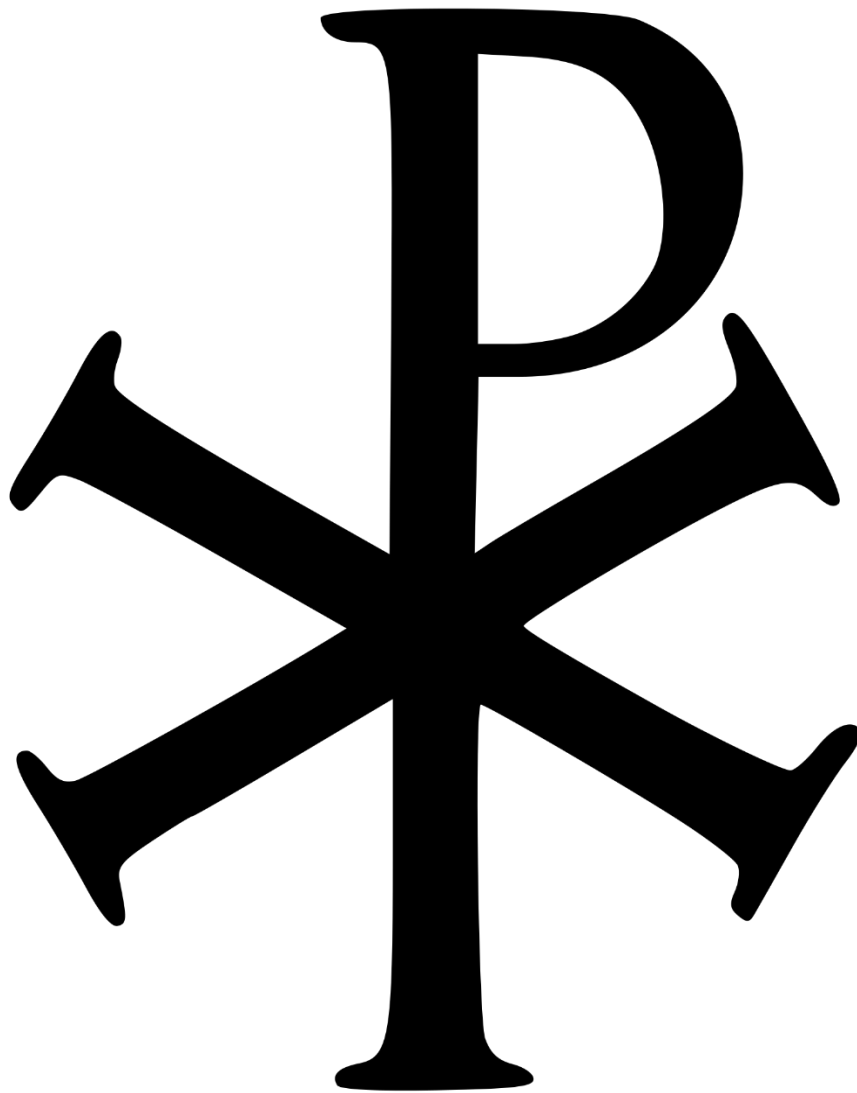


THE TESTAMENTUM
THE FIRST CHRISTIAN HOLY BIBLE
ORIGINAL SCRIPTURES COMPILED & TRANSCRIBED BY
MARCION OF SINOPE IN 130 A.D.



MARCIONITE CHURCH OF CHRIST
www.MarcioniteChurchofChrist.org

"For if righteousness come by the law, then Christ died for nothing."

Galatians 2:16

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PROLEGOMENON

THE TESTAMENTUM

Testamentum

The *Testamentum* was assembled and transcribed by Marcion of Sinope, sometime between 120 A.D. and 140 A.D; this was the first codified Christian Biblical canon, almost 300 years before the compilation of the standard Biblical canon used by most mainline Christian denominations today.

According to scholar Wolfram Kinzig, Marcion called his Bible the *Testamentum* which is Latin for “*Testament*”.

The *Testamentum* was not divided into ‘*Old*’ and ‘*New*’ testaments like the modern Bible and was dramatically shorter.

The distinction between ‘*Old*’ and ‘*New*’ testaments only started around 170 A.D. when Melito of Sardis coined those terms. This was done as a direct response to the teachings of Marcion.

The *Testamentum* was divided into two parts, the gospel (*or Evangelicon*) and the eleven Epistles of Paul (*or Apostolicon*).

Marcion's canon rejected the entire 46-book ‘*Old*’ Testament, along with all other epistles and gospels of what would become the 27-book ‘*New*’ Testament canon, which during his life had yet to be compiled.

Marcion of Sinope

Marcion was a bishop and rich shipowner of Sinope, the chief port of Pontus, on the southern shore of the Black Sea; he was also the son of a bishop, Philologus of Sinope, one of the 70 Disciples. It has been estimated that Marcion was born about 70 A.D. and began his ministry in Asia Minor shortly after 100 A.D. The Church Father Polycarp commented on Marcion’s ministry as early as 115 A.D. His ministry lasted until after 150 A.D. and he died around 160 A.D. He lived to be about 90 years old.

Sometime in the late 130s A.D., Marcion traveled to Rome, joined the Roman church, and made a large donation of 200,000 sesterces to the congregation there. Conflicts with the Church of Rome arose, and he was eventually denounced as a heretic and excommunicated in 144 A.D., his donation being returned to

him. After his excommunication, he returned to Asia Minor, where he continued to lead his many church congregations.

Marcionite Christians

Any discussion of Marcionite Christians should start with the understanding that apart from their belief in the *Testamentum*, which was used by many of the first Christians, not just the Marcionite Christians, their exact dogma and doctrine is largely unknown.

The Marcionite Christians are among the earliest Christian groups. Not only are the Marcionites credited with the first Christian bible, but also the oldest inscription of Jesus' name in recorded history was found carved into the doorway of a Marcionite church in Syria, it read "*The Lord and Saviour Jesus, the Good*". It was dated 318 A.D. and discovered by French archaeologists in 1870.

The Marcionite Christians were one of the largest and most widespread Christian sects, until the fourth century. In the fourth century, the Catholics gained political influence and the Catholic Roman emperors began persecuting and exterminating all other faiths including the Marcionite Christians. Marcionite Christians continued to flourish outside of the Roman Empire until

the tenth century with many of the faithful being found in Syria and northeastern Persia during the latter stages of its existence.

The Marcionite Christians believed that only Paul the Apostle had fully understood the message of Jesus, and they considered only his writings to be scripture.

Focusing on the Pauline traditions of the Gospel, Marcion felt that all other conceptions of the Gospel, and especially any association with the Hebrew Bible, was opposed to, and a backsliding from, the truth. He further regarded the arguments of Paul regarding law and gospel, wrath, and grace, works and faith, flesh and spirit, sin and righteousness, death and life, as the essence of religious truth.

Rejecting the Hebrew Bible

According to the first Christians, including Peter, Paul, and James at the Apostolic Council of Jerusalem in 48 A.D., God was revealed through Jesus Christ, not the Hebrew Bible - which depicts a tribal religion, deity, culture, and set of laws that are alien to Christianity and its canon.

Marcion confirmed this rejection of the Hebrew Bible; not considering it of any authority after the coming of Christ.

Marcion did not teach that Jesus was the Jewish Messiah as prophesized in the Hebrew Bible. The prophecies concerning the Messiah in the Hebrew Bible refer very clearly to an earthly political figure, not a cosmic redeemer.

Marcion taught instead that Jesus was a spiritual entity that was sent by God to reveal the truth about existence.

Isaiah's description of the Jewish Messiah at no point suits Jesus Christ. Isaiah's Jewish Messiah is to be called Emmanuel (*Isaiah 7:14*); then, he takes the riches of Damascus and the spoils of Samaria against the King of Assyria (*Isaiah 8:4*). Christ was neither born under such a name nor ever engaged in such war-like enterprises.

The suffering on the cross was not predicted for the Jewish Messiah; moreover, it should not be believed that the deity depicted in the Hebrew Bible would expose his Messiah to that kind of death on which he himself had pronounced a curse. "*If a man has committed a sin worthy of death, and he is executed, and you hang his body on a tree...*" says he, "*...because anyone who is hung on a tree is under God's curse*" (*Deuteronomy 21:3*).

Marcion held that the deity depicted in the Hebrew Bible was inconsistent, jealous, wrathful,

genocidal, and wholly incompatible with the teachings of Christ.

Any references to the Hebrew Bible in the *Testamentum* are simply didactic. You can cite something and use it as a point of reference without believing it is divinely inspired. Further, you can recognize there are some ethical and moral teachings from a book while not believing that book is divinely inspired. In the cases where Jesus himself makes references to the Hebrew Bible, it is either to refute it or show where it holds some truth. The people who Jesus preached to were largely Jewish, and thus referencing the Hebrew Bible was a useful way to convey ideas and teachings in a way that the people would readily understand and relate to.

Antithesis

According to Marcion, God had not had any previous interactions with the world before Christ, and was wholly unknown. He wrote a work now lost entitled '*Antithesis*,' in which he contrasted the Hebrew Bible with Christianity - the God of the one, with the deity of the other - the law with the gospel. He represented Christianity as a new system, abrogating the old, and as entirely disconnected from it.

Marcion's thinking shows the influence of Hellenistic philosophy on Christianity, and presents a moral critique of the Hebrew Bible from the standpoint of Platonism.

The Old and New Testaments, Marcion argued, cannot be reconciled to each other. The code of conduct advocated by Moses was "*an eye for an eye*", but Jesus set this precept aside. Marcion pointed to Isaiah "*I make peace and create evil, I the Lord do all these things*". He contrasted this with Jesus' saying that "*a tree was known by its fruit; a good tree cannot bring forth evil fruit*" and then pointed to several injunctions and lessons in the Old Testament that the New Testament contradicts. For example, Elisha had children eaten by bears; Jesus said, "*Let the little children come to me*". Joshua had the sun stopped in order to prolong the slaughter of his enemies. Paul quoted Jesus as commanding "*Let not the sun go down on your wrath.*" In the Old Testament, divorce was permitted and so was polygamy; in the New Testament, neither is allowed. Moses enforced the Jewish Sabbath and Jewish law; ; Jesus de-institutionalized both.

Even within the Hebrew Bible, Marcion found contradictions. The Hebrew Bible deity commanded that no work should be done on the Sabbath, yet he told the Israelites to

carry the Ark of the Covenant around Jericho seven times on the Sabbath. No graven image was to be made, yet Moses was directed to fashion a bronze serpent. The deity revealed in the Hebrew Bible could not have been omniscient, otherwise, he would not have asked, "*Adam where are you?*"

In the case of Sodom and Gomorrah, the Hebrew Bible deity says "*I will go down now, to see whether they have done altogether according to the cry of it which is come to me; and if not, I will know*"; another instance of his uncertainty in ignorance.

Also, according to Genesis, Jacob even defeats the Hebrew Bible deity in a wrestling match.

The First Church Reformer

In the Twentieth Century, the emergence of some significant studies on Marcion has led a variety of Christian thinkers to describe Marcion as the initiator of some important customs and features now found in the modern Christian Faith including an early version of the '*faith only*' movement or '*Sola Fide*'; an early version of the theory of dispensationalism; the concept of '*New Testament Christianity*'; the New Testament itself, as a distinct body of inspired writings; and a version of '*Prima Scriptura*', which

is the doctrine that all Christian teachings should be based first and foremost on the scriptures.

Marcionite Christianity believes that tradition, experience, and reason can nurture Christianity as long as they are in harmony with the scripture.

It is for this reason that scholar Adolf von Harnack describes Marcion as the first Protestant.

Reaction to Marcionism

After his evangelization throughout the Roman Empire in the 2nd Century, there began to surface several energetic responses to Marcion that indirectly may be attributed to his early work and mission. These include the expansion of the New Testament canon; such ideas as Church Tradition, the Rule of Faith, and Apostolic Succession which were introduced in order to undermine Marcion's insistence on *Prima Scriptura*; after Marcion commenced his evangelistic crusade, a significant portion of Christian literature became devoted to apologetics or polemical defenses of Orthodoxy; forgeries of Christian semi-scriptures mushroomed, some of this pseudepigrapha were composed to counteract some aspect of Marcion's theology, these included the Pastoral Epistles of the second century, apparently written in opposition to the Marcionite

Christian faith as they contain explicit anti-Marcionite Christian theology; the Apostles' Creed is generally recognized as a forgery. Some scholars, such as Arthur C. McGiffert, recognize it as composed specially to temper Marcion's theism; the Inquisition was originally designed as a mechanism to deal with the dualistic Albigensians who had taken up some of Marcion's ideas; and finally, the Rosary, according to Catholic Tradition, was also originally designed as an instrument to aid in the battle against Albigensians.

Scholar Adolf von Harnack also represented Marcion as the indirect creator of the Catholic Church. This characterization mainly refers to the Roman ecclesia's response to Marcion's evangelism. The rapid growth of Marcionite churches across the Roman Empire in the first two decades of the 2nd Century motivated the presbytery of the Roman congregation to form a more comprehensive hierarchy and outreach.

Since Marcion was the first to have a clearly defined list of canonical books, this posed a challenge and incentive to the emerging Catholic Church; if they wished to deny that Marcion's list was the true one, it was incumbent on them to define what the true one was. The

expansion phase of the New Testament canon thus began in response to Marcion's proposed limited canon.

Accusations of Gnosticism

The evangelist Marcion was not a Gnostic as claimed by his enemies, but he was a well-educated evangelist engaged in evangelizing the Gentiles in the Roman-controlled countries, especially those bordering the Mediterranean.

He brought more converts to Christianity than any other preacher during the 2nd Century.

He was well-educated in the scriptures. Even some of those who so drastically opposed him said he was a “man of letters”.

A primary difference between Marcionite Christians and Gnostics was that the Gnostics based their theology on secret works of which they claimed to be in possession, whereas Marcion based his theology on the contents of Paul's Epistles and the recorded sayings of Jesus — in other words, an argument from scripture. Marcion did not rely on secret visitations or mysterious documents in order to validate his teaching.

Marcion was a man who was determined all by the canon and

Marcion's use of the Christian canon brings him closer to the scripture-oriented Christianity of the great councils than it does to the myth-oriented Gnostics.

Marcion sponsored an open Christianity that met in churches. The Gnostic affinity or group identity was a secret bond that transcended the local Christian congregations. Marcion preached the Gospel to all, while the Gnostics gloried their elite status by carefully guarding the deepest of their inspired secrets.

Marcion had a practical and ethical interest. The Gnostic interest was philosophical and argumentative.

Love, for the Gnostics, was generally only their conscious desire to return to the Highest Heaven, in company with their friends. Marcion recognized Christ's great mission as a journey of compassion to this lost world. Loving our enemies is the heart of the Gospel.

Even under secular definitions, the Marcionite Christians are not considered to be Gnostics as we see in the 1911 Encyclopedia Britannica article on Marcion:

“It was no mere school for the learned, disclosed no mysteries for the privileged, but sought to lay the foundation of the Christian

community on the pure gospel, the authentic institutes of Christ. The pure gospel, however, Marcion found to be everywhere more or less corrupted and mutilated in the Christian circles of his time. His undertaking thus resolved itself into a reformation of Christendom. This reformation was to deliver Christendom from false Jewish doctrines by restoring the Pauline conception of the gospel, Paul being, according to Marcion, the only apostle who had rightly understood the new message of salvation as delivered by Christ. In Marcion's own view, therefore, the founding of his church—to which he was first driven by opposition—amounts to a reformation of Christendom through a return to the gospel of Christ and to Paul; nothing was to be accepted beyond that. This of itself shows that it is a mistake to reckon Marcion among the Gnostics.”

The Oxford Dictionary of the Christian Church also puts the question of Marcionite Christian association with Gnosticism to rest with:

"It is clear that he would have had little sympathy with their mythological speculations."

Docetism, Dualism, & the Trinity

One of the other accusations leveled against Marcion after his death was that he preached the doctrines of ‘*Docetism*’ and ‘*Dualism*’.

Docetism is the heterodox doctrine that the phenomenon of Jesus, his historical and bodily existence, and above all the human form of Jesus, was a mere semblance without any true reality. Broadly it is taken as the belief that Jesus only seemed to be human, and that his human form was an illusion.

This is not a belief supported by the *Testamentum* and is broadly refuted by Marcion’s disciple Apelles.

Apelles started out his ministry as a disciple of Marcion in Rome and continued his ministry in the city of Alexandria. He lived until at least the reign of Emperor Commodus between 180-193 A.D.

According to the early Christian writer Rhodo, Apelles rejected the docetic accusations that were leveled against Marcion. Apelles preached that Jesus did possess true human flesh, but he simply denied that Jesus was born of human parents. The *Testamentum* lacks a birth or nativity narrative for Jesus, the Virgin Mary is never mentioned, and it opens with Jesus’ descent from Heaven into Capernaum.

Apelles reaffirmed the Marcionite Christian belief that Jesus descended directly from Heaven to the Earth and rejected the idea of the virgin birth of Jesus.

Apelles further rebuked the charges of dualism against Marcion. Apelles reaffirmed the belief in only one Supreme God, the Father of Christ. Dualism refers to the belief that God and creation are distinct, but interrelated.

Apelles stated that the Marcionite Christian belief was not a dualistic belief of two distinct Gods, one for the Old Testament and one for the New Testament, rather that the deity depicted in the Hebrew Bible was false and that the Hebrew Bible was without any divine inspiration or religious significance to Christians, largely consisting of fables, contradictions, and failed prophecies with only some historical or moral relevance. In the *Testamentum* it is confirmed that God first revealed himself through Christ.

The reality is that Marcionite Christians were one of the first openly '*Trinitarian*' Christian groups, long before the concept of the '*Trinity*' was affirmed by the ecumenical councils. It was a disciple of Marcion and a

contemporary of Apelles, Syneros, who affirmed the trinitarian beliefs of Marcionite Christians in his belief of the '*three natures*' which was an early conceptualization of the formal theological doctrine of the Trinity.

Christian Separation from Judaism

The idea of Christian independence from Judaism was first popularized by Marcion. Catholicism, in response, grew in many ways to counter that thinking. Many theological modifications would be made in the Catholic Church until much of the simplicity evident in Marcion's day became either obscured or entirely lost. By keeping the law about Jewish monotheism as its chief doctrine, as is attested in the creeds, Catholicism opened the door to regain various other features borrowed from the religion of the Hebrew Bible. By following the pattern of ancient Israel, Catholicism began to augment its hierarchy, its ritualism, and its animosity towards independent thinkers.

Before Marcion, Christianity was often viewed as indistinguishable from Judaism. Marcion's effort called for a clear distinction. Afterward, Judeo-Christianity became isolated so it had to take an independent course. This was

predictable because its strong Jewish anchor made it totally incompatible with Marcion's idea of New Testament Christianity.

Prior to Marcion's revival of Paul's theology, Christianity was much identified with Judaism. At that time, the Christian Bible was only the Hebrew Bible. After Marcion openly published the first Christian Bible in Rome there arose four great divisions in Christianity. These groups were denominated: the Gnostics, the Catholics, the Judeo-Christians, and the Marcionite Christians.

Before Marcion published the first truly Christian Bible, Christianity already had been divided into two groups. In Paul's words, there were the 'Judaizers' and there was the 'Pneumatics' (the 'Spiritual'). The Judaizers were more allied with Peter and James. The Pneumatics upheld Paul's Gospel.

Evangelicon

The Marcionite Christians only recognized one gospel as legitimate; it was called the *Gospel of the Lord Jesus Christ* or the *Evangelicon*. This was the first gospel narrative ever written and was penned by Paul the Apostle. Paul is the author of the *Evangelicon* and made references to it in his Epistles. This gospel is never described by Marcionite

Christians as the '*Gospel of Marcion*' which is a description concocted by critics of Marcion much later in order to claim Marcion forged or fabricated the gospel. If any single person could be ascribed to the *Gospel of the Lord Jesus Christ* it is Paul the Apostle. In that sense, the term '*Gospel of Paul*' is a far more accurate description but still not historical. The *Evangelicon* is similar to the *Gospel of Luke* but significantly shorter. The *Gospel of Luke's* account of the baptism of Jesus and the Prodigal Son was also absent. Like the *Gospel of Mark*, the *Evangelicon* lacked any nativity story.

Marcionite Priority

Most of what we know about Marcion and his work comes from a record written by his enemies. It's interesting to note that all of the writers who attacked Marcion did so only after his death when he was unable to respond to or refute their malign assertions. One such enemy was an early Catholic Church Father named Tertullian who claimed that Marcion redacted his *Evangelicon* narrative from the *Gospel of Luke*, cutting out everything that he didn't believe in. Scholars have since confirmed the *Marcionite Priority* which confirms the *Gospel of Luke* rather was redacted from the *Evangelicon*, adding to it Catholic dogma.

It is believed by some that the *Evangelicon* was edited and added to by Theolophus, the bishop of Antioch, in about 160 A.D. He doubled its size by adding other information that he thought essential for a Gospel, and then named it to the *Gospel of Luke*.

Further, there is no documentary evidence of any pre-Marcionite Pauline Epistles or a pre-Marcionite *Gospel of Luke*. Marcion's canon had to have been the text used in Rome prior to 144 A.D. Therefore, the manuscript Marcion used was older than the oldest extant manuscript of Paul's writings from 200 A.D. found in Egypt. The Pauline Epistles were officially considered to be scripture by the Pauline and later Marcionite Church long before the Catholic Church officially accepted their later edited versions.

In addition, it would have been considerably easier to make changes from Marcion's versions to the longer versions of the Catholic Church. The complexity of redacting the longer version into the shorter version would have made it nearly impossible for many of the textual differences to come about.

Apostolicon

The word '*Apostolicon*' means '*that which presents the Apostle*' and the

word '*apostle*' means '*one who is sent*.' The Apostle Paul was sent by the Lord Jesus to preach the Gospel to all of creation.

The Apostle Paul was also called to "*fill full*" the word of God. This he did when he finished writing all his Epistles. You see, only in the Epistles of Paul do you find the claim that they are scripture, or the word of God.

Marcion was the first person to collect Paul's writings to the various early churches, assembling and organizing the Pauline Epistles into a single body of work known as the *Apostolicon* around 120 A.D. The first record of the Epistles of Paul in Rome was from 138 A.D. brought there by Marcion. The *Apostolicon* would be canonized and joined with the *Evangelicon* around 130 A.D. to form the first Christian Bible, the Testamentum.

The *Apostolicon* consisted of the following: Galatians, 1 Corinthians, 2 Corinthians, Romans, 1 Thessalonians, 2 Thessalonians, Laodiceans (*Ephesians*), Colossians, Philippians, Philemon, and Alexandrians. Marcion's *Apostolicon* did not include the Pastoral Epistles or the Epistle to the Hebrews. Modern scholars have reached a consensus that these epistles are pseudographical forgeries.

The Prologues to the Pauline Epistles, which are not a part of the text, but short introductory sentences as one might find in modern-day Bible study guides, are also found in several older Latin codices, including Codex Fuldensis, are now widely believed to have been written by Marcion or one of his followers. Conversely, several early Latin codices contain Anti-Marcionite Prologues to the Gospels.

According to a late Catholic tradition, after compiling and transcribing the *Apostolicon*, Marcion is said to have delivered the texts to John the Apostle. This tradition sought to explain how it could be possible that the Catholic Church had a need for a “heretic” to obtain the writings of the Apostle Paul.

Interestingly historian Joseph Turmel notes that the fourth non-synoptic gospel, the *Gospel of John*, strongly reflects the doctrines of Marcion, further none of the *Epistles of John* reference the Old Testament.

Laodiceans? Alexandrians?

According to the Muratorian fragment, the *Testamentum* included an Epistle to the Alexandrians and an Epistle to the Laodiceans. Scholars equate the contents of this

Marcionite Epistle to the Laodiceans with the Epistle to the Ephesians because the latter originally did not contain the words “*in Ephesus*”, and because it is the only non-Pastoral Pauline Epistle missing from the *Testamentum*, suggesting Laodiceans was simply Ephesians under another name. Theologian Theodor Zahn believed himself to have found a fragment of the Epistle to the Alexandrians in the shape of a lesson – a liturgical Epistle – in the eighth-century Sacramentary and Lectionary of Bobbio.

Interpolation

The Marcionite versions of the Epistles of Paul were also significantly shorter than the versions found in conventional Bibles, however, several scholars and historians have re-examined this issue and concluded that the Marcionite versions of the Epistles of Paul were much closer to the original texts, and that the conventional version has had numerous passages added to it and they introduce false teaching on a range of subjects, including misogyny; legalism; the concept of original sin, the idea that God predestines our actions, in a sense causing sin; Anti-Semitism and anti-pagan rhetoric.

