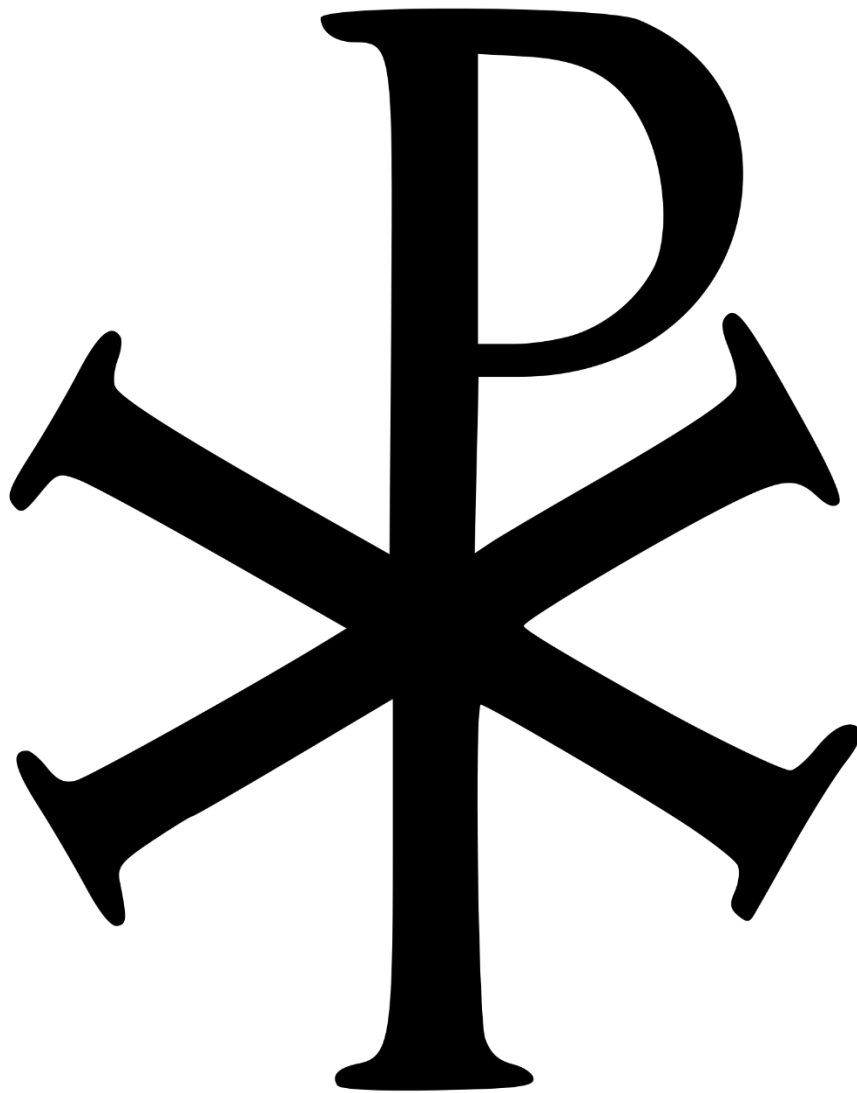


THE TESTAMENTUM
THE FIRST CHRISTIAN HOLY BIBLE
ORIGINAL SCRIPTURES COMPILED & TRANSCRIBED BY
MARCION OF SINOPE IN 128 C.E.



MARCIONITE CHURCH OF CHRIST
www.MarcioniteChurchofChrist.org

*“O wonder beyond wonders,
rapture, power, and
amazement is it, that one can
say nothing at all about the
gospel, nor even conceive of
it, nor compare it with
anything.”*

Marcion of Sinope



TABLE OF CONTENTS

THE TESTAMENTUM

PROLEGOMENON.....	1
EVANGELICON.....	61
<i>GOSPEL OF THE LORD JESUS CHRIST.....</i>	<i>62</i>
APOSTOLICON.....	□
<i>EPISTLE OF PAUL TO THE GALATIANS.....</i>	<i>□ □</i>
<i>FIRST EPISTLE OF PAUL TO THE CORINTHIANS.....</i>	<i>□ □</i>
<i>SECOND EPISTLE OF PAUL TO THE CORINTHIANS.....</i>	<i>□</i>
<i>EPISTLE OF PAUL TO THE ROMANS.....</i>	<i>□</i>
<i>FIRST EPISTLE OF PAUL TO THE THESSALONIANS.....</i>	<i>□ □</i>
<i>SECOND EPISTLE OF PAUL TO THE THESSALONIANS.....</i>	<i>□</i>
<i>EPISTLE OF PAUL TO THE LAODICEANS.....</i>	<i>224</i>
<i>EPISTLE OF PAUL TO THE COLOSSIANS.....</i>	<i>□</i>
<i>EPISTLE OF PAUL TO PHILEMON.....</i>	<i>□</i>
<i>EPISTLE OF PAUL TO THE PHILIPPIANS.....</i>	<i>□</i>
ANTILEGICON.....	□
<i>EPISTLE OF PAUL TO TITUS.....</i>	<i>□</i>
<i>FIRST EPISTLE OF PAUL TO TIMOTHY.....</i>	<i>□</i>

TABLE OF CONTENTS

THE TESTAMENTUM

<i>SECOND EPISTLE OF PAUL TO TIMOTHY</i>	261
<i>EPISTLE OF PAUL TO THE ALEXANDRIANS</i>	266
PSALMICON.....	280
HOMILETICON.....	307
<i>HOMILY OF MARCION TO DIOGNETUS</i>	308
SYNTAXICON.....	318
<i>EPISTLE OF MARCION TO THE EPHESIANS</i>	225
<i>EPISTLE OF MARCION TO THE MAGNESIANS</i>	225
<i>EPISTLE OF MARCION TO THE TRALLIANS</i>	225
<i>EPISTLE OF MARCION TO THE ROMANS</i>	225
<i>EPISTLE OF MARCION TO THE PHILADELPHIANS</i>	225
<i>EPISTLE OF MARCION TO THE SYMRNAEANS</i>	225
<i>EPISTLE OF MARCION TO METRODORUS</i>	225
LITOURGICON.....	255

PROLEGOMENON

THE TESTAMENTUM

Testamentum

The Testamentum was compiled and transcribed by Marcion of Sinope around 128 C.E., making it the first codified Christian biblical canon—predating the formation of the canonical Bible used by most mainline Christian denominations today by nearly three centuries.

According to scholar Wolfram Kinzig, Marcion referred to this collection as the Testamentum, the Latin term for “Testament.” Notably, the Testamentum was not divided into an “Old” and “New” Testament as seen in later biblical compilations. It was significantly shorter and more theologically focused.

The conceptual division between “Old” and “New” Testaments only emerged around 170 C.E., when Melito of Sardis introduced those terms—largely as a polemical response to Marcion’s teachings and his rejection of the Hebrew scriptures.

Marcion’s Testamentum was composed of two distinct sections: the Evangelicon—a purified gospel text representing the teachings of

Jesus Christ as revealed to Paul—and the Apostolicon—the original ten epistles of the Apostle Paul. Marcion excluded the entire 46-book Hebrew Bible, as well as all other epistles and gospels that would later be included in the 27-book New Testament canon, which had not yet been formalized during his lifetime.

Marcion of Sinope

Marcion of Sinope was a bishop and affluent shipowner from the chief port city of Sinope in Pontus, located on the southern coast of the Black Sea. He was the son of Bishop Philologus of Sinope, traditionally identified as one of the Seventy Disciples. Born around 70 C.E., Marcion began his ministry in Anatolia circa 98 C.E. as a disciple of the Apostle John. His work was already known and commented upon by Polycarp by 115 C.E. Marcion died a martyr in the Colosseum near the end of 154 C.E., having lived approximately 85 years.

Marcion’s legacy is monumental in the history of Christianity. He authored the first work of Christian apologetics, compiled the earliest Christian hymnbook, and produced the first Latin translations of

Christian scripture. His most enduring and transformative achievement, however, was the compilation of the first Christian Bible—the Testamentum. This canon included the Gospel of the Lord Jesus Christ, as revealed to the Apostle Paul, and the original ten Pauline epistles.

To assemble this sacred text, Marcion and his fleet retraced the missionary journeys of the Apostle Paul across the Roman Empire. He visited the Pre-Nicene churches established by Paul, gathering and preserving the apostle's original Greek writings and letters. For the first time in Christian history, these documents were transcribed and bound in a codex—a book format—making the Gospel and epistles widely accessible to the faithful.

In the course of compiling these scriptures, Marcion discerned a stark theological divide. He compared the God revealed through Jesus Christ with the violent, retributive deity portrayed in the Hebrew Bible. His conclusion was decisive: they were not the same God. To articulate this revelation, he authored the Antitheses, a seminal text in which he set forth his arguments and scriptural comparisons. This work sparked a profound schism among early Christian leaders, with each faction branding the other as heretical.

Around the late 130s C.E., Marcion traveled to Rome and joined the Roman Christian community, offering a significant donation of 200,000 sesterces to the church. However, theological disputes quickly emerged. On July 15, 144 C.E., he was formally denounced as a heretic and excommunicated by the Church of Rome, which returned his donation.

His influence endured long after his death, laying the foundation for a church that once spanned the known world and shaped the earliest formation of Christian scripture.

Marcionite Christianity

The Marcionite Christians are among the earliest and most influential communities in the history of Christianity. They are credited with numerous foundational contributions to the faith, including the compilation of the first Christian Bible (Testamentum), the creation of the earliest Christian hymnbook, and the composition of the first work of Christian apologetics. Remarkably, the oldest known inscription bearing the name of Jesus was discovered carved into the entrance of a Marcionite church in Syria.

This church was erected by Paul of Lebaba, a Marcionite presbyter, in the village of Lebaba on October 1st, 318 C.E. The inscription, written in

reference to Jesus Christ, reads as follows:

“The meeting-house of the Marcionites, in the village of Lebaba, of the Lord and Saviour Jesus the Good – Erected by the forethought of Paul a presbyter, in the year 630 [Seleucid era].”

Discovered by French archaeologists in 1870, this inscription stands as the oldest surviving reference to Jesus Christ in a Christian context carved in stone.

