth is named, ¹⁶ that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; ¹⁷ that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, ¹⁸ may be able to comprehend with all Saints what is the breadth, and length, and depth, and height; ¹⁹ and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Doxology to the Father

²⁰ Now unto Him that is able to do

exceeding abundantly above all that we ask or think, according to the power that worketh in us, ²¹ unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

Live in unity

Ephesians 4 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, ² with all lowliness and meekness, with longsuffering, forbearing one another in love; ³ endeavouring to keep the unity of the Spirit in the bond of peace. ⁴ There is one body, and one Spirit, even as ye are called in one hope of your calling; ⁵ one Lord, one faith, one baptism, ⁶ one God and Father of all, who is above all, and through all, and in you all.

Use the spiritual gifts

⁷ But unto every one of us is given Grace according to the measure of the gift of Christ. ⁸ Wherefore He saith,

*“When He ascended up on high,
He led captivity captive,
And gave gifts unto men.”¹⁴³*

⁹ (Now that “He ascended,” what is it but that He also descended first into the lower parts of the earth?

¹⁰ He that descended is the Same also that ascended up far above all Heavens, that He might fill all things.)

¹¹ And He gave some, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹² for the perfecting of the Saints, for the work of the service, for the edifying of the body of Christ: ¹³ till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: ¹⁴ we henceforth be no more children, tossed to and fro, and carried

¹⁴³ Psalm 67:19.

about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; ¹⁵ but speaking the Truth in love, may grow up into Him in all things, Which is the head, even Christ: ¹⁶ from Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Put off the old, put on the new

¹⁷ This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, ¹⁸ having the understanding darkened, being alienated from the Life of God through the ignorance that is in them, because of the blindness of their heart: ¹⁹ who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

²⁰ But ye have not so learned Christ; ²¹ if so be that ye have heard Him, and have been taught by Him, as the Truth is in Jesus: ²² ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; ²³ and be renewed in the spirit of your mind; ²⁴ and that ye put on the new man, which after God is created in righteousness and true holiness.

Be Children of God

²⁵ Wherefore putting away lying, "*Speak every man Truth with his neighbour:*" for we are members one of another. ²⁶ "*Be ye angry, and sin not:*" let not the sun go down upon your wrath: ²⁷ neither give place to the devil. ²⁸ Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. ²⁹ Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may serve Grace unto the hearers. ³⁰

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. ³¹ Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: ³² and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Ephesians 5 Be ye therefore followers of God, as dear children; ² and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Separate from darkness

³ But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh Saints; ⁴ neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. ⁵ For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. ⁶ Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. ⁷ Be not ye therefore partakers with them.

Walk in Christ's love

⁸ For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: ⁹ (for the fruit of the Spirit is in all goodness and righteousness and truth;) ¹⁰ proving what is acceptable unto the Lord.

Expose darkness

¹¹ And have no fellowship with the unfruitful works of darkness, but rather reprove them. ¹² For it is a shame even to speak of those things which are done of them in secret. ¹³ But all things that are reprov'd are made manifest by the Light: for whatsoever doth make manifest is Light. ¹⁴

Wherefore He saith,

“Awake thou that sleepest,
And arise from the dead,
And Christ shall give thee light.”

Walk in God’s will

¹⁵ See then that ye walk circumspectly, not as fools, but as wise, ¹⁶ redeeming the time, because the days are evil.

Be filled with the Spirit

¹⁷ Wherefore be ye not unwise, but understanding what the will of the Lord is. ¹⁸ And be not drunk with wine, wherein is excess; but be filled with the Spirit; ¹⁹ speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; ²⁰ giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; ²¹ submitting yourselves one to another in the fear of God.

The mystery of marriage

²² Wives, submit yourselves unto your own husbands, as unto the Lord. ²³ For the husband is the head of the wife, even as Christ is the Head of the Church: and he is the saviour of the body. ²⁴ Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing.

²⁵ Husbands, love your wives, even as Christ also loved the Church, and gave Himself up for her; ²⁶ that He might sanctify and cleanse her with the washing of water by the word, ²⁷ that He might present her to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. ²⁸ So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. ²⁹ For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even

as the Lord the Church: ³⁰ for we are members of His body, of His flesh, and of His bones. ³¹ “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.”¹⁴⁴ ³² This is a great mystery: but I speak concerning Christ and the Church. ³³ Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Children and parents

Ephesians 6 Children, obey your parents in the Lord: for this is right. ² “Honour thy father and mother;” which is the first commandment with promise; ³ “That it may be well with thee, and thou mayest live long on the earth.”¹⁴⁵

⁴ And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Slaves and masters

⁵ Slaves, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; ⁶ not with eyeservice, as menpleasers; but as the slaves of Christ, doing the will of God from the heart; ⁷ with good will doing service, as to the Lord, and not to men: ⁸ knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

⁹ And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in Heaven; neither is there respect of persons with Him.

Spiritual warfare

¹⁰ Finally, my brethren, be strong in the Lord, and in the power of His might. ¹¹ Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. ¹²

¹⁴⁴ Genesis 2:24.

¹⁴⁵ Deuteronomy 5:16.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Spiritual weaponry

¹³ Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Spiritual readiness

¹⁴ Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; ¹⁵ and your feet shod with the preparation of the Gospel of peace; ¹⁶ above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery arrows of the wicked. ¹⁷ And take the helmet of salvation, and the sword of the

Spirit, which is the word of God: ¹⁸ praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints; ¹⁹ and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, ²⁰ for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

²¹ But that ye also may know mine affairs, and how I do, Tychicus, a beloved brother and faithful servant in the Lord, shall make known to you all things: ²² whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. ²³ Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. ²⁴ Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Philippians

Greeting

Philippians 1 Paul and Timothy, the slaves of Jesus Christ, to all the Saints in Christ Jesus which are at Philippi, with the bishops and deacons:

² Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

Thanksgiving

³ I thank my God upon every remembrance of you, ⁴ always in every prayer of mine for you all making request with joy, ⁵ for your fellowship in the Gospel from the first day until now; ⁶ being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ: ⁷ even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my Grace. ⁸ For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

⁹ And this I pray, that your love may abound yet more and more in knowledge and in all judgment; ¹⁰ ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; ¹¹ being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Paul's suffering in prison

¹² But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel; ¹³ so that my bonds in Christ are manifest in all the palace, and in all other places; ¹⁴ and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

¹⁵ Some indeed preach Christ even of envy and strife; and some also of good will: ¹⁶ the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: ¹⁷ but the other of love, knowing that I am set for the defence of the Gospel. ¹⁸ What then? Notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

¹⁹ For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, ²⁰ according to mine earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by Life, or by death. ²¹ For to me to live is Christ, and to die is gain. ²² But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. ²³ For I am in a strait betwixt two, having a

desire to depart, and to be with Christ; which is far better: ²⁴ nevertheless to abide in the flesh is more needful for you. ²⁵ And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; ²⁶ your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

Be steadfast in suffering

²⁷ Only let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one Spirit, with one mind striving together for the faith of the Gospel; ²⁸ and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. ²⁹ For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; ³⁰ having the same conflict which ye saw in me, and now hear to be in me.

Preserve unity in humility

Philippians 2 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, ² fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. ³ Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself. ⁴ Look not every man on his own things, but every man also on the things of others.

⁵ Let this mind be in you, which was also in Christ Jesus: ⁶ Who, being in the form of God, thought it not robbery to be equal with God: ⁷ but made Himself of no reputation, and took upon him the form of a Slave, and was made in the likeness of men: ⁸ and being found in fashion as a Man, He humbled Himself, and became obedient unto death, even the death of the Cross. ⁹ Wherefore God also hath highly exalted Him, and given Him

a Name which is above every Name: ¹⁰ that at the Name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; ¹¹ and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Strive for obedience

¹² Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in mine absence, work out your own salvation with fear and trembling. ¹³ For it is God which worketh in you both to will and to do of his good pleasure.

¹⁴ Do all things without murmurings and disputings: ¹⁵ ye may be blameless and harmless, the Sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; ¹⁶ holding forth the word of Life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

Apostolic support for Phillippi

¹⁷ Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. ¹⁸ For the same cause also do ye joy, and rejoice with me.

¹⁹ But I trust in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. ²⁰ For I have no man likeminded, who will naturally care for your state. ²¹ For all seek their own, not the things which are Jesus Christ's. ²² But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel. ²³ Him therefore I hope to send presently, so soon as I shall see how it will go with me. ²⁴ But I trust in the Lord that I also myself shall come shortly.

²⁵ Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that served my wants. ²⁶ For he longed after you all, and was

full of heaviness, because that ye had heard that he had been sick. ²⁷ For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. ²⁸ I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. ²⁹ Receive him therefore in the Lord with all gladness; and hold such in reputation: ³⁰ because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Beware of legalistic heretics

Philippians 3 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

² Beware of dogs, beware of evil workers, beware of the concision. ³ For we are the circumcision, which venerate God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. ⁴ Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: ⁵ circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the Law, a Pharisee; ⁶ concerning zeal, persecuting the Church; touching the righteousness which is in the Law, blameless.

⁷ But what things were gain to me, those I counted loss for Christ. ⁸ Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but ****, that I may win Christ, ⁹ and be found in Him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith: ¹⁰ that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto his

death; ¹¹ if by any means I might attain unto the resurrection of the dead.

Press toward true righteousness

¹² Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. ¹³ Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, ¹⁴ I press toward the mark for the prize of the high calling of God in Christ Jesus.

¹⁵ Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. ¹⁶ Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

¹⁷ Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. ¹⁸ (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ: ¹⁹ whose end is destruction, whose god is their belly—or rather what lies *below* their belly—and whose glory is in their shameful parts, who mind earthly things.) ²⁰ For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ: ²¹ who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Philippians 4 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

Exhortation for daily living

² I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. ³ And I intreat thee also, true yokefellow, help

those women which laboured with me in the Gospel, with Clement also, and with other my fellowlabourers, whose names are in the Book of Life.

⁴ Rejoice in the Lord alway: and again I say, Rejoice.

⁵ Let your moderation be known unto all men. The Lord is at hand.

⁶ Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. ⁷ And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

⁸ Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. ⁹ Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

Gratitude for assistance

¹⁰ But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. ¹¹ Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith

to be content. ¹² I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. ¹³ I can do all things through Christ Which strengtheneth me.

¹⁴ Notwithstanding ye have well done, that ye did communicate with mine affliction. ¹⁵ Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me as concerning giving and receiving, but ye only. ¹⁶ For even in Thessalonica ye sent once and again unto my necessity. ¹⁷ Not because I desire a gift: but I desire fruit that may abound to your account. ¹⁸ But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. ¹⁹ But my God shall supply all your need according to his riches in glory by Christ Jesus. ²⁰ Now unto God and our Father be glory for ever and ever. Amen.

Greetings and benediction

²¹ Salute every saint in Christ Jesus. The brethren which are with me greet you. ²² All the Saints salute you, chiefly they that are of Caesar's household.

²³ The Grace of our Lord Jesus Christ be with you all. Amen.

Colossians

Greeting

Colossians 1 Paul, an Apostle of Jesus Christ by the will of God, and Timothy our brother,
² To the Saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

Thanksgiving for abundant growth

³ We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, ⁴ since we heard of your faith in Christ Jesus, and of the love which ye have to all the Saints, ⁵ for the hope which is laid up for you in Heaven, whereof ye heard before in the word of the Truth of the Gospel; ⁶ which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the Grace of God in Truth: ⁷ as ye also learned of Epaphras our dear fellowslave, who is for you a faithful servant of Christ; ⁸ who also declared unto us your love in the Spirit.