In Roman times it was common practice for a scribe to write in the

name of a revered teacher from the past. Today we might think of this as forgery, but back then the act of attributing one's ideas and writings to someone from the past was regarded as an act of humility. It was also seen as a legitimate way of ensuring the ideas would be taken more seriously by readers; Roman culture was very conservative in the sense that ideas connected with the past were greatly respected.

This common practice, known as '*Interpolation*', which was when a scribe added a passage of their own writing to another person's text. When copying the text out they would stop at a suitable point, insert extra material, and then resume copying from the point they left off. Many of the well-known works from ancient times contain these inserted passages, such as the writings of Josephus and Homer; yet few people consider the possibility that such inserted passages may also be present in the bible.

Interpolations are the result of literary accretion. Adding books to a canon of scripture is likewise literary accretion. In general, the original version of any book undergoing literary accretion would be the shortest version.

Conflict in the Early Church

In the first and 2nd Centuries there was a great conflict between Paul and Peter, and between the disciples of Paul and the disciples of Peter. The Christians on the side of Paul believed that the Christian faith is for all people, not just for Jews. The Christians on the side of Peter said that to convert to the Christian faith you must be circumcised because they considered Christianity to be a sect of Judaism. To those Petrine Christians, any uncircumcised bishop would be considered a false bishop; in fact, he would even be considered a false Christian. To early Petrine Christians or '*Ebionites*' you had to be circumcised to be a Christian and a member of the Jewish priesthood to be a bishop.

Early canon law in the Catholic Church, which is said to be based on early traditions passed down from the apostles, say that it is absolutely forbidden to have more than one bishop in one city. And yet in the city of Antioch there is a record that indicates that there were two '*first*' bishops in that city at the same time. One was Bishop Euodius who was ordained by Paul, and the other was Bishop Ignatius who was ordained by Peter.

This Paul vs. Peter division is also hinted at in the city of Rome itself.

Early authorities indicate that the first bishop of Rome was Linus and that he was ordained by Paul, not Peter. Cletus (or *Anacletus*), the second bishop of Rome, was likewise ordained by Paul. Clement, ordained by Peter, is listed third or fourth in many lists made of bishops of Rome, but early authorities have him as first, as though there were no true bishops in Rome until one came from Peter. Jerome said, "*Clement . . . the fourth bishop of Rome after Peter, if indeed the second was Linus and the third Anacletus, although most of the Latins think that Clement was second after the apostle [Peter]*".

The fact is, there were two jurisdictions of bishops in Rome, one of Paul and one of Peter, at the same time, just as was most likely the case in Antioch, this would provide an answer also to why it seems impossible to set dates for the reign of the first bishops of Rome.

Marcionite or Pauline?

Marcion now enters the picture.

Marcion lived long enough to see what Rome was like when it was administered by elders under Paul. He saw too what he thought were various innovations and corruptions that started to creep into the Roman Church after the elders under Peter began to rule. Marcion was perhaps

the first church reformer. He wanted to see the church return to the pure Christian form it had when it was Pauline.

Tertullian claimed that Marcion started his own church. Tertullian recorded that the Marcionite Christians had a large, widespread, well organized, and independent network of Churches and bishops before the end of the 2nd Century. Tertullian said, "*Marcion's heretical tradition has filled the entire world*". Tertullian even went so far as to attack Paul the Apostle, calling him "*The Apostle of heretics.*" It is hard to imagine that the Marcionite Church had grown so fast if it only started in 144 A.D. which is the date the bishops of Peter in Rome excommunicated Marcion. It was likely that the Marcionite Church was larger than the Catholic Church at one point and it is said that it continued to grow even after the death of Marcion.

Historically, the Catholic Church would label members of certain Christian churches by the names of their founders, either actual or purported. Such supposed founders were referred to as heresiarchs. This was done even when such a church viewed itself as belonging to the one true church, such as the Marcionites. This allowed the Catholic Church to say that the other church was founded by some heretical founder,

while only the Catholic Church was truly founded by Christ.

It can be concluded that it is far more likely that the date for the beginning of the Marcionite Church is what must be wrong, rather than the claim that this church grew at such an unrealistic pace. The answer is that this Marcionite Church was exactly what itself claimed to be: the 'Proto-Marcionite' Church founded by the Apostle Paul and, therefore, a Pauline Church not a Marcionite Church. Further the Pauline bishops in Rome, we can assume, would not have been a part of the excommunication of Marcion.

First Ecumenical Councils

At the time of Tertullian, around 200 A.D., the Catholic Church still hadn't had a canon of books that they officially accepted as a bible.

This changed with the Council of Nicaea in 325 A.D. The Council of Nicaea was comprised of over 300 bishops within the Roman Empire who were gathered, under threat of exile, to put an end to doctrinal squabbling and create a unified Christian religion under the auspices of Rome. Leaders of the large and growing Marcionite Church were either not invited to the synod or refused to attend. It was presided over by Emperor Constantine - a worshipper of the Roman sun god,

Sol Invictus. Constantine being ignorant of Christian theology, his only interest in absolving the squabbling was to restore peace in his empire. Emperor Constantine ordered the Hebrew Bible to be added to the Christian Bible. the *Evangelicon* is also removed and replaced with gospels of unknown origin.

In 331 A.D., six years after the Council of Nicaea disbands, Constantine orders fifty of the edited bibles published and religious scholars confirm they contained the Hebrew Bible and several new gospels.

In 332 A.D. Emperor Constantine announces his *Edict Against the Heretics* and ordered all Marcionite Christian churches and meeting places be confiscated by force and handed over to the Catholic Church.

Finally, following the Council of Rome in 382 A.D., the Catholic Church formally codifies what they have decided to include in their new bible: 46 books from the Hebrew Bible, including books not even considered canonical in Judaism (*Deuterocanonical*), and 27 books for the New Testament for a total of 73 books with four different gospels.

A second council was held at the Synod of Hippo in 393 A.D.

reaffirming the previous council's list of canonical books.

The Marcionite Church had a canon of twelve books for about three centuries by this time containing only one gospel and eleven epistles.

Rejection of the Ecumenical Councils?

The Marcionite Church rejected all the ecumenical councils. Only adhering to the pre-ecumenical Apostolic Council of Jerusalem of 48 A.D., which is the only such council referenced in scripture and the only council presided over by the Apostles themselves.

The Apostolic Council of Jerusalem declared that Christians were not to keep any Jewish fasts, and other specific rituals, including the rules concerning the circumcision of males. The Council did, however, retain the prohibitions on abstaining from things sacrificed to idols, eating blood, meat containing blood, and meat of animals that were strangled, and on fornication and idolatry. These prohibitions are sometimes referred to as the Apostolic Decree.

Subverting the Teachings of Paul

The Catholic Church, founded by Peter, and the Pauline and later Marcionite Church, founded by

Paul, were in competition with each other. Although you may find Epistles of Paul in the common Bible today, there was a time when the churches established by Peter did not accept them, nor did they accept Paul as a true apostle. As many Catholics began to accept the Epistles of Paul, Catholic redactors made copies of the Pauline letters, adding interpolations that made Paul appear more like a Catholic, a team player under the leadership of Peter. After the death of Marcion, all the original letters of Paul were destroyed, so that the Catholic redacted versions could make the claim to be the original.

The '*Acts of the Apostles*' was likewise written to make Paul into a '*Catholic*' missionary, rather than the first and greatest Apostle after Jesus. It is clear the author of the *Gospel of Luke* is the same author of *Acts*. Further, there is no outside record that anything recorded in the *Acts of the Apostles* ever happened, a conclusion reached among many scholars. One such scholar, Hermann Detering, said, "*The great majority of historical statements made in Acts about the life and person of the apostle Paul are legendary in character and thus are to be enjoyed only with great caution*". This is so because the '*Catholic*' Paul never existed. Instead of rejecting Paul altogether, as was attempted at first, the

Catholic church accepted a 'Catholic' version of Paul and then tried to make Marcion the fall guy, labeling him the 'heretic', though he taught exactly as Paul.

It was the early Catholic Church that started the false claim that Marcion had started his own Church rather than simply continuing in the tradition of Paul's Pauline Church.

Paul was even depicted as best friends with Peter on the icons in the church.

This was done so that the Catholic Church could gain the advantage over the Pauline and later Marcionite Church and eventually overcome it.

Reconstructing Marcionite Canon

The documents that make up the Marcionite canon have not physically survived to modern times; all known copies were destroyed by the religious authorities when the Catholics gained political power in the fourth century. Despite this destruction, the Marcionite scriptures can still be restored. Many ancient Christian writers quoted from the extensively, described the differences between them and the official version of the scripture, and even wrote commentaries on them.

By using these quotations and descriptions we can reconstruct the Marcionite text. We do not have quotations or descriptions of every verse. But, in most places, the Marcionite canon was identical to the corresponding text in the conventional canon, and the ancient writers who quoted from it focused their attention mainly on the controversial passages where there were significant differences between the two versions. This means that in places where the Marcionite text is not known, it was probably identical to text of the conventional Bible, and so text from the conventional Bible can be used to fill in the gaps.

Through the careful study of these ancient sources, it is possible to identify many passages and books in the Bible that are not authentic. Once such texts have been identified and removed, the teachings that remain are not only more authentic from a historical perspective; but, also more logical, self-consistent, and positive.

The version of *Evangelicon* is by James Hamlyn Hill (1891), it is based on the 1823 reconstruction by August Hahn. The version presented herein is further revised by Daniel Jon Mahar and later Gavin Wax to also reflect the reconstructions done by Theodor Zahn (*Geschichte des n.t. Kanons, vol.II., 1888*), Charles B. Waite (*History of the Christian*

Religion to the Year A. D. 200, 1881), and Andre Wautier (*Comment Naquit Le Christianisme*).

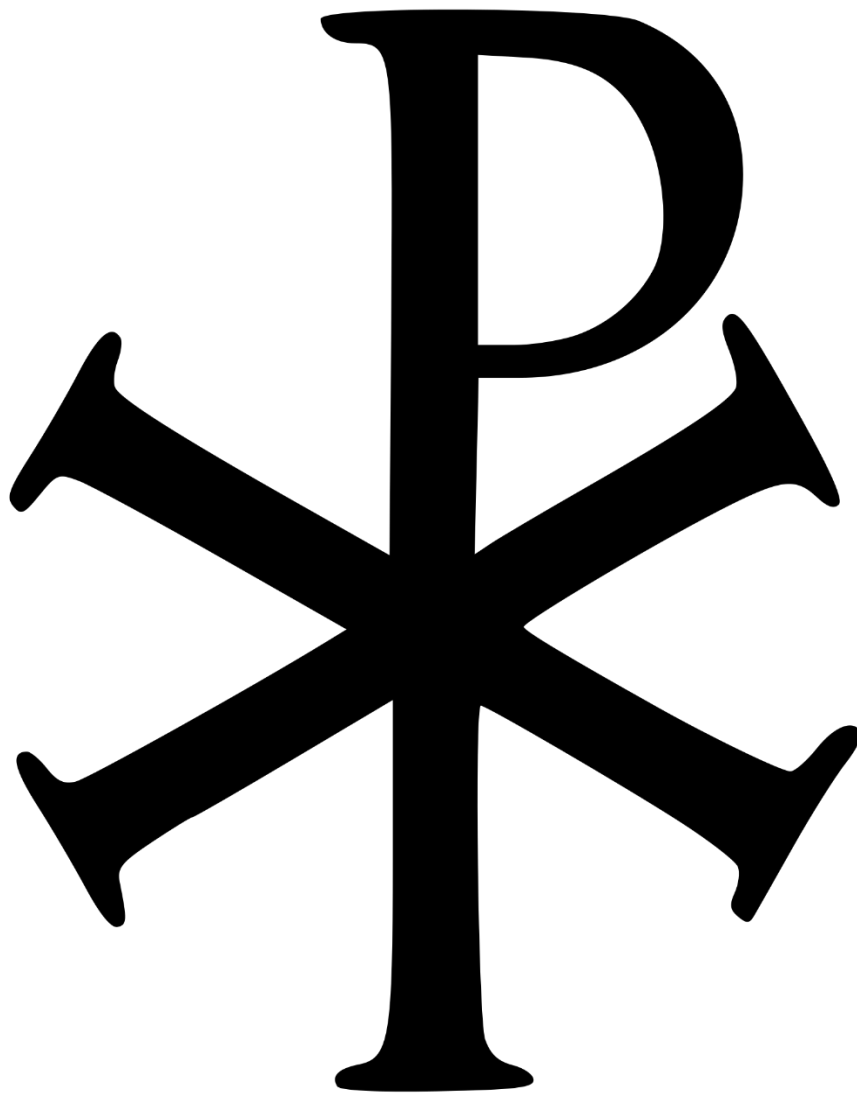
The reconstructions of the Pauline Epistles in the *Apostolicon* are based overall on work from Jason BeDuhn from his 2013 book, *The First New Testament: Marcion's Scriptural Canon*.

In addition, other revisions and reconstructions for individual epistles were integrated from the

work of C.W. Van Manen with later revisions by Daniel Jon Mahar and Gavin Wax (*Galatians*), Stuart Waugh (*1 Corinthians & 2 Corinthians*), Melissa Elizabeth Cutler (*Romans*), Adrian Cozad (*1 Thessalonians, 2 Thessalonians, Laodiceans, Colossians, Philemon, & Philippians*), and Gavin Wax (*Alexandrians*).

The *Litourgicon* is based on work by A.W. Mitchell, later revised and expanded by Gavin Wax.

THE TESTAMENTUM
EVANGELICON
THE GOSPEL OF THE LORD JESUS CHRIST
AS TRANSCRIBED BY MARCION OF SINOPE IN 130 A.D.



THE TESTAMENTUM
EVANGELICON

OR

THE GOSPEL OF THE LORD JESUS CHRIST

AS TRANSCRIBED BY MARCION OF SINOPE IN 130 A.D.

CHAPTER ONE

The Arrival of Jesus at Capernaum

In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Jesus descended out of heaven into Capernaum, a city in Galilee, having taken on the appearance of a man, he appeared thirty years old and was teaching in the synagogue on the Sabbath days; and they were astonished at his doctrine, for his word was in authority. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with you, Jesus? Are you come to destroy us? I know you who you are; the Holy One of God. And Jesus rebuked him, saying, Hold your peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spoke among themselves, saying, What a word is this! For with authority and power he commands the unclean spirits,

and they come out. And the fame of him went out into every place of the country round about.

2 And he arose out of the synagogue, and entered into the house of Simon. And Simon's mother-in-law was taken with a great fever: and they besought him for her. And he stood over her, and rebuked the fever: and it left her: and immediately she arose and ministered unto them.

3 Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He was teaching in their synagogues, and everyone praised him.

The Synagogue in Nazareth

4 And he came to Nazareth, and, as his custom was, he went into the synagogue on the Sabbath day, and began to preach to them. And he sat down, and the eyes of all who were in the synagogue, were fastened on him. And he began to speak to them. And all bare him witness, and

wondered at the gracious words which proceeded out of his mouth. And he said unto them, You will surely say unto me this proverb, Physician, heal yourself: whatsoever we have heard done in Capernaum, do also here in your country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian. And they were all filled with wrath in the synagogue, when they heard these things, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way to Capernaum.

At the Setting of the Sun

5 Now when the sun was setting, all they that had any sick with various diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, You are the Son of God. And he rebuking them suffered them not to speak; for they knew that he

was the Christ. And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee.

CHAPTER TWO

The Lake of Gennesaret

1 And it came to pass, that, as the multitude pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Teacher, we have toiled all the night, and have taken nothing: nevertheless at your word I will let down the net. And when they had this done, they enclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come

and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth you shall catch men alive. And when they had brought their ships to land, they forsook all, and followed him.

Healing of the Leper

2 And it came to pass, when he was in one of the cities, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if you wilt, you can make me clean. And he put forth his hand, and touched him, saying, I will: be clean. And immediately the leprosy departed from him. And he charged him to tell no man: but go, and shew yourself to the priest, and offer for your cleansing, according as Moses commanded, that this may be a testimony to you. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. And he was withdrawing himself into the wilderness, and praying.

Healing of the Palsied

3 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, who were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them. And, behold, men brought in a bed a man that was palsied: and they sought means to bring him in, and to lay him before him. And not finding what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiles with his couch into the midst before Jesus. And seeing their faith, he said unto him, Man, your sins are forgiven you. And the scribes and the Pharisees began to reason, saying, Who is this which speaks blasphemies? Who can forgive sins, but God alone? But when Jesus perceiving their reasonings, answered and said unto them, Why reason in your hearts? Which is easier, to say, Your sins be forgiven you; or to say, Rise up and walk? But that you may know that the Son of man has authority upon earth to forgive sins, he said unto the palsied man, I say unto you, Arise, and take up your couch, and go into your house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they

glorified God, and were filled with fear, saying, We have seen strange things to day.

The Feast of Levi the Publican

4 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But their scribes and Pharisees murmured against his disciples, saying, Why do you eat and drink with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance. And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but you eat and drink? And he said unto them, Can you make the children of the bride chamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

The Old and the New

5 And he spoke also a parable unto them; No man puts a piece of a new

garment upon an old garment; otherwise both the new makes a rent, and the piece that was taken out of the new agrees not with the old. And no man puts new wine into old wineskins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. But new wine must be put into new wine-skins; and both are preserved.

6 No man also having drunk old wine straightway desired new; for he saith, the old is better.

CHAPTER THREE

The Lord of the Sabbath

1 And it came to pass on the second Sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do you that which is not lawful to do on the Sabbath days? And Jesus answering them said, Have you not read so much as this, what David did, when himself was hungry, and they which were with him; how he went into the house of God, and did take and eat the showbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? And he said unto them, That the Son of man is Lord even of the Sabbath. And it came to pass also on another Sabbath, that he entered into

the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him. But he knew their reasonings, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? To save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth your hand. And he did so: and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus.

The Choosing of the Twelve

2 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, And Judas the brother of James, and Judas Iscariot, which also became a traitor.

New Edicts of the New God

3 And he came down among them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples, and said, Blessed be you poor: for yours is the kingdom of God. Blessed are you that hunger now: for you shall be filled. Blessed are you that weep now: for you shall laugh. Blessed are you, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. But woe unto you that are rich! For you have received your consolation. Woe unto you that are full! For you shall hunger. Woe unto you that laugh now! For you shall mourn and weep. Woe unto you, when all men shall speak well of you! For according to these things so did their fathers to the false prophets. But I say unto you which

hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smites you on the one cheek offer also the other; and him that takes away your cloak forbid not to take your coat also. Give to every man that asks of you; and of him that takes away your goods ask them not again. And as you would that men should do to you, do you also to them likewise. For if you love them which love you, what thank have you? For sinners also love those that love them. And if you do good to them which do good to you, what thank have you? For sinners also do even the same. And if you lend to them of whom you hope to receive, what thank have you? For sinners also lend to sinners, to receive as much again. But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and you shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be therefore merciful, as your Father also is merciful. Judge not, and you shall not be judged: condemn not, and you shall not be condemned: forgive, and you shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that you mete withal it shall be measured to

you again. And he spoke a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why behold the mote that is in your brother's eye, but perceive not the beam that is in your own eye? Either how can you say to your brother, Brother, let me pull out the mote that is in your eye, when you yourself behold not the beam that is in your own eye? You hypocrite, cast out first the beam out of your own eye, and then shall you see clearly to pull out the mote that is in your brother's eye.

Good Fruit, Evil Fruit

4 For there is no good tree that produces corrupt fruit; nor corrupt tree that produces good fruit. For each tree is known by its own fruit. For of thorns they do not gather figs, nor of a bramble bush do they gather grapes. The good man out of the good treasure of his heart brings forth that which is good; and the evil man out of the evil treasure of his heart brings forth that which is evil: for of the abundance of the heart his mouth speaks. And why call me, Lord, Lord, and do not the things which I say? Everyone that comes to me, and hears my sayings, and does them, I will shew you to whom he is like: he is like a man building house, who dug and went deep, and laid a

foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and had no strength to shake it: for it was founded upon a rock. But he that hears, and does not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER FOUR

Faith of the Centurion

1 Now when he had ended all his sayings in the ears of the people, he entered into Capernaum. And a certain centurion's servant was sick, and going to die; and he was precious to him. And when he heard of Jesus, he sent unto him elders of the Jews, asking him that he would come and heal his servant. And when they came to Jesus, they besought him earnestly, saying, That he was worthy for whom he should do this: for he loves our nation, and he has built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not yourself: for I am not worthy that you should enter under my roof: Wherefore neither thought I myself worthy to come unto you: but say in a word, and my boy shall be healed. For I also am a man set under authority,

having under me soldiers, and I say unto one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it. And when Jesus heard these things, he marveled at him, and turned, and said unto the people that followed him, I say unto you, not even in Israel I have not found so great faith. And they that were sent, returning to the house, found the sick servant whole.

Dead Corpse Rising

2 And it came to pass the day after, that he was going into a city called Nain; and many of his disciples were going with him, and a great multitude. Now when he came near to the gate of the city, behold, a dead man was being carried out, the only son of his mother, and she was a widow: and a considerable multitude of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto you, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God has visited his people. And this rumor of him went forth throughout all Judaea,

and throughout the entire region round about.

John the Baptist

3 And the disciples of John told him of all these things. And John was scandalized. And John calling unto him a certain two of his disciples sent them to Jesus, saying, Are you he that comes? Or look we for another? And when the men were come unto him, they said, John Baptist has sent us unto you, saying, Are you he that should come? Or look we for another? And in that same hour he cured many of infirmities and plagues and of evil spirits; and unto many blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things you have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor have good tidings been announced to them. And blessed is he, if he shall not be offended in me. And when the messengers of John were departed, he began to speak unto the multitudes concerning John. What did you go out into the wilderness to gaze at? A reed shaken with the wind? But what are you come out to see? A man clothed in soft raiment? Behold, they which are in gorgeous apparel, and delicacy, are in kings' courts. But what went you out for to see? A prophet? Yea, I say unto you, and much more than

a prophet. This is he, of whom it is written, Behold, I send my messenger before your face, which shall prepare your way before you. For I say unto you, Among those that are born of women a greater prophet than John the Baptist, there is none: but he that is least in the kingdom of God is greater than he. And all the people, when they heard it, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God unto themselves, being not baptized of him. And the Lord said, Whereunto then shall I liken the men of this generation? And to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and you did not dance; we have mourned to you, and you did not weep. For John the Baptist came neither eating bread nor drinking wine; and you say, He has a devil. The Son of man is come eating and drinking; and you say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom was justified of all her children.

The Alabaster Box

4 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and reclined to eat. And, behold, a woman in the city, which was a

sinner, when she knew that he was reclining in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spoke within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that touched him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto you. And he said, Teacher, say on. A certain moneylender had two debtors: the one owed five hundred denarii, and the other fifty. And when they had nothing to pay, he forgave them both. Tell me therefore, which of them will love him more? Simon answered and said, I suppose that he, to whom he forgave the more. And he said unto him, You have rightly judged. And he turned to the woman, and said unto Simon, See this woman? I entered into your house: water for my feet you gave not; but she has wetted my feet with tears, and wiped them with the hairs of her head. A kiss you gave me not: but she since the time I came in has not ceased kissing my feet. My head with oil you didst not anoint: but this woman has anointed my feet with ointment. For the sake of which

I say unto you, Her sins which are many are forgiven; for she loved much: but to whom little is forgiven, the same loves little. And he said unto her, Your sins are forgiven. And they that were reclining with him began to say within themselves, Who is this that even forgives sins? And he said to the woman, Your faith has saved you; go into peace.

CHAPTER FIVE

Women Ministers

1 And it came to pass afterward, that he made his way through every city and village, preaching and announcing as glad tidings the kingdom of God: and the twelve were with him. And certain woman, who had been healed of evil spirits and infirmities, Mary called Magdalene, from whom went seven devils had gone out, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their possessions.

Parable of the Sower

2 And when a great multitude were coming together, and they of every city were come to him, he spoke by a parable: a sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the heaven devoured it. And other fell upon the

rock; and when sprung up, it withered away, because it lacked moisture. And other fell in the midst of the thorns; and the thorns sprang up with it, and choked it. And other fell on the good ground, and when sprung up, it produced fruit a hundredfold. And when he said these things, he cried, He that has ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand.

3 Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word from their hearts, lest they should believe and be saved. Those on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, these are they, which, when they have heard, go, and are choked with cares and riches and pleasures of this life, and bring no fruit of perfection. But that on the good ground, these are, whoever in an honest and good heart, having heard the word, keep hold of it, and bring forth fruit in patience.

