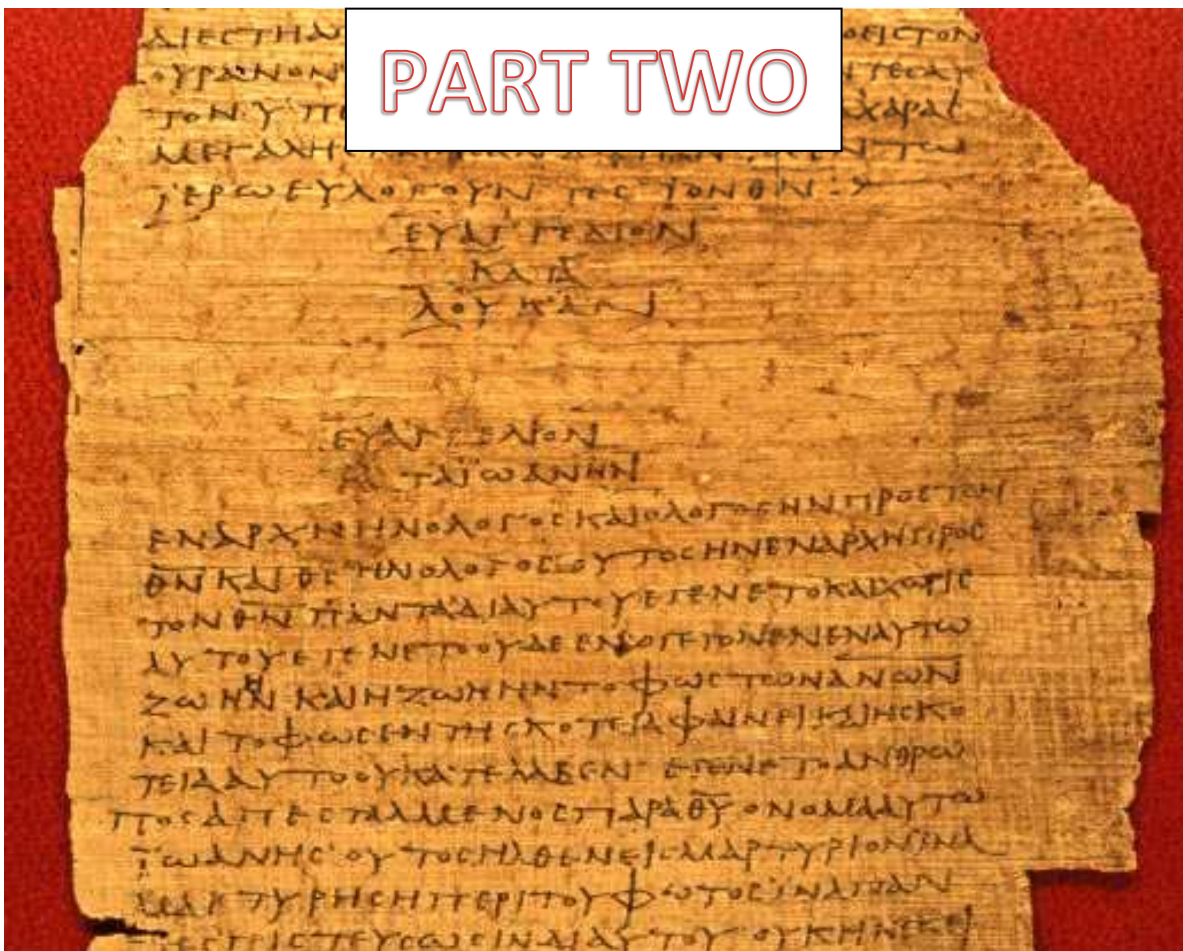


In Search of the Original Words of the New Testament

By Rev Ronald L Hall 2016



Part Two

In the previous book we discussed the tampering done by “Jews” and Catholics with God’s word, especially the New Testament. In this book, we will look at the alternate texts of such Biblical books as the Gospel of Matthew and the Acts of the Apostles. The whole reconstructed book of Acts will be presented along with the lost chapter. First let’s look into the Hebrew versions of the Gospel of Matthew.

The Hebrew Versions of the Gospel of Matthew

The Shem Tov Matthew consists of a complete text of Gospel of Matthew in the Hebrew language found interspersed among anti-Catholic commentary in the 12th volume of a polemical treatise ***The Touchstone*** (about A.D. 1380-85) by Shem Tov ben Isaac ben Shaprut, a Jewish physician of Aragon, after whom the version is named. Shem Tov debated Cardinal Pedro de Luna (who was later Antipope Benedict XIII) on original sin and redemption in Pamplona, December 26, 1375, in the presence of bishops and learned theologians. Nine manuscripts of ***The Touchstone*** survive.

Spanish Jews of during this period were familiar with the New Testament in Latin. Jacob Ben Reuben in his ***Wars of the Lord*** translated Gilbert Crispin's ***Disputation of Jews and Christians*** from Latin into Hebrew, along with quotes from Matthew.

Shem Tov's ***The Touchstone*** has never been translated into English or published. It follows the model of Milhamoth ha-Shem of Jacob Ben Reuben in use of Matthew but contains not just sections of Matthew but the whole text of Matthew and parts of Mark. George Howard excised the text of Matthew from among Shem Tov's comments and published it separately as **The Gospel of Matthew According to a Primitive Hebrew Text** in 1987.

Shem Tov's quotations of Matthew in *The Touchstone* are marked by Jewish thought, and are interspaced with the comments of the author. As a consequence several feel it is difficult to determine which parts are Shem Tov's commentary, and which parts are the actual text of the source he was quoting. Many view the text as a mediaeval translation from the Greek text of the Gospel of Matthew, as well as being the likely source of all later Hebrew versions of Matthew prior to the 20th century.

There are some interesting readings of Matthew in *The Touchstone*.

Matthew 12:37: **"According to your words you will be judged, and according to your deeds you will be convicted."**

Matthew 24:40-41: **"Then if there shall be two ploughing in a field, one righteous and the other evil, the one will be taken and the other left. Two women will be grinding at a mill; one will be taken and the other left. This is because the angels at the end of the world will remove the stumbling blocks from the world and will separate the good from the evil."**

Matthew 28:9: **"As they were going Jesus passed before them saying: May the Name deliver you."**

Matthew 28:19-20: **"Go and teach them to carry out all the things which I have commanded you forever."**

Mark 9:20-28 is placed into the text of Matthew between Matthew 17:17 and 17:19. Matthew 17:18 is not there.

Here are a few more readings from this Hebrew version of Matthew:

Matthew 1:1: **"the generations of Jesus."** "Christ" is not there.

Note: **The DuTillet Hebrew manuscript of Matthew** contains the missing Name **"Abner"** which occurs between Abiud and Eliakim in the DuTillet Hebrew text of Matthew 1:13. In Hebrew and Aramaic "d" and "r" look very much alike and are often misread for each other. In this case a scribe must have looked back up to his source manuscript and picked back

up with the wrong name, thus omitting **"Abner"** from the list. The Greek text must have come from a Hebrew or Aramaic copy which lacked the name **"Abner."** There is amazingly clear evidence for this. The Old Syriac Aramaic version of Matthew was lost from the fourth century until its rediscovery in the 19th century. This ancient Aramaic text has ***Aviur*** where the Greek has ***Aviud*** thus catching the error and demonstrating the reliability of the reading in the Hebrew.

Matthew 1:18: **"now the birth of Jesus."** Again, the word "Christ" is not there.

Matthew 1:21: **"thou shalt call his name Jesus: for he shall save my people from their sins."** It says "my people" instead of "his people."

Matthew 4:9: **"all these things will I give if you bare your head to me."**

Matthew 7:29: **"For he taught them as one preaching with great power not as the rest of the sages."**

Matthew 6:10: **"may your kingdom be blessed."**

Matthew 9:2: **"It is by the faith of God that your sins have been forgiven."**

Matthew 11:5: **"the poor are acquitted."**

Matthew 11:11 – 11:13: **"For all the prophets and the law spoke concerning John."**

Matthew 21:32: **"Because John came to you in the way of righteousness and you did not believe him."** In this Hebrew version this is addressed to the disciples instead of the chief priests and elders.

Matthew 12:6: **"But I say unto you, the temple is greater than this."**

Matthew 13:11: **"it is given unto you to know the *kingdom of heaven, but to them it is not given."** The words ***"mysteries of the"** are not there.

Matthew 13:37: **"the one who sows good seed is man."**

Matthew 13:55: **"Is this not the son of the smith and Mary?"**

Note: James is left out as brother of Jesus in this version.

Matthew 14:6: In this version, Herod's daughter danced -- not Herodias' daughter.

Matthew 16:12: **"beware of the behavior of the Pharisees."**

Matthew 17:11: **"Elijah will come and save all the world."**

Matthew 18:11: **"the son of man has stopped saving the enemy."**

Matthew 18:18: **"Every oath which you shall bind on earth is bound in heaven and every oath which you shall loose on earth will be loosed in heaven."**

Matthew 19:22: **"went away angry because he did not have much property."**

Matthew 19:28: **"When man sits upon the throne of his glory."**

Matthew 20:30: **"the prophet Jesus from Nazareth is coming."**

Matthew 24:14-16: **"And this gospel, that is, evungili, will be preached unto all the earth for a witness concerning me to all the nations and then the end will come. This is the Anti-Christ and this is the abomination which desolates. Then those who are in Judaea let them flee to the mountains."**

Matthew 25:13: **"day nor hour when the bridegroom comes."**

Matthew 26:2: **"the Son of man is delivered into the hand of the Jews for the gallows."**

Matthew 27:23: **"Let them hang him."**

Matthew 27:31: **"gave orders to hang him."**

Matthew 27:32: **"compelled him to carry the gallows, that is, the cross."**

Matthew 27:40-42: **"come down from the gallows"** (verse 40) --
"come down from the tree" (verse 42).

Matthew 28:5: **"ye seek Jesus who was hung."**

Matthew 27:37: **"This is Jesus of Nazareth the King of Israel."**

Matthew 27:46: **"in the holy language."**

Matthew 27:57: **"A rich man from Karnasiah came. His name was Joseph."**

Matthew 27:59: **"when Joseph had taken the body he wrapped it in a very fine silk garment."**

Matthew 28:9: **"Jesus met them and said, May the Name deliver you."**

Matthew 28:16: **"When his twelve disciples came to Galilee."**

Matthew 28:20: **"and teach them to carry out all the things which I have commanded you forever."* *"****"I am with you always, even unto the end of the world"** is not there.

The Acts of the Apostles: a Restored Version

The Western text of the Acts of the Apostles is from the ***Codex Bezae***. This version may be the original before later scribes put their

editorial hands on it. In this manuscript, eight leaves of the Codex are wanting from 8:29-10:14 in Greek and 8:20-10:4 in Latin. Also missing are one leaf containing 10:31-21:2 in Latin and 21:2-10 in Greek and the rest of the book beginning at 22:9b to the end. The italicized part in brackets and marked with a * appears to be a later addition.

These gaps have been filled by our Biblical version of Acts and another chapter has also been added called *the Sonnini manuscript*.

The "Lost" Chapter of Acts

The text of **Acts 29** was found interleaved in a copy of the French naturalist Sonnini de Manoncourt's *Voyage en Grèce et en Turquie* and purchased at the sale of the library and effects of Sir John Newport, Bart., MP (1756–1843) in Ireland, whose family arms were engraved on the cover of the book, and in whose possession it had been for more than thirty years. The Sultan of Turkey granted Sonnini permission to travel in all parts of the Ottoman dominions and he supposedly discovered the text from a "Greek manuscript discovered in the archives at Constantinople and presented to him by the Sultan Abdoul Achmet". The text made its first appearance in London in 1871 and was printed as a six page pamphlet by Geo. J. Stevenson entitled: **The Long Lost Chapter of the Acts of the Apostles: Containing an Account of the Apostle Paul's Journey into Spain and Britain, and other Interesting Events**. Stevenson listed the following reasons in favor of the text's genuineness:

1. It has all the appearance of being of ancient date.
2. It is written in Greek, and in the style of the Acts.
3. The places and peoples mentioned are called by their ancient or Roman names.
4. Its tone is dignified and spiritual.
5. Its scriptural brevity.
6. The remarkable character of its prophetic expressions.
7. Its being preserved in the Archives of Constantinople.
8. Its pure gospel character and generous conception of the Divine purpose and plan.

However no trace of the original Greek manuscript has been found, and from internal evidence, mainstream philology considers it to most likely be a fraud, thus it is classed among the modern pseudepigrapha. However, we agree with Stevenson.

The Restored Acts of the Apostles

Chapter 1

*[The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen, and ordered to proclaim the gospel: to whom he also shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which ye heard, saith he, from my mouth: for John indeed baptized with water; but ye shall be baptized with the Holy Spirit, and which ye are about to receive after these not many days until the Pentecost.]**

They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom of Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own

authority. But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth. And when he had said these things, a cloud received him, and he was taken away out of their sight. And while they were looking steadfastly into heaven as he went, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you, shall so come in like manner as ye beheld him going into heaven.

Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a Sabbath day's journey off.

And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, Simon the Zealot, and Judas of James. These all with one accord continued steadfastly in prayer, with the women and children, and

Mary the mother of Jesus, and his brethren.

And in these days Peter stood up in the midst of the disciples, and said (for there was a multitude of persons together about a hundred and twenty), Men and brethren, it was needful that this scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas, who was guide to them that took Jesus.

For he was numbered among us, and received his portion in this ministry. Now this man obtained a field with the reward of his iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldamach, that is, The field of blood.

For it is written in the book of Psalms:

Let his habitation be made desolate, and let no man dwell therein: and his overseership let another take.

Of the men therefore which have companied with us all the time that the Lord Jesus Christ went in and went out among us, beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection. And he put forward two, Joseph called

Barnabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew of these two the one whom thou hast chosen, to take the place in this ministry and apostleship, from which Judas fell away, that he might go to his own place. And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the twelve apostles.

Chapter 2

And it came to pass in those days of the fulfilment of the day of the Pentecost, when they were all in one place, and, behold, suddenly there came from heaven a sound as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire: and they sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

There were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound took place, the multitude came together, and were confounded; and each one heard them speaking in their own tongues. And they were amazed and marveled, saying to one another, Behold are not all these which speak Galileans? And how hear we each one our own

language wherein we were born? Parthians and Medes and Elamites, and dwellers in Mesopotamia, Judaea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God. And they were all amazed, and were perplexed, one with another, about what had taken place, and saying What meaneth this? But others mocking said, They are filled with new wine.

But then Peter, standing up with the ten apostles, lifted up his voice first, and said, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto us, give ear unto my words. For these are not drunken, as ye suppose; seeing it is but the third hour of the day: but this is that which hath been spoken by the prophet:

It shall be in the last days, saith the Lord, I will pour forth of my Spirit upon all flesh; and their sons and their daughters shall prophesy, and the young men shall see visions, and the old men shall dream dreams; and on my servants and on my hand maidens I will pour out of my Spirit. And I will shew wonders in the heaven above, and signs on the earth beneath; the sun shall be turned into darkness, and the moon into blood, before the great day of the Lord come. And it shall be, that

whosoever shall call on the name of the Lord shall be saved.

Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God unto us by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye took, and by the hand of lawless men did crucify and slay; whom God raised up, having loosed the pains of Hades, because it was not possible that he should be holden of it. For David saith concerning him:

I beheld my Lord always before my face; for he is on my right hand, that I should not be moved; therefore my heart was glad, and my tongue rejoiced; moreover my flesh also shall dwell in hope: because thou wilt not leave my soul in Hades, neither wilt thou give thy Holy One to see corruption. Thou madest known unto me the ways of life; thou shalt make me full of gladness with thy countenance.

Men and brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his heart according to the flesh he would raise up the Christ, and set him upon his throne: of the resurrection of the Christ, that

neither was he left in Hades, nor did his flesh see corruption. This Jesus therefore did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth upon you this, which ye both see and hear. For David ascended not into the heavens; for he said himself

The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies the footstool of thy feet.

Let all the house of Israel know assuredly that God hath made both Lord and Christ, this Jesus whom ye crucified.

Then all who had come together, when they heard this, were pricked in their heart, and some of them said to Peter and the apostles, Men and brethren, what therefore shall we do? Shew us. And Peter saith unto them, Repent ye, and be baptized every one of you in the name of the Lord Jesus Christ unto the Remission of sins; and ye shall receive the gift of the Holy Spirit. For to us is the promise, and to our children, and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that believed his word were baptized; and there were added in that day about three

thousand souls. And they continued steadfastly in the apostles' teaching in Jerusalem, and the fellowship, in the breaking of the bread, and the prayers. And fear came upon every soul: and many wonders and signs were done by the Apostles. And all that believed were together, and had all things common; and as many as had possessions or goods sold them, and parted them day by day to all those who had need. And all continued steadfastly, in the temple, and in their homes together breaking bread they did take their food with gladness and singleness of heart, praising God, and having favor with all the world. And the Lord added those that were being saved day by day together in the Church.

Chapter 3

Now in those days Peter and John were going up into the temple in the evening at the ninth hour, that of prayer. And, behold, a certain man that was lame from his mother's womb was being carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that were entering into the temple. He fixing steadily his eyes, and seeing Peter and John about to go into the temple, asked alms from them. And Peter, looking on him, with John, said, Look steadily on us. And he looked steadily on them, expecting to receive something from them. But Peter said, Silver and gold have I none; but what I have, that give I

thee. In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand, and raised him up. And immediately he stood; and his feet and ankle-bones received strength. And leaping up, he stood, and walked rejoicing, and entered with them into the temple praising God: And all the people saw him walking and praising God. And they took knowledge of him, 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.

And as Peter and John went out, he went out with them, and held them: and were standing astonished in the porch that is called Solomon's, greatly wondering. But Peter answering said unto them: Ye men of Israel, why marvel ye at this? Or why fasten ye your eyes on us, as though by our own power or godliness we had done this thing that he should walk? The God of Abraham and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified his servant Jesus Christ, whom ye delivered up to judgment, and denied him before the face of Pilate, when he had judged and wished to release him. But ye oppressed the Holy and Righteous One, and asked for a murderer to be granted unto you. And ye killed the Prince of life; whom God raised from the dead; whereof we are witnesses. And by faith in his name ye behold this man and know that his name made

him strong, and the faith which is by him hath given him this perfect soundness in the presence of you all. And now, men and brethren, we know that ye did a wicked thing in ignorance, as did also your rulers. But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he hath thus fulfilled. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the face of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus, whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets. Moses indeed said unto our fathers, A prophet shall the Lord your God raise up unto you of our brethren; to him like unto myself shall ye hearken in all things whatsoever he shall speak unto you. And it shall be that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people. Yea, and all the prophets, from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first, God having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

Chapter 4

And as they spake these words unto the people, the priests and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed Jesus in the resurrection of the dead. And they laid hands on them, and put them in ward unto the morrow: for it was now eventide. But many of them that heard the word believed; and the number also of the men came to be about five thousand.

And it came to pass on the day of the morrow, that the rulers and elders and Scribes were gathered together in Jerusalem; and Annas the high-priest, and Caiaphas, and Jonathas and Alexander, and as many as were of the kindred of the high-priest. And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this? Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders of Israel, if we this day are examined by you concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, in him doth this man stand here before you whole. He is the stone which was set at naught of you the builders, which was made the head of the corner. And in none other is there, for there is none other name

under heaven given to men, wherein we must be saved.

Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned men, they marveled; but they took knowledge of them, that they had been with Jesus. Seeing the man that was healed standing with them, they could do or say nothing against it. When they had commanded that they should be led out of the Council, they conferred among themselves, saying, What shall we do to these men? For that indeed a notable sign hath been wrought through them is more than manifest to all that dwell in Jerusalem, and we cannot deny it. That it spread no further among the people; let us threaten them, that they speak henceforth to no man in this name. And when they had agreed to this decision they called them, and charged them not to speak nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot speak the things which we saw and heard. And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done for the man was more than forty years old, on whom this sign of healing was wrought.

And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them. And they, when they heard it, and recognized the working of God, lifted up their voice to God with one accord, and said, O Lord, thou the God that didst make the heaven and the earth and the sea, and all that in them is: who by the Holy Spirit, by the mouth of David thy servant didst say,

Why did the Gentiles rage, and the peoples imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together, against the Lord, and against his Anointed:

For of a truth in this city, against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate were gathered together with the Gentiles and the peoples of Israel, to do whatsoever thy hand and thy counsel foreordained to come to pass. And now, Lord, look upon their threatenings: and grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal, and that signs and wonders may be done through the name of thy holy Servant Jesus. And when they had prayed, the place was shaken wherein they were gathered together: and they were all filled with the Holy Spirit, and they spake the word of God with boldness, to every man who wished to believe.