Petition for continued growth

⁹ For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; ¹⁰ ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing

in the knowledge of God; ¹¹ strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness; ¹² giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light: ¹³ Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: ¹⁴ in Whom we have redemption through His Blood, even the forgiveness of sins:

Apostolic Christology: A hymn

¹⁵ Who is the Image of the invisible God, the firstborn of every creature: ¹⁶ for by Him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: ¹⁷ and He is before all things, and by Him all things consist. ¹⁸ And He is the head of the body, the Church: Who is the Beginning, the Firstborn from the Dead; that in all things He might have the preeminence.

¹⁹ For it pleased the Father that in Him should all fulness dwell; ²⁰ and, having made peace through the blood of His Cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in Heaven.

²¹ And you, that were sometime alienated

and enemies in your mind by wicked works, yet now hath He reconciled ²² in the body of his flesh through death, to present you holy and unblameable and unproveable in His sight: ²³ if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under Heaven; whereof I Paul am made a servant;

Paul's sacrificial service

²⁴ Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church: ²⁵ whereof I am made a servant, according to the dispensation of God which is given to me for you, to fulfil the word of God; ²⁶ even the mystery which hath been hid from ages and from generations, but now is made manifest to His Saints: ²⁷ to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: ²⁸ whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: ²⁹ whereunto I also labour, striving according to his working, which worketh in me mightily.

Paul's concern for their salvation

Colossians 2 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; ² that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; ³ in whom are hid all the treasures of wisdom and knowledge.

⁴ And this I say, lest any man should beguile you with enticing words. ⁵ For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your

order, and the steadfastness of your faith in Christ.

Against false theology

⁶ As ye have therefore received Christ Jesus the Lord, so walk ye in Him: ⁷ rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

⁸ Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. ⁹ For in Him dwelleth all the fulness of the Godhead bodily. ¹⁰ And ye are complete in Him, which is the head of all principality and power:

¹¹ In Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: ¹² buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead. ¹³ And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; ¹⁴ blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His Cross; ¹⁵ and having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it.

Against false spirituality

¹⁶ Let no man therefore judge you in food, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: ¹⁷ which are a shadow of things to come; but the body is of Christ. ¹⁸ Let no man beguile you of your reward in a voluntary humility and veneration of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, ¹⁹ and not holding the Head, from which all the body by joints and bands having nourishment

served, and knit together, increaseth with the increase of God.

²⁰ Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, ²¹ (“Touch not;” “Taste not;” “Handle not;” ²² which all are to perish with the using;) after the commandments and doctrines of men? ²³ Which things have indeed a shew of wisdom in will veneration, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

Spirituality in the Church

Colossians 3 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ² Set your affection on things above, not on things on the earth. ³ For ye are dead, and your Life is hid with Christ in God. ⁴ When Christ, who is our Life, shall appear, then shall ye also appear with him in glory.

⁵ Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: ⁶ for which things’ sake the wrath of God cometh on the children of disobedience: ⁷ In the which ye also walked some time, when ye lived in them.

⁸ But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. ⁹ Lie not one to another, seeing that ye have put off the old man with his deeds; ¹⁰ and have put on the new man, which is renewed in knowledge after the image of Him that created Him: ¹¹ where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

¹² Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; ¹³ forbearing one another, and forgiving one another, if any man have a

quarrel against any: even as Christ forgave you, so also do ye. ¹⁴ And above all these things put on charity, which is the bond of perfectness. ¹⁵ And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. ¹⁶ Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with Grace in your hearts to the Lord. ¹⁷ And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him.

Spirituality in the home

¹⁸ Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

¹⁹ Husbands, love your wives, and be not bitter against them.

²⁰ Children, obey your parents in all things: for this is well pleasing unto the Lord.

²¹ Fathers, provoke not your children to anger, lest they be discouraged.

²² Slaves, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: ²³ and whatsoever ye do, do it heartily, as to the Lord, and not unto men; ²⁴ knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. ²⁵ But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Colossians 4 Masters, give unto your slaves that which is just and equal; knowing that ye also have a Master in Heaven.

Spirituality for the world

² Continue in prayer, and watch in the same with thanksgiving; ³ withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: ⁴ that I may make it manifest, as I ought to speak.

⁵ Walk in wisdom toward them that are without, redeeming the time. ⁶ Let your

speech be alway with Grace, seasoned with salt, that ye may know how ye ought to answer every man.

Greetings and instrutions

⁷ All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful servant and fellowslave in the Lord: ⁸ whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; ⁹ with Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

¹⁰ Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) ¹¹ and Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the Kingdom of God, which have been a comfort

unto me.

¹² Epaphras, who is one of you, a slave of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. ¹³ For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis. ¹⁴ Luke, the beloved physician, and Demas, greet you. ¹⁵ Salute the brethren which are in Laodicea, and Nymphas, and the Church which is in his house.

¹⁶ And when this epistle is read among you, cause that it be read also in the Church of the Laodiceans; and that ye likewise read the epistle from Laodicea. ¹⁷ And say to Archippus, "Take heed to the service which thou hast received in the Lord, that thou fulfil it."

¹⁸ The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

1 Thessalonians

Greeting and thanksgiving

1 Thessalonians 1 Paul, and Silvanus, and Timothy, unto the Church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

² We give thanks to God always for you all, making mention of you in our prayers; ³ remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; ⁴ knowing, brethren beloved, your election of God. ⁵ For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

⁶ And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: ⁷ so that ye were ensamples to all that believe in Macedonia and Achaia, ⁸ for from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. ⁹ For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; ¹⁰ and to wait for His Son from Heaven, whom He raised from the

dead, even Jesus, which delivered us from the wrath to come.

Defense of Paul's past work

1 Thessalonians 2 For yourselves, brethren, know our entrance in unto you, that it was not in vain: ² but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention. ³ For our exhortation was not of deceit, nor of uncleanness, nor in guile:

⁴ But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. ⁵ For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: ⁶ nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the Apostles of Christ. ⁷ But we were gentle among you, even as a nurse cherisheth her children: ⁸ so being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us. ⁹ For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God.

¹⁰ Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: ¹¹ as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, ¹² ye would walk worthy of God, who hath called you unto his kingdom and glory.

Fruit of Paul's work: They endured persecution

¹³ For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. ¹⁴ For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the "Jews:" ¹⁵ who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: ¹⁶ forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

Paul's present relationship with Thessalonica

¹⁷ But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. ¹⁸ Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. ¹⁹ For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? ²⁰ For ye are our glory and joy.

Timothy's visit in Paul's stead

1 Thessalonians 3 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; ² and sent

Timothy, our brother, and servant of God, and our fellowlabourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith: ³ that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. ⁴ For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. ⁵ For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

Timothy's report, Paul's joy

⁶ But now when Timothy came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: ⁷ therefore, brethren, we were comforted over you in all our affliction and distress by your faith: ⁸ for now we live, if ye stand fast in the Lord.

⁹ For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; ¹⁰ night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

¹¹ Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. ¹² And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: ¹³ to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his Saints.

Reminders concerning holiness

1 Thessalonians 4 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. ² For ye

know what commandments we gave you by the Lord Jesus.

³ For this is the will of God, even your sanctification, that ye should abstain from fornication: ⁴ every one of you should know how to possess his vessel in sanctification and honour; ⁵ not in the lust of concupiscence, even as the Gentiles which know not God: ⁶ that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. ⁷ For God hath not called us unto uncleanness, but unto holiness. ⁸ He therefore that despiseth, despiseth not man, but God, who hath also given unto us His holy Spirit.

⁹ But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. ¹⁰ And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; ¹¹ and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; ¹² ye may walk honestly toward them that are without, and that ye may have lack of nothing.

Who will participate in Christ's return

¹³ But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

¹⁵ For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not go before them which are asleep. ¹⁶ For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: ¹⁷ then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in

the air: and so shall we ever be with the Lord. ¹⁸ Wherefore comfort one another with these words.

How to await His coming

1 Thessalonians 5 But of the times and the seasons, brethren, ye have no need that I write unto you. ² For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. ³ For when they shall say, "Peace and safety;" then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. ⁴ But ye, brethren, are not in darkness, that that day should overtake you as a thief. ⁵ Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. ⁶ Therefore let us not sleep, as do others; but let us watch and be sober. ⁷ For they that sleep sleep in the night; and they that be drunken are drunken in the night. ⁸ But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. ⁹ For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, ¹⁰ Who died for us, that, whether we wake or sleep, we should live together with him.

¹¹ Wherefore comfort yourselves together, and edify one another, even as also ye do.

Reminders concerning unity

¹² And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; ¹³ and to esteem them very highly in love for their work's sake. And be at peace among yourselves.

¹⁴ Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

¹⁵ See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

¹⁶ Rejoice evermore. ¹⁷ Pray without

ceasing.

¹⁸ In every thing give thanks: for this is the will of God in Christ Jesus concerning you. ¹⁹ Quench not the Spirit. ²⁰ Despise not prophesyings. ²¹ Prove all things; hold fast that which is good. ²² Abstain from all evil wherever it appeareth.

Prayer and instructions

²³ And the very God of peace sanctify you wholly; and I pray God your whole spirit and

soul and body be preserved blameless unto the coming of our Lord Jesus Christ. ²⁴ Faithful is he that calleth you, who also will do it.

²⁵ Brethren, pray for us.

²⁶ Greet all the brethren with an holy kiss!

²⁷ I charge you by the Lord that this epistle be read unto all the holy brethren.

²⁸ The Grace of our Lord Jesus Christ be with you. Amen.

2 Thessalonians

Greeting

2 Thessalonians 1 Paul, and Silvanus, and Timothy, unto the Church of the Thessalonians in God our Father and the Lord Jesus Christ:

² Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

The present persecution

³ We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; ⁴ so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: ⁵ which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the Kingdom of God, for which ye also suffer: ⁶ seeing it is a righteous thing with God to recompense tribulation to them that trouble you; ⁷ and to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, ⁸ in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: ⁹ who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; ¹⁰ when He shall come to be glorified in His Saints, and to be admired in

all them that believe (because our testimony among you was believed) in that day.

¹¹ Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power: ¹² that the Name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the Grace of our God and the Lord Jesus Christ.

False teaching on the Second Coming

2 Thessalonians 2 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, ² ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

True Tradition on the Second Coming

³ Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; ⁴ who opposeth and exalteth himself above all that is called God, or that is venerated; so that he as God sitteth in the Temple of God, shewing himself that he is God.

⁵ Remember ye not, that, when I was yet with you, I told you these things? ⁶ And now ye know what withholdeth that he might be

revealed in his time. ⁷ For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. ⁸ And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: ⁹ even Him, Whose coming is after the working of Satan with all power and signs and lying wonders, ¹⁰ and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. ¹¹ And for this cause God shall send them strong delusion, that they should believe a lie: ¹² that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Stand fast in the faith

¹³ But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: ¹⁴ whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. ¹⁵ Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

¹⁶ Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through Grace, ¹⁷ comfort your hearts, and stablish you in every good word and work.