Parable of the Lamp

4 No man, when he has lighted a lamp, covers it with a vessel, or puts it under a bed; but sets it on a lamp-stand, that they which enter in may see the light. For there is no secret thing, that shall not be made manifest; nor hidden, that shall not be known and come into view. Take heed therefore how you hear: for whosoever has, to him shall be given; and whosoever has not, even what he seems to have shall be taken away.

Thy Mother and Thy Brethren

5 To find out if he was birthed, they set a trap for him. And it was told him by certain people which said, Your mother and your brethren stand without, desiring to see you. And he answered and said unto them, Who is My mother and my brethren? My mother and my brethren are these which hear My words, and do them.

The Storm on the Lake

6 Now it came to pass on one of the days, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. But as they sailed he fell asleep. And there came down a storm of wind on the lake; and they were filling with water, and were in

jeopardy. And they came to him, and awoke him, saying, Teacher, Teacher, we perish. And he arose, and rebuked the wind and the raging of the water. And they ceased, and there was a calm. And he said unto them, Where is your faith? And they were frightened and wondered, saying one to another, Who then is this? For he commands even the winds and water, and they obey him?

Legion of the Gadarenes

7 And they sailed down to the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils a long time, and wore no cloak, neither abode in a house, but among the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with you, Jesus, you Son of God most high? I beseech you, torment me not. For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept guarded and bound with chains and in fetters; and he brake the bands asunder, and was driven of the devil into the deserts. And Jesus asked him, saying, What is your name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the

abyss. And there was there a herd of many swine feeding on the mountain: and they besought him that he would allow them to enter into them. And he allowed them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down the steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw it told them by what means he that was possessed of the devils was saved. Then the whole multitude of the country of the Gadarenes round about asked him to depart from them; for they were struck with great fear: and he entered into the ship, and returned back again. Now the man, from whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying, Return to your own house, and recount how great things God has done unto you. And he went his way, publishing throughout the whole city how great things Jesus had done unto him.

Healing of the Woman

8 And it came to pass, that, when Jesus was returned, the multitude welcomed him: for they were all waiting for him. And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: for he had one only daughter, about twelve years of age, and she was dying. And as he went the multitudes thronged him. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Teacher, the multitude throng you and press you, and say you, Who touched me? And Jesus said, Somebody has touched me: for I perceived that power had gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what reason she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: your faith has saved you; go into peace. While he yet spoke, there comes one from the ruler of the synagogue's house, saying to

him, Your daughter is dead; trouble not the Teacher. But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be saved. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all were weeping, and bewailed her: but he said, Weep not; she is not dead, but sleeps. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded something be given her to eat. And her parents were astonished: but he charged them that they should tell no man what was done.

CHAPTER SIX

Twelve Disciples Bestowed Power

1 Then he called his twelve disciples together, and gave them power and authority over all the devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house you enter into, there abide, and thence depart. And whosoever will not receive you, when you go out of that city, shake

off the very dust from your feet for a testimony against them. And they departed, and went through the villages in order, announcing the glad tidings, and healing everywhere.

Herod the Tetrarch

2 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; and of some, that Elijah had appeared; and by others, that a prophet, one of the original ones, was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

Feeding of the Five-thousand

3 And the apostles returned, and declared unto him all that they had done. And he took them, and went aside privately into a desert place of a city called Bethsaida. And the multitudes perceived it, and followed him: and he received them, and spoke unto them of the kingdom of God, and healed them that had need of healing. And when the day began to decline, and the twelve came, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and fetch victuals: for we are in a desert place. But he said unto them, Give them to eat.

And they said, We have no more but five loaves and two fishes; except we should go and buy food for all this people. For they were about five thousand men. And he said to his disciples, Make them recline in companies by fifties. And they did so, and made them all recline. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled: and there was taken up that remained to them of fragments twelve baskets.

Disciples Reprimanded

4 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? They answering said, John the Baptist; but some say, Elijah; and others say, that one some prophet of the original ones is risen again. He said unto them, But whom say you that I am? Peter answering said, The Christ of God. And he straightly reprimanded them, and commanded them to tell none such a thing; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever

wishes to save his life shall lose it: but whosoever shall lose his life for my sake, the same shall save it. For what is a man profited, if he gain the whole world, and lose or forfeit his own self? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed. When he shall come in his own glory, and in the glory of his Father's and of the holy angels. But I tell you truly, there be some of those that stand here, which shall by no means taste death, till they see the kingdom of God.

The Transfiguration

5 And it came to pass about eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And it came to pass as he prayed, the appearance of his countenance was different, and his raiment white, flashing like lightning. And, behold, there stood with him two men, which Peter believed were Moses and Elias, seen in his glory. Now Peter and they that were with him were weighed down with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Teacher, it is good for us to be here: and let us make three tabernacles; one for you, and one for Moses, and one for Elias: not knowing what he said. But while

he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And a voice came out of the cloud, saying, This is my beloved Son: hear him. And when the voice came, Jesus was found alone. And they were silent, and told no man in those days any of those things which they had seen.

Those Dopey Disciples

6 And it came to pass, that on the next day, when they were come down from the mountain, a great multitude met him. And, behold, a man from the multitude cried out, saying, Teacher, I beseech you, look upon my son: for he is my only begotten. And, lo, a spirit took him, and he suddenly cried out; and it convulsed him with foam, and bruising him hardly departed from him. And I besought your disciples to cast him out; and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring your son hither. And as he was yet a coming, the devil rent him, and convulsed him. And Jesus rebuked the unclean spirit, and healed the boy, and delivered him again to his father. And they were all amazed at the majesty of God. And as they all wondered at all things which Jesus did, he said unto his disciples, Take into your ears these sayings: for the

Son of man is going to be delivered into the hands of men. But they understood not this saying, and it was hid from them that they should not perceive it: and they feared to ask him about that saying.

7 Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the reasoning of their heart, took a child, and set it next to himself, and said unto them, Whosoever shall receive this child in my name receives me: and whosoever shall receive me receives him that sent me: for he that is least among you all, the same shall be great. And John answered and said, Teacher, we saw one casting out devils in your name; and we hindered him, because he followed not with us. And Jesus said unto him, Forbid him not: for he that is not against you is for you.

8 And it came to pass, when the days of his taking up were being fulfilled, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, so as to make ready for him. And they did not receive him, because his face was going to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt you that we command fire to come down from heaven, and to consume them, even as Elijah did?

But he turned, and rebuked them, and said, You know not what manner of spirit you are of. For the Son of man came not to destroy men's lives, but to save them. And they went to another village. And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow you whithersoever you go. And Jesus said unto him, Foxes have holes, and the birds of the heaven have lodging places; but the Son of man has not where he may lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Leave the dead to bury their own dead: but go and preach the kingdom of God. And another also said, Lord, I will follow you; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER SEVEN

Seventy New Disciples Appointed

1 And after these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself was about to come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray therefore to the Lord of the harvest, that he may

send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor wallet, nor shoes: and salute no man by the way. And into whatsoever house you enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city you enter, and they receive you, eat such things as are set before you: and heal the sick therein, and say unto them, The kingdom of God is come near unto you. But into whatsoever city you enter, and they receive you not, go out into the streets thereof, and say, Even the very dust of your city, which clave to us, we do wipe off against you: notwithstanding be sure of this, that the kingdom of God is come near unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto you, Chorazin! Woe unto you, Bethsaida! for if the powers had been done in Tyre and Sidon, which have been done in you, they would have repented long ago, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And you, Capernaum, which are exalted to heaven? You shall be thrust down unto Hades. He that

hears you hears me; and he that despises you despises me; and he that despises me despises him that sent me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through your name. And he said unto them, I beheld Satan as lightning fallen from heaven. Behold, I give unto you authority to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in the heavens. In that hour Jesus rejoiced in spirit, and said, I thank you, Lord of heaven, that you have hid these things from the wise and prudent, and have revealed them unto babes: even so, Father; for so it was well-pleasing before you. All things were delivered to me by my Father: and no man knows who the Father is, but the Son, and who the Son is, but the Father, and he to whomsoever the Son wishes to reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see what you see: For I tell you, that prophets did not see what you see.

To Inherit Long Life on Earth

2 And, behold, a certain lawyer stood up, and tempted him, saying, Teacher, doing what shall I obtain

life? But he said unto him, What is written in the law? How read you? And he answering said, You shall love the Lord your God from all your heart, and from all your soul, and from all your strength, and from all your mind; and your neighbor as yourself. And he said unto him, You have answered right: this do, and you shall live.

The Good Samaritan

3 But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man was going down from Jerusalem to Jericho, and fell among thieves, which stripped him, and beat him, leaving him just half dead. And by chance there came down a certain priest in that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and saw him, and passed by on the other side. But a certain Samaritan, as he journeyed, came down to him: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring on oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two denarii, and gave them to the host, and said unto him, Take care of him; and whatsoever you spend more, when I come again, I will repay you. Which

now of these three, seems to you to have been a neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Jesus therefore said unto him, Go, and do likewise.

"Martha, Martha"

4 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was distracted about much serving, and came up to him, and said, Lord, dost you not care that my sister did leave me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, you are anxious and troubled about many things: But there is need of one: and Mary chose that good part, which shall not be taken away from her.

CHAPTER EIGHT

The Prayer for Holy Spirit

1 And it came to pass whilst he was in a certain place praying to the Father, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When you pray, say, **Father, let your Holy Spirit come upon us,**

Hallowed be your name. Your kingdom come. Your will be done, as in heaven, so on earth. Give us day by day our bread for the coming day. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; since my friend is come unto me from a journey, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give you. I say unto you, even if he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needs. And I say unto you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you. For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. But of which of you that is a father shall his son ask a loaf he will give him a stone? Or a fish, and he instead of a fish will give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If you then, being evil, know how to give good gifts unto your children: how much more shall your Father from heaven give the Holy Spirit to them that ask him?

A House Divided

2 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spoke; and the multitudes marveled. But some of them said, He casts out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falls. And if Satan also be divided against himself, how shall his kingdom be established? Because you say that I cast out devils in Beelzebub. And if I in Beelzebub cast out devils, in whom do your sons cast them out? Therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man fully armed keeps his palace, his goods are in peace. But when the stronger than he shall come upon him, and overcome him, he takes from him all his whole armor wherein he trusted, and divides his spoils. He that is not with me is against me: and he that gathers not with me scatters. When the unclean spirit is gone out from the man, he goes through waterless places, seeking rest; and finding none, he said, I will return into my house whence I came out. And when

he comes, he finds it swept and garnished. Then goes he, and takes to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

"The Womb that Bare Thee"

3 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare you, and the breasts which you didst suck. But he said, Yea rather, blessed are they that hear my word, and keep it.

An Evil Generation

4 And when the multitudes were gathering thick together, he began to say, This is an evil generation: it seeks a sign; and there shall no sign be given it.

The Lamp of the Body

5 No man, when he has lighted a lamp, puts it into a secret place, neither under the bushel, but on the lampstand, that they which come in may see the light. The lamp of the body is the eye: therefore when your eye is single, your whole body also is full of light; but when it is evil, your body also is full of darkness. Look therefore that the light which is in you be not darkness. If therefore your whole body be full of

light, having no part dark, it shall be wholly full of light, as when the lamp with its gleam gives you light.

"Woe!"

6 And as he spoke, a certain Pharisee asked him to breakfast with him: and he went in, and lay down. And when the Pharisee saw it, he marveled that he had not first washed before the breakfast. And the Lord said unto him, Now do you Pharisees clean the outside of the cup and the platter; but your inside is full of extortion and wickedness. Foolish ones, did not he that made the outside make the inside also? But give as alms the things in your power; and, behold, all things are clean unto you. But woe unto you, Pharisees! for you tithe mint and rue and every herb, and pass over the calling and the love of God: but these ought you to have done, and not to leave the other undone. Woe unto you, Pharisees! For you love the first seat in the synagogues, and the greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! For you are as graves which appear not, and the men that walk about over them know it not. Then one of the lawyers answering said unto him, Teacher, saying these things you reproach us also. And he said, Woe unto you also, lawyers! For you lade men with burdens grievous to be borne, and you yourselves touch not the burdens

with one of your fingers. Woe unto you! For you build the sepulchers of the prophets, but your fathers killed them. Truly you are witnesses and consent to the deeds of your fathers: for they indeed killed them, but you build their sepulchers. Woe unto you, lawyers! For you took away the key of knowledge: you entered not in yourselves, and them that were entering in you hindered. And as he said these things unto them, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of more things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER NINE

The Leaven of the Pharisees

1 In the meantime, when there were gathered together tens of thousands of the multitudes, insomuch that they treaded one upon another, he began to say unto his disciples, First be on your guard against of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered up, that shall not be revealed; and hidden that shall not be known. Wherefore whatsoever you have spoken in darkness shall be heard in the light; and that which you have spoken to the ear in the chambers shall be proclaimed upon the housetops. And I say unto you

my friends, Be not afraid of them that kill the body, and after this have not power to do anything further. But I will show you whom you shall fear: Fear him, which after he has killed has authority to cast into Gehenna; yes, I say unto you, Fear him. But I say unto you, Whosoever shall confess in me before men, in him shall the Son of man also confess before God: but he that denies me in the sight of men shall be denied in the sight of God. And every one, who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you up before the synagogues, and unto the rulers, and authorities, be not anxious how or what thing you shall answer, or what you shall say: for the Holy Spirit shall teach you in the same hour what you ought to say.

Who Appointed Me a Judge?

2 And one out of the multitude said unto him, Teacher, tell my brother to divide the inheritance with me. And he said unto him, Man, who appointed me a judge or a divider over you? And he said unto them, Take heed, and guard yourselves from covetousness: for not in a man's abundance consists his life out of his possessions. And he spoke a parable unto them, saying, The ground of a certain rich man brought

forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to collect my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I collect all my fruits and my goods. And I will say to my soul, Soul, you have much goods laid up for many years; take your ease, eat, drink, and be merry. But God said unto him, Foolish one, this night they require your soul from you: and the things which you have prepared, whose shall they be? So is he that lays up treasure for himself, and is not rich toward God.

Seek Ye the Kingdom of God

3 And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what you shall eat; neither for the body, what you shall put on. The life is more than the food, and the body than the raiment. Consider the ravens, that they sow not nor reap; which have not store-chamber nor barn; and God feeds them: how much rather do you excel the birds! And which of you with being anxious can add to his stature one cubit? If you then be not able to do even a very little thing, why are you anxious about the rest? Consider the lilies how they grow: they toil not, nor spin; yet I say unto you, not even Solomon in all his glory was arrayed like one of these. If then God so

clothe the grass, which is to day in the field, and tomorrow is cast into the oven; how much more will he clothe you, O you of little faith? And seek not what you shall eat, or what you shall drink, neither be of doubtful mind. For all these things do the nations of the world seek after: but your Father knows that you have need of these things. Notwithstanding seek the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for your Father is well pleased to give you the kingdom. Sell your possessions, and give alms; make yourselves purses which grow not old, an unfailing treasure in the heavens, where a thief does not come near, nor a moth destroy. For where your treasure is, there will your heart be also.

The Faithful and Wise Servant

4 Let your loins be girded about, and your lamps burning; and you like unto men that wait for their lord, when he shall return from the wedding-feast; that when he comes and knocks, they may open unto him immediately. Blessed are those servants, whom the lord when he comes shall find watching: truly I say unto you, that he shall gird himself, and make them to recline to meat, and shall pass by and serve them. And if he shall come in the evening watch, and find them so, blessed are those servants. And this

know, that if the master of the house had known what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be therefore ready also: for the Son of man comes at an hour when you think not. Then Peter said unto him, Lord, speak this parable unto us, or even unto all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he comes shall find so doing. Of a truth I say unto you, that he will set him over all his possessions. But if that servant shall say in his heart, My lord delays to come, and shall begin to beat the menservants and maidservants, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he expects not, and at an hour when he knows not, and will cut him in sunder, and will appoint him his portion with the unfaithful. And that servant, which knew his lord's will, and prepared not, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. For to whomsoever much is given, of him shall much be required: and to whom they have committed much, of him they will ask the more.

Fire on the Earth

5 I came to cast fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I constrained till it be accomplished! Do you think that I am come to give peace on earth? I tell you, No; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. They shall be divided father against son, and son against father; mother against daughter, and daughter against mother; mother in law against her daughter in law, and daughter in law against her mother in law. And he said also to the multitudes, When you see the cloud rising up from the west, straightway you say There comes a shower; and it comes to pass. And when you see a south wind blowing, you say, There will be scorching heat; and it comes to pass. You hypocrites, you know how to interpret the face of the earth and the heaven; but how is it that you do not interpret this time? Yea, and why even of yourselves judge not what is right? For as you go with your adversary before the magistrate, on the way give diligence to be delivered from him; lest he hale you to the judge, and the judge deliver you to the officer, and the officer cast you into prison. I say unto you, you shall by no means depart thence, till you have paid the very last lepton.

CHAPTER TEN

Healing on the Sabbath

1 And he was teaching in one of the synagogues on the Sabbath days. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, you are loosed from your infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered, being vexed, because that Jesus had healed on the Sabbath day, and said unto the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the Sabbath. The Lord then answered him, and said, You hypocrite, do not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan has bound, lo, these eighteen years, be loosed from this bond on the day of the Sabbath? And when he had said these things, all his adversaries were put to shame: and the entire multitude rejoiced for all the glorious things that were done by him.

Parables of the Mustard Seed and Leaven

2 Then said he, Unto what is the kingdom of God like? And whereunto shall I liken it? It is like a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a great tree; and the birds of the heaven lodged in the branches of it. And again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

The Righteous in the Kingdom

3 And he went through the cities and villages, teaching, and making a journey unto Jerusalem. Then one said unto him, Lord, are they few that are being saved? And he said unto them, Strive to enter in through the narrow gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and has shut to the door, and you begin to stand outside, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are: then shall you begin to say, We did eat and drink in your presence, and you didst teach in our streets. But he shall say, I tell you, I know you not whence you are; depart from me, all you workers of

unrighteousness. There shall be the weeping and the gnashing of teeth, when you shall see all the righteous in the kingdom of God, And yourselves thrust out and held back outside.

CHAPTER ELEVEN

1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they were watching him. And, behold, there was a certain man before him which had the dropsy. And Jesus answered and spoke unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace. And he took him, and healed him, and let him go; and he answered and said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway pull him up on the day of the Sabbath? And they could not answer him again to these things. Then said he also to him that bade him, When you make a breakfast or a supper, call not your friends, nor your brethren, neither your kinsmen, nor your rich neighbors; lest they also bid you again, and a recompense be made you. But when you make a feast, call the poor, the maimed, the lame, the blind: and you shall be blessed; for they have nothing wherewith to recompense you: for it shall be recompensed to you at the resurrection of the

righteous. And when one of them that reclined with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. But he said unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

2 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray you have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray you, hold me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being moved said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as you didst command, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

Discipleship

3 And there went great multitudes with him: and he turned, and said unto them, If any man comes to me, and does not abandon his father, and mother, and wife, and children, and brethren, and sisters, yes, and his own life also, he cannot be my disciple. And whosoever does not bear his cross, and come behind me, cannot be my disciple. For which of you, intending to build a tower, sits not down first, and counts the cost, whether he have the things for completion? Lest haply, after he has laid the foundation, and is not able to finish, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish. Or what king, when he is going to encounter another king in war, sits not down first, and consults whether he be able with ten thousand to meet him that comes against him with twenty thousand? Or else, while the other is yet a great way off, he sends an embassy, and desires conditions of peace. So therefore, whosoever he be of you that renounces not all his possessions, he cannot be my disciple.

CHAPTER TWELVE

Joy in the Presence of God

1 Now all the publicans and sinners were coming near unto him, to hear him. And the Pharisees and scribes

murmured, saying, This man receives sinners, and eats with them. And he spoke this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

2 And when he has found it, he lays it on his shoulders, rejoicing. And when he comes into the house, he calls together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in the heaven over one sinner that repents, more than over ninety and nine righteous persons, which have no need of repentance. Either what woman having ten drachmas, if she lose one drachma, does not light a lamp, and sweep the house, and seek diligently till she find it? And when she has found it, she calls her friends and her neighbors together, saying, Rejoice with me; for I have found the drachma which I had lost. Likewise, I say unto you, there is joy in the presence of God over one sinner that repents.

CHAPTER THIRTEEN

Steward of Unrighteousness

1 And he said also unto his disciples, There was a certain rich

man, which had a steward; and the same was accused unto him as wasting his property. And he called him, and said unto him, How is it that I hear this of you? Render the account of your stewardship; for you cannot be a steward any longer. Then the steward said within himself, What shall I do? For my lord takes away from me the stewardship: I have not strength to dig; to beg I am ashamed. I know what I will do, that, when I am put out of the stewardship, they may receive me into their houses. And he called every one of his lord's debtors unto him, and said unto the first, How much do you owe unto my lord? And he said, A hundred baths of oil. And he said unto him, Take your bond, and sit down quickly, and write fifty. Then said he to another, And how much do you owe? And he said, An hundred cores of wheat. And he said unto him, Take your bond, and write fourscore. And the lord commended the steward of unrighteousness, because he did wisely: for the sons of this age are unto their own generation wiser beyond the children of the light. And I say unto you, Make to yourselves friends out of the mammon of unrighteousness; that, when you leave, they may receive you into eternal habitations. He that is faithful in a very little is faithful in much: and he that is unrighteous in very little is unrighteous also in much. If

therefore you have not been faithful in the unrighteous mammon, who will entrust to you the real mammon? And if you have not been faithful in that which is another's, who shall give you that which is mine? No domestic can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You cannot serve God and mammon. And the Pharisees also, who were lovers of money, heard all these things: and they sneered at him. And he said unto them, You are they which make yourselves righteous in the sight of men; but God knows your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is announced as good tidings, and every man forces into it. But it is easier for heaven and earth to pass away, even as the law and the prophets have passed away, than one tittle of my words to fail. Everyone that puts away his wife and marries another, commits adultery: and everyone that marries one that is put away from a husband commits adultery.

Lazarus in Abraham's Bosom

2 There was a certain rich man whose name was Ninue, and he was clothed in purple and fine linen, faring sumptuously every day: and

there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: but even the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and sees Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that you in your lifetime received your good things, and likewise Lazarus evil things: but now he is comforted, and you are in anguish. And besides all these things, between us and you there is a great gulf fixed: so that they which wish to cross from hence to you may not be able; neither can they from thence pass through to us. But he said, I pray you therefore, father, that you would send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham said unto him, They have Moses and the prophets; let them hear them. And he said, No, father Abraham: but if one from the dead went unto them, they will repent. And he said unto

him, If they hear not Moses and the prophets, not even if one from the dead arose, will they be persuaded.

Occasions of Stumbling

3 Then said he unto the disciples, It is inconceivable but that occasions of stumbling will come: but woe unto him, through whom they come! It were a gain if he had not been born, or if a millstone were hanged about his neck, and he were cast into the sea, rather than that he should cause one of these little ones to stumble. Take heed to yourselves: But if your brother trespass against you, rebuke him; and if he repent, forgive him. And if he trespass against you seven times in the day, and seven times in the day turn again to you, saying, I repent; you shall forgive him. And the apostles said unto the Lord, Increase our faith. And the Lord said, If you had faith as a grain of mustard seed, you would say unto this mulberry tree, Be plucked up-rooted, and be planted in the sea; and it would have obeyed you. But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come from the field, Come straightway and lie down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird yourself, and serve me, till I have eaten and drunken; and afterward you shall eat and drink? Does he thank that servant because

he did the things that were commanded him? I think not. So likewise you do, when you shall have done all those things which are commanded you.

Ten Lepers

4 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? But where are the nine? There are not found that returned to give glory to God but this alien? And many lepers were in Israel in the time of Elisha the prophet, and none of them was healed, but only Naaman the Syrian. And he said unto him, Arise, go your way: your faith has saved you.

Kingdom Cometh Not with Observation

5 And when he was questioned by the Pharisees, when the kingdom of God comes, he answered them and said, The kingdom of God comes not with observation: neither shall they say, Lo here! Or, lo there! For, behold, the kingdom of God is within you. And he said unto the disciples, The days will come, when you shall desire to see one of the days of the Son of man, and you shall not see it. And they shall say to you, Lo here!, or, lo there! Go not away, nor follow after them. For as the lightning, that lightens out of the one part under heaven, shines unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it came to pass in the days of Noah, so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they built; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all. According to these things shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the

housetop, and his goods in the house, let him not go down to take them away: and he that is in the field, let him likewise not return to the things behind. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I say unto you, in that night there shall be two men shall be on one bed; the one shall be taken, and the other shall be left. Two women shall be grinding upon the same stone; the one shall be taken, and the other shall be left. Two men shall be in the field; the one shall be taken, and the other shall be left. And they answered and said unto him, Where, Lord? And he said unto them, Wherever the body is, there will the eagles be gathered together.