And the multitude of them that believed were of one heart and soul, and there was no distinction at all among them: and not one of them said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus Christ; and great grace was upon them all. For neither was there among them any that lacked; for as many as were possessed of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each one according as anyone had need.

And Joseph, who by the apostles was surnamed Barnabas, (which is, being interpreted, Son of Exhortation), a Cyprian Levite by race, having a field sold it, and brought the money, and laid it at the apostles' feet.

Chapter 5

But a certain man named Ananias, with Sapphira his wife, sold a possession and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said to Ananias, Why hath Satan filled thy heart to lie to the Holy Spirit, to keep back part of the price of the land? Whiles it remained, did it not remain thine own? And after it was sold was it not in thy power? How is it that

thou hast conceived in thy heart to do this wicked thing? Thou hast not lied unto men but unto God. And when he heard these words Ananias immediately fell down and gave up the ghost, and great fear came upon all that heard it. And the young men arose and wrapped him round, and they carried him out and buried him.

And it was about the space of three hours after when his wife, not knowing what was done, came in. And Peter said to her I will further ask you if verily ye sold the land for so much. She then said, Yea, for so much. But 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 they shall carry thee out. And she fell down immediately at his feet, and gave up the ghost. And the young men came in, and found her dead; and having wrapped her round they carried her out, and buried her by her husband. And great fear fell upon the whole church, and upon all that heard these things.

And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in the temple in Solomon's porch. But of the rest durst no one join himself to them; howbeit the people magnified them. And were the more added to them, believing on the Lord, multitudes both of men and women: insomuch that

they carried out their sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them for they were set free from every sickness which each one of them had. And there came together into Jerusalem a multitude from the cities round about, bringing sick folk, and them that were vexed with unclean spirits: and all were cured.

But the high priest rose up, and all they that were with him which is the sect of the Sadducees, and they were filled with jealousy; and laid hands on the apostles, and put them in public ward: and each one of them went to his own home. Then by night an angel of the Lord opened the doors of the prison, and brought them out, and said, Go and stand and speak in the temple to the people all the words of this Life. And when they heard this, they entered into the temple about day break, and taught. But the high priest came, and they that were with him, having been roused early, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But the officers having come and opened the prison found them not within; and they returned, and told, saying, The prison-house we found shut in all safety, and the keepers standing at the doors; but when we had opened we found no man within. Now when the captain of the temple and the chief priests

heard these words, they were much perplexed concerning them whereunto this would grow. And there came one and told them, Behold the men whom ye put in the prison are in the temple, standing and teaching the people. Then went the captain with the officers, and brought them with violence: for they feared the people, lest they should be stoned. And when they had brought them they set them before the Council. And the priest asked them, saying, Did we not straightly charge you not to teach in this name? And, behold, ye have filled Jerusalem with your teaching, and wish to bring that man's blood upon us. But Peter said to them, We must obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt for his glory, to be a Prince and a Savior, to give repentance to Israel, and remission of sins in him. And we are witnesses of all these things; and so is the Holy Spirit, whom God hath given to them that obey him.

But they, when they heard this, were cut to the heart, and were minded to slay them. But there stood up one of the council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the apostles forth a little while. And he said to the rulers and those of the council, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. For before these days rose up Theudas,

giving himself out to be somebody great: to whom a number of men, about four hundred, joined themselves; who was slain by himself, and all as many as obeyed him, and came to naught. After this man rose up Judas of Galilee, in the days of the enrolment, and drew away much people after him: he also perished, and all, as many as obeyed him, were scattered abroad. And now, brethren; I say unto you, Refrain from these men, and let them alone, not defiling your hands; for if this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to hinder them: neither you nor kings nor tyrants: keep away therefore from these men, lest haply ye be found fighting against God. And to him they agreed: and when they had called the apostles unto them, they beat them, and charged them not to speak in the name of Jesus, and let them go. The apostles therefore departed from the presence of the Council, rejoicing that they were counted worthy to suffer dishonor for the Name. And every day, in the temple and at home they ceased not to teach and preach the Lord Jesus as the Christ.

Chapter 6

Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Hellenists against the Hebrews, because their widows were neglected in the daily ministration, in the ministration of

the Hebrews. The twelve called the multitude of the disciples unto them, and said, It is not pleasing to us that we should leave the word of God, and minister to tables. What is it then, brethren? Look ye out from among you seven men of good report, full of the Spirit and of wisdom, whom we will appoint over this business: but we will continue steadfastly in prayer, and in the ministry of the word. And this saying pleased the whole multitude of the disciples; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch. These were set before the apostles; and when they had prayed, they laid their hands on them. And the word of the Lord increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith. And Stephen, full of grace and power, wrought great wonders and signs among the people, through the name of the Lord Jesus Christ. But there arose certain of them that were of the Synagogue called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia disputing with Stephen. And they were not able to withstand the wisdom that was in him, and the Holy Spirit with which he spake, because they were confuted by him with all boldness. Being unable therefore to face the truth then they suborned men which said, We

have heard him speak blasphemous words against Moses, and against God, And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the Council; and set up false witnesses against him, which said, This man ceaseth not to speak words against the holy place, and the law: for we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel standing in the midst of them.

Chapter 7

And the high priest said to Stephen, Is this thing so? And he said Men, brethren and fathers, hearken. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall shew thee. Then came Abraham out of the land of the Chaldeans, and dwelt in Haran; and there he was after the death of his father. And God removed him into this land, wherein ye now dwell, and our fathers who were before us. And he gave him none inheritance in it, no, not so much as to set his foot on: but he promised that he would give it him in possession, and his seed after him, when as yet he had no child. And

God spake on this wise to him, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil, four hundred years. And the nation to which they shall be in bondage will I judge, said God, and after that shall they come forth, and serve me in this place. And he gave him the covenant of circumcision. And so he begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob, and Jacob the twelve patriarchs. And the patriarchs, moved with jealousy against Joseph, sold him into Egypt; and God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh, King of Egypt; and he made him governor over Egypt and all his house. Now there came a famine over all Egypt and Canaan, and great affliction; and our fathers found no sustenance. When therefore Jacob heard that there was corn in Egypt, he sent forth our fathers the first time. And at the second time Joseph was made known to his brethren, and Joseph's race became manifest unto Pharaoh. And Joseph sent, and called to him Jacob his father and all his kindred, three score and fifteen souls. And Jacob went down into Egypt; and he died, himself, and our fathers. And they were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of Emmor of Shechem. But as the time of the promise drew nigh, which God promised unto

Abraham, the people grew and multiplied in Egypt, till there arose another king which knew not Joseph. The same dealt subtly with our race, and evil entreated the fathers, that they should cast out their babes to the end they might not live.

At which season Moses was born, and was exceeding fair; and he was nourished three months in his father's house. And when he was cast out by the riverside, Pharaoh's daughter took him up and nourished him for her own son. And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and works. But when he was full forty years old it came into his heart to visit his brethren the children of Israel. And seeing one of his race suffering wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian, and he hid him in the sand; and he supposed that his brethren understood how that God by his hand was giving them deliverance; but they understood not. And then on the day following he appeared unto them as they strove, and saw them doing injustice, and would have set them at one again, saying, What are ye doing, men and brethren? Why do ye wrong one to another? But he that did his neighbor wrong thrust him away saying, Who made thee a ruler and a judge over us? Wouldest thou kill me as thou killedst the Egyptian yesterday? Thus also Moses fled at this saying, and became a sojourner in the land

of Midian, where he begat two sons.

And after these things, when forty years were fulfilled, an angel of the Lord appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. And when Moses saw it, he wondered at the sight: and as he drew near to behold, the Lord spake to him saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. And Moses trembled, and durst not behold. And a voice came to him, Loose the shoes from thy feet: for the place whereon thou standest is holy ground. I have surely seen the affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee into Egypt.

This Moses whom they refused, saying, Who made thee a ruler and a judge over us, him hath God sent to be both a ruler and a redeemer with the hand of the angel which appeared to him in the bush. This man led them forth, having wrought wonders and signs in Egypt, and in the Red Sea, and in the wilderness forty years. This is Moses, which said unto the children of Israel, A prophet shall God raise up unto you from among your brethren, as he raised up me: hear him. This is he that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and of our fathers; who received living oracles to give

unto us: because our fathers would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt, saying unto Aaron, Make us gods which shall go before us: for as for this Moses, which led us forth out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their hands. But God turned, and gave them up to serve the host of heaven; as it is written in the book of the prophets, Did ye offer unto me slain beasts and sacrifices, forty years in the wilderness, O house of Israel? And ye took up the tabernacle of Moloch, and the star of the god Remphan, the figures which ye made to worship them; and I will carry you away into the parts of Babylon. The tabernacle of the testimony was with our fathers in the wilderness, even as he appointed who spake unto Moses that he should make it according to the figure that he had seen. Which also our fathers, in their turn, brought in with Joshua when they entered on the possession of the nations, which God thrust out before the face of our fathers, unto the days of David; who found favor in the sight of God, and asked to find a habitation for the house of Jacob. But Solomon built him a house. Howbeit the Most High dwelleth not in houses made with hands, as saith the prophet, The heaven is my throne, and the earth the footstool of my feet. What manner of house will ye build me?

saith the Lord: or of what sort is the place of my rest? Did not my hand make all these things? Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets did not they persecute? And they killed them which shewed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law as it was ordained by angels, and kept it not.

Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth; but he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus the Lord, standing on the right hand of God: and said, Behold I see the heavens opened, and the Son of Man standing on the right hand of God. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; and they cast him out of the city, and stoned him; and the witnesses laid down their garments at the feet of a certain young man named Saul. And they stoned Stephen calling upon and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, saying, Lord, lay not this sin to their charge; and when he had said this, he fell asleep.

Chapter 8

And Saul was consenting unto his death.

And there arose on that day a great persecution and affliction against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles, who remained in Jerusalem. And devout men buried Stephen, and made great lamentation over him. But Saul laid waste the church, entering into every house, and haling men and women, committed them to prison.

They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. And, when they heard, all the multitudes gave heed unto the things which were spoken by Philip with one accord, when they heard and saw the signs which he did. For from many of those which had unclean spirits they came out crying with a loud voice, and many that were palsied *and* lame were healed. And there was much joy in that city. But there was a certain man, Simon by name, which before time in the city used sorcery, and amazed the people of Samaria, giving out that he himself was some great one; to whom they all gave heed from the least to the greatest, saying, This man is the power of God which is called Great. And they gave heed to him, because that of long time he had amazed them with his sorceries. But when they believed Philip

preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed, and was baptized, and he continued with Philip; and beholding signs and great miracles wrought, he was amazed. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet he was fallen upon none of them: only they had been baptized into the name of the Lord Jesus Christ. Then laid they their hands upon them, and they received the Holy Spirit. Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he brought them money, exhorting them and saying, Give me also this power, that on whomsoever I also lay my hands, he may receive the Holy Spirit. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter, for thy heart is not right before God. Repent therefore from this thy wickedness, and pray the Lord if perhaps the thought of thy heart shall be forgiven thee: for I see that thou art in the gall of bitterness and in the bond of iniquity. And Simon answered and said to them I beseech you pray ye for me to God that none of these evils of which ye

have spoken come upon me. And he ceased not to shed many tears.

They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

But an angel of the Lord spake unto Philip saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace, a certain queen of the Ethiopians, who had the charge of all her treasure, who had come to Jerusalem for to worship: and he was returning and sitting in his chariot reading the prophet Isaiah. And the Spirit said unto Philip, **Go near, and join thyself to this chariot. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? And he said, How can I, except someone shall guide me? And he besought Philip to come up and sit with him.**

Now the place of the scripture which he was reading was this, He was led as a sheep to the slaughter; And as a lamb before his shearer is dumb, So he openeth not his mouth:

In his humiliation his judgment was taken away: His generation who shall declare? For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? Of himself, or of some other? And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Caesarea.

Chapter 9

But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said,

Who art thou, Lord? And he said, I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink.

Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name. 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 children of Israel: for I will shew him how many things he must suffer for my name's sake. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord,

even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened. And he was certain days with the disciples which were at Damascus.

And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havoc of them which called on this name? And he had come hither for this intent, that he might bring them bound before the chief priests. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

And when many days were fulfilled, the Jews took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him: but his disciples took him by night, and let him down through the wall, lowering him in a basket.

And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. 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 at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they went about to kill him. And when the brethren knew it, they brought him down to Caesarea, and sent him forth to Tarsus.

So the church throughout all Judaea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied.

And it came to pass, as Peter went throughout all parts, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Aeneas, which had kept his bed eight years; for he was palsied. And Peter said unto him, Aeneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms deeds which she did. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber. And as Lydda

was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us. And Peter arose and went with them. And 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. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. And it became known throughout all Joppa: and many believed on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

Chapter 10

Now there was a certain man in Caesarea, Cornelius by name, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. And now

send men to Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose house is by the sea side. And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually; and having rehearsed all things unto them, he sent them to Joppa.

Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: and he became hungry, and desired to eat: but while they made ready, he fell into a trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of four-footed beasts and creeping things of the earth and fowls of the heaven. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. And a voice came unto him again the second time, What God hath cleansed, make not thou common. And this was done thrice: and straightway the vessel was received up into heaven. Now when he came to himself Peter doubted what this vision which he had seen should mean: and, behold the men that were sent from Cornelius, having made enquiry for Simon's house, stood before the gate, and called and asked whether Simon,

which was surnamed Peter, was lodging there. And while Peter thought on the vision, the Spirit said unto him, Behold men seek thee. But arise, and get thee down, and go with them nothing doubting; for I have sent them. Then Peter went down to the men and said, Behold I am he whom ye seek. What do you wish? Or what is the cause wherefore ye are come? And they said to him, A certain Cornelius, a centurion, a righteous man, and one that feareth God, and well reported of by all the nation of the Jews, was warned by a holy angel to send for thee into his house, and to hear words from thee. Then Peter led them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow he entered into Caesarea. And Cornelius was expecting them, and having called together his kinsmen and his near friends he was waiting for them. And as Peter was drawing near to Caesarea one of the servants ran forward and announced that he was come. And Cornelius sprang up and met him, and fell down at his feet, and worshipped him. But Peter raised him up saying, What art thou doing? I myself also am a man as thou also art. And he went in, and found many come together. And he said unto them, Ye yourselves know very well how that it is an unlawful thing for a man that is a Jew to join himself or come unto

one that is of another nation: and unto me hath God shewed that I should not call any man common or unclean. Wherefore also I came without gainsaying when I was sent for by you. I ask therefore with what intent ye sent for me. And Cornelius said, From the third day until this hour I was fasting, and keeping the ninth hour of prayer in my house, and behold, a man stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner by the seaside. He when he cometh shall speak unto thee. Forthwith therefore I sent to thee exhorting thee to come unto us; and thou hast well done that thou hast come with speed. Now therefore we all in thy sight are wishing to hear from thee that which has been commanded thee by God.

And Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him. For the word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ, (he is Lord of all), ye know that which took place throughout all Judaea; for beginning from Galilee, after the baptism which John preached, even Jesus of Nazareth, whom God anointed with the Holy Spirit and

with power. He went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are his witnesses of the things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up after the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who did eat and drink with him, and companied with him, after he rose from the dead for forty days. And he charged us to preach unto the people, and to testify that this is he which is ordained of God to be the Judge of quick and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with uncertain tongues and magnify God. And Peter said, Can any man forbid the water, that these should not be baptized, which have received the Holy Spirit as well as we? Then he commanded them to be baptized in the name of the Lord Jesus Christ. Then they besought him to remain with them certain days.

Chapter 11

Now it was heard by the apostles and the brethren that were in Judaea that the Gentiles also had received the word of God. Peter therefore for a considerable time wished to journey to Jerusalem; and he called to him the brethren, and stablished them; making a long speech, and teaching them throughout the villages: he also went to meet them, and he reported to them the grace of God. But the brethren that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter began, and expounded the matter unto them in order, saying, I was in the city of Joppa praying; and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners, and it came even unto me. Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and the wild beasts, and creeping things, and fowls of the heaven. And I heard a voice saying unto me, Rise, Peter, kill and eat. But I said, Not so, Lord; for nothing common or unclean hath ever entered into my mouth. But there was a voice to me out of heaven, What God hath cleansed, make not thou common. And this was done thrice; and all were drawn up again into heaven. And behold, forthwith three men stood before the house in which we were, having been sent from Caesarea unto me. And the Spirit bade me go with them.

And these six brethren also accompanied me; and we entered into the man's house; and he told us how he had seen an angel standing in his house, and saying to him, Send to Joppa and fetch Simon, whose surname is Peter, who shall speak unto thee words whereby thou shalt be saved, thou and all thy house. And as I began to speak to them, the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit. If then *He* gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I that I could withstand God; that I should not give them the Holy Spirit when they believed on him? And when they heard these things, they held their peace; and glorified God, saying, Then to the Gentiles also hath God given repentance unto life.

They therefore that were scattered abroad upon the tribulation that arose from Stephen travelled as far as Phoenicia and Cyprus and Antioch, speaking the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch spake unto the Greeks, preaching the Lord Jesus Christ. And the hand of the Lord was with them: and a great number that believed turned unto the Lord. And the report concerning them came to the ears of the Church which

was in Jerusalem: and they sent forth Barnabas that he should go as far as Antioch; who also, when he had come, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord; for he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord.

And having heard that Saul was at Tarsus, he went out to seek him; and when he met him he exhorted him to come to Antioch.

And they, when they had come, for a whole year were gathered together (in the church, and taught) much people, and the disciples were called Christians then first in Antioch.

Now in these days there came down prophets from Jerusalem unto Antioch. And there was much rejoicing; and when we were gathered together one of them named Agabus stood up and spake, signifying by the Spirit that there should be a great famine over all the world; which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send for ministry unto the brethren who dwelt in Judaea; which also they did, sending it to the elders by the hand of Barnabas and Saul.

Chapter 12

Now about that time Herod the king put forth his hands to afflict certain of the Church in Judaea. And he killed James the brother of John with the sword. And when he saw that his laying hands upon the faithful pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people. Peter therefore was kept in the prison: but much prayer in earnestness about him was made by the church to God about him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and guards before the door were keeping the prison. And behold an angel of the Lord stood by Peter, and a light shined in the cell; and he nudged Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee and follow me. And he went out and followed; and he wist not that it was true which was done by the angel; for he thought he saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city, which opened to them of its own accord, and they went out, and went down the seven steps, and passed on

through one street; and straightway the angel departed from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark: where many were gathered together and were praying. And when he knocked at the door of the gate, a maid came to answer, named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, and ran in and told that Peter stood before the gate. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said Perchance it is his angel. But Peter continued knocking. And when they had opened and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, came in and declared unto them how that the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed and went to another place. Now as soon as it was day, there was a stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and tarried there.

For he was highly displeased with them of Tyre and Sidon: but they with one accord from both the cities came to the king, and having persuaded Blastus the king's chamberlain, they asked for peace, because their country was fed from the king's country. And upon a set day Herod arrayed himself in royal apparel, and sat on the throne, and made an oration unto them, after being reconciled with the Tyrians. And the people shouted, saying, The voice of a god, and not of a man. And immediately an angel of the Lord smote him, because he gave not God the glory. And he came down from the throne, and while he was still living he was eaten of worms, and thus gave up the ghost.

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

Chapter 13

Now there were at Antioch, in the church that was there, prophets and teachers, among whom were Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen, the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then when they had all

fasted and prayed, and had laid their hands on them.

So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they proclaimed the word of the Lord in the Synagogues of the Jews; and they had also John as their attendant. And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus, which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. But Etimas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith, since he was hearing them with the greatest pleasure. But Saul who is also called Paul, filled with the Holy Spirit, fastened his eyes on him, and said, O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the ways of the Lord which are right. 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. And the proconsul, when he saw what was done marveled, and believed in God, being astonished at the teaching of the Lord.

Now Paul and his company set sail from Paphos, and came to Perga of Pamphylia; but John departed from them and returned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Men and brethren, if ye have any word of wisdom of exhortation for the people, say on. And Paul stood up and beckoning with the hand said, Men of Israel, and ye that fear God, hearken. The God of this people Israel chose our fathers and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it, and for forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he gave them the land of the Philistines for an inheritance; and for about four hundred and fifty years he gave them judges until Samuel the prophet. And afterwards they asked for a king: and God gave unto them Saul, the son of Kish, a man of the tribe of Benjamin, for the space of forty years. And when he had removed him, he raised up David to be their king: to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do all my will. Of this man's seed therefore hath God according to promise raised up unto Israel a

Savior, Jesus; when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John was fulfilling his course, he said, Whom suppose ye that I am? I am not he. But, behold, there cometh one after me, the shoes of whose feet I am not worthy to unloose. Men and brethren, children of the stock of Abraham, and those among us who fear God, to us is the word of this salvation sent forth. For they that dwell at Jerusalem, and their rulers, *not* understanding the writings of the prophets which are read every Sabbath, fulfilled them by condemning him. And though they found no cause of death in him, after judging him they delivered him to Pilate that he should be slain. And when they had fulfilled all things that were written of him they asked Pilate to crucify him. And when they had obtained this also, they took him down from the tree, and laid him in a tomb; whom God raised from the dead. He was seen for many days of them that came up with him from Galilee to Jerusalem, who till now are his witnesses unto the people. And we bring you good tidings of the promise made unto the fathers, that God hath fulfilled the same unto our children, in that he raised up the Lord Jesus Christ. For thus it is written in the first Psalm:

Thou art my Son; this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the ends of the earth for thy possession.