Pray for us

2 Thessalonians 3 Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: ² and that we may be delivered from unreasonable and wicked men: for all men have not faith.

³ But the Lord is faithful, who shall stablish you, and keep you from evil. ⁴ And

we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

⁵ And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

Be industrious

⁶ Now we command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. ⁷ For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; ⁸ neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: ⁹ not because we have not power, but to make ourselves an ensample unto you to follow us.

¹⁰ For even when we were with you, this we commanded you, that if any would not work, neither should he eat. ¹¹ For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. ¹² Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

Preserve unity

¹³ But ye, brethren, be not weary in well doing. ¹⁴ And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. ¹⁵ Yet count him not as an enemy, but admonish him as a brother.

Benediction

¹⁶ Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

¹⁷ The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

¹⁸ The Grace of our Lord Jesus Christ be with you all. Amen.

1 Timothy

Greeting

1 Timothy 1 Paul, an Apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, Which is our hope;

² Unto Timothy, mine own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

Opposing speculations about faith

³ As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, ⁴ neither give heed to fables and endless genealogies, which serve questions, rather than godly edifying which is in faith: so do. ⁵ Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

Opposing legalism with Grace

⁶ From which some having swerved have turned aside unto vain jangling; ⁷ desiring to be teachers of the Law; understanding neither what they say, nor whereof they affirm.

⁸ But we know that the Law is good, if a man use it lawfully; ⁹ knowing this, that the Law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of

mothers, for manslayers, ¹⁰ for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; ¹¹ according to the glorious Gospel of the blessed God, which was committed to my trust.

Paul's example: Salvation by Grace

¹² And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the service; ¹³ who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. ¹⁴ And the Grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. ¹⁵ This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am the nadir. ¹⁶ Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to Life everlasting. ¹⁷ Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

Timothy called to faithfulness

¹⁸ This charge I commit unto thee, son

Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; ¹⁹ holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: ²⁰ of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Faithfulness in prayer

1 Timothy 2 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; ² for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. ³ For this is good and acceptable in the sight of God our Saviour; ⁴ Who will have all men to be saved, and to come unto the knowledge of the Truth. ⁵ For there is One God, and One Mediator between God and men, the Man Christ Jesus; ⁶ who gave Himself a ransom for all, to be testified in due time. ⁷ Whereunto I am ordained a preacher, and an Apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

Faithful lives fitting for prayer

⁸ I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. ⁹ In like manner also, that women adorn themselves in modest garments, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; ¹⁰ but (which becometh women professing godliness) with good works. ¹¹ Let the woman learn in silence with all subjection. ¹² But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. ¹³ For Adam was first formed, then Eve. ¹⁴ And Adam was not deceived, but the woman being deceived was in the transgression. ¹⁵ Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

Qualifications for bishops

1 Timothy 3 This is a true saying: "If a man desire the office of a bishop, he desireth a good work." ² A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; ³ not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; ⁴ one that ruleth well his own house, having his children in subjection with all gravity; ⁵ (for if a man know not how to rule his own house, how shall he take care of the Church of God?) ⁶ not a novice, lest being lifted up with pride he fall into the condemnation of the devil. ⁷ Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Qualifications for deacons

⁸ Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; ⁹ holding the mystery of the faith in a pure conscience. ¹⁰ And let these also first be proved; then let them use the office of a deacon, being found blameless. ¹¹ Even so must their wives be grave, not slanderers, sober, faithful in all things. ¹² Let the deacons be the husbands of one wife, ruling their children and their own houses well. ¹³ For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

The guide for faithfulness: An early creed

¹⁴ These things write I unto thee, hoping to come unto thee shortly: ¹⁵ but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth. ¹⁶ And without controversy great is the mystery of godliness:

God was manifest in the flesh,
 Justified in the Spirit,
 Seen of angels,
 Preached unto the Gentiles,
 Believed on in the world,
 Received up into glory.

Legalistic heretics

1 Timothy 4 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; ² speaking lies in hypocrisy; having their conscience seared with a hot iron; ³ forbidding to marry, and commanding to abstain from foods, which God hath created to be received with thanksgiving of them which believe and know the Truth. ⁴ For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: ⁵ for it is sanctified by the word of God and prayer.

Orthodox doctrine, Orthodox spirituality

⁶ If thou put the brethren in remembrance of these things, thou shalt be a good servant of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. ⁷ But refuse profane and old wives' fables, and exercise thyself rather unto godliness. ⁸ For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the Life that now is, and of that which is to come. ⁹ This is a faithful saying and worthy of all acceptation. ¹⁰ For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. ¹¹ These things command and teach.

Self-discipline in ministry

¹² Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. ¹³ Till I come, give attendance to

reading, to exhortation, to doctrine. ¹⁴ Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. ¹⁵ Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. ¹⁶ Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

General pastoral care

1 Timothy 5 Rebuke not an elder, but intreat him as a father; and the younger men as brethren; ² the elder women as mothers; the younger as sisters, with all purity.

Care for widows

³ Honour widows that are widows indeed. ⁴ But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. ⁵ Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. ⁶ But she that liveth in pleasure is dead while she liveth. ⁷ And these things give in charge, that they may be blameless. ⁸ But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

⁹ Let not a widow be taken into the number under threescore years old, having been the wife of one man, ¹⁰ well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the Saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

¹¹ But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; ¹² having damnation, because they have cast off their first faith. ¹³ And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and

busybodies, speaking things which they ought not. ¹⁴ I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. ¹⁵ For some are already turned aside after Satan. ¹⁶ If any man or woman that believeth have widows, let them relieve them, and let not the Church be charged; that it may relieve them that are widows indeed.

Care for elders

¹⁷ Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. ¹⁸ For the Scripture saith, "*Thou shalt not muzzle the ox that treadeth out the grain.*"¹⁴⁶ And, "*The labourer is worthy of his reward.*"¹⁴⁷ ¹⁹ Against an elder receive not an accusation, but before two or three witnesses. ²⁰ Them that sin rebuke before all, that others also may fear.

²¹ I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. ²² Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

²³ Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

²⁴ Some men's sins are open beforehand, going before to judgment; and some men they follow after.

²⁵ Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

Insubordinate Christian slaves

1 Timothy 6 Let as many slaves as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. ² And they that have believing masters, let them not despise

them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

Ministers of greed

³ If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; ⁴ he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, ⁵ perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

⁶ But godliness with contentment is great gain. ⁷ For we brought nothing into this world, and it is certain we can carry nothing out. ⁸ And having food and garments let us be therewith content. ⁹ But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. ¹⁰ For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Pursue spirituality instead

¹¹ But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. ¹² Fight the good fight of faith, lay hold on eternal Life, whereunto thou art also called, and hast professed a good profession before many witnesses. ¹³ I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; ¹⁴ that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: ¹⁵ which in His times He shall shew, Who is the blessed and only

¹⁴⁶ Deuteronomy 25:4.

¹⁴⁷ Luke 10:7.

Potentate, the King of Kings, and Lord of Lords; ¹⁶ Who only hath immortality, dwelling in the Light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

Warning to wealthy Christians

¹⁷ Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; ¹⁸ that they do good, that they be rich in good works, ready to distribute, willing to

communicate; ¹⁹ laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal Life.

Keep the Tradition

²⁰ O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: ²¹ which some professing have erred concerning the faith. Grace be with thee. Amen.

2 Timothy

Greeting

2 Timothy 1 Paul, an Apostle of Jesus Christ by the will of God, according to the promise of Life Which is in Christ Jesus,

² To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

Thanksgiving for Timothy

³ I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; ⁴ greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; ⁵ when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Timothy's gift, the power of God

⁶ Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. ⁷ For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

⁸ Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God; ⁹ Who hath saved us, and called us with an holy calling, not according

to our works, but according to His own purpose and Grace, which was given us in Christ Jesus before the world began, ¹⁰ but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought Life and immortality to light through the Gospel: ¹¹ whereunto I am appointed a preacher, and an Apostle, and a teacher of the Gentiles. ¹² For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

Fidelity in spite of desertions

¹³ Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. ¹⁴ That good thing which was committed unto thee keep by the Holy Ghost Which dwelleth in us.

¹⁵ This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. ¹⁶ The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: ¹⁷ but, when he was in Rome, he sought me out very diligently, and found me. ¹⁸ The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he served me at Ephesus, thou knowest very

well.

Transmitting the faith

2 Timothy 2 Thou therefore, my son, be strong in the Grace that is in Christ Jesus. ² And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Strengthening others: Discipline and suffering

³ Thou therefore endure hardness, as a good soldier of Jesus Christ. ⁴ No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. ⁵ And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. ⁶ The husbandman that laboureth must be first partaker of the fruits. ⁷ Consider what I say; and the Lord give thee understanding in all things.

⁸ Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel: ⁹ wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. ¹⁰ Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

¹¹ It is a faithful saying:

For if we be dead with Him,
We shall also live with Him:

¹² If we suffer,
We shall also reign with Him:

If we deny Him,
He also will deny us:

¹³ If we believe not,
Yet He abideth faithful:
He cannot deny Himself.

Apostolic teaching vs. heresy

¹⁴ Of these things put them in remembrance, charging them before the Lord that they strive not about words to no

profit, but to the subverting of the hearers. ¹⁵ Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. ¹⁶ But shun profane and vain babblings: for they will increase unto more ungodliness. ¹⁷ And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; ¹⁸ who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. ¹⁹ Nevertheless the foundation of God standeth sure, having this seal, "The Lord knoweth them that are His." And, "Let every one that nameth the Name of Christ depart from iniquity."

Apostolic conduct vs. heretical conduct

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 to honour, and some to dishonour. ²¹ If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. ²² Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. ²³ But foolish and unlearned questions avoid, knowing that they do gender strifes. ²⁴ And the slave of the Lord must not strive; but be gentle unto all men, apt to teach, patient, ²⁵ in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; ²⁶ and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Moral decline in the last days

2 Timothy 3 This know also, that in the last days perilous times shall come. ² For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, ³ without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of

those that are good, ⁴ traitors, heady, highminded, lovers of pleasures more than lovers of God; ⁵ having a form of godliness, but denying the power thereof: from such turn away. ⁶ For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ⁷ ever learning, and never able to come to the knowledge of the truth. ⁸ Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. ⁹ But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

The pastor's defense against apostasy: Loyalty to Tradition

¹⁰ But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, ¹¹ persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. ¹² Yea, and all that will live godly in Christ Jesus shall suffer persecution. ¹³ But evil men and seducers shall wax worse and worse, deceiving, and being deceived. ¹⁴ But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; ¹⁵ and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

¹⁶ All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷ that the man of God may be perfect, thoroughly furnished unto all good works.

The faithful's defense against apostasy: Orthodox preaching

2 Timothy 4 I charge thee therefore before God, and the Lord Jesus Christ, who shall

judge the quick and the dead at his appearing and his kingdom; ² preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. ³ For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; ⁴ and they shall turn away their ears from the truth, and shall be turned unto fables. ⁵ But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy service.

Paul's example

⁶ For I am now ready to be offered, and the time of my departure is at hand. ⁷ I have fought a good fight, I have finished my course, I have kept the faith: ⁸ henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

Request to see Timothy

⁹ Do thy diligence to come shortly unto me: ¹⁰ for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. ¹¹ Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the service. ¹² And Tychicus have I sent to Ephesus. ¹³ The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

¹⁴ Alexander the coppersmith did me much evil: the Lord reward him according to his works: ¹⁵ of whom be thou ware also; for he hath greatly withstood our words.