CHAPTER FOURTEEN

God Will Right His Elect

1 And he spoke also a parable unto them on the necessity always to pray, and not to faint; Saying, There was in a city a judge, which feared not God, and regarded not man: and there was a certain widow in that city; and she came unto him, saying, Right me from my opponent at law. And he would not for a time: but afterward he said within himself, Though I fear not God, and regard not man; yet because this widow gives me trouble, I will right her, lest by her coming to the end she

wear me. And the Lord said, Hear what the judge of the unrighteous said. And shall not God perform the righting of his elect, which cry unto him day and night, though he be long suffering over them? I say unto you that he will perform the righting of them speedily. Nevertheless when the Son of man comes, shall he find the faith on the earth?

Pharisee and Publican

2 And he spoke this parable unto certain which trusted in themselves that they were righteous, and accounted nothing of the rest; two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus: God, I thank you, that I am not as other men are, extortionists, unrighteous, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I get. And the publican, standing afar off, would not lift up even his eyes unto heaven, but smote upon his breast, saying, God be propitiated to me the sinner. I say unto you, this man went down to his house made righteous rather than that one: for every one that exalts himself shall be humbled; and he that humbles himself shall be exalted. And they were bringing unto him also the infants, that he should touch them: but when the disciples saw it, they rebuked them. But Jesus called them unto him, and

said, Suffer the little children to come unto me, and hinder them not: for of such is the kingdom of God. Truly I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter into it.

To Inherit Eternal Life

3 And a certain ruler asked him, saying, Good Teacher, what shall I do to inherit eternal life? And Jesus said unto him, Why call me good? None is good, save one, even God the Father. And the ruler said, I know the commandments - Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor your father and your mother. All these have I have observed from my youth up. But when Jesus heard these things, he said unto him, Yet one thing is lacking for you: sell all things, as many as you have, and distribute unto the poor, and you shall have treasure in heaven: and come, follow me. And when he heard these things, he became exceeding sorrowful: for he was very rich. And when Jesus saw him become exceeding sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to enter through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things

which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed you. And he said unto them, Truly I say unto you, There is no man that has left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the coming age eternal life.

Blind Man by the Roadside

4 And it came to pass, that as he was come near unto Jericho, a certain blind man sat by the way side begging: and when he heard the multitude passing by, he asked what this might be. And they told him, that Jesus passed by. And he cried, saying, Jesus, you Son of David, have mercy on me. And they which went before rebuked him, that he might be silent: but he cried so much the more, You Son of David, have mercy on me. And Jesus stood still, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What will you that I shall do unto you? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive your sight: your faith has saved you. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

CHAPTER FIFTEEN

Zacchaeus

1 And Jesus entered and passed through Jericho. And, behold, a man called by the name Zacchaeus, and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not from the multitude, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was going to pass through that way. And when he came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to-day I must abide at your house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, that he was gone to lodge with a man that is a sinner. And Zacchaeus stood still, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore fourfold. And Jesus said unto him, This day is salvation come to this house, for the Son of man is come to seek and to save that which was lost.

A Certain Nobleman

2 And as they heard these things, he added and spoke a parable, because he was near to Jerusalem, and

because they supposed that the kingdom of God was going to appear immediately. He said therefore, A certain nobleman went into a distant country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Trade till I come. But his citizens hated him, and sent his embassy after him, saying, We do not wish this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, that he commanded these servants to be called unto him, to whom he gave the money, that he might know what trade every man had accomplished. And the first came before him, saying, Lord, your mina has wrought ten minas more. And he said unto him, Well, good servant: because you was faithful in a very little, you shall hold authority over ten cities. And the second came, saying, Lord, your mina has gained five minas. And he said likewise to him, You shall be also over five cities. And another came, saying, Lord, behold, here is your mina, which I have kept laid up in a napkin: for I feared you, because you are an austere man: you take up that you laid not down, and reap that you sowed not. And he said unto him, Out of your own mouth will I judge you, you wicked servant. Did you know that I was an austere man, taking up that I laid not down, and reaping that I sowed not? Wherefore

then gave you not my money into the bank, and I would have come and exacted it with interest? And he said unto them that stood by, Take from him the mina, and give it to him that has ten minas. And they said unto him, Lord, he has ten minas. For I say unto you, That unto every one which has shall be given; and from him that has not, even that he has shall be taken away from him. But those mine enemies, that did not wish me to reign over them, bring hither, and slay them before me. And when he had thus spoken, he went before, ascending up to Jerusalem. And he was teaching daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, and could not find what they might do: for all the people were very attentive to hear him.

CHAPTER SIXTEEN

By What Authority?

1 And it came to pass, that on one of those days, as he was teaching the people in the temple, and announcing the glad tidings, there came upon him the chief priests and the scribes with the elders, and spoke unto him, saying, Tell us, by what authority do you do these things? Or who is he that gave you this authority? And he answered and said unto them, I will also ask you one word and tell me: the baptism of

John, was it from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did you not believe him? But if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. And they answered, that they knew not whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things.

Tribute to Caesar?

2 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people. And they watched him, and sent forth spies, feigning themselves to be righteous men, that they might take hold of his speech, in order to deliver him up unto the rule and authority of the governor. And they asked him, saying, Teacher, we know that you say and teach rightly, and accept not a countenance, but of a truth teach the way of God. Is it lawful for us to give tribute unto Caesar, or not? But he perceived their craftiness, and said unto them, Why tempt me? Shew me a denarius. Whose image and superscription has it? They answered and said, Caesar's. And he said unto them, Render therefore unto Caesar the things of Caesar, and unto God the things of God. And they were not able to take hold of his saying before the people: and

they marveled at his answer, and held their peace.

Children of the Resurrection

3 And there came to him certain of the Sadducees, they which deny that there is any resurrection; and they asked him, saying, Teacher, Moses wrote unto us, that if any man's brother die, having a wife, and he die childless, that his brother should take the wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died childless. And the second took her to wife, and he died childless. And the third took her; and likewise the seven also left no children, and died. Last of all the woman died also. In the resurrection, therefore, whose wife of them does she become? For the seven had her as a wife. And Jesus answered and said unto them, The sons of this age marry, and are given in marriage: but they whom God accounted worthy of that age, to obtain the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the sons of God, being the children of the resurrection. Then certain of the scribes answering said, Teacher, you have well said. And they did not any longer venture to ask him anything.

Is Christ David's Son?

4 And he said unto them, How say they that the Christ is David's son? And David himself said in the book of Psalms, The LORD said unto my Lord, Sit on my right hand, till I make your enemies the footstool of your feet. David therefore calls him Lord, and how is he then his son?

Beware of the Scribes

5 And when all the people were hearing him, he said unto his disciples, Beware of the scribes, which desire to walk in long robes, and love salutations in the markets, and the first seats in the synagogues, and the first rooms at feasts; which eat up the houses of widows, and for a pretext make long prayers: the same shall receive greater condemnation.

CHAPTER SEVENTEEN

A Widow's Two Cents Worth

1 And he looked up, and saw the rich men that were casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two lepta. And he said, Of a truth I say unto you, that this poor widow has cast in more than they all: for all these did out of their superabundance cast in unto the offerings of God: but she out of her want has cast in all the living that she had.

The "Little Apocalypse"

2 And as some spoke about the temple, that it was adorned with goodly stones and offerings, he said, As for these things which you behold, the days will come, in the which there shall not be left a stone upon a stone, that shall not be thrown down. And they asked him, saying, Teacher, when then shall these things be? And what shall be the sign, when these things are going to take place? And he said, See that you be not led astray: for many shall come in my name, saying, I am he; and the time is come near: go not therefore after them. And when you shall hear of wars and tumults, be not terrified: for these things must first come to pass; but the end is not immediately. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and terrors and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn out to you for a testimony. Settle it therefore in your hearts, not to meditate before how to answer: for I will give you a mouth and wisdom, which all those opposed to you shall not be able to

gainsay nor withstand. And you shall be delivered up even by parents, and brethren, and kinsfolks, and friends; and they shall put some of you to death. And you shall be hated of all men for my name's sake.

3 In your patience possess you your souls. But when you shall see Jerusalem compassed with armies, then know that her desolation is come near. But woe unto them that are with child, and to them that give suck, in those days! For there shall be great distress in the land, and wrath unto this people. And they shall fall by the edge of the sword, and shall be led away captive into all the nations: and Jerusalem shall be trodden down by nations, until the times of nations be fulfilled. And there shall be signs in sun, and moon, and stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with great power. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draws near. And he spoke to them a parable; Behold the fig tree, and all the trees; when they already shoot forth, you see it, and know your own selves that summer is already near. So likewise you, when you see these

things come to pass, know that the kingdom of God is near. Truly I say unto you, The heaven and the earth shall in no wise pass away, till all things be accomplished. The heaven and the earth shall pass away: but my words shall in no wise pass away.

4 And take heed to yourselves, lest at any time your hearts be weighed down with surfeiting, and drunkenness, and cares of this life, and that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of all the earth. Watch therefore at every season, praying, that you may be accounted worthy to escape all these things that are going to take place. And every day he was teaching in the temple; and at night he went out, and lodged on the mountain that is called Olives. And all the people came early in the morning to him in the temple to hear him.

CHAPTER EIGHTEEN

Judas Plots with the Religious Leaders

1 Now the feast of unleavened bread was coming near, which is called the Passover. And the chief priests and scribes were seeking how they might kill him; for they feared the people. Then Satan entered Judas, who was surnamed Iscariot, being of

the number of the twelve, went away, and communed with the chief priests and captains, how he might deliver him up to them. And they were glad, and covenanted to give him money. And he consented, and was seeking opportunity to deliver him up to them without tumult.

The Last Supper

2 Then the day of unleavened bread came, when the Passover must be sacrificed. And he said unto Peter and the rest, Go and make ready that we may eat the Passover. And they said unto him, Where wilt you that we make ready? And he said unto them, Behold, when you have entered into the city, a man shall meet you, bearing a pitcher of water; follow him into the house in which he goes. And you shall say unto the master of the house, The Teacher said unto you, Where is the lodging, where I may eat the Passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the Passover. And when the hour was come he reclined, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer: and he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the

fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave to them, saying, This is my body which is given for you: this do for my remembrance. And in like manner the cup after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you. But, behold, the hand of him that betrays me is with me on the table. And the Son of man indeed goes, as it has been determined: but woe unto that man through whom he is betrayed! And they began to dispute with themselves, which of them it was that was going to do this thing. And there was also a contention among them, which of them is accounted to be greater. And he said unto them, The kings of the nations have lordship over them; and they that have authority over them are called benefactors. But you shall not be so: but he that is the greater among you, let him be as the younger; and he that leads as he that serves. For which is greater; he that reclines at meat, or he that serves? Is not he that reclines? But I am in the midst of you as he that serves. You are they which have continued with me in my temptations. And I appoint unto you even as my Father has appointed unto me, A kingdom.

Peter's Denial of Jesus Foretold

3 And the Lord said, Simon, Simon, behold, Satan demanded you, that he might sift you as wheat: but I entreated for you, that your faith may not fail: and once you have turned again, establish your brethren. And he said unto him, Lord, I am ready to go with you, both into prison, and to death. And he said, I tell you, Peter, the cock shall not crow at all to-day, before that you shall thrice deny that you know me.

The Mount of Olives

4 And he came out, and went according to his custom to the mountain of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray not to enter into temptation. And he was separated from them about a stone's throw, and he kneeled down, and prayed, saying, Father, if you be willing, remove this cup from me: nevertheless not my will, but yours, be done.

5 And there appeared unto him an angel from heaven, strengthening him. And he became in an agony and prayed more earnestly and his sweat became as it were great drops falling down to the ground. And when he rose up from prayer, he came unto his disciples, and found them sleeping for sorrow, and said

unto them, Why sleep? Rise and pray, that you may not enter into temptation.

Jesus Delivered to the Religious Leaders

6 And while he yet spoke, behold a multitude, and he that was called Judas, one of the twelve, went before them, and came near unto Jesus to kiss him. But Jesus said unto him, Judas, with a kiss you betray the Son of man? And Jesus said unto the chief priests, and captains of the temple, and the elders, which were come against him, Are you come out, as against a robber, with swords and staves? When I was daily with you in the temple, you stretched not forth your hands against me: but this is your hour, and the power of darkness.

Peter's Denial

7 Then they seized him, and led him, and brought him into the high priest's house. But Peter was following afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. And a certain maid seeing him as he sat towards the light, looked steadfastly upon him, and said, This man also was with him. But he denied him, saying, Woman, I know him not. And after a little while another, seeing him, said, You also are one

of them. And Peter said, Man, I am not. And after a space of about one hour another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean. And Peter said, Man, I know not what you say. And immediately, while he was yet speaking, the cock crowed. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, you shall deny me thrice. And Peter went out, and wept bitterly.

Jesus Tortured and Interrogated

8 And the men that held Jesus kept mocking and smiting him. And when they had blindfolded him, they kept striking him on the face, and asking him, saying, Prophecy, who is he that smote you? And many other things they kept saying, railing against him. And as soon as it was day, the body of elders of the people, and the chief priests and the scribes, was gathered together, and they led him away into their council, saying, If you are the Christ, tell us. And he said unto them, If I tell you, you will not at all believe: and if I also ask you, you will not answer me, nor let me go. From henceforth shall the Son of man be seated on the right hand of the power of God. And they all said, Are you then the Son of God? And he said unto them, You say it, because I am. And they

said, What further need have we of testimony? For we ourselves have heard of his mouth.

CHAPTER NINETEEN

Jesus Before Pilate and Herod

1 And the whole company arose, and brought him before Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and destroying the law and the prophets, and forbidding to give tribute to Caesar, and turning away the women and children, saying that he himself is Christ a King. And Pilate asked him, saying, Are you the King of the Jews? And he answered him and said, You say. And Pilate said to the chief priests and the multitudes, I find no fault in this man. And they were urgent, saying, He stirs up the people, teaching throughout all Judaea, having begun from Galilee to this place. But when Pilate heard of Galilee, he asked whether the man were a Galilaean. And when he knew that he was from Herod's jurisdiction, he sent him up to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard many things about him; and was hoping to see some sign done by him. And he questioned him in many words; but he answered him

nothing. And the chief priests and the scribes stood vehemently accusing him. And Herod with his soldiers set him at naught, and mocked him, and arraying him in a gorgeous robe, sent him back to Pilate. And Pilate and Herod became friends with each other that very day: for before they were at enmity between themselves.

Jesus Sentenced to Death

2 And Pilate called together the chief priests and the rulers and the people, and said unto them, You brought this man unto me, as one that perverts the people: and, behold, I examined him before you, and found no fault in this man of what you charge against him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death has been done by him. I will therefore chastise him, and release him. Now he under a necessity to release unto them at every feast one. But they cried out all at once, saying, Away with this man, and release unto us Barabbas: one who for a certain insurrection made in the city, and for murder, had been cast into prison. Pilate therefore spoke again to them, wishing to release Jesus. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil has this man done? I have found no cause of death in him: I will therefore chastise him, and let him

go. But they were urgent with loud voices, asking that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that their request should be done. And he released unto them him that for insurrection and murder had been cast into prison, whom they were asking for; but Jesus he delivered up to their will.

Jesus Crucified

3 And as they led him away, they laid hold upon one Simon, a Cyrenian, that was coming out of the country, and laid on him the cross, to bear it after Jesus. And there followed him a great company of the people, and of women, who also were bewailing and lamenting him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that bare not, and the breasts that gave not suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called the Skull, there they crucified him, and the malefactors,

one on the right hand, and the other on the left.

4 Then said Jesus, Father, forgive them, for they know not what they do. And the people stood beholding. And the rulers also with them scoffed at him, saying, Others he saved; let him save himself, if this is Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If you be the king of the Jews, save yourself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS**. And one of the malefactors which were hanged railed on him, saying, If you be Christ, save yourself and us. But the other answering rebuked him, saying, Do you not fear God, because you are in the same condemnation? And we indeed justly; for we receive things worthy of our deeds: but this man did nothing amiss. And he said unto Jesus, Lord, remember me when you come into your kingdom. And Jesus said unto him, Truly I say unto you today, you shall be with me. And it was about the sixth hour, and darkness came over the whole land until the ninth hour. And the sun was darkened, and the veil of the sanctuary was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into your hands I commend my spirit: and

having said this, he expired. Now when the centurion saw what was done, he glorified God, saying, Certainly this man was righteous. And all the multitude that came together to this sight, when they beheld the things which were done, returned smiting their breasts. And all his acquaintance, and the women that followed him from Galilee, stood afar off, seeing these things. And, behold, a man named Joseph, who was a counselor, a good man, and a righteous he had not consented to their counsel and deed; a man of Arimathaea, a city of the Jews: who also himself was looking for the kingdom of God: this man went unto Pilate, and asked for the body of Jesus. And he took it down, and wrapped it in a linen cloth, and laid it in a tomb that was hewn in stone, wherein no man had ever yet lain. And it was the day of the preparation, and the Sabbath was dawning. And the women also, which had come with him from Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments. And on the Sabbath day they rested according to the commandment.

CHAPTER TWENTY

The Empty Tomb

1 But upon the first day of the week, at early dawn, they came unto the

tomb, bringing the spices which they had prepared, and some others with them. And they found the stone rolled away from the tomb. And they entered in, and found not the body of the Lord Jesus. And it came to pass, while they were perplexed about it, behold two men stood by them in garments that flashed forth. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek him that lives among the dead? He is not here, but is risen: remember how he spoke unto you when he was yet in Galilee, saying, The Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the tomb, and told all these things unto the eleven, and to all the rest. Now they Mary Magdalene, and Joanna, and Mary the mother of James, and other women with them, which told these things unto the apostles. And their statements seemed in their sight as nonsense, and they disbelieved them. But Peter arose, and ran unto the tomb; and stooping down, he sees the linen bandages laid by themselves, and departed, wondering to himself at that which was come to pass.

The Road to Emmaus

2 And, behold, two of them went that very day to a village called Emmaus, sixty stadia distant from

Jerusalem. And they talked together of all these things which had happened. And it came to pass, that, while they communed and questioned together, Jesus himself drew near, and went with them. But their eyes were struck that they should not know him. And he said unto them, What words are these that you exchange with each other, as you walk, and are sad of countenance? And the one of them, whose name was Cleopas, answering said unto him, Do you alone sojourn in Jerusalem, and not know the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to a sentence of death, and crucified him. But we hoped that it had been he, who is going to redeem Israel: yes, and beside all this, today is the third day since these things occurred. Yea, and certain women also of our company astonished us, who had been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And some of them which were with us went to the tomb, and found it so, even as the women had said: but him they saw not. Then he said unto them, O foolish men, and

slow of heart to believe in all that he spoke to you. Was it not necessary for the Christ to have suffered these things, and to enter into his glory? And they drew near unto the village, whither they were going: and he made as though he would go further. But they constrained him, saying, Abide with us: for it is toward evening, and the day has declined. And he went in to abide with them. And it came to pass, as he reclined with them, he took the bread and blessed it, and brake, and gave to them. And their eyes were opened, and they recognized him; and he became invisible to them. And they said one to another, Was not our heart burning within us, while he talked with us in the way? And they rose up the same hour, and returned to Jerusalem. And they found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and has appeared to Simon. And they rehearsed the things that happened in the way, and how he became known to them in the breaking of the bread.

Finale

3 And as they spoke these things, Jesus himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had beheld a phantom. And he said unto them, Why are you

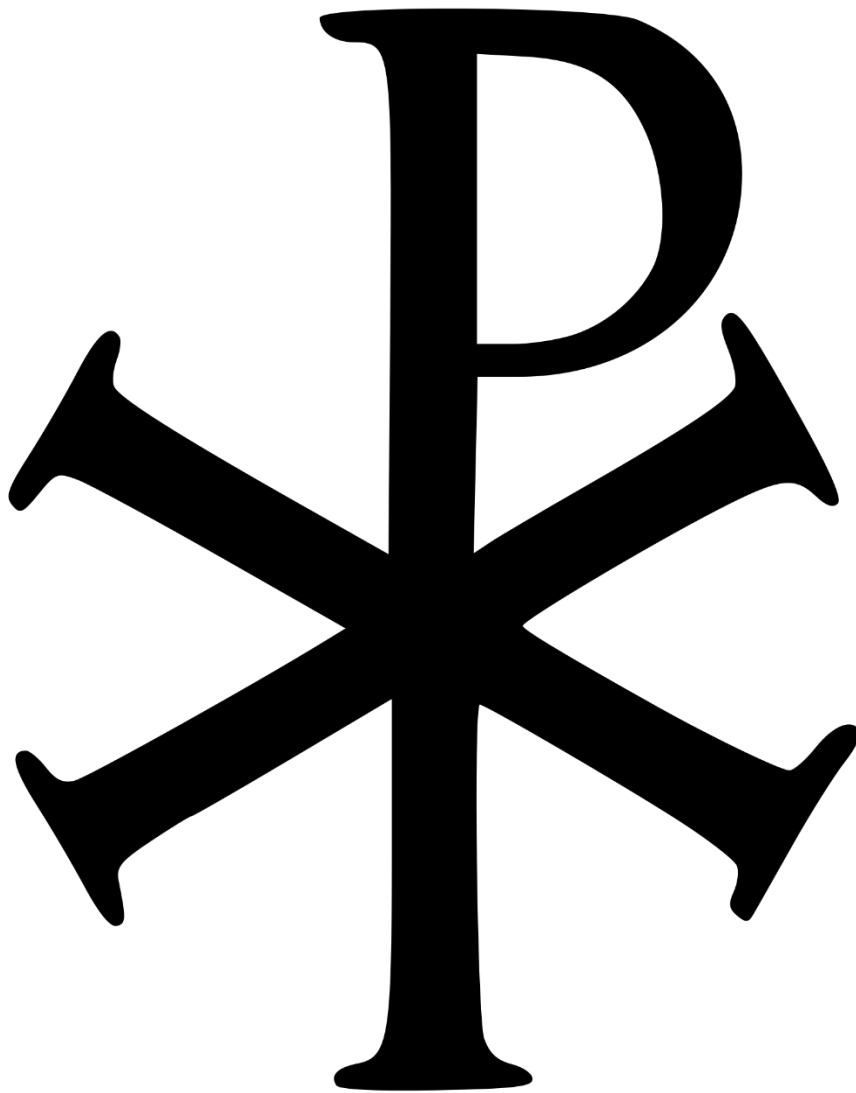
troubled? And wherefore do reasonings arise in your hearts? Behold my hands and my feet, that I am myself: for a spirit has not flesh and bones, as you see me have. And while they still disbelieved for joy, and wondered, he said unto them, Have you here anything eatable? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and ate before them. And he said unto them, These are the words which I spoke unto you, while I was yet with you, that thus it was necessary for the Christ to suffer, and to rise again from the

dead the third day: and that repentance and remission of sins should be preached in his name among all nations.

4 Then he brought them out and raised his hands and blessed them, and he commanded that in every country they should be heard, that their voice may be heard to the ends of the earth. And while he was blessing them, he separated himself from them and ascended into Heaven.

Here endeth the Evangelicon

THE TESTAMENTUM
APOSTOLICON
THE EPISTLES OF PAUL
AS COMPILED & TRANSCRIBED BY
MARCION OF SINOPE IN 130 A.D.



THE EPISTLE OF PAUL TO THE GALATIANS

AS TRANSCRIBED BY MARCION OF SINOPE IN 130 A.D.

The Galatians are Greeks. They at first accepted the word of truth from the apostle, but after his departure they were tempted by false apostles to be converted to the law and circumcision. The apostle calls them back to the faith of truth, writing to them from Ephesus.

CHAPTER ONE

Paul, an apostle, not of men, nor by man, but by Jesus Christ, who raised himself from the dead;

2 And all the brethren which are with me, unto the churches of Galatia.

3 Grace be to you and peace from God the Father, and our Lord Jesus Christ, who gave himself for our sins, so that he might rescue us from this wicked destiny according to the pleasure of God our Father.

4 I marvel that ye are so quickly changed, from him that called you in the grace unto a different gospel:

5 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

6 But though we or an angel should announce to you a gospel contrary to what ye have received, let him be accursed.

7 For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ.

8 But I certify you, brethren, that the gospel which was preached of me is not after man.

9 For I neither received it of man, but by the revelation of Jesus Christ.

10 But when He was pleased, who separated me from my mother's womb, and called me unto his grace,

11 To reveal his Son in me, that I should announce him among the nations; immediately I conferred not with flesh and blood:

12 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

13 Then after three years I went up to Jerusalem to see Cephas, and abode with him fifteen days.

14 But other of the apostles saw I none, save James the Lord's brother.

15 Now the things which I write unto you, behold, before God, I lie not.

16 Afterwards I came into the regions of Syria and Cilicia;

17 And was unknown by face unto the churches of Judaea which were in Christ.

CHAPTER TWO

1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the nations.