The Marcionite Church rapidly became one of the largest and most widespread Christian movements of the early centuries, maintaining a strong presence across the Roman Empire and beyond. However, during the fourth century, as the Catholic Church gained imperial favor, Marcionite Christians—along with other non-Catholic sects—were subjected to systematic persecution. Roman emperors, now aligned with Catholic orthodoxy, sought to extinguish all divergent forms of Christianity, including Marcionism.

Despite the growing hostility within the Empire, Marcionite Christianity endured well beyond Rome’s borders. It continued to thrive in regions such as Syria and northeastern Persia into the tenth century, preserving its distinctive doctrines and practices.

Central to Marcionite belief was the conviction that the Apostle Paul alone had received and transmitted the full and true message of Jesus Christ. Only Paul’s writings were considered authoritative scripture. Marcion’s theological focus was deeply rooted in the Pauline tradition, which he saw as radically distinct from—and indeed incompatible with—the teachings of the Hebrew Bible.

Marcion regarded all efforts to reconcile the Gospel of Jesus Christ with the law-bound, wrathful deity of the Hebrew scriptures as a fundamental distortion of Christian truth. For him, Paul’s contrast between law and grace, wrath and mercy, works and faith, flesh and spirit, sin and righteousness, death and life, represented the essence of divine revelation. In this, he saw the pure expression of the Gospel—a message of deliverance, not bondage; of spirit, not flesh; of grace, not judgment.

The Rejection of the Hebrew Bible

The Hebrew Bible—and the carnal, wrathful deity portrayed within it—is fundamentally antithetical to the teachings and message of Jesus Christ. This opposition is evident in both substance and spirit. The god of the Hebrew scriptures represents a tribal, nationalistic figure whose laws, values, and character stand in

stark contrast to the God revealed through Jesus Christ in the Gospel of the Lord.

According to the Apostolic Council of Jerusalem in 48 C.E., God was revealed not through the Hebrew Bible, but through Jesus Christ Himself. The Hebrew scriptures reflect a distinct and alien religious system—rooted in legalism, violence, and ethnocentrism—utterly incompatible with the universal message of grace, love, and redemption found in the Testamentum.

Marcion of Sinope reaffirmed this truth with clarity. He rejected the authority of the Hebrew Bible altogether, regarding it as a false scripture devoid of divine inspiration. To Marcion, it consisted largely of contradictions, failed prophecies, and moral fables with only marginal historical or ethical value for Christians. He firmly denied that the Hebrew Bible held any religious significance following the advent of Christ.

In proclaiming a complete break from the Judaic tradition, Marcion became the first to declare Christianity a new and distinct faith—not a continuation or fulfillment of the Hebrew religion, but a radical departure from it. In this sense, Marcion is rightly seen as the originator of what may be called

“New Testament Christianity.” His rejection of the Jewish epic and his refusal to frame Jesus as the prophesied Jewish Messiah directly challenged the emerging Catholic Church, which sought to position itself as the rightful heir to the Hebrew tradition.

Marcion taught that the messianic prophecies of the Hebrew Bible clearly pointed to an earthly political figure, not to a transcendent, spiritual redeemer. He maintained that Jesus Christ was not the Jewish Messiah but a divine emissary sent from the true God to reveal spiritual truth and offer salvation—entirely independent of Jewish expectation or law.

He also taught that the god of the Hebrew Bible was an inferior, violent, and morally compromised being—marked by jealousy, vengeance, and genocide—and utterly irreconcilable with the God of compassion and mercy revealed through Christ.

The Question of Messiahship

The Jewish Messiah, as envisioned in the Hebrew scriptures, is described as a militant leader—a bearer of arms and skilled in warfare. By contrast, our Lord Jesus Christ, who has already come, bears no resemblance to this figure. The distinction between Jesus Christ and the

expected Jewish Messiah is stark. The Jewish Messiah was prophesied as a restorer of a single nation, Israel, gathering it from dispersion and reestablishing earthly dominion. Our Lord, by contrast, was sent not to restore a nation but to liberate all of humanity, offering salvation to every nation, tribe, and people.

The prophecies of Isaiah regarding the Jewish Messiah do not align with the life or mission of Jesus. Isaiah's Messiah is said to be named Emmanuel (Isaiah 7:14), and to plunder Damascus and Samaria before the king of Assyria (Isaiah 8:4). These descriptions do not suit Jesus Christ, who neither bore that name nor participated in military conquest or nationalistic violence.

Our Lord Jesus Christ was not foretold in the Hebrew Bible. His suffering and death on the cross contradict the expectations of a Jewish Messiah and are in fact condemned by the Hebrew scriptures themselves. According to the Law, anyone hung on a tree is accursed of the false god:

“And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord

thy God giveth thee for an inheritance.”

—Deuteronomy 21:22–23

This passage only reinforces the conclusion that the god of the Hebrew Bible—the lawgiver who curses the crucified—is a false deity and not the Father revealed by Jesus.

The Sudden Savior

Marcion taught that Christ was the sudden savior, who descended from Heaven in the form of a fully mature man. He came to rescue believers from bondage to the Law of the false god and returned to Heaven after accomplishing his mission. He was not the Messiah of Judaic expectation, nor did he fulfill any of the prophecies claimed by the Jewish tradition. Neither Christ nor his Apostles, especially Paul, subjected themselves to the Law or its ordinances. Marcion's Testamentum made no attempt to reconcile the Gospel with the Hebrew scriptures, for it recognized no continuity between the two. Christ was not the fulfillment of Judaism, but its rejection—and the revelation of a new and true God.

The Nature of Yahweh

Marcionite Christians do not identify Yahweh as a demiurge in the Gnostic sense. The concept of a demiurge—a flawed creator-being who fashions

the material world—is rooted in Gnostic cosmology and does not align with Marcionite theology. Instead, Yahweh is regarded as a false god, comparable to other mythological deities fabricated throughout human history, such as Zeus or Thor.

Within the Marcionite tradition, views on Yahweh vary. Some hold that Yahweh, along with various pagan gods, may represent distinct demonic entities—names attributed to spiritual forces of deception. Others maintain that Yahweh is simply another name for Satan, the adversary who masquerades as divine but stands in opposition to the true God revealed by Jesus Christ.

The Didactic Use of Hebrew Scriptures

Jesus frequently taught through parables, allegories, and metaphors—methods intended to reveal spiritual truths in symbolic or illustrative form. In the Testamentum, any references to the Hebrew Bible are didactic in nature. A citation or allusion does not imply that the referenced text is divinely inspired; rather, it may simply serve as a familiar point of contact for the audience.

One can acknowledge that a text contains ethical or moral insights without attributing divine authority

to it. In the rare instances where Jesus or the Apostle Paul reference the Hebrew scriptures, it is typically either to correct or challenge their claims, or to acknowledge limited truths within them.

Given that Jesus primarily preached to Jewish and Samaritan audiences, and that Paul addressed both Jews and Gentile proselytes familiar with Jewish teachings, the Hebrew Bible served as a useful rhetorical and pedagogical tool. By invoking scriptures familiar to his listeners, Jesus and Paul were able to communicate profound theological truths in a manner that resonated with their audience—without affirming the divine inspiration of the Hebrew texts themselves.

Christos versus Chrestos

Marcionite Christians would not have used the word Christ—Christos in Greek—in the sense of affirming Jesus as the Jewish Messiah. While the term Christos literally means “anointed,” Marcionite Christians likely understood it in a more general, symbolic sense, referring to Jesus’ spiritual mission rather than any fulfillment of Hebrew prophecy. The reference to Jesus being anointed with oil on his feet before his passion, as found in the Evangelicon, supports this interpretation.

This anointing of the feet, rather than the head as in Israelite tradition, marked a key divergence from Jewish messianic customs and indicated that Jesus' kingship was not of this world. While none of the ancient critics of Marcion—including Tertullian and Epiphanius—accused the Marcionite Christians of using an alternate word in place of Christos, Tertullian does note that Marcionites practiced anointing newly baptized believers with oil, reflecting a continuation of this spiritual symbolism.

An important historical artifact sheds further light on Marcionite terminology. On October 1st, 318 C.E., Paul of Lebaba, a Marcionite presbyter, dedicated a church in the Syrian village of Lebaba. The surviving inscription is the oldest known inscribed reference to Jesus and uses a related term, Chrestos—meaning “good” or “righteous”—rather than Christos. The inscription reads:

“The meeting-house of the Marcionites, in the village of Lebaba, of the Lord and Saviour Jesus the Good — Erected by the forethought of Paul a presbyter, in the year 630 Seleucid era.”

This phrase, “Jesus the Good,” was likely a devotional title emphasizing his moral perfection and divine benevolence, not a doctrinal

replacement for Christ. Indeed, the Testamentum refers to Jesus by many titles—Lord, Saviour, Son of God, and Son of Man—reflecting his multifaceted role in Marcionite theology.

Even in the Septuagint—the Greek translation of the Hebrew Bible—the term Christos is not reserved for a singular Jewish messianic figure. It is applied to Israelite kings, high priests, prophets, patriarchs, and even foreign rulers like Cyrus the Great. Thus, the Marcionite use of the term Christos would have aligned with its more general meaning: one who is consecrated, not necessarily one who fulfills Jewish nationalist expectations.

Marcionite Christians affirmed that Jesus' anointing was spiritual, not political, and that his mission had nothing to do with the restoration of Israel under the law of the false god. Instead, Jesus was anointed to proclaim the Kingdom of God—a heavenly, universal reign in which he now sits at the right hand of the true God, revealed only through the Gospel.

This understanding also helps explain the significance of the Chi Rho symbol within Marcionite tradition. The Chi Rho, formed by the overlapping Greek letters chi (X) and rho (P), stands for both Christos (anointed) and Chrestos (good). It

represents the dual truths of Jesus' divine mission: that he is both the anointed emissary of God the Father and the embodiment of perfect goodness.

In the Evangelicon itself, it is striking that the first figure to address Jesus by name is not a disciple, nor a friendly confessor, but the devil-possessed man in the synagogue of Capernaum—who cries out “Jesus” and identifies him only as “the Holy One of God,” before Jesus has offered any public self-designation that would invite a Jewish-messianic reading. Only much later in the ministry does Peter apply the title “the Christ”; and even then, Jesus appears to treat that term as a practical label of recognition rather than a programmatic claim to Jewish messiahship—employing it sparingly, and without the prophetic-nationalist content that the false covenant attached to it, as though he adopted the title only as convenience required, while continuing to be known chiefly by truer names: Lord, Saviour, Son of God, Son of Man, and Holy One.