Paul's first defense

¹⁶ At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. ¹⁷ Notwithstanding the Lord stood with me,

and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. ¹⁸ And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly Kingdom: to Whom be glory for ever and ever. Amen.

Farewell

¹⁹ Salute Prisca and Aquila, and the household of Onesiphorus. ²⁰ Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

²¹ Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

²² The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

Titus

Greeting

Titus 1 Paul, a slave of God, and an Apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; ² in hope of eternal Life, which God, That cannot lie, promised before the world began; ³ but hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour;

⁴ To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

Ordination of sound elders

⁵ For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: ⁶ if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. ⁷ For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; ⁸ but a lover of hospitality, a lover of good men, sober, just, holy, temperate; ⁹ holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Opposition to heretical teachers

¹⁰ For there are many unruly and vain talkers and deceivers, specially they of the circumcision: ¹¹ whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. ¹² One of themselves, even a prophet of their own, said, "The Cretians are alway liars, evil beasts, stomachs inching along." ¹³ This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; ¹⁴ not giving heed to Jewish fables, and commandments of men, that turn from the Truth. ¹⁵ Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. ¹⁶ They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate.

Sound doctrine produces proper behaviour

Titus 2 But speak thou the things which become sound doctrine: ² that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. ³ The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; ⁴ that they may teach the young women to be sober, to love their husbands, to love their children, ⁵ to be discreet, chaste, keepers at home, good, obedient to their own

husbands, that the word of God be not blasphemed.

⁶ Young men likewise exhort to be sober minded. ⁷ In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, ⁸ sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

⁹ Exhort slaves to be obedient unto their own masters, and to please them well in all things; not answering again; ¹⁰ not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Proper behaviour supports sound doctrine

¹¹ For the Grace of God that bringeth salvation hath appeared to all men, ¹² teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; ¹³ looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; ¹⁴ Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

¹⁵ These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Kindness toward all men

Titus 3 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, ² to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

God's kindness to us

³ For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. ⁴ But after that the kindness and love of God our Saviour toward man appeared, ⁵ not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; ⁶ which he shed on us abundantly through Jesus Christ our Saviour; ⁷ that being justified by his Grace, we should be made heirs according to the hope of eternal Life.

⁸ This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

Heretical and schismatic members

⁹ But avoid foolish questions, and genealogies, and contentions, and strivings about the Law; for they are unprofitable and vain. ¹⁰ A man that is an heretick after the first and second admonition reject; ¹¹ knowing that he that is such is subverted, and sinneth, being condemned of himself.

Conclusion

¹² When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. ¹³ Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. ¹⁴ And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

¹⁵ All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

Philemon

Commendation of Philemon

Philemon 1 Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, ² and to our beloved Apphia, and Archippus our fellowsoldier, and to the Church in thy house:

³ Grace to you, and peace, from God our Father and the Lord Jesus Christ.

⁴ I thank my God, making mention of thee always in my prayers, ⁵ hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all Saints; ⁶ that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. ⁷ For we have great joy and consolation in thy love, because the bowels of the Saints are refreshed by thee, brother.

Paul sets about freeing a runaway slave named "Profitable"

⁸ Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, ⁹ yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. ¹⁰ I beseech thee for my son "Profitable," whom I have begotten in my bonds: ¹¹ which in time past was to thee *Unprofitable*, but now *Profitable* to thee and to me:

¹² Whom I have sent again: thou therefore receive him, that is, mine own bowels: ¹³ whom I would have retained with me, that in thy stead he might have served me in the bonds of the Gospel: ¹⁴ but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

¹⁵ For perhaps he therefore departed for a season, that thou shouldest receive him for ever; ¹⁶ not now as a slave, but above a slave, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

¹⁷ If thou count me therefore a partner, receive him as myself. ¹⁸ If he hath wronged thee, or oweth thee ought, put that on mine account; ¹⁹ I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides. ²⁰ Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

²¹ Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. ²² But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

Personal request, greetings, and benediction

²³ There salute thee Epaphras, my fellowprisoner in Christ Jesus; ²⁴ Marcus,

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Aristarchus, Demas, Lucas, my
fellowlabourers.

²⁵ The Grace of our Lord Jesus Christ be
with your spirit. Amen.

Hebrews

The supreme revelation of the Son of God

Hebrews 1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, ² hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by Whom also He made the worlds; ³ Who being the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; ⁴ being made so much better than the angels, as He hath by inheritance obtained a more excellent Name than they.

⁵ For unto which of the angels said he at any time,

*“Thou art my Son,
This day have I begotten Thee?”*¹⁴⁸

And again,

*“I will be to Him a Father,
And He shall be to me a Son?”*¹⁴⁹

⁶ And again, when He bringeth in the firstbegotten into the world, He saith,

“And let all the angels of God venerate

*Him.”*¹⁵⁰

⁷ And of the angels He saith,

*“Who maketh His angels spirits,
And His servants a flame of fire.”*¹⁵¹

⁸ But unto the Son He saith,

*“Thy Throne, O God, is for ever and ever:
A sceptre of righteousness is the sceptre of
Thy Kingdom.*

⁹ *Thou hast loved righteousness, and hated
iniquity;
Therefore God, even Thy God,
Hath anointed Thee with the oil of gladness
above Thy fellows.”*¹⁵²

Christ without beginning, Creator of all

¹⁰ And,

*“Thou, Lord, in the beginning hast laid the
foundation of the earth;
And the Heavens are the works of Thine
hands:*

¹¹ *They shall perish; but Thou remainest;
And they all shall wax old as doth a
garment;*

¹² *And as a vesture shalt Thou fold them up,
And they shall be changed:*

¹⁴⁸ Psalm 2:6.

¹⁴⁹ 2 Samuel 7:14.

¹⁵⁰ Deuteronomy 32:43, Psalm 96:6.

¹⁵¹ Psalm 103:3.

¹⁵² Psalm 44:6-7.

*But Thou art the same,
And Thy years shall not fail.”*¹⁵³

¹³ But to which of the angels said He at any time,

*“Sit on My right hand,
Until I make Thine enemies Thy
footstool?”*¹⁵⁴

¹⁴ Are they not all serving spirits, sent forth to serve for them who shall be heirs of salvation?

Beware of willful negligence

Hebrews 2 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. ² For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; ³ how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; ⁴ God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?

⁵ For unto the angels hath He not put in subjection the world to come, whereof we speak. ⁶ But one in a certain place testified, saying,

*“What is Man, that Thou art mindful of
Him?*

Or the Son of Man, that Thou visitest Him?

⁷ *Thou madest Him a little lower than the
angels;*

*Thou crownedst Him with glory and
honour,*

*And didst set Him over the works of Thy
hands:*

⁸ *Thou hast put all things in subjection
under His feet.”*¹⁵⁵

For in that He put all in subjection under Him, he left nothing that is not put under Him. But now we see not yet all things put under Him.

⁹ But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the Grace of God should taste death for every man.

Why God became man

¹⁰ For it became Him, for Whom are all things, and by Whom are all things, in bringing many Sons unto glory, to make the Captain of their salvation perfect through sufferings. 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, ¹² saying,

*“I will declare Thy Name unto My brethren,
In the midst of the Church will I sing praise
unto Thee.”*¹⁵⁶

¹³ And again,

*“I will put my trust in Him.”*¹⁵⁷

And again,

*“Behold I and the children which God hath
given Me.”*¹⁵⁸

¹⁴ Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; ¹⁵ and deliver them who through fear of death were all their lifetime subject to bondage. ¹⁶ For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. ¹⁷ Wherefore in all things it

¹⁵³ Psalm 101:25-27.

¹⁵⁴ Psalm 109:1.

¹⁵⁵ Psalm 8:4-6.

¹⁵⁶ Psalm 21:22.

¹⁵⁷ 2 Kingdoms 2:23, Isaiah 8:17.

¹⁵⁸ Isaiah 8:18.

behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. ¹⁸ For in that He himself hath suffered being tempted, He is able to succour them that are tempted.

Christ is faithful in a superior office

Hebrews 3 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; ² Who was faithful to Him that appointed Him, as also Moses was faithful in all His house. ³ For this Man was counted worthy of more glory than Moses, inasmuch as He who hath builded the house hath more honour than the house. ⁴ For every house is builded by some man; but He that built all things is God. ⁵ And Moses verily was faithful in all His house, as a slave, for a testimony of those things which were to be spoken after; ⁶ but Christ as a Son over His own house; Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

⁷ Wherefore as the Holy Ghost saith,

*“To day if ye will hear His voice,
⁸ Harden not your hearts, as in the
provocation,
In the day of temptation in the wilderness
⁹ When your fathers tempted Me, proved
Me,
And saw My works forty years.
¹⁰ Wherefore I was grieved with that
generation,
And said, ‘They do alway err in their heart;
And they have not known My ways.’
¹¹ So I swear in My wrath,
‘They shall not enter into My rest.’”¹⁵⁹*

Beware of faithlessness

¹² Take heed, brethren, lest there be in any

of you an evil heart of unbelief, in departing from the living God. ¹³ But exhort one another daily, while it is called “To day;” lest any of you be hardened through the deceitfulness of sin. ¹⁴ For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; ¹⁵ while it is said,

*“To day if ye will hear His voice,
Harden not your hearts,
As in the provocation.”¹⁶⁰*

¹⁶ For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. ¹⁷ But with whom was He grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? ¹⁸ And to whom swore He that they should not enter into His rest, but to them that believed not? ¹⁹ So we see that they could not enter in because of unbelief.

Entering God’s rest

Hebrews 4 Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. ² For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. ³ For we which have believed do enter into rest, as he said,

*“As I have sworn in My wrath,
If they shall enter into My rest:”¹⁶¹*

Although the works were finished from the foundation of the world. ⁴ For He spake in a certain place of the seventh day on this wise, “And God did rest the seventh day from all His works.”¹⁶² ⁵ And in this place again, “If they shall enter into My rest.”¹⁶³

Christ’s rest is superior

¹⁵⁹ Psalm 94:6-10.

¹⁶⁰ Psalm 94:6-7.

¹⁶¹ Psalm 94:10.

¹⁶² Genesis 2:2.

¹⁶³ Psalm 94:10.

⁶ Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: ⁷ again, He limiteth a certain day, saying in David, *“To day,”* after so long a time; as it is said,

*“To day if ye will hear His voice,
Harden not your hearts.”*¹⁶⁴

⁸ For if Jesus had given them rest, then would He not afterward have spoken of another day. ⁹ There remaineth therefore a rest to the people of God. ¹⁰ For he that is entered into His rest, he also hath ceased from his own works, as God did from His.

Work to enter his rest

¹¹ Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. ¹² For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. ¹³ Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of Him with whom we have to do.

Our merciful high priest

¹⁴ Seeing then that we have a great High Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession. ¹⁵ For we have not an High Priest Which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. ¹⁶ Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find Grace to help in time of need.