And when he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure blessings of David. And elsewhere he saith, Thou wilt not give thy Holy One to see corruption. For David, after he had in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption; but he whom God raised up saw no corruption. Be it known unto you therefore, men and brethren, that through this man is proclaimed unto you remission of sins; and repentance from all things from which ye could not be justified by the law of Moses. In him therefore every one that believeth is justified before God. Beware therefore lest that come upon you which is spoken in the prophets; Behold ye despisers and wonder and vanish away; for I work a work in your days which ye shall in no wise believe if a man declare it unto you. And they kept silence.

And as they went out, they besought that these words might be spoken to them the next Sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who speaking to them urged them to continue in the grace of God. And it came to pass that the word of God went throughout the whole city.

And the next Sabbath almost the whole city was gathered together to hear Paul telling about the Lord in many words. And when the Jews saw the multitudes, they were filled with jealousy, and contradicted the words which were spoken by Paul, contradicting and railing. And Paul and Barnabas spake out boldly unto them, and said, It was right that the word of God should first be spoken to you: but seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded saying, I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth.

And as the Gentiles heard this, they were glad, and they received the word of God: and as many as were ordained to eternal life believed. And the word of the Lord was spread abroad throughout all the region. But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a great affliction and persecution against Paul and Barnabas, and cast them out of their borders. But they shook off the dust of their feet against them, and went down to Iconium. And the disciples were filled with joy and with the Holy Spirit.

Chapter 14

And it came to pass in Iconium that in the same way he entered into the synagogue of the Jews, and so

spake to them that a great multitude both of Jews and of Greeks believed. But the rulers of the synagogue of the Jews and the chief men of the synagogue raised up among them a persecution against the just, and made the souls of the Gentiles evil affected against the brethren. But the Lord speedily gave them peace.

Long time therefore they tarried there, speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their hands. But the multitude of the city was divided, and part held with the Jews, and part with the apostles, cleaving to them on account of the word of God. And when there was made an onset both of the Gentiles and of the Jews with their rulers to entreat them shamefully and to stone them, they became aware of it, and fled into the cities of Lycaonia, to Lystra and Derbe, and the whole region round about. And there they preached the gospel. And the whole multitude was moved at the teaching.

Now Paul and Barnabas spent some time at Lystra. And there sat a certain man impotent in his feet from his mother's womb, who never had walked. The same heard Paul speaking, being in fear. And Paul, fastening his eyes upon him, and seeing that he had faith to be saved, said with a loud voice, I say to thee in the name of the Lord Jesus Christ, Stand upright on thy feet, and walk. And straightway

suddenly he leaped up and walked. And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Zeus: and Paul, Hermes, because he was the chief speaker. And the priests of Zeus, whose temple was before the city, brought for them oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But when Barnabas and Paul heard of it, they rent their garments, and sprang forth among the multitude, crying out and exclaiming, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings of God, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is; who in the generations gone by suffered the nations to walk in their own ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. And with those sayings scarce restrained they the multitudes from doing sacrifice unto them. While they were spending some time there and teaching there came certain Jews from Iconium and Antioch: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. But as the disciples stood round about him, he rose up, and entered into

the city of Lystra, and on the morrow he went forth with Barnabas to Derbe. And when they had preached the gospel to those in the city, and had made many disciples, they returned to Lystra and to Iconium and to Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God. And when they had appointed for them elders in every church, and had prayed with fastings, they commended them to the Lord on whom they had believed. And they passed through Pisidia, and came to Pamphylia. And when they had spoken the word in Perga, they went down to Attalia, preaching to them the good tidings. And thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done for them with their souls, and that he had opened a door of faith unto the Gentiles. And they tarried no little time with the disciples.

Chapter 15

And certain men came down from Judaea and were teaching the brethren, saying, Except ye be circumcised and walk after the custom of Moses, ye cannot be saved. And Paul and Barnabas had no small dissension and questioning with them, for Paul

spake strongly maintaining that they should remain so as when they believed; but those who had come from Jerusalem, charged them, Paul and Barnabas and certain others, to go up to Jerusalem unto the apostles and elders that they might be judged before them about this question. They therefore, being brought on their way by the Church, passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy to all the brethren. And when they were come to Jerusalem, they were received in great fashion by the Church and the apostles and the elders, and they rehearsed all things that God had done with them. But those who had charged them to go up to the elders, being certain of the sect of the Pharisees who believed, rose up saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

And the apostles and elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up in the Spirit and said unto them, Men and brethren, ye know how that a good while ago God made choice among us that by my mouth the Gentiles should hear the word of the Gospel and believe. And God, which knoweth the heart, bare them witness, giving upon them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith. Now therefore

why tempt ye God, that ye shall put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus Christ, in like manner as they.

And the elders agreed to what had been spoken by Peter: and all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them. And after they had held their peace, James rose up and said, Men and brethren, hearken unto me: Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets, as it is written:

After these things I will return, and I will build again the tabernacle of David which is fallen; and I will build again the ruins thereof, and I will set it up; that the residue of men may seek after the Lord, and all the Gentiles upon whom my name is called saith the Lord who doeth these things. Known unto the Lord from the beginning is his work.

Wherefore my judgment is that we trouble not them which from among the Gentiles turn to God: but that we enjoin on them to abstain from the pollutions of idols, and from fornication, and from blood: and that whatsoever they would not should be done to them

ye do not to others for Moses from generations of old hath in every city them that preach him, being read in the synagogues every Sabbath.

Then it seemed good to the apostles and elders, with the whole church, to choose men out of their company and send them to Antioch with Paul and Barnabas, Judas called Barabbas, and Silas, chief men among the brethren. And they wrote a letter by their hands containing as follows. The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting: Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; it seemed good unto us, having come to one accord, to choose out men, and send them to you with your beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ in every trial. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. For it seemed good to the Holy Spirit and to us, to lay upon you no greater burden than these necessary things; that ye abstain from idol sacrifices, and from blood, and from fornication and whatsoever ye would not should be done to yourselves, ye do not to another. From which if ye keep yourselves ye do well, being

sustained by the Holy Spirit. Fare ye well.

So they, when they were dismissed, in a few days came down to Antioch; and having gathered the multitude together, they delivered the epistle. And when they had read it they rejoiced for the consolation. And Judas and Silas, being themselves also prophets, full of the Holy Spirit exhorted the brethren by speech, and confirmed them. And after they had spent some time there, they were dismissed in peace from the brethren unto those that had sent them forth. But it seemed good to Silas to abide there, and Judas journeyed alone. But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

And after some days Paul said to Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare. And Barnabas was minded to take with them John who was called Mark. But Paul was not willing: saying that one who withdrew from them from Pamphylia, and went not with them to the work for which they were sent, should not be with them. And there arose a sharp contention, so that they parted asunder one from the other. Then Barnabas took Mark and sailed to Cyprus; but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord. And he went

through Syria and Cilicia confirming the churches, giving to them the commands of the elders.

Chapter 16

And having passed through these nations he came down to Derbe and Lystra, and, behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek. And as they went through the cities they preached and delivered unto them, with all boldness, the Lord Jesus Christ, and at the same time also delivered the decrees of the apostles and elders that were at Jerusalem. So the churches were strengthened, and increased in number daily.

And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word of God to any one in Asia. And when they were come over against Mysia, they wished to go into Bithynia, and the Spirit of Jesus suffered them not. And passing through Mysia, they came down to Troas. And in a vision by night there appeared to Paul, as it were a certain man of Macedonia, standing before his face, beseeching him, and saying, Come over into Macedonia, and help us.

When therefore he had risen up, he related to us the vision, and we perceived that the Lord had called us to preach the Gospel to those who were in Macedonia.

And on the morrow we set sail from Troas, and came with a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is the capital of Macedonia, a city, a colony. And we were in this city tarrying certain days. And on the Sabbath day we went forth without the gate by the riverside, where it seemed likely that there would be a place of prayer: and we sat down, and spake unto the women which were come together. And a certain woman named Lydia, a seller of purple of the city of Thyatira, one that worshipped God, heard us; whose heart the Lord opened to give heed unto the things which were spoken by Paul. And when she was baptized, and all her household, she besought us, saying, If ye have judged me to be faithful to God, come into my house, and abide there. And she constrained us.

And it came to pass, as we were going to the place of prayer, that a certain maid, having a spirit of divination, met us, which brought her masters much gain through this, by soothsaying. The same following after Paul and us cried out saying, These men are servants of the Most High God, who proclaim unto you the good news of the way of salvation. And this she did for

many days. But Paul, in the Spirit, turned, and being sore troubled he said, I charge thee in the name of Jesus Christ, that thou come out of her. And straightway it came out.

But when the masters of the maiden saw that they were deprived of the gain which they had through her, they laid hold on Paul and Silas, and dragged them into the market place before the rulers; and when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive or to observe, being Romans. And a great multitude rose up together against them, crying out. Then the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely. And he, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison house were shaken; and immediately all the doors were opened, and every one's bands were loosed. And the jailer being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had

escaped. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. And he called for lights, and sprang in, and trembling for fear, fell down before the feet of Paul and Silas, and led them out after securing the rest, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house. And they spake to him the word of the Lord with all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, immediately. And he brought them into his house, and set meat before them, and rejoiced with his house, having believed in God.

But when it was day the magistrates assembled together into the market place, and recollecting the earthquake that had happened they were afraid; and they sent the Serjeants, saying, Let those men go whom yesterday thou didst receive. And the jailer came in, and reported the words to Paul, that, The magistrates have sent to let you go: now therefore come forth, and go on your journey. But Paul said unto them, Without fault alleged they have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison: and do they now cast us out privately? Nay, verily; but let them come themselves and bring us out. And the Serjeants reported to the magistrates themselves these

words which were spoken for the magistrates; and when they heard that they were Romans they feared; and they came with many friends into the prison, and besought them to go forth, saying, We did not know about you that ye are just men. And when they had brought them forth, they besought them, saying, Go forth out of this city, lest they again assemble against us, crying against you. And they went out of the prison, and went to Lydia; and when they had seen the brethren, they reported all the things which the Lord had done for them, and comforted them and departed.

Chapter 17

Now when they had passed through Amphipolis they went down to Apollonis, and thence to Thessalonica, where was a synagogue of the Jews: and Paul, as his custom was, went in unto them for three Sabbath days discoursing with them from the Scriptures, opening and alleging that it behoved Christ to suffer, and to rise again from the dead, and that this is Christ, Jesus whom, said he, I proclaim unto you. And some of them were persuaded, and consorted with Paul and Silas, in the teaching: and many of the devout, and of Greeks a great multitude, and women, of the first rank, not a few. But the Jews who disbelieved assembled certain vile men of the rabble, and set the city on an uproar, and assaulting the house of Jason, they sought to

bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying out and saying, These are they that have turned the world upside down, and have come hither; whom Jason hath received; and these all act contrary to the decrees of Caesar, saying that there is another king, Jesus. And they troubled the rulers of the city and the multitude. When they had heard these things, and when they had taken security from Jason and the rest, they let them go. And the brethren immediately sent away Paul and Silas by night unto Beroea, who when they were come thither went into the synagogue of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so. Some therefore of them believed, but some did not believe; and of the Greeks and of those of honorable estate, both men and women, many believed. But when the Jews from Thessalonica had knowledge that the word of God was proclaimed at Beroea, and that they believed, they came also thither, and there did not cease to stir up and trouble the multitudes. Therefore the brethren sent forth Paul to go to the sea: but Silas and Timothy abode there still. But they that conducted Paul brought him as far as Athens. But he passed by Thessaly for he was forbidden to proclaim the word to them, and

receiving a commandment from Paul to Silas and Timothy that they should come to him with all speed, they departed.

Now while Paul waited for them at Athens, his spirit was provoked within him, as he beheld the city full of idols. So he discoursed in the synagogue with the Jews and the devout persons, and with those in the market place every day with them that met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babler say? Other some, He seemeth to be a setter forth of strange gods. And after some days they took hold of him, and brought him unto the Areopagus, inquiring and saying, May we know what this new teaching is which is spoken by thee? Thou bringest certain strange things to our ears. We would know therefore what these things mean. Now all the Athenians and the strangers sojourning among them, spent their time in nothing else, but either to tell or to hear some new thing. And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are more than others god-fearing for as I passed along, and observed the objects of your worship, I found also an altar with the inscription, To an unknown god. What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth,

Chapter 18

dwelleth not in temples made with hands, neither is he served by men's hands, as though he needed, seeing he himself gave to all life and breath and all things. He made of one blood every nation of man for to dwell on all the face of the earth; having determined their appointed seasons, according to the bound of their habitation; that they should seek most of all that which is divine, if haply they might feel after it, or find it; though it is not far from each one of us; for in him we live and move, and have our being day by day. As certain even of your own have said, For we are also his offspring. Being then the offspring of God, we ought not to think that the Divine is like unto gold or silver or stone, graven by art and device of man. The times of this ignorance therefore God overlooked; but now he declareth to men that they should all everywhere repent, inasmuch as he hath appointed a day to judge the world in righteousness by the man Jesus whom he hath ordained; giving assurance unto all men, in that he hath raised him from the dead.

Now when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee concerning this yet again. Thus Paul went out from among them but certain men clave unto him and believed; among whom also was a certain Dionysius an Areopagite, of honorable estate, and others with them.

And he departed from Athens and came to Corinth. And having found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, and his wife Priscilla, because Claudius had commanded all Jews to depart from Rome: these had come to dwell in Greece; Paul came unto him, and, because he was of the same trade, abode with them and wrought. And entering into the synagogue he discoursed every Sabbath, and introduced the name of the Lord Jesus, and persuaded not only Jews but also Greeks.

But then Silas and Timothy came from Macedonia, Paul was constrained by the word, testifying to the Jews that the Lord Jesus was the Christ. And after there had been much discourse, and the scriptures had been interpreted, when they opposed themselves and blasphemed, Paul shook out his raiment, and said unto them, Your blood be upon your own head; I am clean from you, now I go to the Gentiles. And he left Aquila, and entered into the house of a certain man named Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized believing in God through the name of our Lord Jesus Christ. And the Lord said unto Paul by night in a vision, Be not afraid, but speak, and hold not thy peace: for I

am with thee, and no man shall set on thee to harm thee, for I have much people in this city. And he dwelt in Corinth a year and six months, teaching them the word of God.

And when Gallio was proconsul of Achaia, the Jews with one accord rose up, having talked together amongst themselves against Paul; and they laid their hands upon him, and brought him before the judgment seat, crying out, and saying, This man persuadeth men to worship God contrary to the law. But when Paul was about to open his mouth, Gallio said to the Jews, If it were a matter of wrong or of wicked villainy, O ye Jews, reason would that I should bear with you: but if ye are having an enquiry about words and names and your own law, look to it yourselves. I am not minded to be a judge of these matters. And he drove them from the judgment seat. And all the Greeks took hold of Sosthenes, the ruler of the synagogue, and beat him before the judgment seat. Then Gallio pretended not to see him.

And Paul, having tarried after this yet many days took his leave of the brethren, and sailed for Syria, and with him Priscilla and Aquila, having shorn his head in Cenchreae: for he had a vow. And he came to Ephesus, and on the next Sabbath he left them there: but he himself entered into the synagogue, and discoursed with the Jews. And when they asked him

to abide a longer time, he consented not; but taking his leave of them, and saying, I must by all means keep the coming feast day at Jerusalem, and return unto you if God will, he set sail from Ephesus. And when he had landed at Caesarea, he went up and saluted the Church, and went down to Antioch. And having spent some time there he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples. Now a certain Jew named Apollonius, an Alexandrian by race, a learned man, came to Ephesus; and he was mighty in the scriptures. He had been instructed in his own country in the word of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John. He began to speak boldly in the synagogue. But when Aquila and Priscilla heard him, they took him unto them, and expounded the Way unto him more carefully.

Now certain Corinthians were sojourning in Ephesus, and having heard him, they exhorted him to cross with them into their own country; and when he consented the Ephesians wrote to the disciples in Corinth that they should receive the man. And when he sojourned in Achaia he helped them much in the churches, for he powerfully confuted the Jews, reasoning publicly, and shewing by the scriptures that Jesus was Christ.

Chapter 19

And when Paul, according to his private wish, desired to go to Jerusalem, the Spirit told him to return into Asia. And he passed through the upper districts and comes to Ephesus, and found certain disciples; and he said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we have not even heard that any receive the Holy Spirit. And he said, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John 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. And when they heard this they were baptized into the name of the Lord Jesus Christ, unto the remission of sins. And when Paul had laid his hand on them straightway the Holy Spirit fell upon them: and they spake with tongues, and prophesied. And they were in all about twelve men.

And Paul entered into the synagogue, and with great power spake boldly for the space of three months, discoursing and persuading concerning the kingdom of God. Some therefore of them were hardened and unbelieving, and spake evil of the Way before the multitude of the Gentiles. Then Paul departed from them, and separated the disciples, discoursing daily in the school of one Tyrannus from the fifth till the tenth hour. And this continued for

two years; so that all they that dwelt in Asia heard the words of the Lord, Jews and Greeks. And God wrought special miracles by the hands of Paul; insomuch even that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. But certain of the strolling Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. Among whom also the sons of one Sceva, a priest, wished to do the same thing, being accustomed to exorcise such people. And they came in unto one who was possessed with a devil, and began to call upon the Name saying, We command you, in Jesus whom Paul preacheth, to come out. Then the evil spirit answered and said unto them, Jesus I recognize, and Paul I know: but who are ye? And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded. And this became known to all, Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. Many also of them that were believing, came confessing and declaring their deeds. And not a few of them that practiced curious arts brought also their books together, and burned them in the sight of all: and they counted the prices of them, and found it

fifty thousand pieces of silver. So mightily did it prevail; and the faith of God increased and multiplied.

Then Paul purposed in the Spirit to pass through Macedonia and Achaia, and go to Jerusalem, saying, After I have been there I must also see Rome. And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed for a little while in Asia.

And about that time there arose no small stir about the Way. For there was a certain man, Demetrius, a silversmith, which made silver shrines of Diana, who brought no little business unto the craftsmen. He gathered together the craftsmen of such things, and said unto them, Fellow craftsmen, ye know that out of this business we have our wealth. And ye hear and see that not alone at Ephesus, but almost throughout all Asia, this Paul, a somebody, hath persuaded and turned away much people, saying that they be no gods which are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, but is about to be deposed all Asia and the world worshippeth. And when they heard this, they were filled with wrath, and they ran into the street, and cried out saying, Great is Diana of the Ephesians. And the whole city was filled with confusion, and they rushed with one accord into the theatre, having

seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And when Paul was minded to enter in unto the people, the disciples suffered him not. And certain also of the chief officers of Asia, being his friends, sent unto him, and besought him not to adventure himself into the theatre. Some therefore cried one thing and some another; for the assembly was in confusion; and the more part knew not wherefore they were come together. And they brought Alexander out of the crowd, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defense unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. But the town clerk beckoned to the crowd and saith, Ye men of Ephesus, what man is there who knoweth not how that our city is temple-keeper of the great Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash. For ye have brought hither these men, which are neither robbers of temples nor blasphemers of our goddess.

If therefore this Demetrius, and the craftsmen that are with him, have any matter against them, the courts are open, and there are proconsuls; let them accuse one another.

But if ye seek anything about other matters, it shall be settled according to the law of the assembly. For indeed we are in danger this day to be accused of riot, there being no cause for which we shall be able to give an account of this concourse. And when he had thus spoken he dismissed the assembly.

Chapter 20

And after the uproar was ceased, Paul having sent for the disciples, and given them much exhortation, took leave of them and departed into Macedonia. And when he had gone through those parts, and had given them much exhortation, he came into Greece. And when he had spent three months there, and a plot was laid against him by the Jews he wished to sail for Syria. But the Spirit said to him to return through Macedonia, therefore when he was about to go out as far as Asia, Sopater of Berea, the son of Pyrrhus; and of the Thessalonians Aristarchus and Secundus, and Gaius of Derbe, and Timothy: and of Ephesians Eutychus and Trophimus. These had gone before and were waiting for him at Troas. But we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days. And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them intending to depart on the morrow, and prolonged his speech until

midnight. And there were many lights in the upper chamber, where we were gathered together. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep, he fell down from the third story and was taken up dead. And Paul went down, and fell on him, and embracing him said, Make ye no ado, for his life is in him. And when he was gone up, and had broken the bread, and had eaten, and had talked with them a long while, even till break of day, so he departed. And as they were bidding him farewell they brought the young man alive, and were not a little comforted.