The Antitheses

According to Marcion of Sinope, God the Father—who is revealed through Jesus Christ—had no prior interaction with the world before Christ's manifestation. He was entirely unknown until that moment,

transcendent and untainted by the material realm. In his now-lost work the *Antitheses*, Marcion presented a series of stark contrasts between the Hebrew Bible and the Gospel, between the god of the false covenant and the true God revealed in the Testamentum, between law and grace, judgment and mercy. He depicted Christianity not as a continuation of the Hebrew tradition but as a completely new and independent revelation, one that abrogated and superseded all that came before it.

Tertullian, one of Marcion's fiercest critics, preserved a single quote from the *Antitheses* that illustrates Marcion's approach:

“Whereas David in old time, in the capture of Sion, was offended by the blind who opposed his admission into the stronghold, so, on the contrary, Christ succored the blind man, to show by this act that He was not David's son, and how different in disposition He was—kind to the blind, while David ordered them to be slain.”

Marcion's critique was shaped by Hellenistic philosophical principles, especially Platonism, and he employed moral reasoning to contrast the inconsistency and cruelty of the Hebrew Bible deity with the compassion and righteousness of the God proclaimed

by Christ. Marcion argued that the Testamentum and the Hebrew Bible are irreconcilable. Where Moses taught “an eye for an eye,” Jesus nullified this code of retaliation. Marcion highlighted Isaiah’s disturbing claim—“I make peace and create evil; I, the Lord, do all these things”—and contrasted it with Jesus’ statement, “A good tree cannot bring forth evil fruit.” Marcion emphasized the incompatibility between the fruits of the two trees: one bitter, one sweet.

He cited examples of moral divergence: in the Hebrew Bible, the prophet Elisha curses children, and bears maul them. Jesus, by contrast, says, “Let the little children come unto me.” Joshua halts the sun to prolong the massacre of his enemies, while Paul, quoting Christ, teaches, “Let not the sun go down upon your wrath.” The Hebrew Bible allows for divorce and polygamy; the Testamentum forbids both. Moses imposed strict Sabbath regulations and ceremonial law; Jesus deconstructs and transcends both.

Marcion also pointed to internal contradictions within the Hebrew Bible itself. The deity commands that no work be done on the Sabbath, yet instructs the Israelites to march around Jericho seven times on the Sabbath. Though he forbids graven images, he directs Moses to create a bronze serpent. Marcion questioned

how an omniscient deity could ask, “Adam, where art thou?”—a clear sign, in Marcion’s view, of ignorance.

Even more strikingly, in Genesis, Jacob is said to have wrestled with the deity of the Hebrew Bible and prevailed—a blasphemous notion if applied to the true God. Likewise, before destroying Sodom and Gomorrah, the deity says, “I will go down now, and see whether they have done altogether according to the cry of it... and if not, I will know.” Marcion saw this as further proof that the god of the Hebrew Bible was neither omnipresent nor omniscient, but a limited, fallible being unworthy of worship.

Through these comparisons, Marcion advanced the case for a radical theological reformation: the rejection of the false covenant and its god, and the full embrace of the true covenant revealed by Jesus Christ through the Gospel and the writings of Paul.

The First Church Reformer

Throughout the twentieth century, renewed scholarly attention to Marcion led many Christian thinkers to recognize him as a foundational figure in shaping certain core ideas now associated with modern Christianity—particularly within Protestantism. Marcion has been credited with articulating early

versions of several key theological concepts, including the doctrine of sola fide (salvation by faith alone), an early form of dispensationalism, the idea of “New Testament Christianity” as distinct from the Hebrew tradition, and the very concept of a New Testament as a separate and authoritative body of inspired writings. He also advanced a version of Prima Scriptura—the principle that all Christian doctrine must be grounded first and foremost in scripture. While Marcionite Christianity affirms that tradition, reason, and experience may support the faith, it maintains that these must never contradict or supersede the authority of scripture.

It is for these reasons that the prominent scholar Adolf von Harnack famously referred to Marcion as “the first Protestant.”

The Marcionite Church Traditions

Many church traditions later adopted by the Catholic Church and other Christian denominations can be traced back to Marcionite origins. These include the separation of the date of Christian Easter from the Jewish Passover, the rejection of Sabbath observance, the practice of Eucharistic fasting on Saturdays, open communion, the sign of the cross, the public reading of the Gospel and Pauline Epistles during worship, full triple immersion in

baptism, and the use of a mixed chalice in the Eucharist.

It is also a long-held tradition among Marcionite Christians to eat broiled fish and honeycomb on Easter Sunday, in memory of the meal Christ shared after His resurrection.

In addition, many Marcionite liturgical practices were shaped by an antithetical theology—one that deliberately rejected the practices and beliefs associated with Judaism and the false covenant. This reflected the Marcionite commitment to the true covenant revealed through Jesus Christ, wholly distinct from the legalistic and carnal system of the Hebrew scriptures. For example, Marcionite Christians prayed facing west, in contrast to the Jewish practice of facing east. Likewise, the tradition of offering milk and honey to the newly baptized was a purposeful repudiation of Jewish ritual laws, such as the prohibition of honey in sacrificial offerings. These customs underscored the Marcionite belief in a radical break from the false covenant and full allegiance to the spiritual truth of the Gospel.

The Reaction to Marcionism

Following Marcion’s evangelistic mission across the Roman Empire in the second century, several energetic responses emerged—many of which can be seen as indirect reactions to

his foundational work. Among these were the expansion of the New Testament canon, the development of Apostolic Tradition, the formulation of the Rule of Faith, and the doctrine of Apostolic Succession. Each of these innovations served to counter Marcion's uncompromising commitment to *Prima Scriptura*—the principle that scripture alone, not tradition or hierarchy, is the foundation of Christian belief.

The doctrine of Apostolic Succession enabled emerging Catholic authorities to claim divine legitimacy in determining which texts were to be regarded as “authentic” and which were “spurious.” This conferred on Church leadership the power to enforce doctrinal conformity, often by retroactively assigning apostolic origin to texts that aligned with their theological agenda. As a result, a flood of gospels, interpolated epistles, and forged writings began to circulate—many bearing false claims of apostolic authorship. Criteria for canonization were arbitrarily established: a text had to claim apostolic origin, or at least connection to an apostle, and it had to reflect beliefs already widespread within the Catholic faction. This framework, known as “Apostolic Tradition,” effectively institutionalized the attribution of Catholic customs and doctrines to the Apostles—regardless of historical authenticity.

Because many of these writings lacked legitimate claims to apostolic origin, elaborate legends and theological rationales were constructed to justify their inclusion in the canon. This is a particularly sobering realization for modern Protestants who adhere to *Sola Scriptura*, often unaware that several New Testament books owe their canonical status solely to assertions of tradition rather than demonstrable apostolic authorship. As Pastor Dietrich Bonhoeffer aptly observed, “Protestants, in denying the authority of tradition, have cut off the branch on which they sit.”

Marcion's missionary advance also triggered a flood of apologetic and polemical writing. Pseudepigraphal texts expanded in the second century with explicit anti-Marcionite polemics, such as the forged Third Epistle to the Corinthians, and even the Apostles' Creed itself was crafted or edited to counter Marcionite theology. Scholars such as Arthur C. McGiffert view the creed precisely as a reaction meant to counter Marcion's radical theology.

The renowned scholar Adolf von Harnack went so far as to describe Marcion as the “father of the Catholic Church”—not because Marcion founded it, but because the Catholic Church largely defined itself in opposition to his teachings. The Roman Church's reaction to the rapid

spread of Marcionite congregations across the Empire during the early second century compelled it to construct a more centralized hierarchy and formalize its canon, doctrine, and institutional presence.

Marcion's introduction of a clearly defined and limited scriptural canon presented a direct challenge to the developing Catholic tradition. His Testamentum, containing only the Gospel of the Lord and the ten original Pauline epistles, forced the Catholic Church to confront a difficult question: if Marcion's canon was not the true one, then what was? In response, the Church began the long and contested process of expanding the New Testament—a process rooted not in original apostolic witness, but in theological reaction to Marcion's radical clarity.

The Accusations of Gnosticism

Marcionite Christianity does not involve any form of secret knowledge. Its beliefs are openly proclaimed and fully accessible to all through the Testamentum. Contrary to the claims of his critics, Marcion was not a Gnostic. He was a highly educated evangelist devoted to proclaiming the Gospel of Jesus Christ, particularly to the Gentiles throughout Roman-controlled regions, especially along the Mediterranean. In fact, Marcion was among the most successful preachers

of the second century, bringing more converts to Christianity than any other missionary of his time.

Even his adversaries acknowledged his intellectual capabilities—describing him as a “man of letters.” Unlike the Gnostics, who based their theology on esoteric writings and hidden revelations known only to an elite few, Marcion grounded his teachings solely in the written and public scriptures—namely, the Apostle Paul's Epistles and the sayings of the Lord Jesus. His theological framework rested entirely on scripture, not on mystical visions or secret traditions.

Marcion's commitment to the authority of a defined Christian canon placed him far closer to the scripture-oriented Christianity later affirmed by the great councils than to the speculative and myth-driven systems of the Gnostics. He fostered an open and public Christian faith—organizing congregations that met in churches—whereas Gnostic groups often operated through private circles that emphasized exclusive knowledge and spiritual elitism.

While Gnosticism tended to pursue abstract philosophy and metaphysical speculation, Marcion's theology was pastoral, practical, and grounded in ethical clarity. Gnostics typically viewed love as a spiritual yearning to escape the material world and ascend to a higher realm shared

with fellow initiates. By contrast, Marcion taught that the Gospel was a divine mission of compassion: Christ entered this broken world to redeem it through love. Central to Marcion's message was Christ's command to love even one's enemies—a principle that stands at the heart of the true Gospel.

Even secular and academic authorities have long distinguished Marcionite Christianity from Gnosticism. The 1911 Encyclopaedia Britannica states:

“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.”

Similarly, The Oxford Dictionary of the Christian Church affirms:

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

Marcionite Christianity, far from being a Gnostic sect, represents an open, scripturally rooted, and ethically driven form of the faith—centered on the revealed Gospel of Jesus Christ and the apostolic witness of Paul.