Qualifications for priesthood: Aaron and

Melchizedek

Hebrews 5 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: ² who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. ³ And by reason hereof he ought, as for the people, so also for himself, to offer for sins. ⁴ And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

⁵ So also Christ glorified not Himself to be made an high priest; but He that said unto Him,

*“Thou art My Son,
To day have I begotten Thee.”*¹⁶⁵

⁶ As He saith also in another place,

*“Thou art a Priest for ever,
After the order of Melchisedec.”*¹⁶⁶

Beware of immaturity

⁷ Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; ⁸ though He were a Son, yet learned He obedience by the things which He suffered; ⁹ and being made perfect, He became the author of eternal salvation unto all them that obey Him; ¹⁰ called of God an High Priest *“after the order of Melchisedec.”* ¹¹ Of Whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

¹² For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong food. ¹³ For every one that useth milk is unskilful in the

¹⁶⁴ Psalm 94:6-7.

¹⁶⁵ Psalm 2:6.

¹⁶⁶ Psalm 109:3.

word of righteousness: for he is a babe. ¹⁴ But strong food belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Hebrews 6 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, ² of the doctrine of baptisms, and of laying on of hands, and of Resurrection of the dead, and of eternal judgment. ³ And this will we do, if God permit.

⁴ For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, ⁵ and have tasted the good word of God, and the powers of the world to come, ⁶ if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

⁷ For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: ⁸ but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

Pursue the promise with persistence

⁹ But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. ¹⁰ For God is not unrighteous to forget your work and labour of love, which ye have shewed toward His Name, in that ye have served the Saints, and do serve. ¹¹ And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: ¹² ye be not slothful, but followers of them who through faith and patience inherit the promises.

God confirms the promise by an oath

¹³ For when God made promise to Abraham, because He could swear by no greater, He sware by Himself, ¹⁴ saying, "*Surely blessing I will bless thee, and multiplying I will multiply thee.*"¹⁶⁷ ¹⁵ And so, after He had patiently endured, He obtained the promise. ¹⁶ For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. ¹⁷ Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath: ¹⁸ that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

¹⁹ Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; ²⁰ whither the Forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec.

Priestly orders: Levi and Melchizedek

Hebrews 7 For this Melchisedec, King of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; ² to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of Peace; ³ without father, without mother, without descent, having neither beginning of days, nor end of Life; but made like unto the Son of God; abideth a priest continually.

The rules of the priestly orders

⁴ Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. ⁵ And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the Law, that is, of their

¹⁶⁷ Genesis 22:17.

brethren, though they come out of the loins of Abraham: ⁶ but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. ⁷ And without all contradiction the less is blessed of the better. ⁸ And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. ⁹ And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. ¹⁰ For he was yet in the loins of his father, when Melchisedec met him.

¹¹ If therefore perfection were by the Levitical priesthood, (for under it the people received the Law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? ¹² For the priesthood being changed, there is made of necessity a change also of the Law. ¹³ For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the Altar.

¹⁴ For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. ¹⁵ And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, ¹⁶ Who is made, not after the Law of a carnal commandment, but after the power of an endless Life. ¹⁷ For He testifieth,

*“Thou art a Priest for ever,
After the order of Melchisedec.”*¹⁶⁸

¹⁸ For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. ¹⁹ For the Law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

²⁰ And inasmuch as not without an oath He was made priest: ²¹ (for those priests were made without an oath; but this with an oath by Him that said unto Him,

*“The Lord sware and will not repent,
‘Thou art a Priest for ever after the order
of Melchisedec:’”*)¹⁶⁹

²² By so much was Jesus made a surety of a better Testament.

²³ And they truly were many priests, because they were not suffered to continue by reason of death: ²⁴ but this Man, because He continueth ever, hath an unchangeable priesthood. ²⁵ Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

²⁶ For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens; ²⁷ Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people’s: for this He did once, when He offered up Himself. ²⁸ For the Law maketh men high priests which have infirmity; but the word of the oath, which was since the Law, maketh the Son, Who is consecrated for evermore.

The old veneration, an earthly shadow

Hebrews 8 Now of the things which we have spoken this is the sum: We have such an High Priest, Who is set on the right hand of the Throne of the Majesty in the Heavens; ² a servant of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man.

³ For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. ⁴ For if He were on earth, He should not be a Priest, seeing that there are priests that offer gifts according to the Law: ⁵ who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the Tabernacle: for, “See,” saith He, “that thou

¹⁶⁸ Psalm 109:3.

¹⁶⁹ Psalm 109:3.

make all things according to the pattern shewed to thee in the mount.”⁶ But now hath He obtained a more excellent service, by how much also He is the mediator of a better covenant, which was established upon better promises.

The Old Covenant pleads for a new one

⁷ For if that first covenant had been faultless, then should no place have been sought for the second. ⁸ For finding fault with them, he saith,

“Behold, the days come, saith the Lord, when I will make a new Covenant with the house of Israel and with the house of Judah: ⁹ not according to the Covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My Covenant, and I regarded them not, saith the Lord. ¹⁰ For this is the Covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people: ¹¹ and they shall not teach every man his neighbour, and every man his brother, saying, ‘Know the Lord:’ for all shall know Me, from the least to the greatest. ¹² For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”¹⁷⁰

¹³ In that he saith, “A new Covenant,” He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

The earthly sanctuary and liturgy

Hebrews 9 Then verily the first Covenant had also ordinances of divine service, and a worldly sanctuary. ² For there was a Tabernacle made; the first, wherein was the

candlestick, and the table, and the shewbread; which is called the Sanctuary. ³ And after the second veil, the Tabernacle which is called the Holy of Holies; ⁴ which had the golden censer, and the Ark of the Covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the Covenant; ⁵ and over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

⁶ Now when these things were thus ordained, the priests went always into the first Tabernacle, accomplishing the service of God. ⁷ But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: ⁸ the Holy Ghost this signifying, that the way into the Holy of Holies was not yet made manifest, while as the first Tabernacle was yet standing: ⁹ which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; ¹⁰ which stood only in foods and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

The Heavenly sanctuary and Liturgy

¹¹ But Christ being come an High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building; ¹² neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. ¹³ For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: ¹⁴ how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve

¹⁷⁰ Jeremiah 38:31-34.

the living God?

The New Covenant: The blood of Christ

¹⁵ And for this cause He is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.

¹⁶ For where a Testament is, there must also of necessity be the death of the testator.

¹⁷ For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. ¹⁸ Whereupon neither the first Testament was dedicated without blood. ¹⁹ For when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, ²⁰ saying, "This is the blood of the Testament which God hath enjoined unto you." ²¹ Moreover he sprinkled with blood both the Tabernacle, and all the vessels of the service. ²² And almost all things are by the Law purged with blood; and without shedding of blood is no remission.

The new divine service is Heavenly reality

²³ It was therefore necessary that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. ²⁴ For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us: ²⁵ nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; ²⁶ for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. ²⁷ And as

it is appointed unto men once to die, but after this the judgment: ²⁸ so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.

The new divine service accomplishes God's will

Hebrews 10 For the Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. ² For then would they not have ceased to be offered? Because that the venerators once purged should have had no more conscience of sins. ³ But in those sacrifices there is a remembrance again made of sins every year. ⁴ For it is not possible that the blood of bulls and of goats should take away sins. ⁵ Wherefore when He cometh into the world, He saith,

*"Sacrifice and offering Thou wouldest not,
But a body hast Thou prepared me:*

⁶ *In burnt offerings and sacrifices for sin Thou hast had no pleasure.*

⁷ *Then said I, 'Lo, I come'*

(In the volume of the book it is written of Me,)

"To do Thy will, O God."¹⁷¹

⁸ Above when He said, "*Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein;*" which are offered by the Law; ⁹ then said He, "*Lo, I come to do Thy will, O God.*" He taketh away the first, that He may establish the second. ¹⁰ By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

The new divine service gives boldness

¹¹ And every priest standeth daily serving and offering oftentimes the same sacrifices,

¹⁷¹ Psalm 39:6-8.

which can never take away sins: ¹² but this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; ¹³ from henceforth expecting till His enemies be made His footstool. ¹⁴ For by one offering He hath perfected for ever them that are sanctified.

¹⁵ Whereof the Holy Ghost also is a witness to us: for after that He had said before, ¹⁶ *“This is the Covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; ¹⁷ and their sins and iniquities will I remember no more.”*¹⁷²

¹⁸ Now where remission of these is, there is no more offering for sin.

Continue to enter and draw near

¹⁹ Having therefore, brethren, boldness to enter into the Holy of Holies by the blood of Jesus, ²⁰ by a new and living Way, which He hath consecrated for us, through the veil, that is to say, His flesh; ²¹ and having an high priest over the House of God; ²² let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. ²³ Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) ²⁴ and let us consider one another to provoke unto love and to good works: ²⁵ not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The danger of apostasy

²⁶ For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, ²⁷ but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. ²⁸ He that despised Moses' Law died without mercy under two or three

witnesses: ²⁹ of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace? ³⁰ For we know him that hath said, *“Vengeance belongeth unto Me, I will recompense, saith the Lord.”*¹⁷³ And again, *“The Lord shall judge His people.”*¹⁷⁴ ³¹ It is a fearful thing to fall into the hands of the living God.

Continue to persevere

³² But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; ³³ partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. ³⁴ For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in Heaven a better and an enduring substance. ³⁵ Cast not away therefore your confidence, which hath great recompence of reward. ³⁶ For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

³⁷ *“For yet a little while,
And He that shall come will come,
And will not tarry.*

³⁸ *Now the just shall live by faith:
But if any man draw back,
My soul shall have no pleasure in him.”*¹⁷⁵

³⁹ But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Faith's hope

Hebrews 11 Now faith is the substance of things hoped for, the evidence of things not

¹⁷² Jeremiah 38:33-34.
¹⁷³ Deuteronomy 32:35.

¹⁷⁴ Deuteronomy 32:36.
¹⁷⁵ Habakkuk 2:3-4.

seen. ² For by it the elders obtained a good report.

³ Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Faith from Creation to the Flood

⁴ By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

⁵ By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. ⁶ But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

⁷ By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Faith from Abraham to Joseph

⁸ By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. ⁹ By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: ¹⁰ for he looked for a city which hath foundations, whose Builder and Maker is God.

¹¹ Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful Who had promised.

¹² Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which

is by the sea shore innumerable.

¹³ These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. ¹⁴ For they that say such things declare plainly that they seek a country. ¹⁵ And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. ¹⁶ But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a City.

¹⁷ By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, ¹⁸ of whom it was said, "That in Isaac shall thy seed be called:" ¹⁹ accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

²⁰ By faith Isaac blessed Jacob and Esau concerning things to come.

²¹ By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshiped, leaning upon the top of his staff.

²² By faith Joseph, when he died, made mention of the departing of the descendants of Israel; and gave commandment concerning his bones.

Faith from Moses to Jesus the son of Navi

²³ By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the King's commandment.

²⁴ By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; ²⁵ choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; ²⁶ esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the

reward.

²⁷ By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. ²⁸ Through faith he kept the Pascha, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

²⁹ By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

³⁰ By faith the walls of Jericho fell down, after they were compassed about seven days. ³¹ By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

Faith of other Israelites

³² And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: ³³ who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, ³⁴ quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. ³⁵ Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

³⁶ And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: ³⁷ they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; ³⁸ (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

Faith's perfection

³⁹ And these all, having obtained a good report through faith, received not the

promise: ⁴⁰ God having provided some better thing for us, that they without us should not be made perfect.

Look to Christ

Hebrews 12 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, ² looking unto Jesus the Author and Finisher of our faith; Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the Throne of God.