But we went down to the ship, and set sail for Assos, there intending to take in Paul for so had he appointed, as intending himself to go on foot. And, when he met us at Assos, we took him in, and came to Mitylene. And sailing from thence we came the following day over against Chios; and the next day we touched at Samos, and tarried at Trogyllium: and the day after we came to Miletus for Paul had determined to sail past Ephesus: lest some detention for him might occur in Asia, for he was hastening to be in Jerusalem on the day of Pentecost.

And from Miletus he sent to Ephesus, and sent for the elders of the Church. And when they were come to him, and were together, he said unto them, Ye yourselves

know, brethren, from the first day that I set foot in Asia, for three years and even more, after what manner I was with you all the time, serving the Lord, with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: how that I shrank not from declaring unto you all that was profitable, and from teaching from house to house and publicly, testifying both to Jews and to Greeks repentance toward God, and faith through our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things which shall befall me there, save that the Holy Spirit testifieth unto me in every city saying that bonds and afflictions abide me in Jerusalem. But I take account of none of these things, nor hold my life as dear unto myself, that I may accomplish my course and the ministry of the word which I received from the Lord Jesus to testify to Jews and Greeks the gospel of the grace of God. And now, behold, I know, that ye all among whom I went about preaching the kingdom of Jesus shall see my face no more. Therefore until this day I am pure from the blood of all men for I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves and to all the flock, in the which the Holy Spirit hath made you bishops, to feed the Church of the Lord which he purchased for himself with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing

the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you inheritance among them that are sanctified. I coveted of you all no man's silver, or gold, or apparel. Ye yourselves know that my hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak to remember the words of the Lord Jesus how that he himself said, It is more blessed to give than to receive.

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the word which he spake, Ye shall see my face no more. And they brought him on his way unto the ship.

Chapter 21

And when we had set sail and were parted from them, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence unto Patara and Myra; and having found a ship crossing unto Phoenice, **we went aboard, and set sail. And when we had come in sight of Cyprus, leaving it on the**

left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to unlade her burden. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.

And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day.

And on the morrow we departed, and came unto Caesarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. Now this man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judaea a certain prophet named Agabus. And coming up to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Spirit, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we and they of that place

besought Paul not himself to go up to Jerusalem. But Paul said to us, What do ye, weeping and disturbing my heart; for I desire not to be bound only but am ready also to die at Jerusalem for the name of the Lord Jesus Christ. And when he would not be persuaded, we ceased, saying to one another, The will of God be done.

And after certain days we bade them farewell, and we go up to Jerusalem from Caesarea; and with us those who led us to him with whom we should lodge. And when they came to a certain village, we stayed with Nason, a certain Cyprian, an old disciple; and going forth thence we came to Jerusalem. And the brethren received us gladly.

And the day following Paul went in with us unto James, and the elders were assembled with him. And when he had saluted them he rehearsed one by one the things which God had wrought among the Gentiles by his ministry. And when they heard it they glorified the Lord, saying, Thou seest, brother, how many myriads there are in Judaea of them which have believed, and they are all zealous for the law; and they have been informed concerning thee, that thou teachest the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after their customs. What is it therefore? The multitude must needs come together, for they will

hear that thou art come. Do therefore this that we say to thee. We have four men which have a vow on them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads; and all may know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law. But as touching the Gentiles which have believed, they have nothing to say against thee, for we sent giving judgment, that they should observe nothing of that sort, except to guard themselves from idol sacrifices, and from blood, and from fornication. Then Paul took the men, and the next day purifying himself with them he went into the temple, declaring the fulfilment of the days of purification until the offering was made for every one of them.

And when the seven days were completed, the Jews who had come from Asia, when they saw him in the temple, stirred up all the multitudes, and laid hands upon him, crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks into the temple, and hath denied this holy place for they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged

him out of the temple: and straightway, the doors were shut. And as they were seeking to kill him, tidings came up to the chief captain of the band that all Jerusalem was in confusion. And forthwith he took soldiers and centurions and ran down upon them: and they, when they saw the chief captain and the soldiers, left beating of Paul. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains, and enquired who he was and what he had done. And some shouted one thing, and some another, among the crowd; and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people: for the multitude followed after, crying out, Away with him.

And as he was about to be brought into the castle, he answered and said to the chief captain, May I speak unto thee? And he said, Dost thou know Greek? Art thou not the Egyptian, which before these days stirred up to sedition, and led out into the wilderness, the four thousand men of the Assassins? But Paul said, I am a Jew, born in Tarsus of Cilicia, and I beseech thee give me leave to speak unto the people. And when the chief Captain had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people: and when there was made a great

silence, he spake unto them in the Hebrew language, saying:

Chapter 22

Men, Brethren and fathers, hear ye my defense which I make now unto you. And when they heard that he spake in the Hebrew language, they were the more quiet; and he saith, I am a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, zealous for God, even as ye all are this day. And I persecuted this Way unto death, binding and delivering into prison both men and women. As also the high priest will bear witness to me, and all the estate of the elders, from whom I received letters from the brethren. I was journeying to Damascus, to bring them also that were there unto Jerusalem in bonds, that they might be punished. And as I drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me, and I fell onto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth whom thou persecutest. And they that were with me saw indeed the light, and were frightened; but they heard not the voice of him that spake with me. And I said, What shall I do, Lord. And he said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which thou

oughtest to do. But when I rose up I did not see for the glory of that light, and being led by the hand of them that were with me I came into Damascus. And one Ananias, a devout man according to the law, and by the witness of all the Jews, came unto me and said unto me, Saul, Brother Saul, receive thy sight; and in that very hour I received sight. And he said unto me, The God of our fathers hath appointed thee to know his will, and to see the Righteous one, and to hear a voice from his mouth; for thou shalt be a witness for him unto all men of what thou hast seen and heard. And now, why tarriest thou? Arise, be baptized, and wash away thy sins, calling on his name. And it came to pass that when I had returned to Jerusalem and while I prayed in the temple, I fell into a trance, and saw him saying unto me, Make haste and get thee quickly out of Jerusalem because they will not receive my testimony. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen the witness was shed, I was standing by, and consenting, and keeping the garments of them that slew him. And he said unto me, Depart, for I send thee forth far hence unto the Gentiles.

And they gave him audience unto this word: and they lifted up their voice and said, Away with such a fellow from the earth, for it is not fit that he should live. And as they

cried out, and threw off their garments, and cast dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him. And when they had tied him up with the thongs, he said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman and uncondemned. And when the centurion heard this, that he called himself a Roman he went to the chief captain and told him, See what thou art about to do. This man is a Roman, Then the chief captain came and asked him, Tell me, art thou a Roman? And he said, I am. And the chief captain answered, I know with how great a sum I obtained this citizenship. And Paul said, But I am born. Then they departed from him and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

Chapter 23

And Paul, looking steadfastly on the council, said, Brethren, I have lived before God in all good conscience until this day. And the high priest Ananias commanded

them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? And Paul said, I wist not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of thy people.

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the assembly was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great clamor: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel? And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified

concerning me at Jerusalem, so must thou bear witness also at Rome.

And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which made this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near, are ready to slay him.

But Paul's sister's son heard of their lying in wait, and he came and entered into the castle, and told Paul. And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something to tell him. So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. And the chief captain took him by the hand, and going aside asked him privately, What is that thou hast to tell me? And he said, The Jews have agreed to ask thee to bring down Paul tomorrow unto the council, as though thou wouldest inquire somewhat more

exactly concerning him. Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee. So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me.

And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: and he bade them provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor. And he wrote a letter after this form:

Claudius Lysias unto the most excellent governor Felix, greeting.

This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. And desiring to know the cause wherefore they accused him, I brought him down unto their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

And when it was shewn to me that there would be a plot against the

man, I sent him to thee forthwith, charging his accusers also to speak against him before thee. So the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. But on the morrow they left the horsemen to go with him, and returned to the castle: and they, when they came to Caesarea, and delivered the letter to the governor, presented Paul also before him. And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia, I will hear thy cause, said he, when thine accusers also are come: and he commanded him to be kept in Herod's palace.

Chapter 24

And after five days the high priest Ananias came down with certain elders, and with an orator, one Tertullus; and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying, Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, we accept it in all ways and in all places, most excellent Felix, with all thankfulness. But, that I be not further tedious unto thee, I entreat thee to hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who moreover assayed to profane the temple: on whom

also we laid hold: from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him. And the Jews also joined in the charge, affirming that these things were so.

And when the governor had beckoned unto him to speak, Paul answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defense: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now accuse me. But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets: having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. Herein do I also exercise myself to have a conscience void of offence toward God and men always. Now after many years I came to bring alms to my nation, and offerings: amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but there were certain Jews from Asia -- who ought to have been here before thee, and to

make accusation, if they had aught against me. Or else let these men themselves say what wrong-doing they found, when I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

But after certain days, Felix came with Drusilla, his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And as he reasoned of righteousness, and temperance, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds.

Chapter 25

Festus therefore, having come into the province, after three days went up to Jerusalem from Caesarea. And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, asking favor against him, that he would send for him to Jerusalem; laying wait to kill him on the way. Howbeit Festus answered, that Paul was kept in charge at Caesarea, and that he himself was about to depart thither shortly. Let them therefore, saith he, which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.

And when he had tarried among them not more than eight or ten days, he went down unto Caesarea; and on the morrow he sat on the judgment-seat, and commanded Paul to be brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove; while Paul said in his defense, Neither against the law of the Jews, nor against the temple, nor against Caesar, have I sinned at all. But Festus, desiring to gain favor with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

But Paul said, I am standing before Caesar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also

very well knowest. If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die: but if none of those things is true, whereof these accuse me, no man can give me up unto them. I appeal unto Caesar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Caesar: unto Caesar shalt thou go.

Now when certain days were passed, Agrippa the king and Bernice arrived at Caesarea, and saluted Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for sentence against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defense concerning the matter laid against him. When therefore they were come together here, I made no delay, but on the next day sat down on the judgment-seat, and commanded the man to be brought. Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. And I, being perplexed how to inquire concerning these things, asked

whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept till I should send him to Caesar. And Agrippa said unto Festus, I also could wish to hear the man myself. Tomorrow, saith he, thou shalt hear him.

So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus Paul was brought in. And Festus saith, King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed nothing worthy of death: and as he himself appealed to the emperor I determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

Chapter 26

And Agrippa said unto Paul, Thou art permitted to speak for thyself.

Then Paul stretched forth his hand, and made his defense:

I think myself happy, king Agrippa, that I am to make my defense before thee this day touching all the things whereof I am accused by the Jews: especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, how that after the straightest sect of our religion I lived a Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged incredible with you, if God doth raise the dead?

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being

exceedingly mad against them, I persecuted them even unto foreign cities.

Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judaea, and also to the Gentiles, that they should repent and turn to God, doing works

worthy of repentance. For this cause the Jews seized me in the temple, and assayed to kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

And as he thus made his defense, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

And the king rose up, and the governor, and Bernice, and they that sat with them: and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of

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

Chapter 27

And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself. And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein. And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us, we sailed under the lee of Crete, over against Salmone; and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

And when much time was spent, and the voyage was now dangerous, because the Fast was

now already gone by, Paul admonished them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phoenix, and winter there; which is a haven of Crete, looking north-east and south-east.

And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore.

But after no long time there beat down from it a tempestuous wind, which is called Euraquilo: and when the ship was caught, and could not face the wind, we gave way to it, and were driven. And running under the lee of a small island called Cauda, we were able, with difficulty, to secure the boat: and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as we labored exceedingly with the storm, the next day they began to throw the freight overboard; and the third day they cast out with their own hands the tackling of the ship. And

when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away.

And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Caesar: and lo, God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must be cast upon a certain island.

But when the fourteenth night was come, as we were driven to and fro in the sea of Adria, about midnight the sailors surmised that they were drawing near to some country; and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though they would lay out anchors from the foreship,

Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut away the ropes of the boat, and let her fall off.

And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you. And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and began to eat. Then were they all of good cheer, and themselves also took food. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.

And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmovable, but the stern began to break up by the violence of the waves. And the

soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land: and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

Chapter 28

And when we were escaped, then we knew that the island was called Melita. And the barbarians shewed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold. But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live. Howbeit he shook off the beast into the fire, and took no harm. But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss came to him, they changed their minds, and said that he was a god.

Now in the neighborhood of that place were lands belonging to the

chief man of the island, named Publius; who received us, and entertained us three days courteously. And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. And when this was done, the rest also which had diseases in the island came, and were cured: who also honored us with many honors; and when we sailed, they put on board such things as we needed.

And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was The Twin Brothers. And touching at Syracuse, we tarried there three days. And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli: where we found brethren, and were entreated to tarry with them seven days: and so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come

together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had aught to accuse my nation of. For this cause therefore did I entreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain. And they said unto him, We neither received letters from Judaea concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. And some believed the things which were spoken, and some disbelieved. 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 your fathers, saying, Go thou unto this people, and say, By

hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive:

For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest haply they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, And I should heal them.

Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.

And he abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

Chapter 29

And Paul, full of the blessings of Christ, and abounding in the spirit, departed out of Rome, determining to go into Spain, for he had a long time purposed to journey thitherward, and was minded also to go from thence into Britain.

For he had heard in Phoenicia that certain of the children of Israel, about the time of the Assyrian captivity, had escaped by sea to the isles afar off, as spoken by the prophet, and called by the Roman's Britain.

And the Lord commanded the gospel to be preached far hence to the Gentiles, and to the lost sheep of the house of Israel.

And no man hindered Paul; for he testified boldly of Jesus before the tribunes and among the people and he took with him certain of the brethren which abode with him at Rome, and they took shipping at Ostium, and having the winds fair, were brought safely into an haven of Spain.

And much people were gathered together from the towns and villages, and the hill country; for they had heard of the conversion of the apostle, and the many miracles which he had wrought.

And Paul preached mightily in Spain, and great multitudes believed and were converted, for they perceived he was an apostle sent from God.

And they departed out of Spain, and Paul and his company finding a ship in Armorica sailed unto Britain, they went therein, and passing along the South coast they reached a port called Raphinus.

Now when it was noised abroad that the apostle had landed on their coast, great multitudes of the inhabitants met him, and they treated Paul courteously, and he entered in at the east gate of their city, and lodged in the house of an Hebrew and one of his own nation.

And on the morrow he came and stood upon Mount Lud; and the people thronged at the gate, and assembled in the Broadway, and he preached Christ unto them, and many believed the word and the testimony of Jesus.

And at even the Holy Ghost fell upon Paul, and he prophesied, saying, Behold in the last days the God of Peace shall dwell in the cities, and the inhabitants thereof shall be numbered; and in the seventh numbering of the people, their eyes shall be opened, and the glory of their inheritance shine forth before them. And nations shall come up to worship on the Mount that testifieth the patience and long suffering of a servant of the Lord.

And in the latter days new tidings of the Gospel shall issue forth out of Jerusalem, and the hearts of the people shall rejoice, and behold, fountains shall be opened, and there shall be no more plague.

In those days there shall be wars and rumors of wars; and a king shall rise up, and his sword shall be for the healing of the nations, and his peace making shall abide, and the glory of his kingdom a wonder among princes.

And it came to pass that certain of the Druids came unto Paul privately, and showed by their rites and ceremonies they were descended from the Jews which

escaped from bondage in the land of Egypt, and the apostle believed these things, and he gave them the kiss of peace.

And Paul abode in his lodging three months, confirming in the faith and preaching Christ continually.

And after these things Paul and his brethren departed from Raphinus, and sailed unto Atium in Gaul.

And Paul preached in the Roman garrisons and among the people, exhorting all men to repent and confess their sins.

And there came to him certain of the Belgae to enquire of him of the new doctrine, and of the man Jesus; and Paul opened his heart unto them, and told them all things that had befallen him, how be it that Christ Jesus came into the world to save sinners; and they departed, pondering among themselves upon the things which they had heard.

And after much preaching and toil Paul and his fellow laborers passed into Helvetia, and came unto Mount Pontius Pilate, where he who condemned the Lord Jesus dashed himself down headlong, and so miserably perished.

And immediately a torrent gushed out of the mountain and washed his broken in pieces into a lake.

And Paul stretched forth his hands upon the water, and prayed unto

the Lord, saying, O Lord God give a sign unto all nations that here Pontius Pilate, which condemned thine only begotten Son, plunged headlong into the pit.

And while Paul was yet speaking, behold there came a great earthquake, and the face of the waters was changed, and the form of the lake like unto the Son of Man hanging in the agony upon the tree.

And a voice came out of heaven saying, Even Pilate hath escaped the wrath to come, for he washed his hands before the multitude at the blood-shedding of the Lord Jesus.

When, therefore, Paul and those that were with him saw the earthquake, and heard the voice of the angel, they glorified God, and

were mightily strengthened in spirit.

And they journeyed and came to Mount Julius, where stood two pillars, one on the right hand and one on the left hand, erected by Caesar Augustus.

And Paul, filled with the Holy Ghost, stood up between the two pillars, saying Men and brethren, these stones which ye see this day shall testify of my journey hence; and verily I say, they shall remain until the out pouring of the spirit upon all nations, neither shall the way be hindered throughout all generation.

And they went forth and came unto Illyricum, intending to go by Macedonia into Asia, and grace was found in all the churches; and they prospered and had peace. Amen.

The Codex Ephraemi Rescriptus

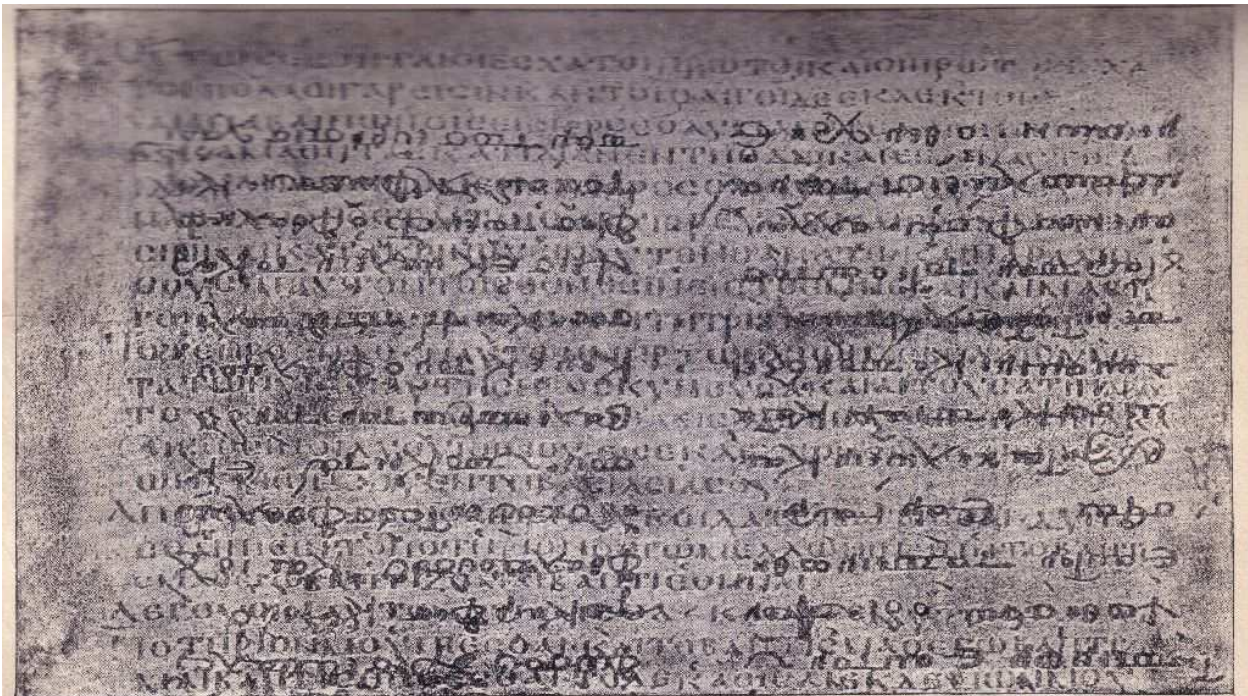
Codex Ephraemi Rescriptus is a fifth-century Greek manuscript of the Bible, sometimes referred to as one of the four great uncials. The manuscript is not intact: in its current condition, Codex C contains material from every New Testament book except II Thessalonians and II John; however, only six books of the Greek Old Testament are represented.

The manuscript is called **Codex Ephraemi Rescriptus** because it is a codex, that is, a handmade book; its parchment has been recycled; originally inscribed with Scriptural texts, the pages were washed and reused for another text, and the text that was written on the recycled pages, in the 12th century, consisted of Greek translations of 38 treatises composed by Ephrem the Syrian, a prominent theologian of the mid-4th

century. Manuscripts of this sort, consisting of recycled pages, are known as palimpsests. The upper text was written in the 12th century.