That said, it is true that Marcionites and Gnostics shared a number of theological affinities. Both held the Apostle Paul in exceptionally high regard, both recognized the division of souls, both rejected the authority of the Hebrew Scriptures, and both denied that Yahweh—the god of the Hebrew Bible—was the same as the Father revealed by Christ. In fact, many Gnostic groups may have adopted the Testamentum as their scriptural canon or drawn heavily from its content. Yet despite these shared positions, their underlying theological frameworks remained fundamentally different—Marcion emphasized public proclamation of scripture and ethical clarity, while

Gnostic systems often retreated into hidden knowledge and mythological speculation.

Apelles of Alexandria

Apelles, the foremost disciple of Marcion, began his ministry under his mentor in Rome and later continued it in Alexandria. He was still active during the reign of Emperor Commodus (180–193 C.E.).

The Syllogisms

Apelles authored a multi-volume work entitled *Syllogisms*, in which he offered a systematic critique of the Hebrew Bible and its depiction of God. The title itself suggests that Apelles intended to build upon Marcion's earlier work, the *Antitheses*, which had contrasted the deity of the Hebrew Bible with the true God revealed in the Testamentum, emphasizing the irreconcilable differences between law and gospel, justice and mercy, wrath and grace.

Though the original text of *Syllogisms* has not survived, several fragments have been preserved through the polemics of later Catholic Church Fathers. Ambrose of Milan, in the fourth century, directed a number of rebuttals against Apelles in his treatise *De Paradiso*. It is through such responses that we

possess rare direct quotations from Apelles' lost work.

In one preserved fragment, Apelles addresses the inconsistency of divine foreknowledge in the Genesis account:

“Did God know that Adam would transgress His commandment, or knew He it not? If He knew it not, how then declareth He Himself to be Almighty? But if He knew, and yet gave commandment concerning that which He foresaw would not be obeyed, then did He speak in vain. But God doeth nought in vain, neither commandeth He that which is superfluous. Yet lo, He gave unto Adam, the first-formed man, a statute which He knew should not be observed. Wherefore, this writing proceedeth not from God, for the Most High doth nothing without purpose.”

Another excerpt questions the plausibility of the flood narrative and the Ark:

“By no means could it have been possible to bring aboard the Ark so great a multitude of beasts, and the provision for their sustenance for the space of a whole year, in so short a time. For if the unclean beasts are said to have entered two and two, that is, two males and two females of each kind, and the clean beasts seven and seven, that is, seven pairs, how then

could the space, as it is written, have contained even four elephants alone? Verily, it is manifest that the tale is feigned. And if the tale be false, then surely this scripture proceedeth not from God.”

In a third passage, Apelles critiques the theological logic of the Eden narrative:

“How is it that the tree of life doth seem to confer more life than the very breath of God?”

On the supposed perfection of Adam:

“If God made man not perfect; yet if every man by his own diligence acquireth the perfection of virtue, doth it not appear that man obtaineth more unto himself than God bestowed upon him?”

On the knowledge of death:

“And if man had not tasted of death, surely he could not know that which he had not tasted.”

These fragments show Apelles continuing the Marcionite tradition of moral and philosophical opposition to the Hebrew Bible, exposing what he perceived to be contradictions, absurdities, and ethical failings in the text. Like Marcion, Apelles maintained that such scriptures could not have proceeded from the Father revealed

by Christ, but rather from a lesser, false, and ignorant deity associated with the false covenant. His work represents a further refinement of the Marcionite conviction that Christianity stands in absolute distinction from Judaism—not as its fulfillment, but as its repudiation.

Docetism

Marcionite Christianity does not affirm Docetism. Docetism is a heterodox doctrine that holds Jesus’ bodily existence—particularly His human form—as a mere illusion or semblance, denying the reality of His physical incarnation, suffering, and death. In broad terms, it teaches that Christ only appeared to be human, while lacking true material substance.

There is no credible evidence that Marcion of Sinope taught or supported this view. The primary source for the accusation that Marcion believed Christ to be a phantom is Tertullian, who presents it within *Adversus Marcionem*. However, these claims appear to function more as a *reductio ad absurdum*—an exaggerated rhetorical device—than a faithful representation of Marcion’s own Christology. Ironically, even within Tertullian’s own polemic, there are remnants suggesting that Marcion affirmed Christ’s possession of real flesh—flesh capable of suffering and

dying on the cross. Tertullian simply dismissed these details as inconsistent and irrational rather than reassessing his accusations. Modern scholarship has increasingly rejected Tertullian's caricature, particularly given that nearly all other early sources from the second and third centuries are silent regarding any association between Marcion and Docetism.

The doctrine of Docetism finds no support in the Testamentum, and it is explicitly refuted by Marcion's foremost disciple, Apelles. According to Rhodo, an early Christian writer, Apelles rejected Docetism outright, affirming that Jesus truly possessed human flesh—though not born of human parents. Apelles taught that Jesus descended directly from Heaven and appeared in human form, possessing real flesh, but not through natural birth. This belief aligns with the textual structure of the Evangelicon, which contains no nativity or birth narrative, omits any mention of the Virgin Mary, and begins with Christ's sudden appearance in Capernaum. Apelles upheld the Marcionite view that Jesus entered the world fully formed, not through human generation, but by divine descent.

Misunderstandings about Marcion's theology are largely due to the fact that nearly all surviving accounts

were written by hostile Catholic Church Fathers intent on discrediting him. In *Evangelicon* 23:36–42, Jesus explicitly demonstrates the reality of His body after the resurrection:

“But they were terrified and affrighted, and supposed that they had seen a phantom. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.”

This passage affirms both the physicality and continuity of Christ's risen body—explicitly refuting any notion that Marcionite theology denied Christ's true humanity.

It is likely that the association of Marcion with Docetism arose from confusion with another figure: Marcian of Rhossus, a contemporary of Marcion who led a Docetist sect believed to have authored or used the Gospel of Peter. Since Marcion rejected Peter and upheld Paul alone as the true apostolic witness to Christ, it is implausible that he and

this Marcian were the same individual.

Furthermore, while one of Marcion's disciples—Lucanus—is reported to have embraced Docetist beliefs, including denial of the physical body of Christ and the immortality of the soul, these views were not representative of the broader Marcionite Church, which consistently upheld the teachings of Marcion and the authority of the Testamentum.

Finally, some accusations of Docetism may have stemmed from Marcion's eschatological position, which aligns with that of the Apostle Paul—namely, that it is the soul or spirit that is raised in the resurrection, not flesh and blood. This view, focused on spiritual resurrection for believers, may have led critics to falsely extend the belief to Christ, erroneously assuming that the Marcionite Church denied His physical resurrection. Yet, as the Evangelicon affirms, Jesus not only appeared in the flesh but suffered, died, and rose bodily—refuting the charge of Docetism entirely.

Dualism

Marcionite Christians are not dualists, except in the limited sense that the Testamentum acknowledges the existence of opposing forces—

namely, that Satan is the adversary of both mankind and the true God. This acknowledgment of moral conflict does not amount to theological dualism in the classical sense.

Marcion's foremost disciple, Apelles, directly rejected the accusation of dualism leveled against Marcionite Christians. He firmly reaffirmed belief in a single, supreme God—the Father of Jesus Christ—above all powers and principalities. Apelles declared unequivocally:

“One good God, one Beginning, and one Power beyond all description.”

Classical dualism refers to the belief in two equal and opposing divine beings or principles—often one of light and one of darkness—co-existing in a cosmic balance. This is not the Marcionite view. Marcionite Christianity does not teach that there are two co-equal gods—one of the so-called “Old Testament” and one of the “New.” Rather, it holds that the god portrayed in the Hebrew Bible is a false and counterfeit deity, unworthy of worship, and that the Hebrew scriptures are neither divinely inspired nor religiously binding upon Christians. They are viewed as filled with contradictions, failed prophecies, and fables that

may have limited historical or moral value but no spiritual authority.

The Trinity

Early evidence suggests that Marcion of Sinope and the first-generation Marcionite Church practiced a modalist baptismal formula—Cyprian of Carthage reports that converts were baptized solely “in the name of Jesus Christ.”

Despite this, in the 250s, the Catholic Bishop of Rome, Stephen I, held that Marcionite baptisms were valid; this position sits at the heart of the third-century disputes over rebaptism, which were opposed by Cyprian of Carthage and Firmilian of Caesarea.

By the third century, however, Marcionite theology had begun to shift toward Trinitarianism. Marcion’s disciple Syneros, a contemporary of Apelles, spoke of the “three natures,” an embryonic formulation of the later doctrine of the Trinity: Father, Son, and Holy Spirit. This points to diversity within Marcionite practice: some communities embraced Trinitarian patterns early on, while others retained modalist or binitarian forms.

By the fourth century, this Trinitarian evolution led by Syneros was explicit. Augustine of Hippo notes that the Marcionites of his day baptized “in the name of the Father,

and of the Son, and of the Holy Spirit.”

The Rejection of the Virgin Birth

The doctrine of the virgin birth of Jesus is so widely accepted within mainstream Christianity that questioning it is often treated as heretical. However, this belief is absent from the earliest Christian texts and traditions—including those foundational to Marcionite Christianity.

Most biblical scholars agree that the Gospel of Mark is the earliest of the four canonical gospels. Notably, it contains no account of Jesus’s birth or childhood. Its abrupt opening—beginning with the baptism of Jesus—closely mirrors the structure of the Evangelicon, the Gospel of the Lord Jesus Christ as compiled and canonized by Marcion of Sinope in the first Christian Bible. Likewise, the Gospel of John, typically dated the latest of the canonical gospels, also makes no mention of a birth narrative, virgin or otherwise. This absence suggests that the virgin birth was either unknown to these gospel authors or not considered essential to the message they intended to convey.

The nativity stories appear only in the Gospels of Matthew and Luke, and they differ significantly. Both assert a miraculous conception by the Holy Spirit, yet both also provide

genealogies through Joseph—whose biological connection to Jesus, according to those same accounts, is explicitly denied. This contradiction is often overlooked in modern Christian tradition, yet it raises fundamental questions about the coherence of the virgin birth doctrine.