Do not despise God's chastening

³ For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. ⁴ Ye have not yet resisted unto blood, striving against sin. ⁵ And ye have forgotten the exhortation which speaketh unto you as unto children,

"My Son, despise not thou the chastening of the Lord,

Nor faint when thou art rebuked of Him:

⁶ *For whom the Lord loveth He chasteneth, And scourgeth every Son whom He receiveth."*¹⁷⁶

⁷ If ye endure chastening, God dealeth with you as with Sons; for what Son is he whom the father chasteneth not? ⁸ But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not Sons. ⁹ Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live? ¹⁰ For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. ¹¹ Now no chastening for the

¹⁷⁶ Proverbs 3:11-12.

present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

¹² Wherefore lift up the hands which hang down, and the feeble knees; ¹³ and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

¹⁴ Follow peace with all men, and holiness, without which no man shall see the Lord: ¹⁵ looking diligently lest any man fail of the Grace of God; lest any "root of bitterness" springing up trouble you, and thereby many be defiled; ¹⁶ lest there be any fornicator, or profane person, as Esau, who for one morsel of food sold his birthright. ¹⁷ For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

The Heavenly Jerusalem

¹⁸ For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, ¹⁹ and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: ²⁰ (for they could not endure that which was commanded, "*And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a spear:*"¹⁷⁷ ²¹ and so terrible was the sight, that Moses said, "*I exceedingly fear and quake:*")¹⁷⁸

²² But ye are come unto mount Zion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of angels, ²³ to the general assembly and Church of the firstborn, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, ²⁴ and to Jesus the Mediator of the new Covenant, and

to the blood of sprinkling, that speaketh better things than that of Abel.

²⁵ See that ye refuse not Him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from Heaven: ²⁶ Whose voice then shook the earth: but now He hath promised, saying, "*Yet once more I shake not the earth only, but also Heaven.*"¹⁷⁹ ²⁷ And this word, "*Yet once more,*" signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

The pursuit of Christian community

²⁸ Wherefore we receiving a Kingdom which cannot be moved, let us have Grace, whereby we may serve God acceptably with reverence and godly fear: ²⁹ For our God is a consuming fire.

Hebrews 13 Let brotherly love continue. ² Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. ³ Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

⁴ Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

⁵ Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, "*I will never leave thee, nor forsake thee.*"¹⁸⁰ ⁶ So that we may boldly say,

*"The Lord is my Helper,
And I will not fear what man shall do unto
me."*¹⁸¹

Remember those who rule over you

⁷ Remember them which have the rule over you, who have spoken unto you the word of

¹⁷⁷ Exodus 19:12-13.

¹⁷⁸ Deuteronomy 9:19.

¹⁷⁹ Haggai 2:6.

¹⁸⁰ Deuteronomy 31:6,8, Joshua 1:5.

¹⁸¹ Psalm 117:5.

God: whose faith follow, considering the end of their conversation. ⁸ Jesus Christ the same yesterday, and to day, and for ever.

Loyalty to Orthodox doctrine and worship

⁹ Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with Grace; not with foods, which have not profited them that have been occupied therein.

¹⁰ We have an Altar, whereof they have no right to eat which serve the Tabernacle. ¹¹ For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. ¹² Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. ¹³ Let us go forth therefore unto him without the camp, bearing his reproach. ¹⁴ For here have we no continuing city, but we seek one to come. ¹⁵ By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name. ¹⁶ But to do good and to communicate forget not: for with such sacrifices God is well pleased.

The holy Life summarized

¹⁷ Obey them that have the rule over you,

and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

¹⁸ Pray for us: for we trust we have a good conscience, in all things willing to live honestly. ¹⁹ But I beseech you the rather to do this, that I may be restored to you the sooner.

Conclusion

²⁰ Now the God of Peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, ²¹ make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

²² And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. ²³ Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

²⁴ Salute all them that have the rule over you, and all the Saints. They of Italy salute you.

²⁵ Grace be with you all. Amen.

Revelation

Introduction and blessing

Revelation 1 The Revelation of Jesus Christ, which God gave unto Him, to shew unto His slaves things which must shortly come to pass; and He sent and signified it by his angel unto his slave John: ² who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. ³ Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

Greeting to the seven churches

⁴ John to the seven churches which are in Asia: Grace be unto you, and peace, from Him Which is, and Which was, and Which is to come; and from the seven Spirits which are before His Throne; ⁵ and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own Blood, ⁶ and hath made us kings and priests unto God and His Father; to Him be Glory and dominion for ever and ever. Amen.

⁷ Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen.

⁸ "I AM Alpha and Omega, the Beginning and the Ending," saith the Lord, "Which is,

and Which was, and Which is to come, the Almighty."

Vision and commission of Christ

⁹ I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. ¹⁰ I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, ¹¹ saying, "I am Alpha and Omega, the First and the Last:" and, "What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

¹² And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; ¹³ and in the midst of the seven candlesticks One like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. ¹⁴ His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; ¹⁵ and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. ¹⁶ And He had in His right hand seven stars: and out of His mouth went a sharp

two-edged sword: and His face was as the sun shineth in his strength. ¹⁷ And when I saw Him, I fell at his feet as dead. And he laid His right hand upon me, saying unto me, "Fear not; I am the First and the Last: ¹⁸ I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of Hades and of death. ¹⁹ Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; ²⁰ the mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Ephesus: Loveless

Revelation 2 "Unto the angel of the Church of Ephesus write; These things saith He that holdeth the seven stars in His right hand, Who walketh in the midst of the seven golden candlesticks; ² I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are "apostles," and are not, and hast found them liars: ³ and hast borne, and hast patience, and for My Name's sake hast laboured, and hast not fainted. ⁴ Nevertheless I have somewhat against thee, because thou hast left thy first love. ⁵ Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. ⁶ But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

⁷ "He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the Tree of Life, which is in the midst of the paradise of God.

Smyrna: Persecuted

⁸ "And unto the angel of the Church in Smyrna write; These things saith the First and the Last, Which was dead, and is alive; ⁹ I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are 'Jews,' and are not, but are the synagogue of Satan. ¹⁰ Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of Life.

¹¹ "He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.'

Pergamos: Compromising

¹² "And to the angel of the Church in Pergamos write; "These things saith He which hath the sharp sword with two edges; ¹³ I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast My Name, and hast not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth. ¹⁴ But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balaak to cast a stumblingblock before the descendants of Israel, to eat things sacrificed unto idols, and to commit fornication. ¹⁵ So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. ¹⁶ Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth.

¹⁷ "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Thyatira: Corrupt

¹⁸ “And unto the angel of the Church in Thyatira write; These things saith the Son of God, Who hath his eyes like unto a flame of fire, and His feet are like fine brass; ¹⁹ I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. ²⁰ Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my slaves to commit fornication, and to eat things sacrificed unto idols. ²¹ And I gave her space to repent of her fornication; and she repented not. ²² Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. ²³ And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

²⁴ “But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. ²⁵ But that which ye have already hold fast till I come. ²⁶ And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations:

²⁷ “And He shall rule them with a rod of iron;
As the vessels of a potter shall they be broken to shivers:

“Even as I received of my Father. ²⁸ And I will give him the morning star.

²⁹ “He that hath an ear, let him hear what the Spirit saith unto the churches.

Sardis: Dead

Revelation 3 “And unto the angel of the Church in Sardis write; These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. ² Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. ³ Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. ⁴ Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. ⁵ He that overcometh, the same shall be clothed in white garments; and I will not blot out his name out of the Book of Life, but I will confess his name before my Father, and before His angels.

⁶ “He that hath an ear, let him hear what the Spirit saith unto the churches.

Philadelphia: Faithful

⁷ “And to the angel of the Church in Philadelphia write; These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; ⁸ I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My Name. ⁹ Behold, I will make them of the synagogue of Satan, which say they are ‘Jews,’ and are not, but do lie; behold, I will make them to come and venerate thy feet, and to know that I have loved thee. ¹⁰ Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. ¹¹ Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. ¹² Him that overcometh will I make a pillar in the

Temple of My God, and he shall go no more out: and I will write upon him the Name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of Heaven from my God: and I will write upon him my new Name.

¹³ “He that hath an ear, let him hear what the Spirit saith unto the churches.

Laodicea: Lukewarm

¹⁴ “And unto the angel of the Church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; ¹⁵ I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. ¹⁶ So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. ¹⁷ Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: ¹⁸ I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white garments, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. ¹⁹ As many as I love, I rebuke and chasten: be zealous therefore, and repent. ²⁰ Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. ²¹ To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame, and am set down with My Father in His Throne.

²² “He that hath an ear, let him hear what the Spirit saith unto the churches.”

Heavenly Temple, Heavenly divine service

Revelation 4 After this I looked, and, behold, a door was opened in Heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, “Come

up hither, and I will shew thee things which must be hereafter.”

² And immediately I was in the spirit: and, behold, a Throne was set in Heaven, and One sat on the Throne. ³ And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the Throne, in sight like unto an emerald. ⁴ And round about the Throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white garments; and they had on their heads crowns of gold. ⁵ And out of the Throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the Throne, which are the seven Spirits of God.

⁶ And before the Throne there was a sea of glass like unto crystal: and in the midst of the Throne, and round about the Throne, were four beasts full of eyes before and behind. ⁷ And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. ⁸ And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying,

“Holy, holy, holy,
Lord God Almighty,
Which was, and is, and is to come.”

⁹ And when those beasts give Glory and honour and thanks to Him that sat on the Throne, who liveth for ever and ever, ¹⁰ the four and twenty elders fall down before Him that sat on the Throne, and venerate Him that liveth for ever and ever, and cast their crowns before the Throne, saying,

¹¹ “Thou art worthy, O Lord,
To receive Glory and honour and power:
For Thou hast created all things,
And for Thy pleasure they are and were
created.”

The Lamb opens the scroll

Revelation 5 And I saw in the right hand of Him that sat on the Throne a book written within and on the backside, sealed with seven seals. ² And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book, and to loose the seals thereof?" ³ And no man in Heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

⁴ And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. ⁵ And one of the elders saith unto me, "Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

⁶ And I beheld, and, lo, in the midst of the Throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. ⁷ And He came and took the book out of the right hand of Him that sat upon the Throne.

⁸ And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of Saints. ⁹ And they sung a new song, saying,

"Thou art worthy to take the book,
And to open the seals thereof:
For Thou wast slain,
And hast redeemed us to God by Thy
blood out of every kindred,
And tongue, and people, and nation;
¹⁰ And hast made us unto our God kings
and priests:
And we shall reign on the earth."

¹¹ And I beheld, and I heard the voice of many angels round about the Throne and the beasts and the elders: and the number of

them was ten thousand times ten thousand, and thousands of thousands; ¹² saying with a loud voice,

"Worthy is the Lamb that was slain,
To receive power, and riches, and
wisdom,
And strength, and honour, and Glory, and
blessing."

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, heard I saying,

"Blessing, and honour, and Glory, and
power,
Be unto Him that sitteth upon the Throne,
And unto the Lamb for ever and ever."

¹⁴ And the four beasts said, "Amen." And the four and twenty elders fell down and venerated Him that liveth for ever and ever.