The lower text of the palimpsest was deciphered by Biblical scholar and palaeographer Tischendorf in 1840–1843, and was edited by him in 1843–1845.

This manuscript features some very unusual readings.



In Matthew 8:13, it has an additional text (see Luke 7:10): **"and when the centurion returned to the house in that hour, he found the slave well."**

In Matthew 27:49, it contains the added text: **"the other took a spear and pierced His side, and immediately came out water and blood."** This reading was derived from John 19:34 and occurs in other manuscripts of the Alexandrian text-type.

Acts 15:23 has the unique reading: **"they wrote by their hands the letter containing this"**, which is not supported by any other Greek manuscript. The majority of the Greek manuscripts read: **"they wrote**

this by their hands", the Alexandrian manuscripts read: **"wrote by their hands."**

Romans 16:24: The verse is omitted. Other manuscripts omit the verse also.

Revelation 13:18: **"the number of the beast"** is written as *hexakosiai deka hex*, i.e., **"six hundred sixteen"** (616). This is one of the most famous readings of the codex, it is also attested by *Papyrus 115*!

In Matthew 11:2, its original text has the reading **"by"** but the third corrector changed it into **"two."**

In Acts 20:28, it reads: **"of the Lord"** but the corrector added **"and God."**

In I Corinthians 12:9, the original scribe omits the phrase **"in His spirit"**, but it was added by the third corrector.

In I Timothy 3:16 it reads: **"He was manifested"**, but the second corrector changed it into **"God was manifested."**

In James 1:22 it reads: **"of the word"**, but the second corrector changed it into **"of the law."**

The Problems in the Epistle of Barnabas

The Epistle of Barnabas is a Greek epistle containing twenty-one chapters, preserved complete in the 4th century *Codex Sinaiticus* where it appears at the end of the New Testament. It is ascribed to Barnabas who is mentioned in the Acts of the Apostles, although some ascribe it to another Apostolic Father of the same name, Barnabas of Alexandria, or simply attribute it to an unknown early Christian teacher. A form of the Epistle 850 lines long is noted in the Latin list of canonical works in the 6th century *Codex Claromontanus*.

One problem with this epistle is Barnabas' mention of "the eighth day", which some think is an authorization of Sunday observance. The passage says:

"Lastly, he saith unto them: Your new moons and you: Sabbaths I cannot bear them. Consider what he means by it; the Sabbaths, says he, which ye now keep are not acceptable unto me, but those which I have made; when resting from all things I shall begin the eighth day, that is, the beginning of the other world. For which cause we observe the eighth day with gladness, in which Jesus rose from the dead; and having manifested himself to his disciples, ascended into heaven" (Epistle of Barnabas 13:9-10).

We must note that Barnabas makes it clear that the Sabbaths of men (false Sabbaths) are not acceptable to God but those which God made are. We are dealing with Sabbaths instituted by God and what they symbolize. Some say "the eighth day" here is Sunday because the first day of the week follows the seventh day Sabbath. However, this is not the case.

Barnabas uses the phrase in a prophetic sense to describe the beginning of a new world during the 1,000 year Sabbath rest which is also mentioned in the epistle to the Hebrews in our Bible. The context about Sabbaths in this section of the epistle concerns "high day" Sabbaths of the Passover. In every instance the Sabbaths are plural -- except in verses 1-8 where the weekly Sabbath is clearly referred to.

It seems possible that the word for "day" should be plural. The Greek text allows for this. If we were to translate it this way, we would begin to understand the problem text better. It would be rendered: ". . . **when resting from all things** (i.e. during the Millennium) **I shall begin the eight days, that is, the beginning of the other world. For which cause we observe the eight days with gladness, in which Jesus rose from the dead; and having manifested himself to his disciples, ascended into heaven.**"

We observe "eight days" of the Passover season because during this season Jesus did rise from the dead! The text says "**in which Jesus rose from the dead**" NOT "**on which Jesus rose from the dead.**" Jesus

was resurrected IN or during the eight days and not ON "the eighth day" itself! There are indeed eight days of Passover -- the 14th of Nisan (which is one day) and the seven days of Unleavened Bread that follow. Barnabas equates the eight day Passover season to the Millennium. Matthew 26:29 makes it clear that there is a definite connection between Passover and the Millennial kingdom. Jesus said, **"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."** If one were to read Ezekiel 45 they would clearly see why Barnabas used the allegory!

So, no; there is no Sunday observance in **the Epistle of Barnabas**. The problem text stems from the lack of knowledge of holy days and prophecy -- plus the mistranslation of the text!

Another problem is in Barnabas 9:1-20. Here is a translation:

The Epistle of Barnabas 9

"But why did Moses say, Ye shall not eat of the swine, neither the eagle nor the hawk; nor the crow; nor any fish that has not a scale upon him? -- answer, that in the spiritual sense, he comprehended three doctrines, that were to be gathered from thence. Besides which he says to them in the book of Deuteronomy, And I will give my statutes unto this people. Wherefore it is not the command of God that they should not eat these things; but Moses in the spirit spake unto them. Now the sow he forbade them to eat; meaning thus much; thou shalt not join thyself to such persons as are like unto swine; who whilst they live in pleasure, forget their God; but when any want pinches them, then they know the Lord; as the sow

when she is full knows not her master; but when she is hungry she makes a noise; and being again fed, is silent. Neither, says he, shalt thou eat the eagle, nor the hawk, nor the kite, nor the crow; that is thou shalt not keep company with such kind of men as know not how by their labor and sweat to get themselves food: but injuriously ravish away the things of others; and watch how, to lay snares for them; when at the same time they appear to live in perfect innocence. So these birds alone seek not food for themselves, but sitting idle seek how they may eat of the flesh others have provided; being destructive through their wickedness. Neither, says he, shalt thou eat the lamprey, nor the polypus, nor the cuttle-fish; that is,

thou shalt not be like such men, by using to converse with them; who are altogether wicked and adjudged to death. For so those fishes are alone accursed, and wallow in the mire, nor swim as other fishes, but tumble in the dirt at the bottom of the deep. But he adds, neither shalt thou eat of the hare. To what end? -- To signify this to us; Thou shalt not be an adulterer; nor liken thyself to such persons. For the hare every year multiplies the places of its conception; and so many years as it lives, so many it has. Neither shalt thou eat of the hyena; that is, again, be not an adulterer, nor a corruptor of others; neither be like to such. And wherefore so? -- Because that creature every year changes its kind, and is sometimes male and sometimes female. For which cause also he justly hated the weasel; to the end that they should not be like such persons who with their mouths commit wickedness by reason of their uncleanness; nor join themselves with those impure women, who with their mouths commit wickedness. Because that animal conceives with its mouth. Moses, therefore, speaking as concerning meats, delivered indeed three great precepts to them in the spiritual signification of those commands. But they according to the desires of the flesh, understood him as if he had only meant it of meats. And therefore David took aright the knowledge of his threefold command, saying in like manner. Blessed is the man that hath not

walked in the counsel of the ungodly; as the fishes before mentioned in the bottom of the deep in darkness. Nor stood in the way of sinners, as they who seem to fear the Lord, but yet sin, as the sow. And hath not sat in the seat of the scorers; as those birds who sit and watch that they may devour. Here you have the law concerning meat perfectly set forth, and according to the true knowledge of it. But, says Moses, ye shall eat all that divideth the hoof, and cheweth the cud. Signifying thereby such an one as having taken his food, knows him that nourisheth him; and resting upon him, rejoiceth in him. And in this he spake well, having respect to the commandment. What, therefore, is it that he says? -- That we should hold fast to them that fear the Lord; with those who meditate on the command of the word which they have received in their heart; with those that declare the righteous judgments of the Lord, and keep his commandments; In short, with those who know that to meditate is a work of pleasure, and therefore exercise themselves in the word of the Lord. But why might they eat those that clave the hoof? -- Because the righteous liveth in this present world; but his expectation is fixed upon the other. See, brethren, how admirably Moses commanded these things. But how should we thus know all this, and understand it? We, therefore, understanding aright the commandments, speak as the Lord would have us. Wherefore he has

circumcised our ears and our hearts, that we might know these things."

Is Barnabas correct? Were the food laws a symbol to Israel to not have dealings with people who acted like those animals? Leviticus 20:24-25 says, **"I am the LORD your God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean."**

The very reason given in scripture for the food law was the separation of Israel from the people who were heathens! Heathens symbolized the unclean meats like swine, rabbit, ostrich, etc. The Bible calls such a law **"our schoolmaster to bring us unto Christ, that we might be justified by faith"** (Galatians 3:24). We won't go into the fact that the food laws were fulfilled but this is obvious by the book of Acts and Paul's writings on the subject -- as well as Jesus' words in Matthew 15:11. The food law was a ceremonial law of separation and sacrifices.

Barnabas is correct again! Those meats do symbolize wicked men and the food law was to teach us about the reality. We should still discern the difference between the clean and unclean today but abstaining from meats will not do that anymore. The schoolmaster has retired! We are to use this law as Barnabas does. The true "swine" today is not a pig but is a person **"who whilst they live in pleasure, forget their God; but when any want pinches them, then they know the Lord; as the sow when she is full knows not her master; but when she is hungry she makes a noise; and being again fed, is silent."** This corresponds very well with II Peter 2:22: **"The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."** Both Barnabas and Peter are in agreement! And Peter was the one who was told by God that the food law was not literal in the first place! By the time he wrote his second epistle, it appears he understood the symbolic concept of the clean and unclean perfectly!

Barnabas not only agrees with the Apostle Peter about the swine but he also reveals many other examples of people who act like unclean beasts. Here are a few:

1. The eagle, hawk, kite and crow = lazy people who live off of others
2. The lamprey, polypus, and cuttle-fish = ungodly people
3. The hare (rabbit) = adulterous people
4. The hyena = this appears to be a reference to homosexuals ("**changes its kind, and is sometimes male and sometimes female**")
5. The weasel = "**with their mouths commit wickedness**" (this appears to be oral sex practices as in Proverbs 30:20: "**Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness**"). It mainly symbolizes prostitution, adulterous women or any type of whoredoms.

On the other hand, clean meats symbolize commandment keeping people; those who observe the moral law of God and do good works. As for the unclean, the Apostle Paul has listed these types of people several times in his epistles. The New Testament makes it clear that people are unclean (with sin) NOT animals!

The final problem with **the Epistle of Barnabas** is in chapter 8 verses 11-14. It says, "**For the Scripture says that Abraham circumcised three hundred and eighteen men of his house. But what therefore was the mystery that was made known unto him? Mark, first the eighteen, and next the three hundred. For the numeral letters of ten and eight are I H. And these denote Jesus. And because the cross was that by which we were to find grace; therefore he adds, three hundred; the note of which is T (the figure of his cross); wherefore by two letters he signified Jesus, and by the third his cross. He who has put the engrafted gift of his doctrine within us, knows that I never taught to any one a more certain truth; but I trust that ye are worthy of it.**"

Barnabas is NOT teaching the worship of the cross. He is showing symbolism again. True circumcision is not a physical act but a spiritual one -- the acceptance of the sacrifice of Jesus to cut off the sin of the heart! Nowhere does Barnabas endorse the adoration of the cross. He understood that it was what the cross accomplished that was important.

We could go on and on but this will be enough on the subject of this epistle. Is Barnabas scripture? It was but now it's not! Should it still be? That's up to the believer!

The Truth Concerning the Gospel of Thomas

The Gospel According to Thomas is an early Christian non-canonical sayings-gospel that was discovered near Nag Hammadi, Egypt, in December 1945 among a group of books known as the Nag Hammadi library.

The introduction states: "**These are the hidden words that the living Jesus spoke and Didymos Judas Thomas wrote them down.**" Didymus (Greek) and Thomas (Aramaic) both mean "twin." Some critical scholars suspect that this reference to the Apostle Thomas is false, and that therefore the true author is unknown.

The Gospel of Thomas is very different in tone and structure from other New Testament apocrypha and the four Canonical Gospels. Unlike the canonical Gospels, it is not a narrative account of the life of Jesus; instead, it consists of sayings attributed to Jesus, sometimes stand-alone, sometimes embedded in short dialogues or parables. The text contains a possible allusion to the death of Jesus in saying 65, but doesn't mention his crucifixion, his resurrection, or the final judgment; nor does it mention a messianic understanding of Jesus.

Bishop Eusebius (A.D. 260/265 – 339/340) included it among a group of books that he believed to be not only spurious, but "the fictions of heretics." However, it is not clear whether he was referring to this **Gospel of Thomas** or one of the other texts attributed to Thomas.

In 1897 and 1903 three ancient papyrus fragments from Greek copies of **the Gospel of Thomas** were discovered during archeological excavations on the site of an ancient town at Oxyrhynchus, Egypt. These excavations eventually recovered over 5000 papyrus fragments of ancient Greek texts, including both sections from **the Gospel of Thomas** and fragments from **the Gospel of Mary**.

The following English translation of texts from the Oxyrhynchus papyrus fragments of **the Gospel of Thomas** are followed by versions of the same sayings as they appear in the Coptic text of **the Gospel of Thomas** found at Nag Hammadi:

The Gospel of Thomas Fragments from Oxyrhynchus

Prologue and Saying 1 (pOxy 654.1-5)

"These are the hidden sayings that the living Jesus spoke and Judas who is also Thomas recorded. And he said, Whoever finds the interpretation of these sayings will not taste death."

The Coptic version of same saying as found in the Nag Hammadi manuscript reads:

"These are the secret sayings which the living Jesus spoke and which **Didymos Judas Thomas wrote down. And he said, Whoever finds the interpretation of these sayings will not experience death."**

Saying 2 (pOxy. 654.5-9)

"Jesus said, Let the one seeking not stop seeking until he finds. And when he finds he will marvel, and marveling he will reign, and reigning he will rest."

Coptic version:

"Jesus said, Let him who seeks continue seeking until he finds. When he finds, he will become troubled. When he becomes troubled, he will be astonished, and he will rule over the All."

Saying 3 (pOxy. 654.9-21)

"Jesus said, If those pulling you say to you, 'Look, the kingdom is in the sky,' the birds of the sky will go before you. Or if they say that it is beneath the ground, the fish of the sea will go in, preceding you. And the kingdom of God is within you and outside you. Whoever knows himself will find this and when you know yourselves you will know that you are children of the living father. But if you will not know yourselves, you are in poverty and you are the poverty."

Coptic version:

"Jesus said, If those who lead you say to you, 'See, the kingdom is in the sky,' then the birds of the sky will precede you. If they say to you, 'It is in the sea,' then the fish will precede you. Rather, the kingdom is inside of you, and it is outside of you. When you come to know yourselves, then you will become known, and you will realize that it is you who are the sons of the living father. But if you will not know yourselves, you dwell in poverty and it is you who are that poverty."

Saying 4 (pOxy. 654.21-27)

"Jesus said, A person old in days will not hesitate to ask a child seven days old about his place in life and he will live. For many of the first will be last **and many of the last will be first and they will become one."**

Coptic version:

"Jesus said, The man old in days will not hesitate to ask a **small child seven days old about the place of life, and he will live. For**

many who are first will become last, and they will become one and the same."

Saying 5 (pOxy. 654.27-31)

"Jesus said, Know what is in front of your face and what has been hidden from you will be revealed to you; for there is nothing hidden that will not be made clear **and nothing buried that will not be raised.**"

Coptic version:

"Jesus said, Recognize what is in your sight, and that which is hidden from you will become plain to you; for there is nothing hidden which will not become manifest."

Saying 6 (pOxy. 654.32-40)

"His disciples questioned him and said, How should we fast and how should we pray, and how should we do charitable deeds and what food law should we observe? Jesus said, Do not lie and that which you hate, do not do because everything is evident before the truth. For there is nothing hidden that will not be made clear."

Coptic version:

"His disciples questioned him and said to him, Do you want us to fast? How shall we pray? Shall we give alms? What diet shall we observe? Jesus said, Do not tell lies, and do not do what you hate, for all things are plain in the sight of heaven. For nothing hidden will not become manifest, **and nothing covered will remain without being uncovered.**"

Saying 7? (pOxy. 654.40-42)

"... blessed is..."

Coptic version:

"Jesus said, Blessed is the lion which becomes man when consumed by man; and cursed is the man whom the lion consumes, and the lion becomes man."

Saying 24? (pOxy. 655d.1-5)

". . . it is . . . light . . . world . . . it is. . ."

Coptic version:

"His disciples said to him, Show us the place where you are, since it is necessary for us to seek it. He said to them, Whoever has ears, let him hear. There is light within a man of light, and he lights up the whole world. If he does not shine, he is darkness."

Saying 26 (pOxy. 1.1-4)

". . . and then you will see clearly to cast out the speck that is in your brother's eye."

Coptic version:

"Jesus said, You see the mote in your brother's eye, but you do not see the beam in your own eye. When you cast the beam out of your own eye, then you will see clearly to cast the mote from your brother's eye."

Saying 27 (pOxy. 1.4-11)

"Jesus said, If you do not fast from the world, you will not find the kingdom of God. And if you do not keep the Sabbath a Sabbath, you will not see the father."

Coptic version:

"Jesus said, If you do not fast as regards the world, you will not find the kingdom. If you do not observe the Sabbath as a Sabbath, you will not see the father."

Saying 28 (pOxy. 1.11-21)

"Jesus said, I stood in the midst of the world and in the flesh I appeared to them. I found everyone drunk and none thirsty among them. My soul worries about the children of humanity because they are blind in their hearts and they do not see."

Coptic version:

"Jesus said, I took my place in the midst of the world, and I appeared to them in flesh. I found all of them intoxicated; I found none of them thirsty. And my soul became afflicted for the sons of men, because they are blind in their hearts and do not have sight; for empty they came into the world, and empty too they seek to leave the world. But for the moment they are intoxicated. When they shake off their wine, then they will repent."

Saying 29 (pOxy. 1.22)

". . . he dwells in this poverty."

Coptic version:

"Jesus said, If the flesh came into being because of spirit, it is a wonder. But if spirit came into being because of the body, it is a wonder of wonders. Indeed, I am amazed at how this great wealth has made its home in this poverty."

Saying 30 + 77b (pOxy. 1.23-30)

"Jesus said, Where there are three they are without God. And where there is only one, I say, I am with him. Lift the stone and there you will find me. Split the wood and I am there."

Coptic version:

"Jesus said, Where there are three gods, they are gods. Where there are two or one, I am with him."

". . . Split a piece of wood, and I am there. Lift up the stone, and you will find me there."

Saying 31 (pOxy. 1.30-35)

"Jesus said, A prophet is not acceptable in his homeland. Nor does a physician perform healings for those who know him."

Coptic version:

"Jesus said, No prophet is accepted in his own village; no physician heals those who know him."

Saying 32 (pOxy. 1.36-41)

"Jesus said, A city that has been built and established on **the summit of a high mountain can neither fall nor be hidden."**

Coptic version:

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

Saying 33 (pOxy. 1.41-42)

"Jesus said, What you hear in your one ear. . ."

Coptic version:

"Jesus said, Preach from your housetops that which you will hear in your ear. For no one lights a lamp and puts it under a bushel, nor does he put it in a hidden place, but rather he sets it on a

lampstand so that everyone who enters and leaves will see its light."

Saying 36 (pOxy. 655i.1-17)

"Jesus said, Do not worry from early until late nor from evening until morning. **Worry neither for your food, what you will eat, nor for your clothes, what you will wear. You are much greater than the lilies which neither card nor spin. When you have no clothing, what do you wear? Who can add to your time of life? He it is who will give you your clothing.**"

Coptic version:

"Jesus said, Do not be concerned from morning until evening and from evening until morning about what you will wear."

Saying 37 (pOxy. 655i.17-23)

"His disciples said to him, When will you be visible to us? And when will we see you? He said, When you undress and are not ashamed."

Coptic version:

"His disciples said, "When will you become revealed to us and when shall we see you? Jesus said, When you disrobe without being ashamed and take up your garments and place them under your feet like little children and tread on them, then will you see the son of the living one, and you will not be afraid."

Saying 39 (pOxy. 655ii.11-23)

"Jesus said, The Pharisees and the scribes took the keys of knowledge. They hid them. They did not go in, nor did they allow those trying to go in to do so. You, however, be wise as snakes and innocent as doves."

Coptic version:

"Jesus said, The Pharisees and the scribes have taken the keys of knowledge and hidden them. They themselves have not entered, nor have they allowed to enter those who wish to. You, however, be as wise as serpents and as innocent as doves."

The purple-letter words in the Coptic appear to be additions by a later copyist. The red-letter words in the papyrus fragments appear to be original sections that were edited out later on. The papyrus fragments show that there was an original form to **the Gospel of Thomas** that may indicate authenticity!