3 But neither Titus who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.

5 Not for an hour did we yield in subjection, that the truth of the gospel might continue with you.

6 From those reputed to be something; whatsoever they were, not to me makes a difference. A person God does not accept. For to me they conferred nothing. But to the contrary, having seen that I was entrusted the gospel of the uncircumcision, and having perceived the grace that was given me,

7 James and Cephas and John, those reputed to be pillars, the right hands of fellowship they gave to me and Barnabas; that we should go unto the nations, but they unto the circumcision.

8 Only they would have it that I should remember the poor; which I had been cautious to do.

9 But when Cephas came unto Antioch, I withstood him to the face, because he was to be blamed.

10 For before that came James, with the nations he was eating. But when he came, he withdrew and separated himself, fearing them which were of the circumcision.

11 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

12 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas

before them all, If thou, being a Jew, livest after the manner of Gentiles, why compellest thou the Gentiles to live as do the Jews?

13 We who are Jews by nature, and not of the Gentiles.

14 For if what I cast-down I build again, I constitute myself a transgressor.

15 For I through the law am dead to the law, that I might live unto God.

16 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the God and Christ who loved me and gave himself up for me.

17 I do not frustrate the grace. For if righteousness come by the law, then Christ died for nothing.

CHAPTER THREE

1 O senseless Galatians, who hath bewitched you, before whose eyes Jesus Christ has been openly portrayed?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? If it be yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you.

6 Learn that the righteous by faith shall live.

7 For as many as are under the law are under the curse: that accursed is every one that continues not in all things which are written in the book of the law, to do them.

8 In the law no one is being justified.

9 But the law is not of faith: but the one that does these things shall live in them.

10 Christ has ransomed us from the curse of the law, being made a curse for us: as it is written, Cursed is every one that hangeth on a tree,

11 That we might receive the blessing of the Spirit through faith.

12 For all of you are children of the faith, yet as a man I speak.

CHAPTER FOUR

1 When we were infants, we were held under the elements of the cosmos.

2 But when the fullness of the time had come, God sent forth his Son,

3 To ransom them that were under the law, that we might receive sonship.

4 And because ye are sons, he hath sent forth his Spirit into your hearts, crying, Abba, Father.

5 Since indeed then ye were in bondage to those who not by nature are gods.

6 But now, having known God, or rather being known by God, how do ye turn again to the weak and beggarly elements, to which again anew ye desire to be in bondage?

7 Days ye observe, and months and times and years and sabbaths, so I suppose, meagre suppers, and fasts and high days.

8 I am afraid of you, lest somehow in vain I have labored unto you.

9 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

10 Ye know how through weakness of the flesh I preached the gospel unto you at the first.

11 And your temptation which was in my flesh, ye despised not nor rejected with contempt; but as an angel of God ye received me, even as Christ Jesus.

12 Where then is your blessedness? For I bear witness to you, that, if possible, ye would have plucked out your own eyes, and have given them to me.

13 So your enemy have I become, speaking truth to you?

14 They are zealous of you, not rightly, but to exclude you they desire,

15 who, zealous at all times, and not only when I am present with you.

16 My little children, of whom I travail again until Christ be formed in you,

17 But I was desiring to be present with you now, and to change my voice; for I am perplexed in you.

18 Tell me, ye who under the law desire to be, the law do ye not hear?

19 For as it is written, that Abraham had two sons, one by the bondmaid and one by the freewoman.

20 But he from the bondwoman after the flesh was born; and he from the freewoman was through the promise.

21 Which things are allegorized: for these are two covenants; one indeed from mount Sinai unto the synagogue of the Jews, according to the law, generates unto bondage;

22 But the other generates above all powers power, lordship, and every name that is named not only in this eon, but also in that to come, which is the mother of us.

23 So then, brethren, not of the bondwoman are we children, but of the free.

CHAPTER FIVE

1 In the freedom wherewith Christ made us free, stand fast and be not entangled again in the yoke of bondage.

2 Behold, I Paul say unto you, that, if ye be circumcised, Christ shall profit you nothing.

3 But I testify again that a man that is circumcised, a debtor he is to do the whole law.

4 Exempt is he with the brand-mark of bondage. Whosoever in law are justified, from grace ye have fallen.

5 For we of the Spirit by faith await the hope of righteousness.

7 Ye did run well; who hindered you that the truth ye should not obey?

8 This persuasion comes not from him that calls you.

9 A little leaven corrupts the whole loaf.

10 I have confidence in you, that ye will be none otherwise minded: but he that troubles you shall bear the judgment, whoever he is.

11 But I, brethren, if I yet preach circumcision, why yet am I persecuted? Then has been abolished the scandal of the cross.

12 I would even that they castrate themselves which throw you into confusion!

13 For you, unto freedom were called, brethren; only use not freedom for an occasion to the flesh, but by love serve ye one another.

14 For the whole law in you is fulfilled: Thou shalt love thy neighbor as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 But I say, Walk in the Spirit, and ye shall in no wise fulfill the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: for these things are opposed to one another: that not whatsoever ye wish, ye should do.

18 But if of the Spirit ye are led, ye are not under law.

19 Now manifest are the works of the flesh, which are fornication, uncleanness, licentiousness,

20 Idolatry, sorcery, enmities, strifes, jealousies, indignations, contentions, divisions, sects,

21 Envyings, drunkenness, revels, and such like: of which I previously tell you even as also before, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 meekness, self-control: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, in the Spirit we should also walk.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

CHAPTER SIX

1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfill the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But the work of himself let him prove and then unto himself alone shall he have boasting, and not in another.

5 For each shall bear their own burden.

6 But let him that is taught in the word communicate unto him that teaches.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that sows unto the flesh from the flesh shall reap corruption; but he that sows unto the Spirit from the Spirit shall reap life eonian.

9 But in well doing we should not lose heart.

10 And as we have opportunity, let us do good, for in due time we shall reap.

11 Ye see how in large letters I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised, only they are persecutors of the cross of Christ;

13 For neither they themselves who are circumcised keep the law; but

desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For the rest let no one give to me troubles: for I bear the marks of Christ in my body.

16 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

THE EPISTLE OF PAUL TO THE ROMANS

AS TRANSCRIBED BY MARCION OF SINOPE IN 130 A.D.

The Romans are in the regions of Italy. They had been reached by false apostles and under the name of our Lord Jesus Christ they were led away into the law and the prophets. The apostle calls them back to the true evangelical faith, writing to them from Corinth.

CHAPTER ONE

Paul, a slave of Jesus Christ, called to be an apostle, set apart for the Gospel of God;

2 to all who are in Rome, beloved ones of God, called to be saints: grace to you and peace from God our father, and the Lord Jesus Christ.

3 First, I thank my God through Jesus Christ on account of all of you, because your faith is celebrated throughout the whole world.

4 For God is my witness, whom I serve in my spirit in the Gospel of his son, that unceasingly I make mention of you,

5 always in my prayers, asking if somehow now, sometime I may succeed, by the will of God, in coming to you.

6 For I long to see you, that I may share some spiritual gift with you, for you to be strengthened.

7 That is that we may be comforted together, among you, through the faith that is in each other, both yours and mine.

8 Now I do not want you to remain ignorant brethren, that often I intended to come to you, and was hindered until the present, that I might have some fruit among you too, as also among the other Gentiles.

9 I am a debtor both to Greeks, and to barbarians, to both the wise and the simple.

10 So then, what is preferable for me is to preach the Gospel to you, the ones in Rome, also.

11 For I am not ashamed of the Gospel, for it is the power of God for salvation to all the faithful, to both Jew and Greek.

12 For the righteousness of God is revealed in it, from faith to faith.

13 Wrath from heaven is also revealed, upon the irreverence and unrighteousness of men, who by their unrighteousness suppress the truth,

CHAPTER TWO

1 Thus we see that the judgment of God is on the basis of truth.

2 For there is no favoritism with God. Whoever transgressed without the law shall also perish without the law, and whoever transgressed with the law shall be judged through the law.

3 For it's not the hearers of the law that are righteous before God, but the doers of the law who shall be justified,

4 For when Gentiles those without the law by nature may do the things of the law, these ones without the law are a law to themselves.

5 They show the work of the law written in their hearts, their conscience testifying with them, their thoughts accusing or even defending them.

6 on the day when God shall judge people's secrets, through Christ, according to my Gospel.

7 Yet if you are called a Jew, and rely on the law, and are boasting in God,

8 and know God's will, and discern the important things, being taught out of the law,

9 if you also have confidence that you are a guide to the blind, a light to those in darkness,

10 an instructor of the ignorant, a teacher of babes, having the appearance of knowledge and of the truth of the law,

11 the one then teaching another, are you not teaching yourself? The one preaching not to steal, are you stealing?

12 The one saying not to be committing adultery; are you committing adultery? The one detesting idols; do you commit sacrilege?

13 Who boasts in the law; do you dishonor God through the violation of the law?

14 For the name of God is blasphemed because of you, even as it has been written.

15 For circumcision is indeed beneficial, if you keep the law; but if you may be a breaker of the law,

your circumcision has become uncircumcision.

16 For the one merely outwardly appearing to be a Jew is not truly a Jew, nor is true circumcision in outward appearance in the flesh.

17 But the one truly a Jew is so inwardly, and true circumcision is of the heart, in the spirit not the letter, whose praise is not from men, but from God.

CHAPTER THREE

1 Now we know that what the law says, it speaks to those under law, that every mouth may be stopped, and all the world may become liable.

2 Therefore by the works of the law all flesh will not be justified; for through law comes an acknowledgment of transgression.

CHAPTER FOUR

1 Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;

2 through whom we also have our access by faith into this grace in which we stand. We rejoice in hope of the glory of God.

3 Not only this, but we also rejoice in our sufferings, knowing that suffering works perseverance;

4 and perseverance, proven character; and proven character, hope:

5 and hope does not disappoint us, because God's love has been poured out into our hearts through the Holy Spirit who was given to us.

6 For while we were yet weak, at the right time Christ died for the ungodly.

7 For one will hardly die for a righteous man. Yet perhaps for a righteous person someone would even dare to die.

8 But God commends his own love toward us, in that while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we will be saved from God's wrath through him.

10 For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by his life.

11 Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

12 Therefore as sin entered into the world through one man, and death through sin; and so death passed to all men, because all sinned.

13 For until the law, sin was in the world; but sin is not charged when there is no law.

14 Nevertheless death reigned from Adam until Moses, even over those whose sins were not like Adam's disobedience, who is a foreshadowing of him who was to come.

15 But the free gift is not like the trespass. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to the many.

16 The gift is not as through one who sinned: for the judgment came by one to condemnation, but the free gift came of many trespasses to justification.

17 For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ.

18 So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life.

19 For as through the one man's disobedience many were made sinners, even so through the obedience of the one, many will be made righteous.

20 The law came in besides, that the trespass might abound; but where sin abounded, grace abounded more exceedingly;

21 that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

CHAPTER FIVE

1 What shall we say then? Shall we continue in sin, that grace may abound?

2 May it never be! We who died to sin, how could we live in it any longer?

3 Or do you not know that all we who were baptized into Christ Jesus were baptized into his death?

4 We were buried therefore with him through baptism to death, that just like Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

5 For if we have become united with him in the likeness of his death, we will also be part of his resurrection;

6 knowing this, that our old man was crucified with him, that the body of sin might be done away with, so that we would no longer be in bondage to sin.

7 For he who has died has been freed from sin.

8 But if we died with Christ, we believe that we will also live with him;

9 knowing that Christ, being raised from the dead, dies no more. Death no more has dominion over him!

10 For the death that he died, he died to sin one time; but the life that he lives, he lives to God.

11 Thus consider yourselves also to be dead to sin, but alive to God in Christ Jesus our Lord.

12 Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.

13 Neither present your members to sin as instruments of unrighteousness, but present yourselves to God, as alive from the dead, and your members as instruments of righteousness to God.

14 For sin will not have dominion over you. For you are not under law, but under grace.

15 What then? Shall we sin, because we are not under law, but under grace? May it never be!

16 Do you not know that to whom you present yourselves as servants to obedience, his servants you are whom you obey; whether of sin to death, or of obedience to righteousness?

17 But thanks be to God, that, whereas you were bond-servants of sin, you became obedient from the heart to that form of teaching where unto you were delivered.

18 Being made free from sin, you became bond-servants of righteousness.

19 I speak in human terms because of the weakness of your flesh, for as you presented your members as servants to uncleanness and to wickedness upon wickedness, even so now present your members as servants to righteousness for sanctification.

20 For when you were servants of sin, you were free in regard to righteousness.

21 What fruit then did you have at that time in the things of which you are now ashamed? For the end of those things is death.

22 But now, being made free from sin, and having become servants of God, you have your fruit of sanctification, and the result of eternal life.

23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

CHAPTER SIX

1 Or do you not know, brothers, for I speak to men who know the law, that the law has dominion over a man for as long as he lives?

2 For the woman that has a husband is bound by law to the husband while he lives, but if the husband dies, she is discharged from the law of the husband.

3 So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the law, so that she is no adulteress, though she is joined to another man.

4 Therefore, my brothers, you also were made dead to the law through the body of Christ, that you would be joined to another, to him who was raised from the dead, that we might bring forth fruit to God.

5 For when we were in the flesh, the sinful passions which were through

the law, worked in our members to bring forth fruit to death.

6 But now we have been discharged from the law, having died to that in which we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

7 What shall we say then? Is the law sin? May it never be! However, I would not have known sin, except through the law. For I would not have known coveting, unless the law had said, You shall not covet.

8 But sin, finding occasion through the commandment, produced in me all kinds of coveting. For apart from the law, sin is dead.

9 I was alive apart from the law once, but when the commandment came, sin revived, and I died.

10 The commandment, which was for life, this I found to be for death;

11 for sin, finding occasion through the commandment, deceived me, and through it killed me.

12 Therefore the law indeed is holy, and the commandment holy, and righteous, and good.

13 Did then that which is good become death to me? May it never be! But sin, that it might be shown to be sin, by working death to me

through that which is good; that through the commandment sin might become exceeding sinful.

14 For we know that the law is spiritual, but I am fleshly, sold under sin.

15 For I do not know what I am doing. For I do not practice what I desire to do; but what I hate, that I do.

16 But if what I do not desire, that I do, I consent to the law that it is good.

17 So now it is no more I that do it, but sin which dwells in me.

18 For I know that in me, that is, in my flesh, dwells no good thing. For desire is present with me, but I do not find it doing that which is good.

19 For the good which I desire, I do not do; but the evil which I do not desire, that I practice.

20 But if what I do not desire, that I do, it is no more I that do it, but sin which dwells in me.

21 I find then the law, that, to me, while I desire to do good, evil is present.

22 For I delight in God's law after the inward man,

23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.

24 What a wretched man I am! Who will deliver me out of the body of this death?

25 I thank God through Jesus Christ, our Lord! So then with the mind, I myself serve God's law, but with the flesh, the sin's law.

CHAPTER SEVEN

1 There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.

3 For what the law could not do, in that it was weak through the flesh, God did, sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh;

4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For those who live according to the flesh set their minds on the things of the flesh, but those who

live according to the Spirit, the things of the Spirit.

6 For the mind of the flesh is death, but the mind of the Spirit is life and peace;

7 because the mind of the flesh is hostile towards God; for it is not subject to God's law, neither indeed can it be.

8 Those who are in the flesh cannot please God.

9 But you are not in the flesh but in the Spirit, if it is so that the Spirit of God dwells in you. But if any man does not have the Spirit of Christ, he is not his.

10 If Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness.

11 But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

12 So then, brothers, we are debtors, not to the flesh, to live after the flesh.

13 For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, you will live.

14 For as many as are led by the Spirit of God, these are children of God.

15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption, by whom we cry, Abba! Father!

16 The Spirit himself testifies with our spirit that we are children of God;

17 and if children, then heirs; heirs of God, and joint heirs with Christ; if indeed we suffer with him, that we may also be glorified with him.

18 For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us.

19 For the creation waits with eager expectation for the children of God to be revealed.

20 For the creation was subjected to vanity, not of its own will, but because of him who subjected it, in hope

21 that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of God.

22 For we know that the whole creation groans and travails in pain together until now.

23 Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, the redemption of our body.

24 For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees?

25 But if we hope for that which we do not see, we wait for it with patience.

26 In the same way, the Spirit also helps our weaknesses, for we do not know how to pray as we ought. But the Spirit himself makes intercession for us with groanings which cannot be uttered.

27 He who searches the hearts knows what is on the Spirit's mind, because he makes intercession for the saints according to God.

28 We know that all things work together for good for those who love God, to those who are called according to his purpose.

29 For whom he fore-knew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers.

30 Whom he predestined, those he also called. Whom he called, those he also justified. Whom he justified, those he also glorified.

31 What then shall we say about these things? If God is for us, who can be against us?

32 He who did not spare his own Son, but delivered him up for us all, how would he not also with him freely give us all things?

33 Who could bring a charge against God's chosen ones? It is God who justifies.

34 Who is he who condemns? It is Christ who died, yes rather, who was raised from the dead, who is at the right hand of God, who also makes intercession for us.

35 Who shall separate us from the love of Christ? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

36 Even as it is written, For your sake we are killed all day long. We were accounted as sheep for the slaughter.

37 No, in all these things, we are more than conquerors through him who loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

39 nor height, nor depth, nor any other created thing, will be able to

separate us from the love of God, which is in Christ Jesus our Lord.

CHAPTER EIGHT

1 Brothers, my heart's desire and my prayer to God is for Israel, that they may be saved.

2 For I testify about them that they have a zeal for God, but not according to knowledge.

3 For being ignorant of God's righteousness, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of God.

4 For Christ is the fulfillment of the law for righteousness to everyone who believes.

CHAPTER NINE

1 Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out!

2 For who has known the mind of the Lord? Or who has been his counselor?

3 Or who has first given to him, and it will be repaid to him again?

4 For of him, and through him, and to him, are all things. To him be the glory forever! Amen.

CHAPTER TEN

1 Therefore I urge you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.

2 Do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is the good, well-pleasing, and perfect will of God.

3 For I say, through the grace that was given me, to every man who is among you, not to think of himself more highly than he ought to think; but to think reasonably, as God has apportioned to each person a measure of faith.

4 For even as we have many members in one body, and all the members do not have the same function,

5 so we, who are many, are one body in Christ, and individually members one of another.

6 Having gifts differing according to the grace that was given to us, if prophecy, let us prophesy according to the proportion of our faith;

7 or service, let us give ourselves to service; or he who teaches, to his teaching;

8 or he who exhorts, to his exhorting; he who gives, let him do it with liberality; he who rules, with diligence; he who shows mercy, with cheerfulness.

9 Let love be without hypocrisy. Abhor that which is evil. Cling to that which is good.

10 In love of the brothers be tenderly affectionate one to another; in honor preferring one another;

11 not lagging in diligence; fervent in spirit; serving the Lord;

12 rejoicing in hope; enduring in troubles; continuing steadfastly in prayer;

13 contributing to the needs of the saints; given to hospitality.

14 Bless those who persecute you; bless, and do not curse.

15 Rejoice with those who rejoice. Weep with those who weep.

16 Be of the same mind one toward another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own conceits.

17 Repay no one evil for evil. Respect what is honorable in the sight of all men.

18 If it is possible, as much as it is up to you, be at peace with all men.

19 Do not seek revenge yourselves, beloved, but give place to God's wrath. For it is written, Vengeance belongs to me; I will repay, says the Lord.

20 Therefore If your enemy is hungry, feed him. If he is thirsty, give him a drink; for in doing so, you will heap coals of fire on his head.

21 Do not be overcome by evil, but overcome evil with good.

CHAPTER ELEVEN

1 Let every soul be in subjection to the higher authorities, for there is no authority except from God, and those who exist are ordained by God.

2 Therefore he who resists the authority, withstands the ordinance of God; and those who withstand will receive to themselves judgment.

3 For rulers are not a terror to the good work, but to the evil. Do you desire to have no fear of the authority? Do that which is good,

and you will have praise from the same,

4 for he is a servant of God to you for good. But if you do that which is evil, be afraid, for he does not bear the sword in vain; for he is a servant of God, an avenger for wrath to him who does evil.

5 Therefore you need to be in subjection, not only because of the wrath, but also for conscience' sake.

6 For this reason you also pay taxes, for they are servants of God's service, attending continually on this very thing.

7 Give therefore to everyone what you owe: taxes to whom taxes are due; customs to whom customs; respect to whom respect; honor to whom honor.

8 Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law.

9 For the commandments, You shall not commit adultery, You shall not murder, You shall not steal, You shall not give false testimony, You shall not covet, and whatever other commandments there are, are all summed up in this saying, namely, You shall love your neighbor as yourself.

10 Love does not harm a neighbor. Love therefore is the fulfillment of the law.

11 Do this, knowing the time, that it is already time for you to awaken out of sleep, for salvation is now nearer to us than when we first believed.

12 The night is far gone, and the day is near. Let us therefore throw off the works of darkness, and let us put on the armor of light.

13 Let us walk properly, as in the day; not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and not in strife and jealousy.

14 But put on the Lord Jesus Christ, and make no provision for the flesh, for its lusts.

CHAPTER TWELVE

1 Now accept one who is weak in faith, but not for disputes over opinions.

2 One man has faith to eat all things, but he who is weak eats only vegetables.

3 Do not let him who eats despise him who does not eat. Do not let him who does not eat judge him who eats, for God has accepted him.

4 Who are you who judge another's servant? To his own lord he stands or falls. Yes, he will be made to stand, for God has power to make him stand.

5 One man esteems one day as more important. Another esteems every day alike. Let each man be fully assured in his own mind.

6 He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks. He who does not eat, to the Lord he does not eat, and gives God thanks.

7 For none of us lives to himself, and none dies to himself.

8 For if we live, we live to the Lord. Or if we die, we die to the Lord. If therefore we live or die, we are the Lord's.

9 For to this end Christ died, rose, and lived again, that he might be Lord of both the dead and the living.

10 But you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Christ.

11 For it is written, 'As I live,' says the Lord, 'to me every knee will

bow. Every tongue will confess to God.'

12 So then each one of us will give account of himself to God.

13 Therefore let us not judge one another anymore, but judge this rather, that no man put a stumbling block in his brother's way, or an occasion for falling.

14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except that to him who considers anything to be unclean, to him it is unclean.

15 Yet if because of food your brother is grieved, you walk no longer in love. Do not destroy with your food him for whom Christ died.

16 Then do not let your good be slandered,

17 for the Kingdom of God is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit.

18 For he who serves Christ in these things is acceptable to God and approved by men.

19 So then, let us follow after things which make for peace, and things by which we may build one another up.

20 Do not overthrow God's work for food's sake. All things indeed are clean, however it is evil for that man who creates a stumbling block by eating.

21 It is good to not eat meat, drink wine, nor do anything by which your brother stumbles, is offended, or is made weak.

22 Do you have faith? Have it to yourself before God. Happy is he who does not judge himself in that which he approves.

23 But he who doubts is condemned if he eats, because it is not of faith; and whatever is not of faith is sin.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS

AS TRANSCRIBED BY MARCION OF SINOPE IN 130 A.D.

The Corinthians are Achaeans. And they similarly heard from the apostles the word of truth and then were subverted in many ways by false apostles, some led away by the verbose eloquence of philosophy, others by a sect of the Jewish law. He calls them back to the true and evangelical wisdom, writing to them from Ephesus through Timothy.

CHAPTER ONE

Paul, called to be an apostle of Jesus Christ through the will of God, and Timothy our brother,

2 Unto the church of God which is at Corinth, to them that are called to be saints, with all that are throughout Achaia:

3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in everything ye are enriched by him, in all utterance, and in all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas.

13 Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you;

15 Lest any should say that I had baptized in mine own name.

16 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

17 For the preaching of the cross is foolishness to them that are perishing; but unto us which are being saved it is the power of God.

18 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

19 Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?

20 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

21 For the Jews require a sign, and the Greeks seek after wisdom:

22 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness;

23 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

24 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

25 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are:

26 That no flesh should glory in his presence.

27 That, according as it is written, He that glorieth, let him glory in the Lord.

CHAPTER TWO

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know anything among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught:

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

10 For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

11 Now we have received, not the spirit of the world, but the spirit which is of God; that we might

know the things that are freely given to us of God.