Seal one: The conqueror

Revelation 6 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, "Come and see." ² And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

Seal two: Conflict on earth

³ And when He had opened the second seal, I heard the second beast say, "Come and see." ⁴ And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

Seal three: Scarcity on earth

⁵ And when He had opened the third seal, I heard the third beast say, "Come and see."

And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. ⁶ And I heard a voice in the midst of the four beasts say, "A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

Seal four: Widespread death

⁷ And when He had opened the fourth seal, I heard the voice of the fourth beast say, "Come and see." ⁸ And I looked, and behold a pale horse: and his name that sat on him was "Death," and Hades followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

Seal five: Cry of the martyrs

⁹ And when He had opened the fifth seal, I saw under the Altar the souls of them that were slain for the word of God, and for the testimony which they held: ¹⁰ and they cried with a loud voice, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" ¹¹ And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-slaves also and their brethren, that should be killed as they were, should be fulfilled.

Seal six: Cosmic disturbances

¹² And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; ¹³ and the stars of Heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. ¹⁴ And the Heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. ¹⁵ And the kings of the earth, and the great men,

and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; ¹⁶ and said to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the Throne, and from the wrath of the Lamb: ¹⁷ for the great day of His wrath is come; and who shall be able to stand?"

Angels visit earth

Revelation 7 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. ² And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, ³ saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the slaves of our God in their foreheads." ⁴ And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the descendants of Israel.

Sealing God's slaves

⁵ Of the tribe of Judah were sealed twelve thousand.
Of the tribe of Reuben were sealed twelve thousand.
Of the tribe of Gad were sealed twelve thousand.
⁶ Of the tribe of Asher were sealed twelve thousand.
Of the tribe of Nephthalim were sealed twelve thousand.
Of the tribe of Manasseh were sealed twelve thousand.
⁷ Of the tribe of Simeon were sealed twelve thousand.
Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

⁸ Of the tribe of Zebulun were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

Final ingathering and worship

⁹ After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne, and before the Lamb, clothed with white robes, and palms in their hands; ¹⁰ and cried with a loud voice, saying, "Salvation to our God which sitteth upon the Throne, and unto the Lamb."

¹¹ And all the angels stood round about the Throne, and about the elders and the four beasts, and fell before the Throne on their faces, and venerated God, ¹² saying,

"Amen: Blessing, and Glory, and wisdom, And thanksgiving, and honour, and power, and might, Be unto our God for ever and ever. Amen."

¹³ And one of the elders answered, saying unto me, "What are these which are arrayed in white robes? And whence came they?"

¹⁴ And I said unto him, "Sir, thou knowest." And he said to me, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. ¹⁵ Therefore are they before the Throne of God, and serve Him day and night in His Temple: and He that sitteth on the Throne shall dwell among them. ¹⁶ They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. ¹⁷ For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of

waters: and God shall wipe away all tears from their eyes."

Seal seven: Prelude to the trumpets

Revelation 8 And when He had opened the seventh seal, there was silence in Heaven about the space of half an hour. ² And I saw the seven angels which stood before God; and to them were given seven trumpets. ³ And another angel came and stood at the Altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all Saints upon the golden Altar which was before the Throne. ⁴ And the smoke of the incense, which came with the prayers of the Saints, ascended up before God out of the angel's hand. ⁵ And the angel took the censer, and filled it with fire of the Altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

⁶ And the seven angels which had the seven trumpets prepared themselves to sound.

Trumpet one: Vegetation struck

⁷ The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

Trumpet two: The seas struck

⁸ And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; ⁹ and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

Trumpet three: Fresh waters struck

¹⁰ And the third angel sounded, and there fell a great star from Heaven, burning as it were a lamp, and it fell upon the third part of

the rivers, and upon the fountains of waters; 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.

Trumpet four: The heavens struck

¹² And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

¹³ And I beheld, and heard an angel flying through the midst of Heaven, saying with a loud voice, "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

Trumpet five, woe one: The locusts

Revelation 9 And the fifth angel sounded, and I saw a star fall from Heaven unto the earth: and to him was given the key of the bottomless pit. ² And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. ³ And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. ⁴ And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. ⁵ And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. ⁶ And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

⁷ And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. ⁸ And they had hair as the hair of women, and their teeth were as the teeth of lions. ⁹ And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. ¹⁰ And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. ¹¹ And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is "Abaddon," but in the Greek tongue hath his name "Apollyon," and in the English tongue is "Destroyer."

¹² One woe is past; and, behold, there come two woes more hereafter.

Trumpet six, woe two: The plagues

¹³ And the sixth angel sounded, and I heard a voice from the four horns of the golden Altar which is before God, ¹⁴ saying to the sixth angel which had the trumpet, "Loose the four angels which are bound in the great river Euphrates." ¹⁵ And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. ¹⁶ And the number of the army of the horsemen were twice ten thousand times ten thousand: and I heard the number of them. ¹⁷ And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. ¹⁸ By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. ¹⁹ For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

²⁰ And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not venerate devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: ²¹ neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Mighty angel, little book

Revelation 10 And I saw another mighty angel come down from Heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: ² and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, ³ and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. ⁴ And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from Heaven saying unto me, "Seal up those things which the seven thunders uttered, and write them not."

⁵ And the angel which I saw stand upon the sea and upon the earth lifted up his hand to Heaven, ⁶ and swore by Him that liveth for ever and ever, who created Heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: ⁷ but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his slaves the prophets.

John eats the book

⁸ And the voice which I heard from Heaven spake unto me again, and said, "Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth."

⁹ And I went unto the angel, and said unto him, "Give me the little book." And he said

unto me, "Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey."

¹⁰ And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. ¹¹ And he said unto me, "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

The two witnesses

Revelation 11 And there was given me a reed like unto a rod: and the angel stood, saying, "Rise, and measure the Temple of God, and the Altar, and them that venerate therein. ² But the court which is without the Temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. ³ And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."

⁴ These are the two olive trees, and the two candlesticks standing before the God of the earth. ⁵ And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. ⁶ These have power to shut Heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

⁷ And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. ⁸ And their dead bodies shall lie in the street of the great city, which spiritually is called "Sodom" and "Egypt," where also our Lord was crucified. ⁹ And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be

put in graves. 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 on the earth.

¹¹ And after three days and an half the Spirit of Life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. ¹² And they heard a great voice from Heaven saying unto them, "Come up hither." And they ascended up to Heaven in a cloud; and their enemies beheld them. ¹³ And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave Glory to the God of Heaven.

¹⁴ The second woe is past; and, behold, the third woe cometh quickly.

Trumpet seven: The Kingdom proclaimed

¹⁵ And the seventh angel sounded; and there were great voices in Heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." ¹⁶ And the four and twenty elders, which sat before God on their seats, fell upon their faces, and venerated God, ¹⁷ saying,

"We give Thee thanks, O Lord God Almighty,
Which art, and wast, and art to come;
Because Thou hast taken to Thee Thy great power,
And hast reigned.

¹⁸ And the nations were angry,
And Thy wrath is come,
And the time of the dead,
That they should be judged,
And that Thou shouldest give reward unto Thy slaves the prophets,
And to the Saints,
And them that fear Thy Name,

Small and great;
And shouldest destroy them which destroy the earth."

¹⁹ And the Temple of God was opened in Heaven, and there was seen in His Temple the Ark of His Testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

The Woman, Her Child, and the dragon
Revelation 12 And there appeared a great wonder in Heaven; a Woman clothed with the sun, and the moon under Her feet, and upon Her head a crown of twelve stars: ² and She being with child cried, travailing in birth, and pained to be delivered.

The Child

³ And there appeared another wonder in Heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. ⁴ And his tail drew the third part of the stars of Heaven, and did cast them to the earth: and the dragon stood before the Woman which was ready to be delivered, for to devour Her child as soon as It was born. ⁵ And She brought forth a Man Child, who was to rule all nations with a rod of iron: and Her Child was caught up unto God, and to His Throne. ⁶ And the woman fled into the wilderness, where She hath a place prepared of God, that they should feed Her there a thousand two hundred and threescore days.

War in Heaven

⁷ And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, ⁸ and prevailed not; neither was their place found any more in Heaven. ⁹ And the great dragon was cast out, that old serpent, called "the devil," and "Satan," which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

¹⁰ And I heard a loud voice saying in Heaven, "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." ¹¹ And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. ¹² Therefore rejoice, ye Heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

War on earth

¹³ And when the dragon saw that he was cast unto the earth, he persecuted the Woman which brought forth the Man child. ¹⁴ And to the Woman were given two wings of a great eagle, that She might fly into the wilderness, into Her place, where She is nourished for a time, and times, and half a time, from the face of the serpent. ¹⁵ And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. ¹⁶ And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. ¹⁷ And the dragon was wroth with the Woman, and went to make war with the remnant of her Seed, which keep the commandments of God, and have the testimony of Jesus Christ.

The beast against the Saints

Revelation 13 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. ² And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and

great authority. ³ And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. ⁴ And they venerated the dragon which gave power unto the beast: and they venerated the beast, saying, "Who is like unto the beast? Who is able to make war with him?"

⁵ And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. ⁶ And he opened his mouth in blasphemy against God, to blaspheme His Name, and His Tabernacle, and them that dwell in Heaven. ⁷ And it was given unto him to make war with the Saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. ⁸ And all that dwell upon the earth shall venerate him, whose names are not written in the book of Life of the Lamb slain from the foundation of the world.

⁹ If any man have an ear, let him hear. ¹⁰ He that shall go into captivity shall go into captivity: he that is to be killed with the sword must be killed with the sword. Here is the patience and the faith of the Saints.

The deception

¹¹ And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. ¹² And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to venerate the first beast, whose deadly wound was healed. ¹³ And he doeth great wonders, so that he maketh fire come down from Heaven on the earth in the sight of men, ¹⁴ and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. ¹⁵ And he had power to give life unto the image of the beast, that the

image of the beast should both speak, and cause that as many as would not venerate the image of the beast should be killed. ¹⁶

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: ¹⁷ and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

¹⁸ Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred and sixty-six.

The Lamb and the 144,000

Revelation 14 And I looked, and, lo, a Lamb stood on the mount Zion, and with Him an hundred forty and four thousand, having His Father's Name written in their foreheads. ²

And I heard a voice from Heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: ³ and they sung as it were a new song before the Throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. ⁴

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. ⁵ And in their mouth was found no guile: for they are without fault before the Throne of God.

Proclamation of angels

⁶ And I saw another angel fly in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, ⁷ saying with a loud voice, "Fear God, and give Glory to Him; for the hour of His judgment is come: and

venerate Him that made Heaven, and earth, and the sea, and the fountains of waters."

⁸ And there followed another angel, saying, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

⁹ And the third angel followed them, saying with a loud voice, "If any man venerate the beast and his image, and receive his mark in his forehead, or in his hand, ¹⁰ the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: ¹¹ and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who venerate the beast and his image, and whosoever receiveth the mark of his name."

Harvest of blessing: The martyrs

¹² Here is the patience of the Saints: here are they that keep the commandments of God, and the faith of Jesus. ¹³ And I heard a voice from Heaven saying unto me, "Write, 'Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'"

Harvest of wrath: The grapes

¹⁴ And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. ¹⁵ And another angel came out of the Temple, crying with a loud voice to him that sat on the cloud, "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." ¹⁶ And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. ¹⁷ And another angel

came out of the Temple which is in Heaven, he also having a sharp sickle.