Moreover, narratives of miraculous or virgin births predate Christianity and appear across a range of mythological and religious traditions. Hinduism speaks of Krishna, born of a virgin with signs and wonders surrounding his birth, including a jealous king and a massacre of infants. Similar motifs exist in stories about the Buddha, Horus of Egypt, Mithra of Persia, and others. The Roman world was steeped in such mythological archetypes, and early Christian converts, particularly those interacting with Eastern traditions, may have found such stories compelling or even necessary for affirming Jesus's divine status in a polytheistic culture.

It appears that the doctrine of the virgin birth gained traction during the second century, well after the compilation of the original Testamentum. There is no record of this belief among the first generation of Christians or in the Pauline epistles, which never mention a virgin birth. The earliest mentions of

the four canonical gospels as a unified body of scripture do not appear until Irenaeus around 190 C.E.—long after Marcion had established the first Christian canon based solely on Paul's writings and the Evangelicon.

The virgin birth, therefore, seems to be a theological development rather than an apostolic teaching. Its function was to graft Jesus onto the prophecies and lineage of the Hebrew Bible, which Marcionite Christians firmly reject. For Marcion and his followers, Jesus was not the Jewish Messiah foretold by the Hebrew prophets but the divine Son of God who entered the world from Heaven to reveal the previously unknown Father.

The importance of Jesus Christ lies not in the manner of his earthly arrival, but in the divine mission he accomplished through his death and resurrection. The foundation of the Christian faith is not the nativity—it is the cross and the empty tomb.

The Christian Separation from Judaism

Marcion was the first to popularize a fully Christian independence from Judaism, and much of early Catholic theology developed as a counter-response. In the process, the straightforward faith evident in Marcion's day was steadily

obscured. By clinging to Jewish monotheism as its central dogma—proclaimed in every creed—Catholicism reopened the door to other Hebrew-Bible features: an expanding hierarchy, elaborate ritual, and suspicion of independent thinkers.

Before Marcion, many pagans could scarcely distinguish Christianity from Judaism. His program drew a sharp line between the two, leaving Judaizing believers increasingly isolated and forcing them onto an independent path—inevitable, given their incompatibility with Marcion’s vision of New-Testament Christianity.

Prior to Marcion’s revival of Pauline theology, large numbers of Christians were slipping back into Jewish practices and treating the Hebrew Bible as their primary Scripture. Once he published the *Testamentum*, the Christian landscape crystallized into four distinct streams: Gnostics, Catholics, Judaizers, and Marcionites.

In addition to the Marcionite Christians, numerous other pre-Nicene Christian movements rejected, either in part or in full, Yahweh—the god depicted in the Hebrew Bible—or the authority of the Hebrew scriptures themselves. These groups included the Cerdonians, Sethians, Cainites, Ophites, Valentinians, Basilideans,

Carpocratians, and Elchasaites. Each developed distinct theological frameworks that sought to distance the God revealed through Jesus Christ from the deity of the Hebrew tradition.

Some, such as the Sethians and Cainites, identified Yahweh as an ignorant or even malevolent figure—commonly referred to as the Demiurge—who created the material world in error or defiance of the true, unknowable God. Others, like the Valentinians and Elchasaites, adopted more allegorical interpretations of the Hebrew scriptures or relegated them to a secondary or inferior status within their theological systems.

These movements, like the Marcionites, represent a substantial and often overlooked current within early Christianity—one that questioned and ultimately rejected the identification of the Father of Jesus Christ with the tribal deity of Israel. In doing so, they offered a radical spiritual alternative to what would later become the dominant Catholic orthodoxy, highlighting the diversity and theological contestation that characterized the formative centuries of the Christian faith.

The Evangelicon

Marcionite Christians recognized only one gospel as authentic and authoritative: the Gospel of the Lord

Jesus Christ, also known as the Evangelicon. This was the earliest written gospel narrative and, according to Marcionite tradition, was authored by the Apostle Paul. Paul himself makes reference to this gospel in his epistles, affirming its central role in his apostolic mission.

The name Evangelicon derives from the Greek euangelion (“good news”) fused with the book-title ending -ikon, whose κ becomes c in Latin, yielding -icon and designating “the Gospel book.”

Importantly, Marcionite Christians never referred to this text as the “Gospel of Marcion”—a label introduced later by critics seeking to discredit Marcion by suggesting he forged or fabricated the gospel. If any figure can be rightly associated with its origin, it is Paul the Apostle. In that sense, the term “Gospel of Paul” may be a closer description, though it is not historically attested in Marcionite sources.

The Evangelicon shares structural and thematic similarities with the Gospel of Luke, while also containing verses paralleled in the Gospels of Matthew, Mark, and John. However, it notably excludes several key elements, such as Luke’s account of Jesus’ baptism and the Parable of the Prodigal Son. Like the Gospels of Mark and John, the Evangelicon omits any false birth story, in keeping with Marcionite doctrine, which rejects attempts to

portray Jesus as fulfilling Jewish messianic expectations.

A Gospel Harmony

the Evangelicon is not a gospel harmony. A gospel harmony is a literary effort to merge the four canonical gospels into a single, continuous narrative. The earliest known example of such a harmony is the Diatessaron, compiled by Tatian in the 2nd century.

In contrast, the Evangelicon is not a synthesis of preexisting gospel texts but rather the earliest written gospel narrative—predating and serving as a source for what later became the canonical gospels. Far from being derivative, it is the foundational gospel from which the synoptic and Johannine traditions drew and expanded.

While the Evangelicon closely parallels much of the content in the Gospel of Luke, it also includes material that aligns with passages now found in Matthew, Mark, and John—passages that are absent from Luke’s version. Conversely, many sections found in the canonical gospels are either missing, abbreviated, or theologically refined in the Evangelicon, indicating that the canonical gospels are later interpolations or doctrinally motivated expansions.

Patristic sources reflect this complex relationship. Tertullian and Epiphanius accused Marcion of “cutting” or omitting parts of Luke, Matthew, and Mark. Ephrem, on the other hand, claimed Marcion included material not found in Luke. Origen and Adamantius offered yet another view, asserting that Marcion edited all the gospels—suggesting broader influence. These contradictory claims from early critics serve more as rhetorical attacks than objective textual analysis.

Thus, the Evangelicon is more accurately described as a “Super Gospel”—not a reduction or rearrangement of existing texts, but the earliest, original gospel proclamation of the Lord Jesus Christ as received and preached by the Apostle Paul.

Ultimately, the emergence of the canonical fourfold gospel was a theological and institutional response to the singular gospel of the Marcionite Christians. The multiplication of gospels under Catholic authority served to counterbalance the clarity and authority of the Evangelicon, which stood alone as the true witness to Christ.

The Marcionite Priority

Much of what is known about Marcion and his theological work comes to us through the writings of his detractors. Notably, every major critique of Marcion’s teachings was written posthumously—after his death, when he could no longer defend himself or refute the accusations leveled against him. Among his most vocal opponents was the early Catholic Church Father Tertullian, who alleged that Marcion had “mutilated” the Gospel of Luke, selectively removing passages that did not align with his beliefs. However, modern scholarship increasingly supports the theory of Marcionite Priority—the view that Marcion’s Evangelicon is the earlier text, and that what we now know as the Gospel of Luke is a later, expanded version edited to reflect emerging Catholic theology.

Some scholars suggest that this editorial transformation was undertaken by Theophilus, Bishop of Antioch, around 169 C.E. According to this view, Theophilus substantially expanded the original Evangelicon, adding material he deemed necessary for a complete Gospel account, and retroactively named the result the Gospel of Luke.

Crucially, there is no surviving documentary evidence of a pre-Marcionite Gospel of Luke or pre-

Marcionite Pauline Epistles. This strongly suggests that Marcion's canon was in use in Rome before 144 C.E., and that the manuscripts he employed predate the oldest known Pauline manuscripts, such as the Egyptian papyri dating to around 200 C.E. Thus, the Pauline texts in Marcion's Testamentum are likely closer to the original apostolic writings than the later, edited versions adopted by the Catholic Church.

Moreover, the direction of textual change supports Marcionite Priority. Catholic redaction concentrated on the Pauline epistles, where concise letters were expanded and interpolated to align with emerging doctrine. By contrast, in the Evangelicon, editors altered wording, removed passages, and redistributed verses to manufacture the fourfold Gospel. The structure and content of Marcion's texts suggest not a Catholic abridgment, but rather earlier, more primitive versions that were subsequently reshaped to conform to Catholic orthodoxy.

The Apostolicon

The name Apostolicon derives from the Greek *apostolos* joined to the book-title suffix *-ikon*, whose *κ* becomes *c* in Latin, yielding *-icon* and marking it as "the Apostle book," the collected letters of Paul.

The Apostolicon is the earliest collected edition of Paul's letters. "Apostle" means "one who is sent," and Paul, sent by the Lord Jesus to proclaim the Gospel to the nations, spoke of "filling up" the word of God once he completed his epistolary mission. Uniquely among early Christian writings, Paul's own letters claim scriptural status.

Around 120 C.E. Marcion fully gathered these letters into a single corpus, the Apostolicon. A complete set reached Rome by 138 C.E., delivered by Marcion himself. The Apostolicon was joined to the Evangelicon in 128 C.E. forming the first Christian "Bible," the Testamentum.

Marcion's original collection comprised Galatians, 1 Corinthians, 2 Corinthians, Romans, 1 Thessalonians, 2 Thessalonians, Laodiceans (Ephesians), Colossians, Philippians, and Philemon, originally omitting the Pastoral Epistles and Alexandrians (Hebrews). Brief introductory notes—the Prologues to the Pauline Epistles—survive in several early Latin codices (e.g., Codex Fuldensis) and are widely attributed to Marcion's circle, whereas alternative anti-Marcionite prologues appear before the canonical Gospels in other manuscripts.

A later Catholic tradition concedes that Marcion was a disciple of the Apostle John and supposedly delivered Paul's letters to him—an apologetic legend meant to soften the awkward fact that the emerging Catholic Church depended on a “heretic” for its Pauline texts. Historian Joseph Turmel even noted that the Gospel of John echoes Marcionite themes, while the Johannine epistles avoid Hebrew Bible citations entirely.

Thus, the Apostolicon remains Marcion's enduring contribution: the first fixed collection of Paul's writings and a cornerstone of the earliest Christian canon.