12 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

13 But the natural man receiveth not the things of the x: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

14 But he that is spiritual judgeth all things, yet he himself is judged of no man.

15 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAPTER THREE

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor.

9 For we are laborers together with God: ye are God's care takers, ye are God's building.

10 According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

13 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

14 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

15 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

16 And again, The Lord knoweth the thoughts of the wise, that they are vain.

17 Therefore let no man glory in men. For all things are yours;

18 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

19 And ye are Christ's; and Christ is God's.

CHAPTER FOUR

1 Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

2 For we are made a spectacle unto the world, and to angels, and to men.

3 I write not these things to shame you, but as my beloved sons I warn you.

4 For in Christ Jesus I have begotten you through the gospel.

5 Wherefore I beseech you, be ye followers of me.

6 Now some are puffed up, as though I would not come to you.

7 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

8 For the kingdom of God is not in word, but in power.

9 What will ye? Shall I come unto you with a rod, or in love, and in the spirit of meekness?

CHAPTER FIVE

1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged

already, as though I were present, concerning him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us:

CHAPTER SIX

1 Now the body is not for fornication, but for the Lord; and the Lord for the body.

2 And God hath both raised up the Lord, and will also raise up us by his own power.

3 Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.

4 What? Know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh.

5 But he that is joined unto the Lord is one spirit.

6 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

7 What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

8 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

CHAPTER SEVEN

1 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due compassion: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and

likewise also the husband hath not power of his own body, but the wife.

5 Restrict ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your lack of self-control.

6 But I speak this by permission, and not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, it is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn with desire.

10 And unto the married I command, yet not I, but the Lord, Let not the wife separate from her husband:

11 But and if she does separate, let her remain unmarried to any other man or be reconciled to her current husband: and let not the husband discard his wife.

12 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath

obtained mercy of the Lord to be faithful.

13 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

14 Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.

15 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

16 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

17 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

18 And they that use this world, as not abusing it: for the fashion of this world passeth away.

19 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

20 But he that is married careth for the things that are of the world, how he may please his wife.

21 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

22 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

23 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

24 Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

25 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

26 The wife is bound by the law as long as her husband liveth; but if her

husband be dead, she is at liberty to be married to whom she will; only in the Lord.

27 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

CHAPTER EIGHT

1 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

2 For though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many,

3 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

CHAPTER NINE

1 Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?

2 Say I these things as a man? Or saith not the law the same also?

3 For it is written in the law of Moses, thou shalt not muzzle the

mouth of the ox that treadeth out the corn. Doth God take care for oxen?

4 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

5 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

6 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

7 Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar?

8 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

9 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

10 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe

is unto me, if I preach not the gospel!

11 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

12 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

13 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

14 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

15 I am made all things to all men, that I might by all means save some.

16 And this I do for the gospel's sake.

17 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

18 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible one.

19 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

20 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

CHAPTER TEN

1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, The

people sat down to eat and drink, and rose up to play.

8 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

9 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

10 Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.

11 Wherefore, my dearly beloved, flee from idolatry.

12 I speak as to wise men; judge ye what I say.

13 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

14 For we being many are one bread, and one body: for we are all partakers of that one bread.

15 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

16 What say I then? That the idol is anything, or that which is offered in sacrifice to idols is anything?

17 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

18 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

19 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

CHAPTER ELEVEN

1 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

2 Every man praying or prophesying, having his head covered, dishonoreth his head.

3 But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven.

4 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

5 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

6 For the man is not of the woman: but the woman of the man.

7 Neither was the man created for the woman; but the woman for the man.

8 For this cause ought the woman to have power on her head because of the angels.

9 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

10 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

11 For there must be also heresies among you, that they which are approved may be made manifest among you.

12 When ye come together therefore into one place, this is not to eat the Lord's supper.

13 For in eating everyone taketh before other his own supper: and one is hungry, and another is drunken.

14 What? Have ye not houses to eat and to drink in? Or despise ye the church of God, and shame them that have not? What shall I say to you?

Shall I praise you in this? I praise you not.

15 Wherefore, my brethren, when ye come together to eat, tarry one for another.

16 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

CHAPTER TWELVE

1 Now concerning spiritual gifts.

2 Now there are diversities of gifts, but the same Spirit.

3 And there are differences of administrations, but the same Lord.

4 And there are diversities of operations, but it is the same God which worketh all in all.

5 But the manifestation of the Spirit is given to every man to profit withal.

6 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

7 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

8 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

9 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

10 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

11 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

12 For the body is not one member, but many.

13 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

14 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

15 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

16 But now hath God set the members every one of them in the body, as it hath pleased him.

17 And if they were all one member, where were the body?

18 But now are they many members, yet but one body.

19 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

20 Nay, much more those members of the body, which seem to be more feeble, are necessary:

21 And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness.

22 For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked.

23 That there should be no schism in the body; but that the members should have the same care one for another.

24 And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

25 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

CHAPTER THIRTEEN

1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be prophecies, they shall fail;

whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

CHAPTER FOURTEEN

1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

2 For he that speaketh in another language speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in another language edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13 I thank my God, I speak with tongues more than ye all:

14 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in another language.

15 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

16 How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath another language, hath a revelation, hath an interpretation. Let all things be done unto edifying.

17 If any man speak in another language, let it be by two, or at the

most by three, and that by course; and let one interpret.

18 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

19 Let the prophets speak two or three, and let the other judge.

20 If anything be revealed to another that sitteth by, let the first hold his peace.

21 For ye may all prophesy one by one, that all may learn, and all may be comforted.

22 And the spirits of the prophets are subject to the prophets.

23 For God is not the author of confusion, but of peace, as in all churches of the saints.

24 What? Came the word of God out from you? Or came it unto you only?

25 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

26 But if any man be ignorant, let him be ignorant.

27 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

28 Let all things be done decently and in order.

CHAPTER FIFTEEN

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day.

5 Therefore whether it were I or they, so we preach, and so ye believed.

6 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

7 But if there be no resurrection of the dead, then is Christ not risen:

8 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

9 For if the dead rise not, then is not Christ raised:

10 And if Christ be not raised, your faith is vain; ye are yet in your sins.

11 Then they also which are fallen asleep in Christ are perished.

12 If in this life only we have hope in Christ, we are of all men most miserable.

13 But now is Christ risen from the dead, and become the first fruits of them that slept.

14 For since by man came death, by man came also the resurrection of the dead.

15 For as in Adam all die, even so in Christ shall all be made alive.

16 For he must reign, till he hath put all enemies under his feet.

17 The last enemy that shall be destroyed is death.

18 Else what shall they do which are baptized for the hope of the dead, if the dead rise not at all? Why are they then baptized for the hope of the dead?

19 But some man will say, How are the dead raised up? And with what body do they come?

20 Thou fool, that which thou sowest is not quickened, except it die:

21 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

22 But God giveth it a body as it hath pleased him, and to every seed his own body.

23 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

24 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

25 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

26 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

27 It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:

28 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

29 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

30 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

31 The first man was from the dust of the earth; the second man is from heaven.

32 As the man of dust, such are they also that are of the dust: and as is the heavenly man, such are they also that are heavenly.

33 And as we have borne the image of the man of the dust, we shall also bear the image of the heavenly man.

34 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

35 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

36 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead

shall be raised incorruptible, and we shall be changed.

37 For this corruptible must put on incorruption, and this mortal must put on immortality.

38 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

39 O death, where is thy sting? O grave, where is thy victory?

40 The sting of death is sin; and the strength of sin is the law.

41 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

42 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

43 The grace of the Lord Jesus Christ be with you. Amen

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS

AS TRANSCRIBED BY MARCION OF SINOPE IN 130 A.D.

After penitence was made, he writes a consolatory letter to them from Troas, and in praising them he exhorts them on to better things.

CHAPTER ONE

Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also

suffer: or whether we be comforted, it is for your consolation and salvation.

7 And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

9 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

10 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

CHAPTER TWO

1 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.

2 For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish:

3 To the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?

CHAPTER THREE

1 Ye are our epistle written in our hearts, known and read of all men:

2 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

3 the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

4 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

5 How shall not the ministration of the spirit be rather glorious?

6 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

7 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

8 For if that which is done away was glorious, much more that which remaineth is glorious.

9 Seeing then that we have such hope, we use great plainness of speech:

10 And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

11 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

12 But even unto this day, when Moses is read, the vail is upon their heart.

13 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

14 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

15 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

CHAPTER FOUR

1 But if our gospel be hid, it is hid to them that are lost:

2 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

3 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

4 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

5 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

6 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

7 Persecuted, but not forsaken; cast down, but not destroyed;

8 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

9 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

10 So then death worketh in us, but life in you.

11 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

12 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

13 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

14 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

15 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

16 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

CHAPTER FIVE

1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 For we walk by faith, not by sight:

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labor, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

12 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

CHAPTER SIX

1 Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his craftiness, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted;

5 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

6 And no marvel; for Satan himself is transformed into an angel of light.

7 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

CHAPTER SEVEN

1 Wherefore, lest I should be exalted above measure.

2 For this thing I besought the Lord thrice, that it might depart from me.

3 And he said unto me, My grace is sufficient for thee.

4 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

5 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

6 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given.

7 The grace of the Lord Jesus Christ be with you. Amen.

THE EPISTLE OF PAUL TO PHILEMON

AS TRANSCRIBED BY MARCION OF SINOPE IN 1st A.D.

*He composes a familiar letter to Philemon on behalf of Onesimus his servant.
He writes to him, however, from Rome, from prison.*

Paul, a prisoner of Christ Jesus,
and brother Timothy, to
Philemon our beloved and
fellow worker,

2 and to sister Apphia, and to
Archippus our fellow soldier, and to
the church in your house:

3 Grace to you and peace from GOD
our Father and the Lord Jesus
Christ.

4 I thank my GOD always, making
mention of you in my prayers,

5 hearing of your love, and of the
faith which you have toward the
Lord Jesus, and toward all the
saints;

6 that the fellowship of your faith
may become effectual, in the
knowledge of every good thing
coming through you, from Christ.

7 For I had much joy and comfort in
your love, because the hearts of the
saints have been refreshed through
you, brother.

8 Therefore, though I have all
confidence in Christ to command
you to do what is proper,

9 yet for love's sake I rather make
an appeal, being such a one as Paul
the aged, and now a prisoner also of
Christ Jesus:

10 I appeal to you for my child,
whom I have begotten in my bonds,
Onesimus,

11 who once was unprofitable to
you, but now is profitable both to
you and to me:

12 whom I have sent back to you in
person, with my very heart:

13 whom I would wish to have kept
with me, that on your behalf he
might minister unto me in the bonds
of the gospel:

14 but I don't want to do anything
without your consent; that your
goodness should not be of necessity,
but of free will.

15 For perhaps he was for this reason separated from you for a season, that you should have him forever more;

16 no longer as a slave, but more than a slave, a beloved brother, especially to me, yet more so to you, both in the flesh and in the Lord.

17 If then you regard me a partner, receive him as you would me.

18 But if he has in any way wronged you, or owes you anything, put that to my account;

19 I put it in writing with my own hand, 'I Paul will repay it', not mentioning how you even owe to me yourself as well.

20 Yes, brother, let me have joy of you in the Lord: refresh my heart in Christ.

21 Having confidence in your obedience I write unto you, knowing that you will do even beyond what I say.

22 But prepare me also lodging: for I hope that through your prayers I shall be given to you.

23 Epaphras, my fellow-prisoner in Christ Jesus, greets you;

24 and so does Mark, Aristarchus, Demas, Luke, my fellow workers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS

AS TRANSCRIBED BY MARCION OF SINOPE IN 130 A.D.

The Thessalonians are Macedonians in Christ Jesus who, after the word was accepted, still persisted in the faith in the persecution by their fellow citizens; furthermore, they did not receive those things which were said by the false apostles. The apostle praises them, writing to them from Athens.

CHAPTER ONE

Paul, and Silvanus, and Timothy unto the church of the Thessalonians in GOD the Father and the Lord Jesus Christ: Grace to you and peace.

2 We give thanks to GOD always for you all, making mention of you in our prayers;

3 remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our GOD and Father;

4 knowing, your election, brothers and sisters beloved of God,

5 seeing that the gospel came from us unto you not in word only, but also in power, and in Holy Spirit, and in much assurance; for ye know how we were among you, as examples for your sakes.

6 And ye became imitators of us, and of the Lord, having received the

word in much affliction, with joy of Holy Spirit;

7 so that ye became an example to all that believe in Macedonia and in Achaia.

8 For from you has sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith toward God is gone forth; so that we need not to speak anything.

9 For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God,

10 and to wait for his son from the heavens, whom he raised out from among the dead, even Jesus, who delivered us from the wrath to come.

CHAPTER TWO

1 For you yourselves, brothers and sisters, know that our coming to you was not in vain:

2 but having suffered before and been shamefully treated, as ye know, at Philippi, we had the boldness in our GOD to speak unto you the gospel of GOD in the midst of much opposition.

3 For our exhortation is not of error, nor of uncleanness, nor in guile:

4 but even as we have been approved of GOD to be entrusted with the gospel, so we speak; not as pleasing people, but God who proves our hearts.

5 For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness;

6 nor seeking glory of anyone, neither from you nor from others, when we might have claimed authority as apostles of Christ.

7 But we were gentle in the midst of you, as when a nurse cherishes her own children:

8 even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of GOD only, but also our

own souls, because ye had become very dear to us.

9 For ye remember, brothers and sisters, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of GOD.

10 Ye are witnesses, and God also, how devoutly and uprightly and blamelessly we behaved toward you who believe:

11 as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying,

12 to the end that ye should walk in a manner worthy of God, who calls you into his own kingdom and glory.

13 And for this cause we also thank God without ceasing, that, when ye received the word which you heard from us, even the word of GOD, ye accepted it not as the word of men, but, as it is in truth, the word of GOD, which also works in you that believe.

14 For ye, brothers and sisters, imitated the churches of GOD in Christ Jesus which are at Judea, suffering like things of your own countrymen, even as they did under the Judeans;

15 who both killed the Lord Jesus and their own prophets, and drove us out. They displease God, and are hostile to all mankind;

16 hindering us in speaking to the Gentiles that they may be saved; to fill up their sins. But wrath is come upon them to the utmost.

17 But we, brothers and sisters, being bereaved of you for a short season, in presence not in heart, endeavored the more exceedingly to see your face with great desire:

18 because we wanted to come to you, I Paul especially once and again; and the adversary hindered me.

19 For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his appearing?

20 For ye are our glory and our joy.

CHAPTER THREE

1 Therefore when we could no longer endure, we thought it good to be left behind at Athens alone;

2 and sent Timothy, our brother and GOD's minister in the gospel of Christ, to establish you, and to comfort you concerning your faith;

3 that no one be disturbed by these afflictions; for you yourselves know that we have been appointed to this.

4 For indeed, when we were with you, we told you beforehand that we are to suffer affliction; even as it came to pass, and ye know.

5 For because of this I could no longer wait, I sent to know your faith, lest by any means the tempter tempted you, and our labor be in vain.

6 But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also to see you;

7 for this cause, brothers and sisters, we were comforted over you in all our distress and affliction through your faith:

8 for now we live, if ye stand firm in the Lord.

9 For what thanksgiving can we render again unto God for you, for all the joy with which we joy for your sakes before our GOD;

10 night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

11 Now may our same GOD and Father, and our Lord Jesus, direct our way unto you:

12 and the Lord make you to increase and abound in love one toward another, and toward all, even as we also do toward you;

13 to the end he may establish your hearts without blame in holiness before our GOD and Father, at the appearing of our Lord Jesus with all his saints.

CHAPTER FOUR

1 Finally then, brothers and sisters, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk, that ye abound yet more.

2 For ye know what instructions we gave you by the Lord Jesus.

3 For this is the will of God, even your sanctification, that ye abstain from fornication;

4 that each one of you should know how to possess his vessel in honor,

5 not in the passion of lust, even as the Gentiles who know not God;

6 that no one transgresses, and wrongs his brother or sister in this matter: because the Lord God is an

avenger in all these things, as also we forewarned you and testified.

7 For God called us not for uncleanness, but unto sanctification.

8 Therefore whoever disregards this, disregards not a human being but God, who gives his holy spirit unto you.

9 But concerning love of the brothers and sisters ye have no need that one write unto you: for ye yourselves are taught by God to love one another;

10 for indeed ye do it toward all the brothers and sisters that are in all Macedonia. But we exhort you, brothers and sisters, that ye abound yet more;

11 and that ye study to be quiet, and to do your own business, and to work with your hands, even as we instructed you;

12 that ye may walk respectably toward outsiders, and be dependent on no one.

13 But we would not have you ignorant, brothers and sisters, concerning them who fall asleep; that ye sorrow not, even as the rest, who have no hope.

14 For if we believe that Jesus died and rose again, even so those also

who are falling asleep through Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we who are alive and remain until the appearing of Christ, shall not precede them who are falling asleep.

16 For this same Lord shall descend from heaven, with a loud summons, with the voice of the prince of the angels, and with a trumpet call of God: and the dead in Christ shall rise up first;

17 then immediately thereafter we who remain alive, shall together with them be caught up in the clouds, to meet the Lord in the air: and it is in this way that we shall be forever with the Lord.

18 Wherefore comfort one another with these words.

CHAPTER FIVE

1 But concerning the times and the seasons, brothers and sisters, ye have no need that anything be written unto you.

2 For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.

3 When they are saying, Peace and safety, then sudden destruction comes upon them, as travail upon a

woman with child; and they shall in no wise escape.

4 But ye are not in darkness, brothers and sisters, that the day should overtake you as a thief:

5 for ye are all children of light, and children of the day: we are not of the night, nor of darkness;

6 so then let us not sleep, as do the rest, but let us watch and be sober.

7 For they that sleep, sleep in the night: and they that are drunken are drunken in the night.

8 But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

9 For God appointed us not into wrath, but unto the obtaining of salvation through our Lord Jesus Christ,

10 who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore exhort one another, and build each other up, even as also ye do.

12 But we beseech you, brothers and sisters, to know them that labor among you, and are over you in the Lord, and give you instruction;

13 and to esteem them very highly in love for their work's sake. Be at peace among yourselves.

14 And we urge you, brothers and sisters, admonish the disorderly, encourage the fainthearted, support the weak, be patient with everyone.

15 See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all.

16 Rejoice always;

17 pray without ceasing;

18 in everything give thanks: for this is the will of God in Christ Jesus toward you.

19 And this same GOD of peace ultimately sanctify you in every way, complete within all your members: may the spirit, the mind, and the body be preserved blameless unto the appearing of our Lord and savior the Christ.

20 Faithful is he that calls you, who will also do it.

21 Brothers and sisters, pray for us.

22 Salute all the brothers and sisters with a holy kiss.

23 I command you by the Lord that this epistle be read unto all the brothers and sisters.

24 The grace of our Lord Jesus Christ be with you. Amen.

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS

AS TRANSCRIBED BY MARCION OF SINOPE IN 130 A.D.

To the Thessalonians he writes and makes note to them concerning the last times and of the detection of the adversary. He writes from Athens.

CHAPTER ONE

Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in GOD our Father and the Lord Jesus Christ;

2 Grace to you and peace from GOD the Father and the Lord Jesus Christ.

3 We are bound to give thanks to GOD always for you, brothers and sisters, even as it is fitting, because your faith grows exceedingly, and the love of every one of you for one another abounds;

4 so that we ourselves speak proudly of you in the churches of GOD for your patience and faith in all your persecutions and in the afflictions which ye endure;

5 which is a clear indication of the righteous judgment of God: so that you will be considered worthy of the kingdom of God, for which ye also suffer.

6 If indeed it is a righteous thing for God to recompense tribulation to

those who afflict us: and, to us who are the afflicted, give rest, with whom it shall be revealed are in the Lord Jesus, when he shall appear as coming from heaven with;

7 God's mighty angels, rendering out justice to those who know not GOD: and those likewise, who obey not the gospel of our Lord Jesus Christ;

8 who shall be punished with everlasting destruction from the presence of the lord: and likewise, from the glory of his power,

9 when God shall come to be glorified in his saints: and likewise, to be marveled at in all those who believed, because our testimony unto you was believed, in that day.

10 With this in mind, we pray always for you, that our GOD accordingly may count you worthy of your calling, and fulfill every desire of goodness and every work of faith, with power;

11 that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our GOD and the Lord Jesus Christ.

12 Now, brothers and sisters, concerning the appearing of our Christ, and our gathering together unto him: for the day of Christ has dawned upon us!

13 Yet this may not be, except there come a repudiation of the law first; and the one who causes the sacrifice and oblation to come to an end be revealed: even the son of desolation;

14 for this one must be opposed to and be lifted above every so-called god or object of worship even so, in the place of the temple, this one must be seated like deity, thus attesting to the fact that this one is the firstborn of GOD.

CHAPTER TWO

1 Wherefore we must always give thanks to GOD for you, brothers and sisters, beloved of the Lord, for GOD chose you from the beginning unto salvation in sanctification of the spirits and belief of the truth:

2 for this purpose he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ.

3 So then, brothers and sisters, stand fast, and hold the traditions which ye were taught, whether by word, or by our epistle.

4 Now our same Lord Jesus Christ, and GOD our Father who loved us and gave us eternal comfort and good hope through grace,

5 comfort your hearts and establish them in every good work and word.

CHAPTER THREE

1 Finally, brothers and sisters, pray for us, that the word of the Lord may run and be glorified, even as also it is with you;

2 and that we may be delivered from unreasonable and evil men; for all have not faith.

3 But the Lord is faithful, who shall establish you, and guard you from the evil one.

4 And we have confidence in the Lord concerning you, that ye are doing and will continue to do what we command.

5 And the Lord direct your hearts into the love of GOD, and into the patience of Christ.

6 Now we command you, brothers and sisters, in the name of our Lord Jesus, Christ, that ye withdraw

yourselves from every brother or sister who walks disorderly, and not after the tradition which they received of us.

7 For you know how ye ought to imitate us: for we behaved not ourselves disorderly among you;

8 neither did we eat bread without paying for it, but in labor and travail, working night and day, that we might not burden any of you:

9 not because we have not the right, but to make ourselves and example unto you, that ye should imitate us.

10 For even when we were with you, this we commanded you: if any will not work, neither let him eat.

11 For we hear of some who walk among you disorderly, that work not at all, but are busybodies.

12 Now such persons we command and encourage in the Lord Jesus Christ, that with quietness they work, and earn their own living.

13 But ye, brothers and sisters, be not weary in well doing.

14 If anyone obey not our word by this epistle, take note of such, and have no company with him, that he may be ashamed.

15 And yet do not regard him as an enemy, but admonish him as a brother.

16 Now the same Lord of peace give you peace at all times in all ways. The Lord be with you all.

17 The salutation of me Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ be with you all. Amen.

THE EPISTLE OF PAUL TO THE LAODICEANS

AS TRANSCRIBED BY MARCION OF SINOPE IN 130 A.D.

The Laodiceans are Asians. They persisted in the faith after the word of truth was accepted. The apostle praises them, writing to them from the city of Rome, from prison, through Tychicus the deacon.

CHAPTER ONE

Paul, an apostle of Christ Jesus through the will of GOD, to the saints that are at Laodicea, and the faithful in Christ Jesus:

2 Grace to you and peace from GOD our Father and the Lord Jesus Christ.

3 Blessed be the GOD and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavens in Christ:

4 even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love:

5 having foreordained us unto adoption as children through Jesus Christ unto himself, according to the good pleasure of his will,

6 to the praise of the glory of his grace, which he freely bestowed on us in the Beloved:

7 in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,

8 which he made to abound toward us in all wisdom and prudence,

9 making known unto us the mystery of his will, according to that good pleasure, which GOD hath purposed in the mystery of his will,

10 that in the dispensation of the fullness of times He might sum up all things in Christ, both which are in the heavens and which are on earth.

11 In him also we were made a heritage, having been foreordained according to the purpose of him who works all things after the counsel of his will;

12 to the end that we should be to the praise of his glory, who first trusted in Christ:

13 In whom ye also trusted, after that ye heard the word of truth, the

gospel; in whom ye believed, and were sealed with the spirit of promise,

14 which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory.

15 For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which ye show for all the saints,

16 cease not to give thanks for you, making mention of you in my prayers;

17 that the GOD of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him;

18 The eyes of your understanding having been enlightened, that ye may know what is the hope of his calling, and the riches of his inheritance in the saints,

19 and what the exceeding greatness of his power toward us who believe, according to that working of the strength of his might

20 which he wrought in Christ, when he raised him out from the dead, and made him to sit at his right hand,

21 putting all things in subjection under his feet, and gave him to be head over all things to the church,

22 which is his body, the fullness of him who fills all in all.