Now here is the complete gospel utilizing all the fragments reconstructed without the interpolations or deletions (if that can be helped). Saying #114 is a later addition so we put it in purple-letter type:

These are the Hidden Sayings that the Living Jesus Spoke and Judas Who is also Thomas Recorded

1 And he said, Whoever finds the interpretation of these sayings will not taste death."

2 Jesus said, Let the one seeking not stop seeking until he finds. And when he finds he will marvel, and marveling he will reign, and reigning he will rest.

3 Jesus said, If those pulling you say to you, 'Look, the kingdom is in the sky,' the birds of the sky will go before you. Or if they say that it is beneath the ground, the fish of the sea will go in, preceding you. And the kingdom of God is within you and outside you. Whoever knows himself will find this and when you know yourselves you will know

that you are children of the living father. But if you will not know yourselves, you are in poverty and you are the poverty.

4 Jesus said, A person old in days will not hesitate to ask a child seven days old about his place in life and he will live; for many of the first will be last and many of the last will be first and they will become one.

5 Jesus said, Know what is in front of your face and what has been hidden from you will be revealed to you; for there is nothing hidden that will not be made clear and nothing buried that will not be raised.

6 His disciples questioned him and said, How should we fast and how should we pray, and how should we do charitable deeds and what food law should we observe? Jesus said, Do not lie and that which you hate, do not do because everything is evident before the truth. For there is nothing hidden that will not be made clear.

7 *Jesus said, Blessed is the lion which becomes man when consumed by man; and cursed is the man whom the lion consumes, and the lion becomes man.*

8 And he said, Man is like a wise fisherman who cast his net into the sea and drew it up from the sea full of little fish. Among them the wise fisherman discovered a fine large fish. He threw all the little fish back into the sea, and easily chose the large fish. Anyone here with two good ears had better listen!

9 Jesus said, Behold, the sower went out, took a handful, and scattered *them*. Some fell on the road, and the birds came and gathered them. Others fell on rock, and they didn't take root in the soil and didn't produce heads of grain. Others fell on thorns, and they choked the seeds and worms ate them. And others fell on good soil, and it produced a good crop: it yielded sixty per measure and one hundred twenty per measure.

10 Jesus said, I have cast fire upon the world, and look, I'm guarding it until it blazes.

11 Jesus said, This heaven will pass away, and the one above it will pass away. The dead are not alive, and the living will not die. During the days when you ate what is dead, you made it come alive. When you are in the light, what will you do? On the day when you were one, you became two. But when you become two, what will you do?

12 The disciples said to Jesus, We know that you are going to leave us. Who will be our leader? Jesus said to them, No matter where you are you are to go to James the Just, for whose sake heaven and earth came into being.

13 Jesus said to his disciples, Compare me to something and tell me what I am like. Simon Peter said to him, You are like a just messenger. Matthew said to him, You are like a wise philosopher. Thomas said to him, Teacher, my mouth is utterly unable to say what you are like. Jesus said, I am not your teacher. Because you have drunk, you have become intoxicated from the bubbling spring that I have tended. And he took him, and withdrew, and spoke three sayings to him. When Thomas came back to his friends they asked him, What did Jesus say to you? Thomas said to them, If I tell you one of the sayings he spoke to me, you will pick up rocks and stone

me, and fire will come from the rocks and devour you.

14 Jesus said to them, If you fast, you will bring sin upon yourselves, and if you pray, you will be condemned, and if you give to charity, you will harm your spirits. When you go into any region and walk about in the countryside, when people take you in, eat what they serve you and heal the sick among them. After all, what goes into your mouth will not defile you; rather, it's what comes out of your mouth that will defile you.

15 Jesus said, When you see one who was not born of woman, fall on your faces and worship. That one is your Father.

16 Jesus said, Perhaps people think that I have come to cast peace upon the world. They do not know that I have come to cast conflicts upon the earth: fire, sword, war. For there will be five in a house: there'll be three against two and two against three, father against son and son against father, and they will stand alone.

17 Jesus said, I will give you what no eye has seen, what no ear has heard, what no hand has touched, what has not arisen in the human heart.

18 The disciples said to Jesus, Tell us, how will our end come? Jesus said, Have you found the beginning, then, that you are looking for the end? You see, the

end will be where the beginning is. Blessed is the one who stands at the beginning: that one will know the end and will not taste death.

19 Jesus said, Blessed is the one who came into being before coming into being. If you become my disciples and pay attention to my sayings, these stones will serve you. For there are five trees in Paradise for you; they do not change, summer or winter, and their leaves do not fall. Whoever knows them will not taste death.

20 The disciples said to Jesus, Tell us what Heaven's kingdom is like. He said to them, It's like a mustard seed, the smallest of all seeds, but when it falls on prepared soil, it produces a large plant and becomes a shelter for birds of the sky.

21 Mary said to Jesus, What are your disciples like? He said, They are like little children living in a field that is not theirs. When the owners of the field come, they will say, Give us back our field. They take off their clothes in front of them in order to give it back to them, and they return their field to them. For this reason I say, if the owners of a house know that a thief is coming, they will be on guard before the thief arrives and will not let the thief break into their house and steal their possessions. As for you, then, be on guard against the world. Prepare yourselves with great strength, so the robbers can't find a way to get

to you, for the trouble you expect will come. Let there be among you a person who understands. When the crop ripened, he came quickly carrying a sickle and harvested it. Anyone here with two good ears had better listen!

22 Jesus saw some babies nursing. He said to his disciples, These nursing babies are like those who enter the kingdom. They said to him, Then shall we enter the kingdom as babies? Jesus said to them, When you make the two into one, and when you make the inner like the outer and the outer like the inner, and the upper like the lower, and when you make male and female into a single one, so that the male will not be male nor the female be female, when you make eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an image, then you will enter the kingdom.

23 Jesus said, I shall choose you, one from a thousand and two from ten thousand, and they will stand as a single one.

24 *His disciples said to him, Show us the place where you are, since it is necessary for us to seek it. He said to them, Whoever has ears, let him hear. There is a light within a man of light, and it lights up the whole world. If it does not shine, it is darkness.*

25 Jesus said, Love your friends like your own soul, protect them like the pupil of your eye.

26 *Jesus said, You see the mote in your brother's eye, but you do not see the beam in your own eye. When you cast the beam out of your own eye, and then you will see clearly to cast out the speck that is in your brother's eye.*

27 Jesus said, If you do not fast from the world, you will not find the kingdom of God. And if you do not keep the Sabbath a Sabbath, you will not see the father.

28 Jesus said, I stood in the midst of the world and in the flesh I appeared to them. I found everyone drunk and none thirsty among them. My soul worries about the children of humanity because they are blind in their hearts and they do not see.

29 *Jesus said, If the flesh came into being because of spirit, it is a wonder. But if spirit came into being because of the body, it is a wonder of wonders. Indeed, I am amazed at how he dwells in this poverty.*

30 (+77b) Jesus said, Where there are three they are without God. And where there is only one, I say, I am with him. Lift the stone and there you will find me. Split the wood and I am there.

31 Jesus said, A prophet is not acceptable in his homeland. Nor does a physician perform healings for those who know him.

32 Jesus said, A city that has been built and established on the summit of a high mountain can neither fall nor be hidden.

33 Jesus said, What you hear in your one ear, *preach from your housetops that which you will hear in your ear. For no one lights a lamp and puts it under a bushel, nor does he put it in a hidden place, but rather he sets it on a lampstand so that everyone who enters and leaves will see its light.*

34 Jesus said, If a blind person leads a blind person, both of them will fall into a hole.

35 Jesus said, One can't enter a strong person's house and take it by force without tying his hands. Then one can loot his house.

36 Jesus said, Do not worry from early until late nor from evening until morning. Worry neither for your food, what you will eat, nor for your clothes, what you will wear. You are much greater than the lilies which neither card nor spin. When you have no clothing, what do you wear? Who can add to your time of life? He it is who will give you your clothing.

37 His disciples said to him, When will you be visible to us? And when will we see you? He said, When you undress and are not ashamed.

38 Jesus said, Often you have desired to hear these sayings that I am speaking to you, and you have

no one else from whom to hear them. There will be days when you will seek me and you will not find me.

39 Jesus said, The Pharisees and the scribes took the keys of knowledge. They hid them. They did not go in, nor did they allow those trying to go in to do so. You, however, be wise as snakes and innocent as doves.

40 Jesus said, A grapevine has been planted apart from the Father. Since it is not strong, it will be pulled up by its root and will perish.

41 Jesus said, Whoever has something in hand will be given more, and whoever has nothing will be deprived of even the little they have.

42 Jesus said, Be passersby.

43 His disciples said to him, Who are you to say these things to us? You don't understand who I am from what I say to you. Rather, you have become like the Judeans, for they love the tree but hate its fruit, or they love the fruit but hate the tree.

44 Jesus said, Whoever blasphemes against the Father will be forgiven, and whoever blasphemes against the son will be forgiven, but whoever blasphemes against the holy spirit will not be forgiven, either on earth or in heaven.

45 Jesus said, Grapes are not harvested from thorn trees, nor are figs gathered from thistles, for they yield no fruit. Good persons produce good from what they've stored up; bad persons produce evil from the wickedness they've stored up in their hearts, and say evil things. For from the overflow of the heart they produce evil.

46 Jesus said, From Adam to John the Baptist, among those born of women, no one is so much greater than John the Baptist that his eyes should not be averted. But I have said that whoever among you becomes a child will recognize the kingdom and will become greater than John.

47 Jesus said, A person cannot mount two horses or bend two bows. And a slave cannot serve two masters, otherwise that slave will honor the one and offend the other. Nobody drinks aged wine and immediately wants to drink young wine. Young wine is not poured into old wineskins, or they might break, and aged wine is not poured into a new wineskin, or it might spoil. An old patch is not sewn onto a new garment, since it would create a tear.

48 Jesus said, If two make peace with each other in a single house, they will say to the mountain, Move from here and it will move.

49 Jesus said, Blessed are those who are alone and chosen, for you

will find the kingdom; for you have come from it, and you will return there again.

50 Jesus said, If they say to you, Where have you come from, say to them, We have come from the light, from the place where the light came into being by itself, established itself, and appeared in their image. If they say to you, Is it you, say, We are its children, and we are the chosen of the living Father. If they ask you, What is the evidence of your Father in you, say to them, It is motion and rest.

51 His disciples said to him, When will the rest for the dead take place, and when will the new world come? He said to them, What you are looking forward to has come, but you don't know it.

52 His disciples said to him, Twenty-four prophets have spoken in Israel, and they all spoke of you. He said to them, You have disregarded the living one who is in your presence, and have spoken of the dead.

53 His disciples said to him, Is circumcision useful or not? He said to them, If it were useful, their father would produce children already circumcised from their mother. Rather, the true circumcision in spirit has become profitable in every respect.

54 Jesus said, Blessed are the poor, for to you belongs Heaven's kingdom.

55 Jesus said, Whoever does not hate father and mother cannot be my disciple, and whoever does not hate brothers and sisters, and carry the cross as I do, will not be worthy of me.

56 Jesus said, Whoever has come to know the world has discovered a carcass, and whoever has discovered a carcass, of that person the world is not worthy.

57 Jesus said, The Father's kingdom is like a person who has good seed. His enemy came during the night and sowed weeds among the good seed. The person did not let the workers pull up the weeds, but said to them, No, otherwise you might go to pull up the weeds and pull up the wheat along with them. For on the day of the harvest the weeds will be conspicuous, and will be pulled up and burned.

58 Jesus said, Blessed is the one who has toiled and has found life.

59 Jesus said, Look to the living one as long as you live, otherwise you might die and then try to see the living one, and you will be unable to see.

60 He saw a Samaritan carrying a lamb and going to Judea. He said to his disciples, that person *is carrying* a lamb around. They said to him, So that he may kill it and eat it. He said to them, He will not eat it while it is alive, but only after he has killed it and it has become a

carcass. They said, Otherwise he can't do it. He said to them, So also with you, seek for yourselves a place for rest, or you might become a carcass and be eaten.

61 Jesus said, Two will recline on a couch; one will die, one will live. Salome said, Who are you mister? You have climbed onto my couch and eaten from my table as if you are from someone. Jesus said to her, I am the one who comes from what is whole. I was granted from the things of my Father. I am your disciple. For this reason I say, if one is whole, one will be filled with light, but if one is divided, one will be filled with darkness.

62 Jesus said, I disclose my mysteries to those who are worthy of my mysteries.

63 Jesus said, There was a rich person who had a great deal of money. He said, I shall invest my money so that I may sow, reap, plant, and fill my storehouses with produce, that I may lack nothing. These were the things he was thinking in his heart, but that very night he died. Anyone here with two ears had better listen!

64 Jesus said, A person was receiving guests. When he had prepared the dinner, he sent his slave to invite the guests. The slave went to the first and said to that one, My master invites you. That one said, Some merchants owe me money; they are coming to me tonight. I have to go and give them

instructions. Please excuse me from dinner. The slave went to another and said to that one, My master has invited you. That one said to the slave, I have bought a house, and I have been called away for a day. I shall have no time. The slave went to another and said to that one, My master invites you. That one said to the slave, My friend is to be married, and I am to arrange the banquet. I shall not be able to come. Please excuse me from dinner. The slave went to another and said to that one, My master invites you. That one said to the slave, I have bought an estate, and I am going to collect the rent. I shall not be able to come. Please excuse me. The slave returned and said to his master, Those whom you invited to dinner have asked to be excused. The master said to his slave, Go out on the streets and bring back whomever you find to have dinner. Buyers and merchants will not enter the places of my Father.

65 He said, A person owned a vineyard and rented it to some farmers, so they could work it and he could collect its crop from them. He sent his slave so the farmers would give him the vineyard's crop. They grabbed him, beat him, and almost killed him, and the slave returned and told his master. His master said, Perhaps he didn't know them. He sent another slave, and the farmers beat that one as well. Then the master sent his son and said, Perhaps they'll show my son some respect. Because the

farmers knew that he was the heir to the vineyard, they grabbed him and killed him. Anyone here with two ears had better listen!

66 Jesus said, Show me the stone that the builders rejected: that is the keystone.

67 Jesus said, Those who know all, but are lacking in themselves, are utterly lacking.

68 Jesus said, Blessed are you when you are hated and persecuted; and no place will be found, wherever you have been persecuted.

69 Jesus said, Blessed are those who have been persecuted in their hearts: they are the ones who have truly come to know the Father. Blessed are those who go hungry, so the stomach of the one in want may be filled.

70 Jesus said, If you bring forth what is within you, what you have will save you. If you do not have that within you, what you do not have within you will kill you.

71 Jesus said, I will destroy this house, and no one will be able to rebuild it.

72 A person said to him, Tell my brothers to divide my father's possessions with me. He said to the person, Mister, who made me a divider? He turned to his disciples and said to them, I'm not a divider, am I?

73 Jesus said, The crop is huge but the workers are few, so beg the harvest boss to dispatch workers to the fields.

74 He said, Lord, there are many around the drinking trough, but there is nothing in the well.

75 Jesus said, There are many standing at the door, but those who are alone will enter the bridal suite.

76 Jesus said, The Father's kingdom is like a merchant who had a supply of merchandise and found a pearl. That merchant was prudent; he sold the merchandise and bought the single pearl for himself.

So also with you, seek his treasure that is unfailling, that is enduring, where no moth comes to eat and no worm destroys.

(77a) Jesus said, I am the light that is over all things. I am all: from me all came forth, and to me all attained.

78 Jesus said, Why have you come out to the countryside; to see a reed shaken by the wind; and to see a person dressed in soft clothes, like your rulers and your powerful ones? They are dressed in soft clothes, and they cannot understand truth.

79 A woman in the crowd said to him, Lucky are the womb that bore

you and the breasts that fed you. He said to her, Lucky are those who have heard the word of the Father and have truly kept it. For there will be days when you will say, Lucky are the womb that has not conceived and the breasts that have not given milk.

80 Jesus said, Whoever has come to know the world has discovered the body, and whoever has discovered the body, of that one the world is not worthy.

81 Jesus said, Let one who has become wealthy reign, and let one who has power renounce it.

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

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

84 Jesus said, When you see your likeness, you are happy. But when you see your images that came into being before you and that neither die nor become visible, how much you will have to bear!

85 Jesus said, Adam came from great power and great wealth, but he was not worthy of you; for had he been worthy, he would not have tasted death.

86 Jesus said, Foxes have their dens and birds have their nests, but

human beings have no place to lay down and rest.

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

88 Jesus said, The messengers and the prophets will come to you and give you what belongs to you. You, in turn, give them what you have, and say to yourselves, When will they come and take what belongs to them?

89 Jesus said, Why do you wash the outside of the cup? Don't you understand that the one who made the inside is also the one who made the outside?

90 Jesus said, Come to me, for my yoke is comfortable and my lordship is gentle, and you will find rest for yourselves.

91 They said to him, Tell us who you are so that we may believe in you. He said to them, You examine the face of heaven and earth, but you have not come to know the one who is in your presence, and you do not know how to examine the present moment.

92 Jesus said, Seek and you will find. In the past, however, I did not tell you the things about which you asked me then. Now I am willing to tell them, but you are not seeking them.

93 Don't give what is holy to dogs, for they might throw them upon the manure pile. Don't throw pearls to pigs, or they might *turn them into mud*.

94 Jesus said, One who seeks will find, and for one who knocks it will be opened.

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

96 Jesus said, The Father's kingdom is like a woman. She took a little leaven, hid it in dough, and made it into large loaves of bread. Anyone here with two ears had better listen!

97 Jesus said, The Father's kingdom is like a woman who was carrying a jar full of meal. While she was walking along a distant road, the handle of the jar broke and the meal spilled behind her along the road. She didn't know it; she hadn't noticed a problem. When she reached her house, she put the jar down and discovered that it was empty.

98 Jesus said, The Father's kingdom is like a person who wanted to kill someone powerful. While still at home, he drew his sword and thrust it into the wall to find out whether his hand would go in. Then he killed the powerful one.

99 The disciples said to him, Your brothers and your mother are

standing outside. He said to them, Those here who do what my Father wants are my brothers and my mother. They are the ones who will enter my Father's kingdom.

100 They showed Jesus a gold coin and said to him, The Roman emperor's people demand taxes from us. He said to them, Give the emperor what belongs to the emperor, give God what belongs to God, and give me what is mine.

101 Whoever does not hate father and mother as I do cannot be my disciple, and whoever does not love father and mother as I do cannot be my disciple; for my mother *gave me falsehood* but my true mother gave me life.

102 Jesus said, Damn the Pharisees! They are like a dog sleeping in the cattle manger: the dog neither eats nor lets the cattle eat.

103 Jesus said, Blessed are those who know where the rebels are going to attack. They can get going, collect their imperial resources, and be prepared before the rebels arrive.

104 They said to Jesus, Come, let us pray today, and let us fast. Jesus said, What sin have I committed, or how have I been undone? Rather, when the groom leaves the bridal suite, then let people fast and pray.

105 Jesus said, Whoever knows the father and the mother will be called the child of a whore.

106 Jesus said, When you make the two into one, you will become children of Adam, and when you say, Mountain, move from here; it will move.

107 Jesus said, The kingdom is like a shepherd who had a hundred sheep. One of them, the largest, went astray. He left the ninety-nine and looked for the one until he found it. After he had toiled, he said to the sheep, I love you more than the ninety-nine.

108 Jesus said, Whoever drinks from my mouth will become like me; I myself shall become that person, and the hidden things will be revealed to him.

109 Jesus said, The kingdom is like a person who had a treasure hidden in his field but did not know it. And when he died he left it to his son. The son did not know about it either. He took over the field and sold it. The buyer went plowing, discovered the treasure, and began to lend money at interest to whomever he wished.

110 Jesus said, Let one who has found the world, and has become wealthy, renounce the world.

111 Jesus said, The heavens and the earth will roll up in your presence, and whoever is living from the living one will not see

death. Does not Jesus say, Those who have found themselves, of them the world is not worthy?

112 Jesus said, Damn the flesh that depends on the soul. Damn the soul that depends on the flesh.

113 His disciples said to him, When will the kingdom come? It will not come by watching for it. It will not be said, Look, here or look, there! Rather, the Father's kingdom is

spread out upon the earth, and people don't see it.

114 Simon Peter said to them, Make Mary leave us, for females don't deserve life. Jesus said, Look, I will guide her to make her male, so that she too may become a living spirit resembling you males. For every female who makes herself male will enter the kingdom of Heaven.

The Egerton Gospel refers to a collection of three papyrus fragments of a codex of a previously unknown gospel, found in Egypt and sold to the British Museum in 1934; the physical fragments are now dated to the very end of the 2nd century A.D. Together they comprise one of the oldest surviving witnesses to any gospel, or any codex. A fourth fragment of the same manuscript has since been identified in the papyrus collection of the University of Cologne.