¹⁸ And another angel came out from the Altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." ¹⁹ And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. ²⁰ And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

The Liturgy of preparation

Revelation 15 And I saw another sign in Heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

² And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

³ And they sing the song of Moses the slave of God, and the song of the Lamb, saying, "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints. ⁴ Who shall not fear Thee, O Lord, and glorify Thy Name? For Thou only art holy: for all nations shall come and venerate Thee; for Thy judgments are made manifest."

⁵ And after that I looked, and, behold, the Temple of the Tabernacle of the testimony in Heaven was opened: ⁶ and the seven angels came out of the Temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. ⁷ And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and

ever. ⁸ And the temple was filled with smoke from the Glory 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.

Bowl one: Loathsome sores

Revelation 16 And I heard a great voice out of the Temple saying to the seven angels, "Go your ways, and pour out the vials of the wrath of God upon the earth."

² And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which venerated his image.

Bowl two: The sea turns to blood

³ And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

Bowl three: Fresh waters turn to blood

⁴ And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. ⁵ And I heard the angel of the waters say,

"Thou art righteous, O Lord,
Which art, and wast, and shalt be,
Because thou hast judged thus.

⁶ For they have shed the blood of Saints
and prophets,
And thou hast given them blood to drink;
For they are worthy."

⁷ And I heard another out of the altar say, "Even so, Lord God Almighty, true and righteous are thy judgments."

Bowl four: Men are scorched

⁸ And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. ⁹ And men were scorched with great heat, and blasphemed

the name of God, which hath power over these plagues: and they repented not to give him Glory.

Bowl five: Darkness and pain

¹⁰ And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, ¹¹ and blasphemed the God of Heaven because of their pains and their sores, and repented not of their deeds.

Bowl six: Euphrates dries up

¹² And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. ¹³ And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. ¹⁴ For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

¹⁵ Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

¹⁶ And he gathered them together into a place called in the Hebrew tongue "Armageddon."

Bowl seven: Earth utterly shaken

¹⁷ And the seventh angel poured out his vial into the air; and there came a great voice out of the Temple of Heaven, from the Throne, saying, "It is done."

¹⁸ And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. ¹⁹ And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His

wrath. ²⁰ And every island fled away, and the mountains were not found. ²¹ And there fell upon men a great hail out of Heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

The Whore of Babylon and her beast

Revelation 17 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, "Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: ² with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

³ So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. ⁴ And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: ⁵ and upon her forehead was a name written,

"MYSTERY, BABYLON THE GREAT,
THE MOTHER OF HARLOTS,
AND ABOMINATIONS OF THE EARTH."

⁶ And I saw the woman drunken with the blood of the Saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

The meaning of the whore and her beast

⁷ And the angel said unto me, "Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. ⁸ The beast that thou sawest was, and is not; and shall ascend out of the

bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of Life from the foundation of the world, when they behold the beast that was, and is not, and is to come.

⁹ “And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. ¹⁰ And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. ¹¹ And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

¹² “And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. ¹³ These have one mind, and shall give their power and strength unto the beast. ¹⁴ These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful.”

¹⁵ And he saith unto me, “The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. ¹⁶ And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. ¹⁷ For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. ¹⁸ And the woman which thou sawest is that great city, which reigneth over the kings of the earth.”

The judgment of Babylon

Revelation 18 And after these things I saw another angel come down from Heaven, having great power; and the earth was lightened with his Glory. ² And he cried mightily with a strong voice, saying, “Babylon the great is fallen, is fallen, and is

become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. ³ For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.”

⁴ And I heard another voice from Heaven, saying, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. ⁵ For her sins have reached unto Heaven, and God hath remembered her iniquities. ⁶ Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. ⁷ How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, ‘I sit a Queen, and am no widow, and shall see no sorrow.’ ⁸ Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.”

The world mourns for Babylon

⁹ And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, ¹⁰ standing afar off for the fear of her torment, saying, “Alas, alas that great city Babylon, that mighty city! For in one hour is thy judgment come.”

¹¹ And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: ¹² the 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 vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, ¹³ and cinnamon, and odours, and

ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. ¹⁴ And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. ¹⁵ The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, ¹⁶ and saying, "Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! ¹⁷ For in one hour so great riches is come to nought." And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, ¹⁸ and cried when they saw the smoke of her burning, saying, "What city is like unto this great city!"

¹⁹ And they cast dust on their heads, and cried, weeping and wailing, saying, "Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! For in one hour is she made desolate."

²⁰ Rejoice over her, thou Heaven, and ye holy Apostles and prophets; for God hath avenged you on her.

The finality of Babylon's fall

²¹ And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. ²² And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; ²³ and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy

merchants were the great men of the earth; for by thine occult medicine and sorceries were all nations deceived."

²⁴ And in her was found the blood of prophets, and of Saints, and of all that were slain upon the earth.

Liturgy of triumph in Heaven

Revelation 19 And after these things I heard a great voice of much people in Heaven, saying, "Alleluia; Salvation, and Glory, and honour, and power, unto the Lord our God: ² for true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his slaves at her hand." ³ And again they said, "Alleluia." And her smoke rose up for ever and ever. ⁴ And the four and twenty elders and the four beasts fell down and venerated God that sat on the Throne, saying, "Amen; Alleluia." ⁵ And a voice came out of the Throne, saying, "Praise our God, all ye His slaves, and ye that fear Him, both small and great."

⁶ And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, "Alleluia: for the Lord God omnipotent reigneth. ⁷ Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready."

⁸ And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of Saints. ⁹ And he saith unto me, "Write, Blessed are they which are called unto the marriage supper of the Lamb." And he saith unto me, "These are the true sayings of God."

¹⁰ And I fell at his feet to venerate him. And he said unto me, "See thou do it not: I am thy fellowslave, and of thy brethren that have the testimony of Jesus: venerate God: for the testimony of Jesus is the spirit of prophecy."

The Mystic Word and His army

¹¹ And I saw Heaven opened, and behold a white horse; and He that sat upon him was called "Faithful" and "True," and in righteousness He doth judge and make war.

¹² His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. ¹³ And He was clothed with a vesture dipped in blood: and His Name is called "The Mystic Word of God." ¹⁴ And the armies which were in Heaven followed Him upon white horses, clothed in fine linen, white and clean. ¹⁵ And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. ¹⁶ And He hath on His vesture and on his thigh a Name written,

"KING OF KINGS,
AND LORD OF LORDS."

Defeat of the beast and false prophet

¹⁷ And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of Heaven, "Come and gather yourselves together unto the supper of the great God; ¹⁸ ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

¹⁹ And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. ²⁰ And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that venerated his image. These both were cast alive into a lake of fire burning with brimstone. ²¹ And the remnant were slain with the sword of Him that sat upon the horse, which sword

proceeded out of His mouth: and all the fowls were filled with their flesh.

The millennial age

Revelation 20 And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand. ² And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, ³ and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

⁴ And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not venerated the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. ⁵ But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. ⁶ Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

After the Millennium

⁷ And when the thousand years are expired, Satan shall be loosed out of his prison, ⁸ and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. ⁹ And they went up on the breadth of the earth, and compassed the camp of the Saints about, and the beloved city: and fire came down from God out of Heaven, and devoured them. ¹⁰ And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the

false prophet are, and shall be tormented day and night for ever and ever.

Judgment from the great white throne

¹¹ And I saw a great white Throne, and Him that sat on it, from Whose face the earth and the Heaven fled away; and there was found no place for them. ¹² And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, according to their works. ¹³ And the sea gave up the dead which were in it; and death and Hades delivered up the dead which were in them: and they were judged every man according to their works. ¹⁴ And death and Hades were cast into the lake of fire. This is the second death. ¹⁵ And whosoever was not found written in the book of Life was cast into the lake of fire.

A new Creation

Revelation 21 And I saw a new Heaven and a new earth: for the first Heaven and the first earth were passed away; and there was no more sea. ² And I John saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her Husband. ³ And I heard a great voice out of Heaven saying, "Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. ⁴ And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

⁵ And He that sat upon the Throne said, "Behold, I make all things new." And he said unto me, "Write: for these words are true and faithful." ⁶ And he said unto me, "It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of Life

freely. ⁷ He that overcometh shall inherit all things; and I will be his God, and he shall be My son. ⁸ But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

The New Jerusalem

⁹ And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, "Come hither, I will shew thee the bride, the Lamb's wife." ¹⁰ And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of Heaven from God, ¹¹ having the Glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; ¹² and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the descendants of Israel: ¹³ on the east three gates; on the north three gates; on the south three gates; and on the west three gates.

¹⁴ And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb. ¹⁵ And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. ¹⁶ And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. ¹⁷ And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. ¹⁸ And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. ¹⁹ And the foundations of the wall of the city were garnished with all manner of precious stones. The first

foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; ²⁰ the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. ²¹ And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

Healing of the Nations

²² And I saw no Temple therein: for the Lord God Almighty and the Lamb are the Temple of it. ²³ And the city had no need of the sun, neither of the moon, to shine in it: for the Glory of God did lighten it, and the Lamb is the light thereof. ²⁴ And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. ²⁵ And the gates of it shall not be shut at all by day: for there shall be no night there. ²⁶ And they shall bring the Glory and honour of the nations into it. ²⁷ And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of Life.

Paradise regained

Revelation 22 And he shewed me a pure river of water of Life, clear as crystal, proceeding out of the Throne of God and of the Lamb. ² In the midst of the street of it, and on either side of the river, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. ³ And there shall be no more curse: but the Throne of God and of the Lamb shall be in it; and His slaves shall serve Him: ⁴ and they shall see His face; and His Name shall be in their foreheads. ⁵ And there shall be no night there; and they need no candle, neither light of the sun; for the

Lord God giveth them light: and they shall reign for ever and ever.

The angel's testimony

⁶ And he said unto me, "These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his slaves the things which must shortly be done.

⁷ "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."

⁸ And I John saw these things, and heard them. And when I had heard and seen, I fell down to venerate the feet of the angel which shewed me these things.

Christ's testimony

⁹ Then saith he unto me, "See thou do it not: for I am thy fellowslave, and of thy brethren the prophets, and of them which keep the sayings of this book: venerate God."

¹⁰ And he saith unto me, "Seal not the sayings of the prophecy of this book: for the time is at hand. ¹¹ He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

¹² "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. ¹³ I am Alpha and Omega, the beginning and the end, the first and the last.

¹⁴ "Blessed are they that do his commandments, that they may have right to the tree of Life, and may enter in through the gates into the city. ¹⁵ For without are dogs, and occult healers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

¹⁶ "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

The Church's testimony

¹⁷ And the Spirit and the bride say, "Come." And let him that heareth say, "Come." And let him that is athirst come. And whosoever will, let him take the water of Life freely.

¹⁸ For I testify unto every man that heareth the words of the prophecy of this book: If any man shall add unto these things, God shall add unto him the plagues that are written in this book: ¹⁹ and if any man shall take away from the words of the book of this prophecy, God shall take away his part out

of the Book of Life, and out of the holy city, and from the things which are written in this book."

²⁰ He which testifieth these things saith, "Surely I come quickly." Amen. Even so, come, Lord Jesus.

Benediction

²¹ The Grace of our Lord Jesus Christ be with you all. Amen.