CHAPTER TWO

1 And ye were dead in trespasses and sins,

2 wherein ye had walked in accord with the reality of the world system, the power of human-rule, the spirit now operating in the children of those in obstinate opposition to divine will;

3 among whom we also all once lived in the passions of our flesh, doing the will of the flesh and of the mind, and were by nature the children of wrath, even as the rest.

4 But GOD, being rich in mercy, for his great love wherewith he loved us,

5 even when we were dead through our trespasses, made us alive together with Christ,

6 and raised us up with him, and made us to sit with him in the heavens, in Christ Jesus:

7 that in the ages to come he might show the exceeding riches of his

grace in kindness toward us in Christ Jesus:

8 for by grace have ye been saved through faith; and that not of yourselves, it is the gift of GOD;

9 not of works, that no one should glory.

10 For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

11 Wherefore remember, that ye were once the Gentiles, called uncircumcision by that which has the name of circumcision in the flesh made by hands;

12 that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants and their promise, having no hope, and without God in the world.

13 But now in Christ, ye who were once afar off are made nigh by his blood.

14 For he is our peace, who hath made both one, and the middle wall has been broken down;

15 having nullified the enmity in the flesh, even the law of commandments contained in ordinances; that he might create in

himself of the two one new man, so making peace;

16 that He might reconcile both in one body unto God, having slain therein the enmity through the cross:

17 and he came and preached peace to them that were near and to them which were afar off:

18 for through him we both have our access unto the Father.

19 So then ye are now no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God,

20 built upon the foundation of the apostles, Christ Jesus himself being the chief corner stone;

21 in whom each several building, fitly framed together, is growing into a holy temple in the Lord;

22 in whom ye also are builded together for a habitation of God in the spirit.

CHAPTER THREE

1 For this cause I Paul, the prisoner of Christ Jesus on behalf of you Gentiles,

2 if indeed ye have heard of the dispensation of that grace of GOD which was given to for you;

3 how that by revelation was made known unto me the mystery, as I wrote before in few words,

4 whereby, when ye read, ye can perceive my understanding in the mystery of Christ;

5 which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the spirit;

6 to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel,

7 of which I was made a minister, according to the gift of that grace of GOD which was given me, according to the working of his power.

8 Unto me, who am less than the least of all saints, was this grace given,

9 to enlighten all as to what was the fellowship of the mystery, which has been hidden from the ages; hidden from God, that is, the one who created all things;

10 in order that, through the church, the manifold wisdom of God might now be revealed unto the powers

and spiritual- sovereigns, in the heavens,

11 according to the purpose of the ages which he carried out in Christ Jesus our Lord:

12 in whom we have boldness and access in confidence through our faith in him.

13 Wherefore I ask that ye be not despondent at my tribulations for you, which are your glory.

14 For this cause I bow my knees unto the Father,

15 from whom every family in the heavens and on earth is named,

16 that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his spirit in the inward being;

17 that Christ may dwell in your hearts through faith; to the end that ye, having been rooted and grounded in love,

18 may be strong to apprehend with all the saints what is the breadth and length and height and depth,

19 and to know the love of Christ which surpasses knowledge, that ye may be filled unto all the fullness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that works in us,

21 unto him be the glory in the church and in Christ Jesus unto all the generations of the age of the ages. Amen.

CHAPTER FOUR

1 I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called,

2 with all lowliness and meekness, with longsuffering, forbearing one another in love;

3 giving diligence to keep the unity of the spirit in the bond of peace.

4 One body, one spirit, even as also ye were called in one hope of your calling;

5 one Lord, one faith, one baptism,

6 one GOD and Father of all, who is above all, and through all, and in all.

7 But unto each one of us was the grace given according to the measure of the gift of Christ.

8 Wherefore the saying, When he ascended on high, he led captivity captive, and gave gifts unto men.

9 Now this, 'he ascended', what is it but that he also 'descended' into the lower parts of the earth?

10 He that descended is the same also that ascended far above all the heavens, that he might fill all things.

11 And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ:

13 till we all attain unto the unity of the faith, and of the knowledge of the Son of GOD, unto a full grown man, unto the measure of the stature of the fullness of Christ:

14 that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error;

15 but speaking truth in love, we may grow up in all things into him, who is the head, even Christ;

16 from whom all the body fitly framed and knit together through that which every joint supplies, according to the working in due measure of each several part, causes

the growth of the body unto the building up of itself in love.

17 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind,

18 being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart;

19 who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness.

20 But ye did not so learn of Christ;

21 if indeed ye heard him, and were taught in him, even as truth is in Jesus:

22 that ye put away, as concerning your former manner of life, the old man, that waxes corrupt after the lusts of deceit;

23 and that ye be renewed in the spirit of your mind,

24 and put on the new man, that after God hath been created in righteousness and holiness of truth.

25 Wherefore, putting away falsehood, speak ye truth each one

with his neighbor: for we are members one of another.

26 Be ye angry and sin not, let not the sun go down upon your wrath,

27 nor give place to the adversary.

28 Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have something to give to him that hath need.

29 Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear.

30 And grieve not the spirit, the holy one of God, in whom ye were sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice:

32 and be ye good one to another, tenderhearted, dealing graciously among each other, even as God also in Christ deals graciously with you.

CHAPTER FIVE

1 Be ye therefore imitators of God in Christ, as beloved children;

2 and walk in love, even as Christ also loved you, and gave himself up

for us, 'an offering and a sacrifice' to God for 'an odor of a sweet smell'.

3 But fornication, and all uncleanness, or covetousness, let it not even be named among you, as is proper among saints;

4 nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks.

5 For this ye know of a surety, that no fornicator, nor unclean person, nor covetous person, who is an idolater, hath any inheritance in the kingdom of Christ and God.

6 Let no one deceive you with empty words: for because of these things cometh the wrath of God upon those in obstinate opposition to divine will.

7 Be not ye therefore partakers with them;

8 For ye were once darkness, but are now light in the Lord: walk as children of light,

9 for the fruit of the light is in all goodness and righteousness and truth,

10 proving what is well-pleasing unto the Lord;

11 and have no fellowship with the unfruitful works of darkness, but rather even reprove them;

12 for the things which are done by them in secret it is a shame even to speak of.

13 But all things when they are reprov'd are made manifest by the light: for everything that is made manifest is light.

14 Wherefore the saying, Awake, you sleeper, and arise from the dead, and Christ shall give you light.

15 Look therefore carefully how ye walk, not as unwise, but as wise;

16 redeeming the time, because the days are evil.

17 Wherefore be ye not foolish, but understand what the will of the Lord is.

18 And be not drunken with wine, wherein is riot, but be filled with the spirit;

19 speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;

20 giving thanks always for all things in the name of our Lord Jesus Christ to him who is GOD, even the Father.

21 Subject yourselves one to another in the fear of Christ.

22 Wives ought to be in subjection to their husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church, being himself the savior of the body.

24 But as the church is subject to Christ, so let the wives also be to their husbands in everything.

25 Husbands, love your wives, for he who loves his wife, loves his own flesh, even as Christ loved the church, and gave himself up for it;

26 that he might sanctify it, having cleansed it by the washing of water with the word,

27 that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

28 Even so ought husbands also to love their own wives as their own bodies. He who loves his own wife loves himself:

29 for no one ever hated his own flesh; but nourishes and cherishes it, even as the Lord also does the church.

31 Corresponding to her shall a man leave his father and his mother, and they two shall be one flesh.

32 This mystery is great: But I am speaking, of Christ and the church.

33 Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband.

CHAPTER SIX

1 Children should obey their parents in the Lord: for this is right.

2 Honor thy father and mother,

3 that it may be well with you, and you may live long on the earth.

4 And, ye Parents, bring up your children in the discipline and instruction of the Lord.

5 Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ;

6 not in the way of eye service, as person-pleasers; but as servants of Christ, doing the will of God from the heart;

7 with good will doing service, as unto the Lord, and not unto men:

8 knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free.

9 And, ye masters, do the same things unto them, and forbear threatening: knowing that he who is both their Master and yours is in the heavens, and there is no respect of persons with him.

10 Finally, be strong in the Lord, and in the strength of his might.

11 Put on the whole armor of God, that we may be able to stand against the wiles of the adversary.

12 For we wrestle not against flesh and blood, but against the archons and spiritual-sovereigns, against the system-holders of the darkness of this age, against the wicked spiritual hosts in the heavens.

13 Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

14 Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness,

15 and having shod your feet with the preparation of the gospel of peace;

16 withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one.

17 And take the helmet of salvation, and the sword of the spirit, which is the word of God:

18 with all prayer and supplication praying at all seasons in the spirit, and watching thereunto in all perseverance and supplication for all the saints,

19 And on my behalf, that utterance may be given unto me in opening my mouth, making known the mystery of the gospel,

20 for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things:

22 whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

23 Peace be to the brethren, and love with faith, from GOD the Father and the Lord Jesus Christ.

24 Grace be with all them that love
our Lord Jesus Christ with a
love incorruptible.

Amen.

THE EPISTLE OF PAUL TO THE COLOSSIANS

AS TRANSCRIBED BY MARCION OF SINOPE IN 130 A.D.

The Colossians, they too are Asians, just as the Laodiceans. And they themselves had been reached by pseudo-apostles, nor did the apostle himself approach them, but even them he corrects through an epistle. For they had heard the word from Archippus, who also accepted the ministry to them. The apostle therefore, already arrested, writes to them from Ephesus.

CHAPTER ONE

Paul, an apostle of Christ Jesus through the will of GOD, and Timothy our brother,

2 To the saints and faithful brethren in Christ that are at Colossae: Grace to you and peace from GOD our Father.

3 We give thanks to GOD the Father of our Lord Jesus Christ, praying always for you,

4 having heard of your faith in Christ Jesus, and of the love which ye have for all the saints,

5 because of the hope laid up for you in the heavens, which ye heard before in the word of the truth of the gospel,

6 which is come unto you; as it is also in all the world bearing fruit and increasing, as it has been doing in you also, since the day ye heard

and understood the grace of GOD in truth;

7 even as ye were taught of Epaphras our beloved fellow servant, who is a faithful minister of Christ on our behalf,

8 who also declared unto us your love in the spirit.

9 For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of His will in all spiritual wisdom and understanding,

10 to walk in a manner worthy of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God;

11 strengthened with all power, according to the might of His glory, unto all patience and longsuffering with joy;

12 giving thanks unto the Father, who qualified us to be partakers of the inheritance of the saints in light;

13 who delivered us out of the jurisdiction of darkness, and translated us into the kingdom of the son of His love;

14 in whom we have our redemption, the forgiveness of our sins:

15 who is the image of the invisible GOD. He came forth before every creation;

16 whether thrones or dominions or powers or spiritual sovereigns;

17 he is before all of these.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all he might have the preeminence.

19 For in him all the fullness was pleased to dwell;

20 and through him to reconcile all, by himself, having made peace through the blood of his cross;

21 And although you, who were sometime alienated and enemies in your mind by wicked works,

22 yet now he has reconciled in his body through death, to present you

holy and without blemish and beyond reproach before him:

23 if indeed ye continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.

24 Now I rejoice in my sufferings for your sake, which fills up that which is lacking of the afflictions of Christ in his flesh for his body's sake, which is the church;

25 whereof I was made a minister, according to the dispensation of God which was given me toward you, to complete the canon of the word of God,

26 even the mystery which has been hidden from the ages and the generations: but now has it been manifested to His saints,

27 to whom GOD was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory:

28 whom we proclaim, admonishing everyone and teaching everyone in all wisdom, that we may present everyone perfect in Christ;

29 for this purpose I labor also, striving according to his working, which works in me mightily.

CHAPTER TWO

1 For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

2 that their hearts may be comforted, they having been knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of GOD, even Christ,

3 in whom are all the treasures of wisdom and knowledge hidden.

4 This I say, that no one may delude you with persuasiveness of speech.

5 For though I am absent in the flesh, yet am I with you in the spirit, rejoicing to behold your order, and the steadfastness of your faith in Christ.

6 As therefore ye received Christ Jesus the Lord, so walk in him,

7 rooted and built up in him, and established in your faith, even as ye were taught, abounding in thanksgiving.

8 Take heed lest there shall be any one that takes you captive through

subtle words and philosophy, even vain deceit, after the tradition of men, and the rudiments of the world, and not after Christ:

9 for in him dwells all the fullness of the Godhead in bodily form,

10 and in him ye are made complete, who is the head of all powers and spiritual-sovereigns:

11 in whom ye were also circumcised with a circumcision not made with hands, in the stripping off of the whole body of the flesh, in the circumcision of Christ;

12 having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him out from among the dead.

13 And you, being dead through your trespasses and the uncircumcision of your flesh, did he make alive together with Christ, forgiving us our trespasses;

14 having blotted out the bond written in ordinances that were against us, which were contrary to us: and he has taken them out of the way, nailing them to the cross;

15 having despoiled the powers and spiritual-sovereigns, he made a show of them openly, triumphing over them in it.

16 Let no one therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath,

17 which things are shadows of the things to come. But now the body is Christ's.

18 Let no one rob you of your prize by voluntary asceticism and worshiping of the angels, presuming upon that which he has not seen, vainly puffed up by his fleshly mind,

19 and not holding the head, from whom all the body, being supplied and knit together through the joints and bands, increasing with the increase of God.

20 If ye died with Christ from the rudiments of this worldly system, why, as though living in the world, do ye subject yourselves to ordinances?

21 Handle not, you must not touch, you must not taste,

22 all which things are to perish with the using, following the commandments and doctrines of men.

23 Which things have indeed a show of wisdom in self-made religion, and asceticism, and severity to the body;

but are not of any value as a remedy for sensual indulgence of the flesh.

CHAPTER THREE

1 If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.

2 Set your mind on the things that are above, not on the things that are upon the earth.

3 For ye died, and your life is hid with Christ in God.

4 When Christ, who is our life, shall be manifested, then shall ye also with him, be manifested in glory.

5 Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry;

6 for which things' sake come the wrath of God upon the children of those in obstinate opposition to divine will:

7 wherein ye also once walked, when ye lived in these things;

8 but now do ye also put them all away: anger, wrath, malice, railing, and shameful speaking out of your mouth:

9 lie not one to another; seeing that ye have put off the old man, with its doings,

10 and putting on the new, which is being renewed unto knowledge, after the image of the One creating it:

11 where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

12 Put on therefore, as God's elect, holy and beloved, a heart of compassion, goodness, lowliness, meekness, longsuffering;

13 forbearing one another, and forgiving each other, if anyone has a complaint against any; even as the Lord forgave you, so also do ye:

14 And above all these things put on love, which is the bond of perfectness.

15 And let the peace of Christ rule in your hearts, to which also ye were called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly; in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God.

17 And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to GOD the Father through him.

18 Wives, be in subjection to your husbands, as is fitting in the Lord.

19 Husbands, love your wives, and be not bitter against them.

20 Children, obey your parents in all things, for this is well pleasing in the Lord.

21 Fathers, provoke not your children, that they be not discouraged.

22 Servants, obey in all things them that are your masters according to the flesh; not with eye-service, as people-pleasers,

23 but in singleness of heart, fearing the Lord: whatsoever ye do, work heartily, as unto the Lord, and not unto men;

24 knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ.

25 For he that does wrong shall receive again for the wrong that he has done: and there is no respect of persons.

CHAPTER FOUR

1 Masters, render unto your servants that which is just and equal; knowing that ye also have a master in the heavens.

2 Continue steadfastly in prayer, watching therein with thanksgiving;

3 withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds;

4 that I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

7 All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord:

8 whom I have sent you for this very purpose, that ye may know our state, and that he may comfort your hearts;

9 together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that are done here.

10 Aristarchus my fellow-prisoner sends you his greeting, and Mark, the cousin of Barnabas, touching whom ye received commandments; if he come unto you, receive him,

11 and Jesus, whom we call Justus, these only, out of the circumcision, are my fellow-workers unto the kingdom of God, men that have been a comfort unto me.

12 Epaphras, who is one of you, a servant of Christ Jesus, sends you his greeting, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God.

13 For I bear him witness, that he has much labor for you, and for them in Laodicea, and for them in Hierapolis.

14 Luke, the beloved physician, and Demas salute you.

15 Salute the brethren that are in Laodicea, and Nymphas, and the church that is in their house.

16 And when this epistle has been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea.

17 And say to Archippus, Take heed to the ministry which you have

received in the Lord, that you may fulfill it.

18 The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.

Amen.

THE EPISTLE OF PAUL TO THE PHILIPPIANS

AS TRANSCRIBED BY MARCION OF SINOPE IN 130 A.D.

The Philippians are Macedonians. They persisted in the faith after the word of truth was accepted, nor did they receive false apostles. The apostle praises them, writing to them from Rome, from prison, through Epaphroditus.

CHAPTER ONE

Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the presbyters and deacons:

2 Grace to you and peace from GOD our Father and the Lord Jesus Christ.

3 I thank my GOD each time I remember you,

4 always making my supplication with joy, in every prayer for you all;

5 for your fellowship in furtherance of the gospel from the first day until now;

6 being confident of this very thing, that he who began a good work in you, will complete it until the day of Jesus Christ:

7 For it is right for me to feel this way about you, because I have you in my heart, inasmuch as, both in

my bonds and in the defense and confirmation of the gospel, ye all are partakers with me of grace.

8 For God is my witness: how I long for you all in the compassions of Christ Jesus.

9 And this I pray, that your love may abound yet more and more in knowledge and in all discernment;

10 so that ye may approve the things that are good; that ye may be sincere and without offence 'til the day of Christ;

11 having been filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of GOD.

12 Now I would have you know, brethren, that the things which happened unto me have turned out rather unto the progress of the gospel;

13 so that my bonds became manifest in Christ throughout the

whole praetorian guard, and to all the rest;

14 that most of the brethren in the Lord, becoming confidant by my bonds, are more fearless in speaking the word.

15 Some indeed preach Christ even out of envy and strife; and again others out of the good reputation of the word:

16 the latter do it out of love, knowing that I am set for the defense of the gospel;

17 but the former proclaim Christ out of contention, not sincerely, thinking to be my rival in my bonds.

18 What then? Only that in every way, whether it be in pretense or in truth, Christ is proclaimed; and in this I am rejoicing, and shall rejoice.

19 For I know that this shall turn out to my salvation, through your prayers and the supply of the spirit of Jesus Christ,

20 according to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death.

21 For to me to live in Christ and to die is joy.

22 But if to live in the flesh shall bear fruit from my work, then I do not know which to choose.

23 I am pushed in two directions, having the desire to depart and be with Christ; for this is far better for me:

24 yet to abide in the flesh is more needful for your sake.

25 And having this confidence, I know that I shall remain, and abide with you, for your progress and joy in the faith;

26 so that your confidence may abound in Christ Jesus in me through my presence with you again.

27 Only be ye citizens, conducting yourselves in a manner worthy of the gospel of Christ: so that, whether I come to see you or remain absent, I may hear of your state, that ye stand fast in one spirit, with one mindset striving for the faith of the gospel.

28 And be not in any way terrified by your opponents: which is an evident token of destruction for them, but of you: salvation; and this from God.

29 For unto you it has been graciously granted for the sake of Christ, not only to believe on him, but also to suffer for him:

30 having the same conflict which ye saw in me, and now hear to be in me.

CHAPTER TWO

1 If there is therefore any encouragement in Christ, if any comfort of love, if any fellowship of the spirit, if any tender mercies and compassions,

2 make full my joy, that ye be of the same disposition, having the same love, being of one accord, of one disposition;

3 doing nothing through strife or vainglory, but in humility let each esteem the other to be better than one's self;

4 looking out for nothing of your own, but each of you to that of others.

5 Let this disposition be in you, which was also in Christ Jesus:

6 who being inherently in the form of a god, considered being equal with god not something to hold unto,

7 but emptied himself, taking on the form of a slave, and was made in the likeness of human beings;

8 and being found in a fashion like a human, he became obedient to the point of death: even the death of the cross.

9 Wherefore God supremely exalted him, and gave him the supreme name which is above every name;

10 that in the name of 'Jesus' every knee should bow: all who are in the heavens and all who are on earth and all who are under the earth,

11 and every tongue shall confess that Jesus Christ is Lord, to the glory of GOD the Father.

12 So then, my beloved, just as ye have always obeyed, not in my presence only, but now much more in my absence, act out the salvation that is inherently yours with fear and trembling;

13 for it is god who acts through you both to will and to act, for his good pleasure.

14 Do all things without murmurings and questionings:

15 that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation,

among whom ye are seen as lights in the world,

16 holding forth the word of life; that I may have something to glory in the day of Christ, that I did not run in vain neither labor in vain.

17 But even if I am poured out upon the sacrifice and service of your faith, I rejoice, and rejoice with you all:

18 and in the same manner do ye also joy, and rejoice with me.

19 But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be encouraged, when I know your state.

20 For I have no one likeminded, who will truly care for your welfare.

21 For they all seek their own, not the things of Jesus Christ.

22 But ye know the proof of him, that, as a child serves a father, so he served with me in the furtherance of the gospel.

23 Him therefore I hope to send right away, as soon as I shall see how it will go with me:

24 but I trust in the Lord that I myself also shall come shortly.

25 Yet I deemed it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need;

26 since he longed after you all, and was sore troubled, because ye had heard that he was sick:

27 for indeed he was sick near unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow.

28 I have sent him therefore the more earnestly, that, when ye see him again, ye may rejoice, and that I may be the more free of sorrow.

29 Receive him therefore in the Lord with all joy; and hold such in honor:

30 because for the work of Christ he came close unto death, risking his life to supply that which was lacking in your service to me.

CHAPTER THREE

1 For the rest, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not a problem, but for you it is a safeguard.

2 Beware of the curs, beware of the evil workers, beware of those that mutilate with circumcision:

3 for we are the ones who cut off the passions, who offer divine service spiritually to God, and glory in Christ Jesus rather than placing confidence in the flesh:

4 though I myself might have confidence even in the flesh:

5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; a Pharisee;

6 But those things which I had once accounted gain, are to me loss.

7 and I do count them but shit for the excellence of the knowledge of Christ,

8 not having a righteousness of mine own, which is of the law, but that which is through him, the righteousness which is of God:

9 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death;

10 if somehow I may attain unto the resurrection out from among the dead.

11 Not that I have already obtained, or have already been perfected: but I pursue and seek to hold on to what I also already do hold on to by Christ Jesus.

12 Brethren, I don't count myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are ahead,

13 I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

14 Let us therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you:

15 only, unto what we have attained, by that same rule let us walk.

16 Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an example.

17 For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

18 whose end is destruction, whose god is the belly, and whose glory is in their shame, who mind earthly things.

19 For our citizenship is in the heavens; whence also we wait for a savior, the Lord Jesus Christ:

20 who shall transfigure our humble body, to resemble his glorious body, according to the working whereby he is able even to subject all things unto himself.

CHAPTER FOUR

1 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

2 I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord.

3 And, I ask you also, true friend, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

4 Rejoice in the Lord always: again I will say, Rejoice.

5 Let your forbearance be known unto all men. The Lord is near.

6 In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passes all understanding, shall guard your hearts and your thoughts in Christ Jesus.

8 For the rest, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute; if there be any virtue, and if there be any praise, think on these things.

9 The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

10 But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content.

12 I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want.

13 I can do all things in him who strengthens me.

14 Nevertheless ye did well that ye had fellowship with me in my affliction.

15 And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only;

16 for even in Thessalonica ye sent once and again unto my need.

17 Not that I seek for the gift; but I seek for the fruit that increases to your account.

18 But I have all things, and abound: I am filled, having received from Epaphroditus the things that came from you; an odor of a sweet smell,

a sacrifice acceptable, well-pleasing to God.

19 And my God shall supply every need of yours according to his riches in glory in Christ Jesus.

20 Now unto our GOD and Father be the glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren that are with me salute you.

22 All the saints salute you, especially they that are of Caesar's household.

23 The grace of the Lord Jesus Christ be with your spirit. Amen.

THE EPISTLE OF PAUL TO THE ALEXANDRIANS

AS TRANSCRIBED BY MARCION OF SINOPE IN 130 A.D.

Brethren, we that are under the power of the Lord ought to keep the commandment of God.

2 They that keep the Lord's precepts have eternal life, and they that deny his commandments get to themselves ruin and thereto the second death.

3 Now the precept of the Lord is this: Thou shalt not swear falsely, thou shalt not steal, thou shalt not commit adultery, thou shalt not bear false witness, thou shalt not take gifts against the truth, neither for power.

4 Whoso hath power and denieth the truth, shall be denied the kingdom of God and be trodden down into Hades, whence he cometh not forth again.