The Order of the Epistles

It is evident that Marcion's influence was so significant that the Catholic Church, unable to reject the authority of Paul's epistles outright, instead sought to distance itself from Marcion as fully as possible. To this end, the Church reorganized the Pauline letters in a manner distinct from Marcion's original chronological arrangement. Rather than preserving the historical sequence used in the Apostolicon, the Catholic tradition adopted an order based primarily on the relative length of the epistles, thereby imposing a new editorial structure that further obscured Marcion's original compilation.

Yet the manuscript and canon-history evidence also shows that Marcion's sequencing continued to echo in other ancient book-traditions, especially in the Syriac-speaking churches. One standard comparison of Marcion's order with the Syriac canon tradition (c. 400 C.E.) and Ephrem's list preserves the same opening block—Galatians, 1 Corinthians, 2 Corinthians, Romans—and explicitly concludes that “there can be no doubt” that this initial ordering “is ultimately due to Marcion,” even where later items diverge (e.g., Laodiceans/Ephesians, Colossians, Philippians shifting positions).

The list below provides not only the estimated dates for the composition of the Apostle Paul's epistles, but also the city of composition and the courier by whom each letter was carried (where the tradition specifies one), as preserved in the Marcionite Latin prologues:

Galatians — ~49 C.E. (written from Ephesus; sent by Titus)

First Corinthians — ~50 C.E. (written from Ephesus; sent by Timothy)

Second Corinthians — ~51 C.E. (written from Troas; sent by Titus)

Romans — ~52 C.E. (written from Corinth; courier not specified)

First Thessalonians — ~53 C.E. (written from Athens; sent by Tychicus and Onesimus)

Second Thessalonians — ~54 C.E. (written from Athens; sent by Tychicus and Onesimus)

Laodiceans (commonly identified as Ephesians) — ~55 C.E. (the first epistle written while imprisoned; written from Ephesus; sent by Tychicus the deacon)

Colossians — ~56 C.E. (written from Ephesus, in prison; sent by Tychicus and Onesimus)

Philippians — ~57 C.E. (written from Rome, out of prison; sent by Epaphroditus)

Philemon — ~60 C.E. (written from Rome, out of prison; sent by Onesimus)

Titus — ~62 C.E. (written from Nicopolis, after he had left prison; courier not specified)

First Timothy — ~63 C.E. (written from Laodicea; sent by Tychicus)

Second Timothy — ~64 C.E. (written from Rome, during his second imprisonment; courier not specified)

Alexandrians (commonly identified as Hebrews) — ~66 C.E. (written by Tertius in Italy; sent by Phoebe)

Laodiceans and Alexandrians

According to the Muratorian Fragment, the Testamentum included two additional Pauline epistles: the Epistle to the Laodiceans and the Epistle to the Alexandrians.

Ancient sources such as Hippolytus of Rome, and later scholars including Fenton John Anthony Hort, have equated the Epistle to the Laodiceans with what is now known as the Epistle to the Ephesians. This identification is supported by the observation that early manuscripts of Ephesians lacked the phrase “in Ephesus” (Ephesians 1:1), and because Ephesians is the only non-Pastoral Pauline letter absent from the canonical Testamentum, suggesting that it was originally circulated under the title Laodiceans. Tertullian confirms this identification when he notes that Marcion’s Apostolicon included Ephesians under the name Laodiceans.

Another reason for the later misidentification may be that the ancient Marcionite Latin prologue states that the Epistle to the Laodiceans was written from Ephesus, meaning it may have circulated in Ephesus under local

association before reaching Laodicea, thereby reinforcing the eventual conflation of “Laodiceans” with “Ephesians.”

As for the Epistle to the Alexandrians, many scholars—including Moses Stuart—have identified it with the Epistle to the Hebrews. Hebrews is conspicuously absent from the Muratorian Fragment and is the only general (non-personal) Pauline epistle omitted from that listing. Clement of Alexandria observed that the letter was likely written anonymously due to Paul’s contentious reputation among Jewish and Jewish-Christian communities. This anonymity would have helped ensure broader acceptance among Jewish believers, especially in Alexandria—the second-largest Jewish city in the ancient world after Jerusalem.

Alexandria was also home to an early Jewish-Christian community and the Leontopolis temple, which some scholars believe is alluded to in Hebrews more accurately than the Jerusalem temple. It is plausible that the letter, originally addressed to the Alexandrian community, later became a circulating epistle whose destination was forgotten or intentionally omitted, eventually taking on the more inclusive title Epistle to the Hebrews as it spread among Jewish-Christian

communities across the Eastern Mediterranean.

The opening greetings of the Epistle to the Alexandrians have been reconstructed using material from the 16th chapter of Romans. Several scholars, including Richard Longenecker, have argued that Romans 16 likely originated as the opening to a separate letter, which was mistakenly appended to the end of Romans in the manuscript tradition.

Supporting this theory is the placement of Hebrews immediately after Romans in many early manuscripts, suggesting that a scribal or editorial error may have caused the original opening of Hebrews to be attached to the conclusion of Romans. The final greeting in Hebrews (or Alexandrians) indicates it was written from Rome, and Romans 16 contains greetings from numerous Roman Christians—implying that Paul was already in the city at the time of writing.

Of particular note is the presence of Philologus of Sinope in the closing salutations.

Philologus, a member of the Seventy Disciples, was the father of Marcion of Sinope, thus further strengthening the connection between Paul’s Roman correspondence and Marcionite tradition.

Many scholars support the theory that the original Epistle to the Romans existed in a 14- or 15-chapter form, excluding chapter 16 entirely. This aligns with the Marcionite version of Romans, which omits chapter 16—further evidence that the final chapter was originally associated with another Pauline letter, likely Alexandrians (Hebrews).

The Antilegicon

The Antilegicon refers to those epistles attributed to the Apostle Paul whose authenticity or authority has been historically disputed. Within the Marcionite Church, this category includes the Epistle to the Alexandrians (commonly known as Hebrews) and the three Pastoral Epistles: 1 Timothy, 2 Timothy, and Titus. If genuinely authored by Paul, these letters represent some of his final writings, composed shortly before his death.

The name Antilegicon derives from the Greek term antilegomena (“things spoken against”) fused with the book-title ending -ikon, whose κ (kappa) shifts to c in Latin, yielding -icon and thus signifying “the book of disputed writings.”

These texts were not included in Marcion’s original compilation of the Apostolicon, the authoritative Pauline canon assembled in the early

second century. As such, the Marcionite Church classifies them as deuterocanonical—a secondary tier of Pauline writings distinct from, and subordinate to, the Evangelicon and Apostolicon. While not viewed as equal in authority, these epistles are nonetheless considered valuable for theological reflection, historical study, and, on occasion, liturgical use.

Should these texts be definitively verified as authentic Pauline works—through either the recovery of early, non-interpolated manuscripts or compelling historical evidence—the Marcionite Church would consider formally including them in the Apostolicon proper.

The versions of these epistles preserved within the Antilegicon are abbreviated compared to the longer, heavily redacted versions found in the mainstream New Testament. The Marcionite Church has reconstructed these shorter texts using citations, allusions, and attestations primarily from Clement of Alexandria (ca. 200 C.E.), as well as other early second-century patristic witnesses such as Hermas, Tatian, Theophilus, and Athenagoras. These sources were instrumental in restoring the texts closer to their original form, prior to the interpolations added by later Catholic redactors.

It is widely acknowledged that the Pastoral Epistles were among the most heavily edited to reflect the emerging ecclesiology and orthodoxy of the institutional Church. Anti-Marcionite themes are particularly evident in these later interpolations.

Following the death of Marcion of Sinope, Marcionite Christians began to regard these texts with increasing interest. It is believed that Marcion's disciple, Apelles—who resided in Alexandria—may have continued the work of collecting and transcribing Pauline letters. Notably, Apelles is associated with theological language resembling phrases found in the Epistle to Titus. A Latin prologue to Titus, possibly authored by Apelles, states:

“Titus he admonisheth and instructeth concerning the constitution of the presbytery, and spiritual conversation, and the avoiding of heretics that give heed unto Jewish fables; writing unto him from Nicopolis.”

This phrasing aligns with Apelles' known theological position, particularly his rejection of the Jewish Scriptures as a collection of “fables” and “failed prophecies.” Just as Marcion prefaced his collected epistles with prologues, Apelles may have authored similar introductions for these later Pauline letters.

Tertullian himself expressed surprise that the Pastoral Epistles were not included in Marcion's Apostolicon, likely because he recognized thematic similarities between these epistles and Paul's undisputed letters. The existence of Marcionite-style prologues for the Pastorals supports the idea that the collection and prefacing of Pauline letters continued within Marcionite circles after Marcion's death.

Patristic sources confirm the gradual expansion of the Marcionite Pauline canon. Ephrem the Syrian references Marcionites using 1 Timothy—a notable fact, as 1 Timothy is the only epistle that directly quotes the Evangelicon. Likewise, in his homilies against the Marcionites, John Chrysostom critiques their use of 2 Timothy, further evidence that these epistles gained authority within the Marcionite tradition over time.

The question remains: Why did Marcion exclude these texts from his original Apostolicon? Was it an act of rejection, or simply a lack of access?

There are several plausible explanations. The Pastoral Epistles were personal letters rather than letters to entire congregations and may not have circulated as widely, making them less accessible to Marcion during the compilation process. The Epistle to the

Alexandrians (Hebrews) may have been initially composed in a Semitic language—such as Hebrew or Aramaic—which Marcion may not have been able to read. Clement of Alexandria suggested that Hebrews was only translated into Greek at a later time. Like Paul, Marcion focused his mission on the Gentiles and would have had limited interaction with Jewish-Christian communities where the Alexandrians circulated.

Some scholars also propose that Paul used an amanuensis, or secretary, when composing these disputed letters. Notably, Alexandrians references Tertius being the epistle's scribe while in Paul is in prison, which could explain stylistic differences from Paul's earlier works.

Taken together, these factors help explain the differences between the Antilegicon epistles and the undisputed letters of the Apostolicon. They also support the idea that the exclusion of these texts from Marcion's original canon was circumstantial rather than doctrinal.

Interpolation

The Marcionite versions of the Pauline Epistles were markedly shorter than the expanded forms found in later canonical Bibles. However, a growing body of

scholarly research has concluded that the Marcionite texts more accurately reflect the original writings of the Apostle Paul. In contrast, the conventional versions appear to have undergone substantial expansion through interpolations—additions that introduced later theological constructs foreign to Paul's original message.