So could we have here a remnant of an authentic gospel? Let's read the contents:

The Egerton Gospel

"And Jesus said unto the lawyers, Punish every wrongdoer and transgressor, and not me; and turning to the rulers of the people he spake this saying, Search the scriptures, in which ye think that ye have life; these are they which bear witness of me. Think not that I came to accuse you to my Father; there is one that accuseth you, even Moses, on whom ye have set your hope. And when they said, We know well that God spake unto Moses, but as for thee, we know not whence thou art, Jesus answered and said unto them, Now is your unbelief accused for if you believed Moses, you would believe me; for he wrote about me to your fathers."

"And they gave counsel to the multitude to carry the stones together and stone him. And the rulers sought to lay their hands on him that they might take him and hand him over to the multitude; and they could not take him, because the hour of his betrayal was not yet come. But he himself, even the Lord, going out through the midst of them, departed from them. And behold, there cometh unto him a leper and saith, Master Jesus, journeying with lepers and eating with them in the inn I myself also became a leper. If therefore thou wilt, I am made clean. The Lord then said unto him, I will; be thou made clean. And straightway the leprosy departed from him. And the Lord said unto him, Go and shew thyself unto the priests and make an offering for the cleansing as Moses commanded and sin no more."

"*And* coming unto him *they* began to tempt him with a question, saying, Master Jesus, we know that thou art come from God, for the things which thou doest testify above all the prophets. Tell us therefore: Is it lawful to render unto kings that which pertaineth unto their rule? Shall we render unto them, or not? But Jesus, knowing their thought, being moved with indignation, said unto them, Why call ye me with your mouth Master, when ye hear not what I say? Well did Isaiah prophesy of you, saying, This people honor me with their lips, but their heart is far from me. In vain do they worship me, teaching as their doctrines the precepts of men."

The last fragment is usually printed something like this:

". . . shut up . . . in . . . place . . . its weight unweighed? And when they were perplexed at his strange question, Jesus, as he walked, stood still on the edge of the river Jordan, and stretching forth his right hand he . . . and sprinkled it upon the . . . And then . . . water that had been sprinkled . . . before them and sent forth fruit . . ."

Here is a note on the final fragment by C.D. Dodd:

"The first 3 lines are very obscure. Then we have the clear statement that certain persons 'were at a loss about the strange question' which Jesus had

asked. Presumably we are to look for this strange question in the fragmentary words in lines 60-62. Thereupon, 'Jesus, as he walked, stood upon the verge of the River Jordan and stretching out his right hand . . .' did something which is no longer clear. The next words which can be read are: ***kai katespeiren epi ton; kataspeirein*** means 'to sow', 'scatter', 'sprinkle'. Two lines further down we read ***udwr***, 'water', and again two lines further, 'brought forth fruit'. Those are the last intelligible words.

"What are we to make of this? There is no passage in the canonical Gospels which seems to give any help. Since early in the passage we have a reference to 'sowing' (Or 'scattering'), and later the expression 'brought forth fruit', it would seem natural to suppose that we have a story in which Jesus sowed seed which forthwith sprang up and bore fruit. On this supposition we might restore lines 68-69: ***ekteinav thn ceira autou thn dexian egemisen sporw kai katespeiren epi ton . . . -on.***

"He stretched out his right hand and filled it with seed, and sowed it upon the . . .' upon what? The editors suggest the river, restoring ***potamon*** at the beginning of line 70. But in lines 70-71 we have fragments of words which can hardly be restored otherwise than ***katespamenon udwr***. If the suggested interpretation we are following is to be accepted, then these words must mean 'the water which had been sowed with seed', and this, as the editors say, though perhaps just possible, is all but incredible as a rendering of the Greek. ***katespamenon udwr*** could in fact hardly mean anything but 'sprinkled water'. It appears therefore that what Jesus 'sowed', or 'sprinkled' was not seed but water. In that case He must have sprinkled it not 'upon the river', but 'upon the shore'. I suggest therefore ***aigialon*** instead of ***potamon*** at the beginning of line 70. ***Aigialon*** indeed is properly the sea-shore; but in Egyptian papyri it is used of the shores of the marshy lakes which are found in Lower Egypt (see Moulton and Milligan, Vocabulary, s.v.). Our papyrus is also Egyptian, and it seems not impossible that the word should here be used for the shore of a river.

"With this clue I propose, tentatively, to restore the passage as follows:

"Jesus, as he walked, stood still upon the verge of the River Jordan; and stretching out his right hand, he filled it with water and sprinkled it upon the shore; and thereupon the sprinkled

water made the ground moist, and it was watered before them and brought forth fruit.

"(*Epotisqh* is somewhat long for the presumed lacuna. The editors suggest *eplhsqh*, 'was impregnated', but without any confidence. A possible restoration would be *eplhsqh enwristeron*, 'it was very soon fecundated '. The word *enwristeron* is cited from Phylarchus (III. B.C. see L. and S.).

"It is a bizarre story, implying a nature-miracle unknown to the other Gospels, canonical and apocryphal alike. The motive underlying it seems to be the popular belief in the fecundating power of water, which is widespread, and was particularly strong in Egypt, where the phenomenon of fertilization by Nile-water seemed a yearly miracle. The story, in fact, has something of the character of a folk-tale. We must, however, recognize that folk-tale motives have at times entered even into the canonical Gospels, to say nothing of the apocryphal. The stories of the Coin in the Fish's Mouth, the Blasted Fig-tree, and the Turning of Water into Wine can all be paralleled out of folk-lore. In the Gospels the last certainly, the second probably, and the first possibly, have a certain symbolic intention, and we may assume that some such intention was present in the 'Unknown Gospel', since the act is performed by Jesus to illustrate a 'strange question' which He had propounded. In view of the Johannine affinities of this document, we should probably look to the Fourth Gospel for a clue to the symbolism. The symbol of 'living water' is among its most characteristic ideas. Water stands for the life-giving energies of God. This symbolism is deeply rooted in the Old Testament. Cf. Isa. 55:10-11:

"For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater, so shall my word be that goeth out of my mouth.

"The word of the Lord is like water that fertilizes the ground. The symbolic act described in the papyrus may have been conceived as an illustration of this truth. It seems possible to restore the first three lines of the fragment so as to give a question to which the symbolic act might provide the

answer. Following some suggestions of the editors I propose (*exempli gratia*) some such restoration as the following:

"When a husbandman has enclosed a small seed in a secret place, so that it is invisibly buried, how does its abundance become immeasurable?"

"If something like this was the purport of the question, we may understand the episode on these lines. Jesus makes use of the figure of seed and harvest (which we know to have been a favorite illustration with Him). The seed, He says, is a small thing (cf. Mark 4:31), and it is buried out of sight (cf. John 12:24). What causes it to produce an abundant crop? The answer is, 'The rain cometh down from heaven and watereth the earth and maketh it bring forth.' But instead of giving the answer in words, Jesus takes water and sprinkles it on the earth -- and the miracle of fertilization takes place. Even so, it is implied, the word, or the Spirit, of God, like living water, quickens the heart of man.

"Whether or not this was the general drift of the passage, one thing is clear. It rests on no source known to us from other Gospel literature. This fact shows that the author, whether or not he was acquainted with our Gospels, had other sources at his command, and makes it the more credible that the unfamiliar forms of the stories of the Leper and the Tribute-money were also drawn from sources peculiar to him" (New Testament Studies, Scribners, New York, 1956, pages 12-52).

So with the help of Dodd, we can now understand the very fragmentary final text. He purposes:

"When a husbandman has enclosed a small seed in a secret place, so that it is invisibly buried, how does its abundance become immeasurable? And when they were perplexed at his strange question, Jesus, as he walked, stood still on the verge of the River Jordan; and stretching out his right hand, he filled it with water and sprinkled it upon the shore; and thereupon the sprinkled water made the ground moist, and it was watered before them and brought forth fruit."

So is this a true event in the life of Jesus? John 21:25 says plainly, "**And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.**"

It is VERY POSSIBLE that some of the events not recorded in our gospel were written down elsewhere! **The Egerton Gospel** contains no contradictions and the miracles mentioned are the exact ones what Jesus would have done while on earth!

The Gospel of Peter and the Truth it Holds!

The Gospel According to Peter is one of the non-canonical gospels rejected as apocryphal by the Church Fathers and the Catholic Church's synods of Carthage and Rome, which established the New Testament canon. It was the first of the non-canonical gospels to be rediscovered, preserved in the dry sands of Egypt. A major focus of the surviving fragment of the Gospel of Peter is the passion narrative, which is notable for ascribing responsibility for the crucifixion of Jesus to Herod Antipas rather than to Pontius Pilate.

There are also two verifiable fragments in **II Clement** and in the ***P.Oxy 4009***. Our version below has utilized these fragments within the final part of the manuscript where they appear to belong. After these fragments, the gospel probably continued with the original form of **the Apocalypse of Peter**.

The words "Lord's day" have been rendered into the more correct "time of the Lord." A similar expression is found in **the Didache** but the Greek word for "day" is not there and scholars have mistranslated that text to push a Sunday observance. The expression in **the Didache** should have been "the way of the Lord" or "the Lord's way." In this gospel, the word "day" is in the text but it can also be translated "time." It does not refer to a day of the week but to a certain time of year which is marked by extraordinary events!

Here is the full text of **the Gospel of Peter**:

The Gospel According to the Apostle Peter

1 But of the Jews none washed his hands, neither Herod nor any one of his judges. And when they had refused to wash them, Pilate rose up. And then Herod the king commandeth that the Lord be taken saying to them, What things soever I commanded you to do unto him, do.

2 And there was standing there Joseph the friend of Pilate and of the Lord; and, knowing that they were about to crucify him, he came to Pilate and asked the body of the Lord for burial. And Pilate sent to Herod and asked his body. And Herod said, Brother Pilate, even if no one has asked for him, we purposed to bury him, especially as the Sabbath draweth on: for it is written in the law, that the sun set not upon one that hath been put to death.

3 And he delivered him to the people on the day before the unleavened bread, their feast. And they took the Lord and pushed him as they ran, and said, Let us drag away the Son of God, having obtained power over him. And they clothed him with purple, and set him on the seat of judgment, saying, Judge righteously, O king of Israel. And one of them brought a crown of thorns and put it on the head of the Lord. And others stood and spat in his eyes, and others smote his cheeks: others pricked him with a reed; and some

scourged him, saying, With this honor let us honor the Son of God.

4 And they brought two malefactors, and they crucified the Lord between them. But he held his peace, as though having no pain. And when they had raised the cross, they wrote the title: This is the king of Israel . And having set his garments before him they parted them among them, and cast lots for them. And one of those malefactors reproached them, saying, We for the evils that we have done have suffered thus, but this man, who hath become the Savior of men, what wrong hath he done to you? And they, being angered at him, commanded that his legs should not be broken, that he might die in torment.

5 And it was noon, and darkness came over all Judaea: and they were troubled and distressed, lest the sun had set, whilst he was yet alive: for it is written for them, that the sun set not on him that hath been put to death. And one of them said, Give him to drink gall with vinegar. And they mixed and gave him to drink, and fulfilled all things, and accomplished their sins against their own head. And many went about with lamps, supposing that it was night, and fell down. And the Lord cried out, saying,

My power, my power, thou hast forsaken me. And when he had said it he was taken up. And in that

hour the veil of the temple of Jerusalem was rent in twain.

6 And then they drew out the nails from the hands of the Lord, and laid him upon the earth, and the whole earth quaked, and great fear arose. Then the sun shone, and it was found the ninth hour: and the Jews rejoiced, and gave his body to Joseph that he might bury it, since he had seen what good things he had done. And he took the Lord, and washed him, and rolled him in a linen cloth, and brought him to his own tomb, which was called the Garden of Joseph.

7 Then the Jews and the elders and the priests, perceiving what evil they had done to themselves, began to lament and to say, Woe for our sins: the judgment hath drawn nigh, and the end of Jerusalem. And I with my companions was grieved; and being wounded in mind we hid ourselves: for we were being sought for by them as malefactors, and as wishing to set fire to the temple. And upon all these things we fasted and sat mourning and weeping night and day until the Sabbath.

8 But the scribes and Pharisees and elders being gathered together one with another, when they heard that all the people murmured and beat their breasts saying, If by his death these most mighty signs have come to pass, see how righteous he is, - the elders were afraid and came to Pilate beseeching him and saying,

Give us soldiers, that we may guard his sepulcher for three days, lest his disciples come and steal him away, and the people suppose that he is risen from the dead and do us evil. And Pilate gave them Petronius the centurion with soldiers to guard the tomb. And with them came elders and scribes to the sepulcher, and having rolled a great stone together with the centurion and the soldiers, they all together who were there set it at the door of the sepulcher; and they affixed seven seals, and they pitched a tent there and guarded it. And early in the morning as the Sabbath was drawing on, there came a multitude from Jerusalem and the region round about, that they might see the sepulcher that was sealed.

9 And in the night in which the time of the Lord was drawing on, as the soldiers kept guard two by two in a watch, there was a great voice in the heaven; and they saw the heavens opened, and two men descend from thence with great light and approach the tomb. And that stone which was put at the door rolled of itself and made way in part; and the tomb was opened, and both the young men entered in.

10 When therefore those soldiers saw it, they awakened the centurion and the elders; for they too were hard by keeping guard. And as they declared what things they had seen, again they see three men come forth from the tomb, and

two of them supporting one, and a cross following them: and of the two the head reached unto the heaven, but the head of him who was led by them over passed the heavens. And they heard a voice from the heavens, saying, Thou hast preached to them that sleep. And a response was heard from the cross, Yea.

11 They therefore considered one with another whether to go away and shew these things to Pilate. And while they yet thought thereon, the heavens again are seen to open, and a certain man to descend and enter into the sepulcher. When the centurion and they that were with him saw these things, they hastened in the night to Pilate, leaving the tomb which they were watching, and declared all things which they had seen, being greatly distressed and saying, Truly he was the Son of God. Pilate answered and said, I am pure from the blood of the Son of God: but it was ye who determined this. Then they all drew near and besought him and entreated him to command the centurion and the soldiers to say nothing of the things which they had seen: For it is better, say they, for us to be guilty of the greatest sin before God, and not to fall into the hands of the people of the Jews and to be stoned. Pilate therefore commanded the centurion and the soldiers to say nothing.

12 And at dusk upon the time of the Lord Mary Magdalene, a

disciple of the Lord, fearing because of the Jews, since they were burning with wrath, had not done at the Lord's sepulcher the things which women are wont to do for those that die and for those that are beloved by them -- she took her friends with her and came to the sepulcher where he was laid. And they feared lest the Jews should see them, and they said, Although on that day on which he was crucified we could not weep and lament, yet now let us do these things at his sepulcher. But who shall roll away for us the stone that was laid at the door of the sepulcher that we may enter in and sit by him and do the things that are due; for the stone was great, and we fear lest someone see us? And if we cannot, yet if we but set at the door the things which we bring as a memorial of him, we will weep and lament, until we come unto our home.

13 And, they went and found the tomb opened, and coming near they looked in there; and they see there a certain young man sitting in the midst of the tomb, beautiful and clothed in a robe exceeding bright; who said to them, Wherefore are ye come? Whom seek ye; Him that was crucified? He is risen and gone. But if ye believe not, look in and see the place where he lay, that he is not here; for he is risen and gone thither, whence he was sent. Then the women feared and fled.

14 Now it was the last day of the unleavened bread, and many were going forth, returning to their homes, as the feast was ended. But we, the twelve disciples of the Lord, wept and were grieved: and each one, being grieved for that which was come to pass, departed to his home. But I Simon Peter and Andrew my brother took our nets and went to the sea; and there was with us Levi the son of Alpheus, whom the Lord *called from the receipt of custom.*"

A section here is lost which would explain the appearance of Jesus to Peter and Levi

He said unto Peter and Levi, the harvest is ripe. Be as righteous as the doves and shrewd as serpents; for ye shall be as lambs in the

midst of wolves. But Peter answered and said unto Him, What then, if the wolves should tear the lambs? Jesus said unto Peter, Let not the lambs fear the wolves after they are dead; and ye also, fear ye not them that kill you and are not able to do anything to you; but fear Him that after ye are dead hath power over soul and body to cast them into the Gehenna of fire. (*Papyrus Oxyrhynchus 4009 and II Clement 5:2-4*)

Nothing . . . present . . . coming . . . through . . . since away . . . together . . . to him from . . . I . . . by name . . . ing: Lord, . . . nothing . . . I . . . (*Papyrus Oxyrhynchus 4009*)

Right here is approximately where the Apocalypse of Peter begins

The Apocalypse of Peter -- Interpolation or Not?

Another important document that we only briefly covered in part one is the Akhmim fragment of the Apocalypse of Peter. This fragment includes material that corresponds to the later interpolations in the Ethiopic version of the Apocalypse of Peter. It also contains original material that has not been added.

The fragment translated here was discovered in 1880 by the French Archaeological Mission in an ancient burying place at Akhmim in Upper Egypt. It was published at Paris in 1892.

There are several historical references to this apocalypse and it is actually called "scripture." A few are:

1. **Clemens Alexandrinus, Eclog. 48:** For instance, Peter in the Apocalypse says that the children who are born out of due time shall be of the better part: and that these are delivered over to a care-taking angel that they may attain a share of knowledge and gain the better abode after suffering what they would have suffered if they had been in the body: but the others shall merely obtain salvation as injured beings to whom mercy is shown, and remain without punishment, receiving this as a reward.

2. **Clem. Alex. Eclog. 49:** But the milk of the women running down from their breasts and congealing shall engender small flesh eating beasts: and these run up upon them and devour them.

3. **Macarius Magnes, Apocritica iv., 6 cf. 16:** The earth, it (i.e. the Apocalypse of Peter) says, "**shall present all men before God at the day of judgment, being itself also to be judged, with the heaven also which encompasses it.**"

4. **Clem. Alex. Eclog. 41:** The scripture says that infants that have been exposed are delivered to a care-taking angel, by whom they are educated and so grow up, and they will be, it says, as the faithful of a hundred years old are here.

5. **Methodius, Conviv. ii., 6:** Whence also we have received in divinely-inspired scriptures that untimely births are delivered to care-taking angels, even if they are the offspring of adultery.

Obviously, the later additions to this apocalypse were already present during the time of Clement of Alexandria.

The fragment begins in the middle of an eschatological discourse of Jesus, probably represented as delivered after the resurrection; for verse 5 implies that the disciples had begun to preach the Gospel. Some, including this writer, believe that this book and the Gospel of Peter were at one time one unified work. Here is a translation of the fragment which also has the interpolated parts like the Ethiopic. We will highlight in red the later additions from the original:

The Akhmim Apocalypse of Peter

1 Many of them will be false prophets, and will teach divers ways and doctrines of perdition:

2 but these will become sons of perdition.

3 And then God will come unto my faithful ones who hunger and thirst and are afflicted and purify their souls in this life; and he will judge the sons of lawlessness.

4 And furthermore the Lord said: Let us go into the mountain: Let us pray.

5 And going with him, we, the twelve disciples, begged that he would show us one of our brethren, the righteous who are gone forth out of the world, in order that we might see of what manner of form they are, and having taken courage, might also encourage the men who hear us.

6 And as we prayed, suddenly there appeared two men standing before the Lord towards the East, on whom we were not able to look;

7 for there came forth from their countenance a ray as of the sun, and their raiment was shining, such as eye of man never saw; for no mouth is able to express or heart to conceive the glory with which they were endued, and the beauty of their appearance.

8 And as we looked upon them, we were astounded; for their bodies were whiter than any snow and ruddier than any rose;

9 and the red thereof was mingled with the white, and I am utterly unable to express their beauty;

10 for their hair was curly and bright and seemly both on their face and shoulders, as it were a wreath woven of spikenard and divers-colored flowers, or like a rainbow in the sky, such was their seemliness.

11 Seeing therefore their beauty we became astounded at them, since they appeared suddenly.

12 And I approached the Lord and said: Who are these?

13 He saith to me: These are your brethren the righteous, whose forms ye desired to see.

14 And I said to him: And where are all the righteous ones and what is the time in which they are and have this glory?

15 And the Lord showed me a very great country outside of this world, exceeding bright with light, and the air there lighted with the rays of the sun, and the earth itself blooming with unfading flowers and full of spices and plants, fair-flowering and incorruptible and bearing blessed fruit.

16 And so great was the perfume that it was borne thence even unto us.

17 And the dwellers in that place were clad in the raiment of shining angels and their raiment was like unto their country; and angels hovered about them there.

18 And the glory of the dwellers there was equal, and with one voice they sang praises alternately to the Lord God, rejoicing in that place.

19 The Lord saith to us: This is the place of your high-priests, the righteous men.

20 And over against that place I saw another, squalid, and it was the place of punishment; and those who were punished there and the punishing angels had their raiment dark like the air of the place.

21 And there were certain there hanging by the tongue: and these were the blasphemers of the way of righteousness; and under them lay fire, burning and punishing them.

22 And there was a great lake, full of flaming mire, in which were certain men that pervert righteousness, and tormenting angels afflicted them.