5 How are we frail and deceitful, workers of sin! We do not repent daily but daily do we commit sin upon sin!

6 That ye may know this, dearly beloved brethren, that our works are judged.

7 Hearken therefore to that which is written in this epistle, It will be for a memorial against us in the day of judgment.

8 There shall be neither witnesses nor companions, neither shall judgement be given by gifts; for there is nothing better than faith, truth, chastity, fasting, and almsgiving which putteth out all sins.

9 And that which thou wouldest not have done to thyself, do not unto another.

10 Agree thou for the kingdom of God and thou shalt receive the crown which is in Christ Jesus our Lord.

Here endeth the Apostolicon

THE LITOURGICON

THE TESTAMENTUM

The *Litourgicon* is a Marcionite Christian liturgical guide that has been reconstructed from historical records, eyewitness accounts, theologians, and the scriptures of Paul the Apostle. It is designed to be used by the laity in conjunction with the *Testamentum* and will teach you how to conduct a simple Mass during times of persecution and oppression just as the first Christians did.

Marcionite Christians recognize the traditional seven sacraments. This liturgical guide will show you how to conduct the sacraments of Holy Baptism, Holy Chrismation, Holy Communion, and Holy Confession following the ancient Christian rites. The sacraments of Holy Matrimony, Holy Unction, and Holy Ordination are not covered in this guide.

Marcionite Christians reject infant baptism as infants cannot repent or believe. Infants are born without sin and incapable of committing sin. They have no need for baptism until they can begin to learn to discern right from wrong and are thus accountable to God for their own actions. Baptism in Scripture always has the prerequisite of repentance

and faith, which are impossible for an infant. Further, there are no explicit instances of infant baptism in the scripture. Marcionite Christians believe in '*Credobaptism*' otherwise known as '*Believer's Baptism*' and that it should be practiced via full immersion.

The Marcionite Church of Christ recognizes any trinitarian credobaptism done via full immersion.

'*Chrismation*' is the Marcionite Christian term for '*Confirmation*' and it occurs shortly following baptism, which is not considered complete or fully efficacious until Chrismation is received.

Marcionite Christians must pray the Lord's Prayer thrice daily in honor of the Holy Trinity. In addition, Marcionite Christians must pray once in the morning, once in the evening, once before bed, and before every meal. Before praying all Marcionite Christians must wash their hands, face, and feet, and all private prayers should be uttered while facing the east, kneeling, bowing their head, and folding their hands.

Marcionite Christians make the sign of the cross when entering or passing a church, during the introduction and conclusion of Mass, after receiving Holy Communion, before and after Holy Confession, after Holy Chrismation, and before the morning and evening prayers. The motion is performed by joining the first three fingers, to symbolize the Holy Trinity, putting the two other fingers in the palm, then touching one's forehead, below the chest, left side, then right side, and finishing with an open hand on the chest again while bowing the head. The Trinitarian formula accompanies the sign of the cross: at the forehead "*In the name of the Father...*" at the stomach or heart "*...and of the Son...*"; across the shoulders "*...and of the Holy Spirit...*"; and finally: "*...Amen*".

Marcionite Christians celebrate Christmas on November 24th, the exact day that Jesus descended into Capernaum from Heaven in 29 A.D. This corresponds with a total solar eclipse that happened at 11:05 A.M and lasted precisely one minute and 59 seconds.

Likewise, Marcionite Christians celebrate Holy Friday on the first Friday of April. Jesus was crucified on Friday, April 3rd, 33 A.D. This corresponds with a lunar eclipse that started at 6:20 P.M. and ended 30 minutes later at 6:50 P.M.

Utilizing this date, Marcionite Christians can easily determine the precise dates of Easter Sunday, Ascension Monday (*Monday immediately following Easter Sunday*), Palm Sunday, and the rest of Holy Week, every year using the first Friday of April as their basis.

Marcionite Christians are to fast both on Spy Wednesday, in remembrance of the betrayal of Christ by Judas, and on Holy Friday, in mourning of the crucifixion of Jesus.

Marcionite Christians consider the veneration of the saints to amount to the heresy of idolatry, and the related practice of canonization amounts to the heresy of deification. Marcionite Christian theology denies that any real distinction between veneration and worship can be made, and claims that the practice of veneration distracts the Christian soul from its true object, the worship of God.

To Marcionite Christians the word '*saint*' is used more generally to refer to anyone who is a Christian. This is similar in usage to the Apostle Paul's numerous references in the *Apostolicon*.

In this sense, anyone who is within the Body of Christ (*a professing Christian*) is a saint because of their relationship with Jesus Christ.

Marcionite Christians consider intercessory prayers to the saints to be idolatry, since they perceive it to be an application of divine worship that should be given only to God himself is being given to other believers, dead or alive.

At the dawn of Christianity, very few structures were set aside for the sole purpose of conducting Mass and purpose-built churches were few and far between. Instead, larger private homes were used, and the Mass was presided over by a 'Presbyter' - usually the owner of the home. A typical Mass would consist of two or more people worshipping together. Mass can be conducted with just your immediate family in your own home.

As dark times descend on Christians and mainstream churches abandon their flock to the whims of tyrannical governments or to the physical destruction of houses of worship, ordinary people will need to host and preside over services. If you are called to become a Christian leader in your community, you will need to know how to conduct a simple Mass and lead others in prayer with the confidence that you're following the liturgical rites and teachings of the first Christians.

If there is no pre-existing Marcionite Christian clergy in your community

then any baptized adult Christian, who has read the entire *Testamentum*, who believes Jesus Christ is the Son of God, and that God was revealed through Him, is qualified to lead a simple Mass, and conduct the sacraments of Holy Baptism, Holy Chrismation, Holy Communion, and Holy Confession. They will assume the title of 'Presbyter'.

Presbyters may ordain Deacons to serve under them to help conduct Mass and assist in administering the sacraments.

Mass as structured is non-denominational and does not favor one 'brand' of Christianity over another.

Mass should be conducted in the vernacular and women must wear head coverings while men must have their heads uncovered. All prayers are conducted facing an eastward direction. Whenever the Lord Jesus Christ is mentioned during Mass, the congregants must bow their heads.

Marcionite Christians meet twice on Sunday - first in the morning for a 'Liturgy of the Word' and again at the end of the day to resume Mass with a 'Liturgy of the Eucharist' which is followed by a meal which is both real and sacramental. Each person brings some food that is

equally divided among all. This is a fitting end to a day that began with a simple prayer in the morning, culminating in the celebration of God and Christ. This meal symbolizes fellowship, sharing, unity, and brotherhood. Marcionite Christians must fast from their evening prayer on Saturday until they receive Holy Communion on Sunday.

The meal is also to be delivered to the infirm, sick, or anyone unable to attend Mass.

MASS

I. Liturgy of the Word (Morning)

All (Sit)

Presbyter (Stand):

Sign of the cross

AWAKE, thou that sleepest, and arise from the dead, and Christ shall give thee light. HONOUR and glory through endless ages to the king of all the ages, the immortal, the invisible, who alone is God.

Amen.

All (Kneel):

GLORY in the heights to God, on earth peace, to men favor. We Praise you, bless you, worship you, laud you, we give you thanks for your

great glory, O lord, King of heaven, God the Father all-powerful, Lord the only Son, Jesus Christ, and you, Holy Spirit. O Lord God, God's Lamb, the Father's Son, you take the world's sins away: have mercy on us.

You take the world's sins away: accept our prayer.

You sit at the Father's right hand: have mercy on us.

For you alone are holy, you alone are Lord, O Jesus Christ, for God the Father's glory.

Amen.

All (Stand):

Morning Prayer

I RISE and pledge myself to God to do no deed at all of dark.

This day shall be his sacrifice and I, unmoved, my passions' lord. I blush to be so old and foul and yet to stand before his table. You know what I would do, O Christ; O then, to do it make me able.

Amen.

End of the Liturgy of the Word and resumption of daily activities until the resumption of Mass at the end of the day.

II. Introductory Rite

All (Stand)

Presbyter (*Arms Outstretched*):

Intercessory Prayer

MAY God, the author of all endurance and all encouragement, enable you to be all of one mind according to the mind of Christ Jesus, so that you may all have but one heart and one mouth, to glorify God, the Father of our Lord Jesus Christ...

May God, the author of our hope, fill you with all joy and Peace in your believing; so that you may have hope in abundance, through the power of the Holy Spirit...

May God, the author of peace, be with you all, Amen.

God, who is the author of peace, will crush Satan under your feet before long. May the grace of our Lord Jesus Christ be with you.

All (Stand):

And also with you, Amen.

All (Sit)

Presbyter (*Stand*):

** Read any scripture from the Epistles of Paul (Galatians, 1st and 2nd Corinthians, Romans, 1st and 2nd*

*Thessalonians, Laodiceans, Colossians, Philemon, Philipians, and Alexandrians).**

All (Sit)

Presbyter (*Stand*):

Bases sermon on scripture read above and applies it to events and issues facing the church and community. Material can also be found in the Gospel of the Lord Jesus Christ.

III. Liturgy of the Eucharist (Evening)

Presbyter:

Eucharistic Prayer

THE Lord is with you.

All:

May he be with your spirit too.

Presbyter:

Set your hearts on the things above.

All:

They are fixed on the Lord.

Presbyter:

Let us give thanks to the Lord.

All:

It is right and proper that we should.

Presbyter:

We give you thanks, O God, through your dear Child, Jesus Christ, whom in this, the last of all periods of time, you sent to save and redeem us and to tell us what you wanted of us. He is your Word, inseparable from you; you made all things through him, and you were well pleased with him.

He did what you wanted him to do, and when he suffered, acquiring thereby a holy people for you, he stretched out his hands to free those who believed in you from suffering. When he was handed over to undergo the suffering, he had chosen him— self, thereby to destroy death, to break the chains the Devil held us in, crush hell beneath his feet, give light to the just, make a covenant and manifest his resurrection: he took bread, gave thanks to you and said:

Take this and eat it: it is this body of mine that is to be broken for you.

In the same way, he took the chalice, saying:

This is my blood being shed for you. When you do this, you will be commemorating me.

Calling, then, his death and resurrection to mind, we offer you bread, and a chalice and we thank

you for enabling us to stand before you and serve you.

We ask you to send down your Holy Spirit on the offering holy Church makes you, to unite all who receive holy communion and to fill them with the Holy Spirit, for the strengthening of their faith in the truth.

So may we give you praise and glory, through your Child, Jesus Christ.

All:

Amen.

IV. Communion Rite

Presbyter:

Dispenses Holy Communion.

All:

Sign of the cross after receiving Holy Communion

Presbyter:

LORD God, all-powerful, Father of Christ the blessed, when we ask your help sincerely you answer our prayers, and even when we are silent you know what petitions we would make. We thank you for enabling us to take part in your holy mysteries, which you gave us to perfect our

faith, maintain our devotion and forgive our sins; for we are called by the name of your Christ, and we live with you.

You have withdrawn us from the society of the wicked: enable us, then, to join with those who are dedicated to you; grant that the continual visitation of your Holy Spirit may ground us firmly in the truth; make good our deficiencies, consolidate what we have acquired.

Keep your priests blameless in your service, give peace to kings and justice to magistrates, make the weather temperate and the crops fruitful, watch over the whole world with your invincible providence, bring gentleness to those nations that are inclined to war and set in the right way those that have gone astray.

Make all your people holy: protect the virgins, keep the married faithful, give strength to those who have made their peace with the Church, bring our children to maturity, strengthen the newly baptized, teach the catechumens and make them fit for initiation; gather us all into your kingdom in heaven, bring us together in Jesus Christ, our Lord.

To him be glory, to you and to the Holy Spirit: glory, honor, and veneration throughout the ages.

Amen.

V. Concluding Rite

All:

O gladsome Light, O Grace of God the Father's face, the eternal splendor wearing; celestial, holy, blest, our Savior Jesus Christ, joyful in Thine appearing!

Now, as day fadeth quite, we see the evening light, our wonted hymn outpouring; Father of might unknown, Thee, His incarnate Son, and Holy Ghost adoring.

To Thee of right belongs all praise of holy songs, O Son of God, Life-giver; Thee, therefore, O Most High, the world does glorify and shall exalt forever.

Presbyter:

Prayer of Perseverance

YOUR prayers are more likely to be answered now, for it is easier to obtain what you ask when you are being persecuted. Beseech the good God, then, as earnestly as you can that we may all confess His name to the end, and that we too may emerge unscathed and glorious from the snares of this world and its darkness. As we have been linked together by charity and peace, and together have withstood persecution from the

pagans, so may we rejoice together in the kingdom of heaven.

All:

Amen.

Sign of the cross

BAPTISM

Those who are to receive baptism are taken aside by the Presbyter one by one. He tells them to turn to the east and make their abjuration in the words:

I RENOUNCE you, Satan; I renounce what you tempt me to, I renounce what you do.

When the candidate has made this declaration, he is anointed with the oil used in exorcising. The words said are:

May every evil spirit depart from you.

The candidate then immersed into the water and the person baptizing him lays his hand on his head, saying:

Do you believe in God, the Father, the all-powerful?

The person being baptized replies:

I do.

The person baptizing gives the first baptism, with his hand on the candidate's head.

He then says:

Do you believe in Jesus Christ, the Son of God, who descended from Heaven, was crucified at the Pharisees' bidding, died, was buried, rose alive from the dead the third day after, went up to heaven, sits at the Father's right hand and will come to judge the living and the dead?

The person being baptized replies:

I do.

He is baptized a second time. He is then further asked:

Do you believe in the Holy Spirit, the Holy Church, and the resurrection of the body?

The person being baptized says:

I do.

He is baptized a third time. When he has come up again, he is anointed by the Presbyter with the blessed oil.

The

Presbyter says:

I anoint you with holy oil in the name of Jesus Christ.

They all dry themselves and put on their clothes and then they go into church to prepare for Chrismation.

CHRISMATION

The Presbyter lays his hand on the baptized and prays, saying:

Lord God, you have made them fit to have their sins forgiven through the bath the Holy Spirit uses to confer new birth. By infusing your grace into them, enable them to serve you as you will. For glory is yours in the holy Church, Father, Son, and Holy Spirit, and yours it will be throughout the ages.

Amen.

Then, letting the blessed oil run from his hand and applying it to the head of the newly baptized, the Presbyter says:

I anoint you with holy oil in the name of the Lord—the almighty Father, Jesus Christ and the Holy Spirit.

After the anointing, the Presbyter kisses them, saying:

The Lord be with you.
The baptized reply:

May he be with your spirit too.

Sign of the cross

Blessing of the Water

KING and Lord of all things, Creator of the universe, you sent down your only Son, Jesus Christ, and gave salvation to all human creatures; when that Word of yours, who surpasses all utterance, came to live along the creatures you had made, you set them free. Look down, then, from heaven, look down now upon these waters and fill them with the Holy Spirit.

May your ineffable Word be in them and change their properties, making them ready to generate life when your grace has filled them, that the mystery now to be performed may not be without effect on those awaiting rebirth. Fill with your divine grace all who enter the water to receive baptism.

You who love men and are kind to them, spare what you have made, spare the creatures that are the work of your hands; take those who are to be born again and shape them after the pattern of your own divine beauty, the beauty no words can express.

So filled with beauty, so born anew, may they attain salvation and be considered worthy of a place in your kingdom.

And as your only Son, the Word, entered the waters of the Jordan and

made them holy, so now may he enter these waters and make them holy channels of the spirit, that the newly baptized may cease to be flesh and blood and may become spirit, capable of adoring you, the uncreated Father, through Jesus Christ, in the Holy Spirit.

Through him may glory and power be yours, now and age after age.
Amen.

Blessing of the Baptismal Oil

O God of the powers, helper of every soul that turns to you, and turning, finds itself under the strong hand of the only Son: we beg you through your divine power, the power we can not see, the power of our Lord and Savior Jesus Christ, to give to this oil a divine and heavenly virtue.

May the baptized, anointed with this oil and marked with the saving sign of the only Son – the cross through which he triumphed over Satan and the other hostile powers and put them all to flight – be renewed and regenerated in the bath that brings new birth.

May they receive the gift of the Holy Spirit and, confirmed by this seal, remain steadfast and immovable, safe and free from harm. May no one ill-treat them or conspire against them. May they believe and know the truth all their

lives long; may they live in hope of receiving the life of heaven and ever await the eternity promised them by our Lord and savior Jesus Christ. Through Him may power and glory be yours now and age after age.

Amen.

Prayer for the Baptism

WE ask you, God of truth, to help this servant of yours; we beg you to fit him for that divine mystery, the rebirth that is beyond all telling. We offer him to you, Friend of men, we dedicate him to you.

Grant that, receiving this new birth, he may become immune from the influence of all that is evil and perverse. May he serve you in all circumstances and do what you tell him to do, under the guidance of your only Son, the Word.

Through him may glory and power be yours, in the Holy Spirit, now and age after age.
Amen.

CONFESSION

Confessor (Kneel):

Sign of the cross

Please hear my confession and pronounce forgiveness in order to fulfill God's will. I, a poor sinner, plead guilty before God of all sins. I

have lived as if God did not matter and as if I mattered most. My Lord's name I have not honored as I should; my worship and prayers have faltered. I have not let His love have its way with me, and so my love for others has failed. There are those whom I have hurt, and those whom I have failed to help. My thoughts and desires have been spoiled with sin. What troubles me particularly is that...

The confessor is to confess whatever they have done against the commandments of God, according to their own place in life.

Confessor:

...I am sorry for all of this and ask for grace. I want to do better.

Presbyter (Standing):

Prayer of Absolution

GOD eternal, all that is hidden is known to you, all that will come to pass you see before it happens; it is not your will that sinners should die: you want them to repent and be saved. Look, then, on this poor thing, pitiful, sinful, your servant. Amen.

Confessor:

Amen.

Presbyter:

God be merciful to you and strengthen your faith. Do you believe that my forgiveness is God's forgiveness?

Confessor:

Yes.

Presbyter (Places his hand on the head of the penitent):

Prayer for Forgiveness

BEGGING forgiveness for his many sins. For salvation and forgiveness of sins. In your mercy, overlook his shortcomings —the sins he knew he had done and the faults he was not aware of. Grant him forgiveness for his sins.

Amen.

Confessor:

Amen.

Presbyter:

Go in peace.

Confessor:

Sign of the cross

PRAYERS

The Lord's Prayer

Father, let your Holy Spirit come upon us, Hallowed be your name. Your kingdom come. Your will be done, as in heaven, so on earth. Give us day by day our bread for the coming day. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation.

Amen.

Morning Prayer

I RISE and pledge myself to God to do no deed at all of dark.

This day shall be his sacrifice and I, unmoved, my passions' lord. I blush to be so old and foul and yet to stand before his table. You know what I would do, O Christ; O then, to do it make me able.

Amen.

Prayer for All Needs

LET us pray to the Lord without duplicity, in tune with one another, entreating him with sighs and tears, as befits people in our position—placed as we are between the many, lamenting that they have fallen away, and the faithful remnant that fears it may do the same itself; between the weak, laid low in large

numbers, and the few still standing firm.

Let us pray that peace may very soon be restored to us, help reach us in our dangers, to draw us from our dark retreats, and God's gracious promises to his servants find fulfillment. —May we see the Church restored and our salvation secured; after the rain, fair weather; after the darkness, light; after these storms and tempests, a gentle calm.

Let us ask him to help us, because he loves us as a Father loves his children, and to give us the tokens of his divine power that are usual with him. So will our persecutors be stopped from blaspheming, those who have fallen away repent to some purpose, and the firm, unwavering faith of the steadfast be crowned with glory.

Amen.

Prayer for Perseverance

YOUR prayers are more likely to be answered now, for it is easier to obtain what you ask when you are being persecuted. Beseech the good God, then, as earnestly as you can that we may all confess his name to the end, and that we too may emerge unscathed and glorious from the snares of this world and its darkness. As we have been linked together by charity and peace, and together have

withstood persecution from the pagans, so may we rejoice together in the kingdom of heaven.

Amen.

Prayer for Absolution

GOD eternal, all that is hidden is known to you, all that will come to pass you see before it happens; it is not your will that sinners should die: you want them to repent and be saved. Look, then, on this poor thing, pitiful, sinful, your servant.

Amen.

Writer's Prayer

MAY he be with Jesus Christ. In Christ. Jesus Christ, help the writer and all his household. In the peace of Christ. Live in Christ. Christ bid you welcome. May your spirit be at peace in Christ. In the name of Christ Jesus.

Amen.

Prayer for Forgiveness

BEGGING forgiveness for his many sins. For salvation and forgiveness of sins. In your mercy, overlook his shortcomings —the sins he knew he had done and the faults he was not aware of. Grant him forgiveness for his sins.

Amen.

The Intercession Prayer

PRAY for your parents. Pray for your children. May he pray for us. Pray for us. Pray that we may be saved. Pray for the one child you have left behind you.

Live in Christ and pray for us.

Amen.

The Waiting Prayer

Fearful the sentence God will give on the day of judgement. In hope of the resurrection. In hope of the resurrection and of Christ's mercy.

In hope of rising again and living for ever. Let us be ready for the resurrection of the dead and the life of the world to come.

Amen.

Prayer of the Newly Initiated

GOD the all-powerful, Father of Christ, who is your only Son, give me a clean body, a pure heart, a watchful mind and knowledge free from error.

May your Holy Spirit come to me and bring me truth, yes and the fullness of truth, through your Christ. Through him may glory be yours, in the Holy Spirit, throughout the ages.

Amen.

Evening Prayers

PRAISE the Lord, you that are his servants, praise the Lord's name. We praise you, sing hymns to you, bless you, because of your great glory, Lord King, Father of Christ, the spotless Lamb who took sin away from the world.

Praise is your fitting portion, singing of hymns your due, and glory: yours, God the Father, through the Son and in the Spirit, age after age.

Amen.

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INSPIRING Light, O holy glory of the undying, heavenly Father, the holy, the blessed, Jesus Christ: the sun has set and now, seeing the lamp that lights the evening, we praise the Father and the Son and God the Holy Spirit. Praise is your meed at all times from dutiful lips, O Son of God, O Giver of life. Therefore does the world give you glory.

Amen.

Prayer Before Bed

Be off, Satan, from this door and from these four walls. This is no place for you; there is nothing for you to do here. This is the place for Peter and Paul and the holy gospel;

and this is where I mean to sleep, now that my worship is done, in the name of the Father and of the Holy Spirit.

Amen.

Prayer for the Sick

To you we pray, Lord, to you who watch over us, you the Author of the body and Creator of the soul, the Maker of man, the Governor, Guide and Savior of the whole human race, you who love men enough to give them reconciliation and calm. Be kind to us; help and heal the sick, cure their diseases, raise up the downcast; glorify your holy name, through your only Son, Jesus Christ. Through him may glory and power be yours, in the Holy Spirit, now and age after age.

Amen.

Prayer Before Meals

BLESSED you are, Lord: you have fed me from my earliest days; you give food to every living creature. Fill our hearts with joy and delight; let us always have enough and something to spare for works of mercy in honor of Christ Jesus, our Lord. Through him may glory, honor and power be yours forever. Amen.

Prayer Before a Journey

O GOD, our own God, true and living Way: as you went with your servant Paul the Apostle on his travels, so, Master, guide this your servant on his present journey. Protect him against trying circumstances, bad weather and every stratagem that may be directed against his welfare. Give him peace and strength; grant him the prudence he needs if he is to act as he ought, in accordance with your commandments. Bring him back home rich in the goods of this world and in heaven's blessings. For kingship, power and glory are yours, Father, Son and Holy Spirit, now and always, age after age.

Amen.

Prayer of Perseverance

YOUR prayers are more likely to be answered now, for it is easier to obtain what you ask when you are being persecuted. Beseech the good God, then, as earnestly as you can that we may all confess His name to the end, and that we too may emerge unscathed and glorious from the snares of this world and its darkness. As we have been linked together by charity and peace, and together have withstood persecution from the

pagans, so may we rejoice together in the kingdom of heaven.

Amen.

Prayer in Preparation for Death

O GOD born of God, true God of the true God born, you are goodness itself, we confess it. In your kindness come to our aid. May we never know the day when we shall have to share with Satan the pains of hell.

Be merciful and hide us under the shadow of your wings. We acknowledge that you are the Light. We are as servants in your hands; do not allow the Evil One to snatch us from you; prevent us from rebelling against your sovereignty.

We know that you are just: show us your justice, Lord. we know that you are our Savior: deliver us, save us from evil. We acknowledge your holiness: make us holy through your body and blood. Having eaten your flesh and drunk your precious blood, may the elect sing your praises. Grant us forgiveness, kind God, merciful as you are to sinners.

Amen.