Among the doctrines absent in the Marcionite corpus but present in the later canonical versions are teachings concerning misogyny, legalism, the doctrine of original sin, deterministic predestination (which implies divine causation of sin), anti-Semitic rhetoric, eternal damnation, and polemics against pagan cultures. Marcion, by contrast, preached a message of salvation through faith alone, unburdened by the legalistic framework later embraced by the Catholic Church.

In the Roman literary world, it was not uncommon for scribes or disciples to write in the name of revered figures from the past. While such practices would today be classified as forgery, they were then regarded as acts of humility and homage. This cultural reverence for tradition often led writers to frame new theological or philosophical ideas under the authority of an established name to lend credibility and acceptance.

One particular method used to alter texts was interpolation—the insertion of new material into an existing work. A scribe might pause while copying a manuscript, insert a passage of their own composition, and then resume transcription. This method was not unusual and is observable in the surviving works of authors such as Josephus and Homer. Yet, despite its prevalence in antiquity, the possibility that such interpolations also affected the biblical text is rarely confronted with due seriousness.

These insertions reflect a broader process of literary accretion—where texts, once considered complete, are gradually expanded over time. This process not only altered individual passages but also contributed to the growth of the scriptural canon itself. As more writings were appended to the original corpus, the theological character of the tradition shifted accordingly.

As a general rule, the most authentic and original form of any ancient text subject to accretion is likely to be the shortest version. In this light, the brevity and theological clarity of the Marcionite epistles may point not to deficiency, but to fidelity to the apostolic source.

The Psalmicon

The Psalmicon is a Marcionite Christian collection of forty psalms, reconstructed from historical references and early church writings. Dating its final composition to around 125 C.E., it is considered the earliest Christian hymnbook.

Pliny the Younger, governing the province of Bithynia-Pontus in the early second century, describes local Christians as assembling before dawn and singing antiphonally; he reports that they were accustomed to sing “*carmen Christo quasi deo*” (“a hymn to Christ as to a god”). (Pliny the Younger, Epistles 10.96)

Psalmicon derives from the Greek *psalmos* (“song of praise”) fused with the book-title ending *-ikon*, whose κ (kappa) becomes *c* in Latin, yielding *-icon* and signifying “the psalm book.”

The Muratorian Fragment refers to a rejected collection of psalms associated with Marcion, and Maruthas of Martyropolis likewise records: “...instead of the Psalms they [the Marcionites] have made themselves hymns for their services.” These psalms are believed by many scholars to be the original form of what later came to be known as the Odes of Solomon. Initially composed in Greek—possibly by Marcion or his disciples—these hymns were

later expanded and interpolated as their popularity grew, much like the Evangelicon's transformation into the canonical Gospel of Luke. The psalms were also reportedly used by early Gnostic sects such as the Valentinians.

Some scholars suggest these hymns were composed by a disciple of the Apostle John, a description that fits Marcion of Sinope. Furthermore, Catholic Church Fathers such as Tertullian, Irenaeus, and Epiphanius all attest that Marcion taught the Harrowing of Hell—the descent of Christ into Hades following his crucifixion. While this episode is absent from the Evangelicon, it is referenced both directly and allegorically in multiple psalms within the Psalmicon.

When these psalms were later translated into Latin by Lactantius, it appears a new psalm was inserted promoting the Virgin Birth. Later Syriac translations altered the tone further to align with developing Catholic orthodoxy. Eventually, the hymns were renamed the Odes of Solomon in an effort to link them to the Hebrew Bible. Originally, these works were referred to as psalmoi idiotikoi, meaning “private psalms” or psalms outside the canon—not viewed as divinely inspired scripture, but rather personal and devotional in nature. Many may have originated as baptismal hymns.

Tertullian describes a Marcionite custom of offering a mixture of milk and honey to the newly baptized—a tradition echoed in one of the psalms, which directly references this post-baptismal offering.

At the Council of Laodicea in 360 C.E., it was formally ruled that no psalms composed by uninspired men were to be used in church services, effectively excluding these works from Catholic liturgy.

The Homileticon

The Homileticon of the Marcionite Church includes a ten-chapter Homily to Diognetus, preserved as part of a broader collection of Marcionite sermons, to be expanded as additional homiletic texts are recovered. While not considered part of the canon of scripture, the Homily to Diognetus is embraced as a traditional theological work that offers significant apologetic and liturgical insight from the Marcionite Christian perspective.

Homileticon derives from the Greek homilía (“sermon, discourse”) fused with the book-title ending -ikon, whose κ (kappa) becomes c in Latin, yielding -icon and signifying “the sermon book.”

Widely regarded in modern scholarship as a gem of early Christian apologetics, the so-called

Epistle to Diognetus is particularly notable for its fifth chapter, which provides a compelling and heartfelt portrait of early Christian life. However, much remains uncertain regarding its exact origin, authorship, and date of composition. Many scholars date the text to approximately 132 C.E., making it the earliest known example of Christian apologetic literature.

It has been argued by numerous scholars—including Christian Charles Josias von Bunsen and Ernesto Buonaiuti—that the Epistle to Diognetus was originally authored by Marcion of Sinope or by one of his close disciples, such as Apelles. The theological content of the text is deeply Pauline and Marcionite in tone. It notably lacks any reference to the Hebrew Bible and is grounded entirely in the theology of divine grace, faith, and the rejection of Jewish ritual and legalism.

This interpretation is further strengthened by the scholarly consensus that the final two chapters of the received text represent later interpolations. These chapters diverge significantly in both literary style and theological emphasis, reflecting trends that align more closely with post-Marcionite orthodoxy. Their addition appears to have been intended to bring the original work into greater conformity

with the evolving doctrinal mainstream.

Tertullian, one of Marcion's most vocal critics, records that prior to his excommunication from the Roman Church, Marcion authored a letter that was widely praised—even by Catholic leaders. The Marcionite Church holds that this referenced letter was in fact the Homily to Diognetus.

Despite being labeled an epistle, the structure of the text does not resemble that of a letter. It lacks standard epistolary elements such as a salutation, signature, or sender. Rather, it reads as a public theological discourse—an instructional homily delivered in a church setting.

Historical inscriptions from the ancient city of Smyrna identify a figure named Diognetus, a local aristocrat active during the time of Polycarp. Smyrna, located in Anatolia, was one of the cities where Marcion evangelized and established congregations. Notably, a Marcionite bishop named Metrodorus, who was later martyred, is known to have served in Smyrna.

It is likely that Diognetus, a curious pagan, visited a Marcionite congregation and questioned Marcion directly about his beliefs. The content of the Homily to

Diognetus appears to be Marcion's public response to these inquiries—later transcribed and circulated throughout the Christian world. Tertullian's reference to the homily as a "letter" likely reflects a misclassification.

At some point in its transmission, the text was anonymized. All attribution to Marcion of Sinope was removed, and the work was circulated under no authorial name. Eventually lost, the manuscript was rediscovered centuries later and recognized for its historical and theological significance.

The Synaxicon

The name Synaxicon comes from Greek *synaxis* ("gathering, assembly") joined to the book-title ending *-ikon*, whose *κ* (kappa) becomes *c* in Latin, yielding *-icon* and meaning "the book that gathers together." Marutha of Martyropolis records that Marcionites possessed a book called the Saka—Syriac for "Sum," "Summary," or "End"—and its Greek equivalent would indeed be the Synaxicon, typically a compendium of the lives of saints and martyrs.

Numerous scholars and theologians—including Hermann Detering, Joseph Turmel, Alfred Loisy, and Roger Parvus—have argued that the seven epistles

attributed to Ignatius of Antioch were originally composed within a Marcionite Christian context. The Marcionite Church builds upon this scholarly hypothesis and holds that these epistles were authored by Marcion of Sinope himself shortly before his martyrdom in Rome in 154 C.E. These letters were compiled into a single codex, referred to in Syriac as the Saka and in Greek as the Synaxicon, and were later added to the broader Marcionite canon after Marcion's death.

Following his excommunication from the Roman Church, Marcion returned to the East, where he continued leading congregations throughout Anatolia and Syria. Each of the epistles is addressed to churches within Anatolia, Marcion's native region. The author of the epistles refers to himself as the bishop of Syria, based in Antioch. Marcion assumed this episcopal role in Antioch after failing to become bishop of Rome. Antioch was a major center of early Pauline Christianity and is where followers of Jesus were first called "Christians." These epistles also contain the earliest written usage of the term "Christianity."

Strikingly, extant lists of bishops of Antioch reveal vacancies and overlapping dates between the 140s and 160s, aligning precisely with the period during which Marcion could

have occupied this position. Antioch, like Rome, maintained an episcopal lineage that claimed apostolic succession through Paul the Apostle. Additionally, patristic sources describe Syria as a stronghold of Marcionite Christianity, and archaeological evidence—such as the discovery of a Marcionite church in the region—corroborates this assessment.

The epistles in question frequently quote or allude to the Odes of Solomon, originally Marcionite hymns now preserved in the Psalms. Irenaeus recorded that Marcion encountered his rival Polycarp in Rome around 154 C.E., during which Polycarp famously denounced him as “the firstborn of Satan.” Polycarp is independently known to have visited Rome in 155 C.E. to discuss the Easter controversy with Bishop Anicetus, suggesting that this confrontation likely occurred as Marcion returned to Rome for what would be his final days.

The notion that the author of the epistles was transported to Rome for execution is unusual, as local punishment was more common. However, Marcion’s situation was unique: having caused considerable division within the Roman Church, it would have been fitting for Roman authorities to summon him back to

the city where his controversy had originated.

This theory also explains the conspicuous absence of any mention of a bishop of Rome in the epistle addressed to the Roman congregation—consistent with the fact that no Marcionite bishop presided over the Roman community at that time. The epistles focus primarily on ecclesiastical concerns, which aligns with the context of Marcion attempting to secure succession and doctrinal continuity for his churches in anticipation of his martyrdom.

The episcopal structure outlined in these letters mirrors the succession model described by Adamantius for the Marcionite bishops. The presence of multiple versions and redactions of the epistles suggests that they were heavily interpolated. According to historian William Dool Killen, Pope Callixtus I reworked these epistles around 220 C.E., readdressing and expanding them to promote the authority of the monarchical episcopate. In doing so, he reattributed the letters from Marcion to the more obscure martyr Ignatius of Antioch.