23 And there were also others, women, hanged by their hair over that mire that bubbled up: and

these were they who adorned themselves for adultery; and the men who mingled with them in the defilement of adultery, were hanging by the feet and their heads in that mire. And I said: I did not believe that I should come into this place.

24 And I saw the murderers and those who conspired with them, cast into a certain strait place, full of evil snakes, and smitten by those beasts, and thus turning to and fro in that punishment; and worms, as it were clouds of darkness, afflicted them. And the souls of the murdered stood and looked upon the punishment of those murderers and said: O God, thy judgment is just.

25 And near that place I saw another strait place into which the gore and the filth of those who were being punished ran down and became there as it were a lake: and there sat women having the gore up to their necks, and over against them sat many children who were born to them out of due time, crying; and there came forth from them sparks of fire and smote the women in the eyes: and these were the accursed who conceived and caused abortion.

26 And other men and women were burning up to the middle and were cast into a dark place and were beaten by evil spirits, and their inwards were eaten by restless worms: and these were they who

persecuted the righteous and delivered them up.

27 And near those there were again women and men gnawing their own lips, and being punished and receiving a red-hot iron in their eyes: and these were they who blasphemed and slandered the way of righteousness.

28 And over against these again other men and women gnawing their tongues and having flaming fire in their mouths: and these were the false witnesses.

29 And in a certain other place there were pebbles sharper than swords or any spit, red-hot, and women and men in tattered and filthy raiment rolled about on them in punishment: and these were the rich who trusted in their riches and had no pity for orphans and widows, and despised the commandment of God.

30 And in another great lake, full of pitch and blood and mire bubbling up, there stood men and women up to their knees: and these were the usurers and those who take interest on interest.

31 And other men and women were being hurled down from a great cliff and reached the bottom, and again were driven by those who were set over them to climb up upon the cliff, and thence were hurled down again, and had no rest from this punishment: and these were they who defiled their bodies acting as women; and the women who were with them were those who lay with one another as a man with a woman.

32 And alongside of that cliff there was a place full of much fire, and there stood men who with their own hands had made for themselves carven images instead of God. And alongside of these were other men and women, having rods and striking each other and never ceasing from such punishment.

33 And others again near them, women and men, burning and turning themselves and roasting: and these were they that leaving the way of God, *they followed the lure of demons.*

Now small portions of the passages in red-letter type may also be original. For example verse 20 says, "**And over against that place I saw another, squalid, and it was the place of punishment; and those who were punished there and the punishing angels had their raiment dark like the air of the place.**" The red-letter words are obvious forgeries but the regular text may not be! Here is another example in verse 31:

"And other men and women were being hurled down from a great cliff and reached the bottom, and again were driven by those who were set over them to climb up upon the cliff, and thence were hurled down again, and had no rest from this punishment: and these were they who defiled their bodies acting as women; and the women who were with them were those who lay with one another as a man with a woman."

So we must understand that interpolations can be words added to a text to change the overall meaning to fit one's preconceived false doctrines!

Investigating the Gospel of Mary Magdalene

The text of **The Gospel of Mary** can be divided into two parts. The first section describes the dialogue between the risen Jesus and the disciples. He answers their questions concerning matter and sin. After finishing his discourse, Jesus gives them a final greeting, admonishes them to beware of any who may try to lead them astray and commissions them to go and preach the gospel of the kingdom. After he departs, however, the disciples are grieved and in considerable doubt and consternation. Mary Magdalene comforts them and turns their hearts toward the good and a consideration of Jesus' words.

The second section of the text contains a description by Mary of special revelation given to her by Jesus. At Peter's request, she tells the disciples about things that were hidden from them. The basis for her knowledge is a vision of the Lord and a private dialogue with him. Unfortunately four pages of the text are missing here so that only the beginning and end of Mary's revelation are extant.

The revelation is in the form of a dialogue. The first question Mary asks is how one sees a vision. Jesus replies that the soul sees through the mind which is between the soul and the spirit. At this point the text breaks off. When the text resumes, Mary is in the midst of describing Jesus' revelation concerning the rise of the soul past the four powers. The four powers are most probably to be identified as essential expressions of the four material elements. The enlightened soul, now free of their bonds, rises past the four

powers, overpowering them with her gnosis, and attains eternal, silent rest.

After Mary finishes telling her vision to the disciples, Andrew and then Peter challenge her on two grounds; first of all, Andrew says, these teachings are strange; secondly, Peter questions, would Jesus really have told such things to a woman and kept them from the male disciples. Levi admonishes Peter for contending with the woman as against the adversaries and acknowledges that Jesus loved her more than the other disciples. He entreats them to be ashamed, to put on the perfect man, and to go forth and preach as Jesus had instructed them to do. They immediately go forth to preach and the text ends.

The Gospel of Mary was originally written in Greek sometime in the second century. Unfortunately the two extant copies of **The Gospel of Mary** are extremely fragmentary. The earliest text comprises only a single, fragmentary leaf written in Greek, dated to the early third century. A longer portion of the text is extant in an early fifth-century Coptic codex, though considerable portions of the text are missing there too. Of eighteen pages, only eight are extant.

The following is based on the Coptic Berlin Codex:

The Gospel of Mary Magdalene

Chapter 4

[Chapters 1:1-4:21a, are lost]

21b Will matter then be destroyed or not?

22 The Savior said, All nature, all formations, all creatures exist in and with one another, and they will be resolved again into their own roots.

23 For the nature of matter is resolved into the roots of its own nature alone.

24 He who has ears to hear; let him hear.

25 Peter said to him, Since you have explained everything to us, tell us this also: What is the sin of the world?

26 The Savior said, There is no sin, but it is you who make sin when

you do the things that are like the nature of adultery, which is called sin.

27 That is why the Good came into your midst, to the essence of every nature in order to restore it to its root.

28 Then He continued and said, That is why you become sick and die, for you are deprived of the one who can heal you.

29 He who has a mind to understand; let him understand.

30 Matter gave birth to a passion that has no equal, which proceeded from something contrary to nature. Then there arises a disturbance in its whole body.

31 That is why I said to you, Be of good courage, and if you are discouraged be encouraged in the presence of the different forms of nature.

32 He who has ears to hear; let him hear.

33 When the Blessed One had said this, He greeted them all, saying, Peace be with you. Receive my peace unto yourselves.

34 Beware that no one lead you astray saying Lo here or lo there! For the Son of Man is within you.

35 Follow after Him!

36 Those who seek Him will find Him.

37 Go then and preach the gospel of the Kingdom.

38 Do not lay down any rules beyond what I appointed you, and do not give a law like the lawgiver lest you be constrained by it.

39 When He said this He departed.

Chapter 5

1 But they were grieved. They wept greatly, saying, How shall we go to the Gentiles and preach the gospel of the Kingdom of the Son of Man? If they did not spare Him, how will they spare us?

2 Then Mary stood up, greeted them all, and said to her brethren, Do not weep and do not grieve nor be irresolute, for His grace will be entirely with you and will protect you.

3 But rather, let us praise His greatness, for He has prepared us and made us into Men.

4 When Mary said this, she turned their hearts to the Good, and they began to discuss the words of the Savior.

5 Peter said to Mary, Sister we know that the Savior loved you more than the rest of woman.

6 Tell us the words of the Savior which you remember which you

know, but we do not, nor have we heard them.

7 Mary answered and said, What is hidden from you I will proclaim to you.

8 And she began to speak to them these words: I, she said, I saw the Lord in a vision and I said to Him, Lord I saw you today in a vision. He answered and said to me,

9 Blessed are you that you did not waver at the sight of Me. For where the mind is there is the treasure.

10 I said to Him, Lord, how does he who sees the vision see it, through the soul or through the spirit?

11 The Savior answered and said, He does not see through the soul nor through the spirit, but the mind that is between the two that is what sees the vision and it is . . .

[Chapters 5:12b-8:9 are lost]

Chapter 8

. . . it.

10 And desire said, I did not see you descending, but now I see you ascending. Why do you lie since you belong to me?

11 The soul answered and said, I saw you. You did not see me nor recognize me. I served you as a garment and you did not know me.

12 When it said this, it went away rejoicing greatly.

13 Again it came to the third power, which is called ignorance.

14 The power questioned the soul, saying, Where are you going? In wickedness are you bound. But you are bound; do not judge!

15 And the soul said, Why do you judge me, although I have not judged?

16 I was bound, though I have not bound.

17 I was not recognized. But I have recognized that the All is being dissolved, both the earthly things and the heavenly.

18 When the soul had overcome the third power, it went upwards and saw the fourth power, which took seven forms.

19 The first form is darkness, the second desire, the third ignorance, the fourth is the excitement of death, the fifth is the kingdom of the flesh, the sixth is the foolish wisdom of flesh and the seventh is the wrathful wisdom. These are the seven powers of wrath.

20 They asked the soul, Whence do you come slayer of men, or where are you going, conqueror of space?

21 The soul answered and said, What binds me has been slain, and

what turns me about has been overcome,

22 and my desire has been ended, and ignorance has died.

23 In a time I was released from a world, and in a type from a type, and from the fetter of oblivion which is transient.

24 From this time on will I attain to the rest of the time, of the season, of the time, in silence.

Chapter 9

1 When Mary had said this, she fell silent, since it was to this point that the Savior had spoken with her.

2 But Andrew answered and said to the brethren, Say what you wish to say about what she has said. I at least do not believe that the Savior said this. For certainly these teachings are strange ideas.

3 Peter answered and spoke concerning these same things.

4 He questioned them about the Savior: Did He really speak privately with a woman and not openly to us? Are we to turn about

and all listen to her? Did He prefer her to us?

5 Then Mary wept and said to Peter, My brother Peter, what do you think? Do you think that I have thought this up myself in my heart, or that I am lying about the Savior?

6 Levi answered and said to Peter, Peter you have always been hot tempered.

7 Now I see you contending against the woman like the adversaries.

8 But if the Savior made her worthy, who are you indeed to reject her? Surely the Savior knows her very well.

9 That is why He loved her more than us. Rather let us be ashamed and put on the perfect Man, and separate as He commanded us and preach the gospel, not laying down any other rule or other law beyond what the Savior said.

10 And when they heard this they began to go forth to proclaim and to preach.

The Gospel According to Mary

Is II Peter Genuine?

There is a difference of opinion among Bible scholars as to whether or not **II Peter** was written by the Apostle Peter. This has been a question since the time of the early church.

Here are a few ancient references concerning **II Peter** (make up your own mind):

Eusebius: As to the writings of Peter, one of his epistles called the first is acknowledged as genuine. For this was anciently used by the ancient fathers in their writings, as an undoubted work of the apostle. But **that which is called the second**, we have not, indeed, understood to be embodied with the sacred books, yet as it appeared useful to many, it was studiously read with the other Scriptures.

Eusebius: Among the disputed books, although they are well known and approved by many, is reputed, that called the **Epistle of James and Jude**. Also the "**Second Epistle of Peter**," and those called "**The Second and Third of John**," whether they are of some other of the same name.

Origen: But Peter, upon whom the church of Christ is built, against which the gates of hell shall not prevail, has left one epistle undisputed. Suppose, also, **the second one** was left by him, for on this there is some doubt.

The disputed New Testament epistles were: **II Peter**, James, Jude, II John and III John. All of these are still disputed among scholars to this day!

Halley's Bible Handbook states, "The epistle specifically claims to be the work of Simon Peter. The writer represents himself as having been present at the Transfiguration of Christ; and of having been warned by Christ of his impending death. This means that the Epistle is a genuine writing of Peter, or that it was the work of someone who professed himself to be Peter. Though it was slow in being received into the New Testament Canon, it was recognized by the early Church as a genuine writing of Peter, and has, through the centuries been revered as a part of Holy Scripture. Some modern critics regard it as a pseudonymous work of the late second century, written by some unknown person who assumed Peter's name, a hundred years after Peter's death. To the average mind this would be just plain common forgery, an offense against civil and moral law and ordinary

decency. The critics, however, over and over aver that there is nothing at all unethical in thus counterfeiting another's name."

Smith's Bible Dictionary also says, "This epistle presents questions of difficulty. Doubts as to its genuineness were entertained by the early Church; in the time of Eusebius it was reckoned among the disputed books, and was not formally admitted into the canon until the year 393, at the Council of Hippo. These difficulties, however, are insufficient to justify more than hesitation in admitting its genuineness. A majority of names may be quoted in support of the genuineness and authenticity of this epistle. (It is very uncertain as to the time when it was written. It was written near the close of Peter's life -- perhaps about A.D. 68 -- from Rome or somewhere on the journey thither from the East)."

These comments range from disputing **II Peter** to acknowledging it as genuine. So what are we to think? Both I Peter and **II Peter** have writing styles that are clearly not the same. The point is: apostles sometimes allowed others to write for them (a scribe). The Apostle Paul did this quite a bit. **II Peter** was either written by Peter himself and I Peter was dictated or it was the other way around. Regardless **II Peter** does belong in the Bible.

Here is an English translation of **II Peter** from ***the Syriac Peshitta Version*** by James Murdock:

The Second Epistle of Peter

Chapter 1

1 Simon Peter, a servant and legate of Jesus the Messiah, to those who have obtained equally precious faith with us, through the righteousness of Our Lord and Redeemer, Jesus the Messiah;

2 May grace and peace abound to you through the recognition of our Lord Jesus the Messiah,

3 as the giver to us of all things that be of the power of God, unto life and the fear of God, through the recognition of him who hath called us unto his own glory and moral excellence:

4 wherein he hath given you very great and precious promises; that by them ye might become partakers of the nature of God,

while ye flee from the corruptions of the lusts that are in the world.

5 And, while ye apply all diligence in the matter, add to your faith moral excellence; and to moral excellence, knowledge;

6 and to knowledge, perseverance; and to perseverance, patience; and to patience, the fear of God;

7 and to the fear of God, sympathy with the brotherhood; and to sympathy with the brotherhood, love.

8 For, while these are found in you, and abounding, they render you not slothful, and not unfruitful, in the recognition of our Lord Jesus the Messiah.

9 For he, in whom these things are not found, is blind and seeth not, and hath forgotten the purgation of his former sins.

10 And therefore, my brethren, be ye exceedingly diligent to make your calling and election sure, by your good actions: for, by so doing, ye will never fall away.

11 For thus will entrance be given you abundantly, into the everlasting kingdom of our Lord and Redeemer Jesus the Messiah.

12 And for this reason I am not wearied in reminding you continually of these things; although ye know them well, and are established in this truth.

13 And it seemeth right to me, so long as I am in this body, to excite you by monition;

14 since I know, that the demise of my body is speedy, as also my Lord Jesus the Messiah hath showed me.

15 And I am anxious, that, after my departure, ye too may have it always with you to make mention of these things.

16 For we have not gone after fables artfully framed, in making known to you the power and advent of our Lord Jesus the Messiah; but *it was* after we had been spectators of his majesty.

17 For, when he received from God the Father honor and glory, and, after the splendid glory of his majesty, a voice came to him thus: This is my beloved Son, in whom I am well pleased;

18 we also heard this identical voice from heaven, which came to him while we were with him in the holy mount.

19 And we have moreover a sure word of prophecy; and ye will do well, if ye look to it as to a light that shineth in a dark place, until the day shall dawn, and the sun shall arise in your hearts;

20 ye, having the previous knowledge, that no prophecy is an exposition of its own text.

21 For at no time was it by the pleasure of man, that the prophecy came; but holy men of God spoke, as they were moved by the Holy Spirit.

Chapter 2

1 But in the world, there have been also false prophets, as there will likewise be false teachers among you, who will bring in destructive heresies, denying the Lord that bought them; thus bringing on themselves swift destruction.

2 And many will go after their profaneness; on account of whom, the way of truth will be reproached.

3 And, in the cupidity of raving words, they will make merchandise of you: whose judgment, of a long time, is not idle; and their destruction slumbereth not.

4 For, if God spared not the angels that sinned, but cast them down to the infernal regions in chains of darkness, and delivered them up to be kept unto the judgment of torture,

5 and spared not the former world, but preserved Noah the eighth person, a preacher of righteousness, when he brought a flood on the world of the wicked;

6 *and* burned up the cities of Sodom and Gomorrah, and condemned them by an overthrow, making them a demonstration to

the wicked who should come after them;

7 and also delivered righteous Lot, who was tormented with the filthy conduct of the lawless;

8 for that upright man dwelling among them, in seeing and hearing from day to day, was distressed in his righteous soul by their lawless deeds;

9 the Lord knoweth how to rescue from afflictions those who fear him; and he will reserve the wicked for the day of judgment to be tormented,

10 and especially them who go after the flesh in the lusts of pollution, and despise government. Daring and arrogant, they shudder not with awe while they blaspheme;

11 whereas angels, greater than they in might and valor, bring not against them a reproachful denunciation.

12 But these, like the dumb beasts that by nature are for slaughter and corruption, while reviling the things they know not, will perish in their own corruption;

13 they being persons with whom iniquity is the reward of iniquity, and by them rioting in the daytime is accounted delightful; defiled and full of spots *are they*, indulging themselves at their ease, while

they give themselves up to pleasure;

14 having eyes that are full of adultery, and sins that never end; seducing unstable souls; and having a heart exercised in cupidity; children of malediction:

15 and, having left the way of rectitude, they have wandered and gone in the way of Balaam the son of Beor, who loved the wages of iniquity,

16 and who had for the reprove of his transgression a dumb ass, which, speaking with the speech of men, rebuked the madness of the prophet.

17 These are wells without water, clouds driven by a tempest, persons for whom is reserved the blackness of darkness.

18 For, while they utter astonishing vanity, they seduce, with obscene lusts of the flesh, them who have almost abandoned these that walk in error.

19 And they promise them liberty, while they themselves are the slaves of corruption: for, by whatever thing a man is vanquished, to that is he enslaved.

20 For if, when they have escaped the pollutions of the world by the knowledge of our Lord and Redeemer Jesus the Messiah, they become again involved in the same,

and are vanquished, their latter state is worse than the former.

21 For it would have been better for them, not to have known the way of righteousness, than after having known *it*, to turn back from the holy commandment that was delivered to them.

22 But the true proverb hath happened to them: the dog returneth to his vomit and the sow that was washed, to her wallowing in the mire.

Chapter 3

1 This second epistle, my beloved, I now write to you; in *both of which* I stir up your honest mind by admonition:

2 that ye may be mindful of the words which were formerly spoken by the holy prophets, and of the injunction of our Lord and Redeemer by the hand of the legates:

3 knowing this previously, that there will come in the last days scoffers, who will scoff, walking according to their own lusts;

4 and saying, Where is the promise of his coming? for, since our fathers fell asleep, everything remaineth just as from the beginning of the creation.

5 For this they willingly forget, that the heavens were of old; and the earth rose up from the waters, and

by means of water, by the word of God.

6 *And*, by means of these *waters*, the world which then was, *being submerged* again perished in the waters.

7 And the heavens that now are, and the earth, are by his word stored up, being reserved for the fire at the day of judgment and the perdition of wicked men.

8 And of this one thing, my beloved, be not forgetful, That one day, to the Lord, is as a thousand years; and a thousand years, as one day.

9 The Lord doth not procrastinate his promises, as some estimate procrastination; but he is long suffering, for your sakes, being not willing that any should perish, but that everyone should come to repentance.

10 And the day of the Lord will come, like a thief; in which the heavens will suddenly pass away; and the elements, being ignited, will be dissolved; and the earth and the works in it, will not be found.

11 As therefore all these things are to be dissolved, what persons ought ye to be, in holy conduct, and in the fear of God,

12 expecting and desiring the coming of the day of God, in which the heavens being tried by fire will

be dissolved, and the elements being ignited will melt ?

13 But we, according to his promise, expect new heavens, and a new earth, in which righteousness dwelleth.

14 Therefore, my beloved, as ye expect these things, strive that ye may be found by him in peace, without spot and without blemish.

15 And account the long suffering of the Lord to be redemption; as also our beloved brother Paul, according to the wisdom conferred on him, wrote to you;

16 as also in all his epistles, speaking in them of these things, in which there is something difficult to be understood; *and* which they who are ignorant and unstable, pervert, as they do also the rest of the scriptures, to their own destruction.

17 Ye therefore, my beloved, as ye know *these things* beforehand, guard yourselves, lest, by going after the error of the lawless, ye fall from your steadfastness.

18 But be ye growing in grace, and in the knowledge of our Lord and Redeemer Jesus the Messiah, and of God the Father: whose is the glory, now, and always, and to the days of eternity. Amen.

End of the second Epistle of Peter
the Legate

Sometimes a Biblical text is just too awesome to exclude and **II Peter** is one such text!

Before we close with this book, we would have really loved to present **the Diatessaron of Tatian** but that would take up another 100 pages! The point to these two books is: we must decide for ourselves what scripture is and is not. We cannot allow blind leaders to dictate our belief system. Research everything for yourself. You may find a treasure of truth!