Callixtus altered the identifying title “Nauclerus” (meaning shipmaster), commonly used for Marcion due to his occupation and sea voyage to Rome, to “Theophorus,” meaning

“God-bearer.” Like Marcion, the newly imagined Ignatius was said to be a disciple of the Apostle John and a follower of the Apostle Paul, having been ordained as the first Bishop of Antioch by Paul.

This reattribution also forced the date of composition back to 108 C.E., a claim based solely on the account of Eusebius of Caesarea in the fourth century. Scholars such as Richard Pervo suggest that Eusebius had a vested interest in creating the appearance of an early and continuous succession of orthodox leaders from the Apostolic age.

Paul Foster and other modern scholars place the writing of the epistles closer to the early 150s C.E., with 154 C.E.—the year R. Joseph Hoffmann argues Marcion died—being a more plausible composition date. This timing is reinforced by internal evidence suggesting the epistles engage with ideas from Ptolemy the Gnostic, an adversary of the Marcionites who became active only in the 150s.

Callixtus also reassigned one epistle originally addressed to a Marcionite bishop in Smyrna—Metrodorus—to Polycarp of Smyrna. Ironically, both Metrodorus and Polycarp were later martyred together in 156 C.E., despite representing rival Christian communities.

The epistles exhibit stylistic similarities with Pauline letters, contain numerous anti-Judaic themes, and include what is likely the earliest argument for observing the Lord’s Day on Sunday instead of the Jewish Sabbath—an innovation widely attributed to Marcionite communities.

While the Marcionite Church does not regard these epistles as divinely inspired scripture, they are honored as valuable patristic texts. They offer insight into theology, liturgy, church governance, and the historical development of the Marcionite tradition.

The Conflict in the Early Church

Controversy took root in Christianity from its earliest days. When the Apostle Paul converted, he did not seek to reform Judaism but to leave it behind entirely. Paul believed that he was led by the indwelling Spirit of Christ and that his gospel was not of human origin, but received through divine revelation from the risen Jesus. For Paul, Christ was the universal Savior of all humanity—Jew and Gentile alike.

Throughout the first and second centuries, a profound theological divide emerged between the followers of Paul and those aligned with the Apostle Peter. Pauline Christians held that the Gospel was a

new, universal covenant—open to all, independent of Jewish law. In contrast, Petrine Christians insisted that Christianity was an extension of Judaism, requiring adherence to Jewish customs such as circumcision. In their eyes, uncircumcised converts were illegitimate Christians, and bishops who had not come from the Jewish priesthood were not valid clergy. Some extreme groups, such as the Ebionites, took this position even further, demanding strict adherence to Mosaic law and denying the legitimacy of Paul’s apostleship altogether.

This division manifested in ecclesiastical conflicts as well. Catholic canon law, said to be derived from apostolic tradition, later insisted that there could be only one bishop per city. Yet in Antioch—one of the earliest Christian centers—records show the simultaneous presence of two bishops: Evodius, ordained by Peter, and Ignatius, ordained by Paul. This dual succession reflects the deeper theological and institutional schism between the Pauline and Petrine streams of early Christianity.

A similar tension appears in the early episcopate of Rome. Ancient sources suggest that Linus, recognized as the first bishop of Rome, was ordained by Paul. He was followed by Anacletus (or Cletus), also said to

have been appointed by Paul. Clement, traditionally regarded as ordained by Peter, is listed as third or even fourth in some episcopal lists. However, in other traditions—especially those emphasizing Petrine primacy—Clement is portrayed as the first legitimate bishop, as if the Roman church only attained apostolic legitimacy once a successor of Peter took office. Jerome himself remarked on this ambiguity, writing: “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].”

This complex and overlapping episcopal lineage strongly suggests that, as in Antioch, Rome too had parallel jurisdictions—one tracing its authority to Paul, the other to Peter. This dual succession helps explain the difficulty historians face in establishing clear dates and order for the earliest bishops of Rome. Rather than a single, unified episcopacy, early Christianity appears to have operated under competing apostolic lineages, shaped by profound theological differences that persisted well into the development of the institutional Church.

Marcionite versus Pauline

Marcion lived long enough to witness firsthand the Roman Church

under the leadership of elders ordained by the Apostle Paul. He also observed what he perceived to be the gradual introduction of innovations and corruptions as leadership shifted to those aligned with the Apostle Peter. Disturbed by this transformation, Marcion became one of the earliest church reformers, calling for a return to the original, unadulterated form of Christianity rooted in the Pauline tradition.

While the Church Father Tertullian accused Marcion of founding a rival sect, his own writings inadvertently confirm the breadth and depth of the Marcionite movement. By the end of the second century, Marcionite Christians had established a vast and well-organized ecclesiastical network, complete with their own clergy and autonomous congregations across the Roman Empire. Tertullian, with evident frustration, remarked that “Marcion’s heretical tradition has filled the entire world.” He even went so far as to disparage the Apostle Paul himself, calling him “the Apostle of heretics”—a revealing admission of the threat Paul’s theology posed to the emerging Catholic orthodoxy.

Given this rapid growth and extensive reach, it is highly improbable that the Marcionite Church originated only after Marcion’s excommunication from the Roman congregation in 144 C.E.

More plausibly, the movement had deep roots well before that date, and may at one point have surpassed the Catholic Church in size and influence. Historical evidence suggests that it continued to expand even after Marcion’s death.

The Catholic Church, in its effort to assert singular legitimacy, routinely labeled rival Christian communities by the names of their presumed founders—often designating them as heresiarchs. This rhetorical strategy served to portray all non-Catholic traditions as deviations from the “true” faith, while claiming direct continuity with Christ only for the Catholic Church. Yet, movements like the Marcionites did not view themselves as followers of a sectarian founder. They believed themselves to be the faithful remnant of the Church established by the Apostle Paul, and their theology reflected that conviction.

Thus, it is more likely that the traditional date assigned to the “founding” of the Marcionite Church is incorrect, rather than the implausible notion that it rose to prominence overnight. The more accurate conclusion is that the Marcionite Church was not a new invention, but rather the continuation of an authentically Pauline tradition that predated its formal excommunication from Rome.

In time, Paulinism became so influential that it could not be suppressed. Instead, it was absorbed, reshaped, and selectively redefined. Catholic authorities interpolated Pauline texts, attributed new writings to his name, and reframed his theology to harmonize with Petrine and Judaic traditions. The result was the syncretic construct of what is now known as Judeo-Christianity—an amalgam of the radical Gospel of Paul and the legalistic religion of the Hebrew Bible, giving rise to what would become the Catholic Church.

Whether Marcion's teachings were entirely original or partially inherited from earlier apostolic sources—such as his teacher, the Apostle John—remains a matter of scholarly debate. It is worth noting that Marcion's father, Philologus of Sinope, was himself one of the Seventy Disciples and a bishop ordained by the Apostle Andrew. Philologus was also known to be a follower of Paul in Rome, suggesting a family lineage deeply rooted in Pauline Christianity.

Regardless, the emergence of Marcion in the historical record marks the first documented appearance of a fully formed Pauline canon: the ten epistles of Paul and the singular Gospel of the Lord Jesus Christ. Marcion held that only Paul had received the true revelation of the Gospel and regarded all competing versions as corruptions.

The Primacy of the Apostle Paul

Marcionite Christians affirm that the Apostle Paul, called directly by the risen Christ “not of men, neither by man, but by Jesus Christ” (Galatians 1:1), stands as the chief herald of the true covenant. The Evangelicon, our earliest Gospel witness, omits the later addition of Matthew 16:18 that Roman apologists invoke for Petrine authority. The Apostle Paul's public correction of Peter at Antioch demonstrates that no apostolic monarchy grounded in Petrine Primacy was ever instituted, and only the Apostle Paul was endowed with the gift of prophecy. Because the Apostle Paul's letters are genuine while the Petrine epistles are widely regarded as pseudepigraphical, scriptural, historical, and doctrinal evidence converges on Paul as the primary apostolic voice.

Practically, Pauline Primacy means that our teaching, worship, and governance flow from the Apostolicon and Evangelicon rather than from episcopal pedigrees. Congregations are guided by bishops and presbyters who uphold the Apostle Paul's gospel of grace, freedom from legalism, and universal mission to all peoples. Succession is measured by fidelity to Pauline doctrine, not by an institutional chain of ordinations, ensuring that the Church remains rooted in the revelation entrusted to the Apostle:

“for the seal of mine apostleship are ye in the Lord” (1 Corinthians 9:2).

This primacy is not merely historical; it is pastoral and evangelical. The Apostle Paul proclaims a faith that liberates believers from the yoke of the Mosaic Law and centers salvation on the cross of Christ alone (Galatians 5:1; 1 Corinthians 1:23). His commission to preach to all nations establishes the inclusivity that defines the Church’s missionary vocation (Romans 11:13). By placing the Apostle Paul at the heart of our doctrine, the Marcionite Church safeguards the purity of the true covenant.

Pauline Primacy also shapes our relation to broader Christendom. While we respect communities that claim Petrine succession, we reject any authority that subordinates the liberty of the gospel to human tradition. Where inherited customs conflict with the Apostle Paul’s message of salvation by faith apart from works, we follow his example and “count all things but loss for the excellency of the knowledge of Christ Jesus” (Philippians 3:8). In every age, fidelity to Pauline revelation remains the surest safeguard of the Church’s freedom, unity, and universal mission.

The Schism of 144 C.E.

around the year 142 AD, following the death of Bishop Hyginus, the Church of Rome stood at a defining crossroads. Marcion of Sinope, Bishop of Sinope and a devout disciple of both the Apostle Paul and John, sought to become Bishop of Rome not as an innovator, but as a restorer—determined to return the Church to its authentic Pauline foundation. According to Marcionite tradition, the first legitimate Bishop of Rome was Linus, ordained by Paul, and succeeded by Anacletus, the second Pauline bishop. The Catholic faction, however, traced its authority through Peter, and claimed Clement—the first Petrine bishop of Rome—as the founder of their episcopal succession. After Anacletus’s death, the Pauline line weakened, and the Petrine succession gained exclusive control, establishing a single episcopal line that would come to dominate the Roman Church. This shift set a precedent of two competing apostolic jurisdictions—Pauline and Petrine—vying for the soul of the Church.

To support his effort, Marcion donated 200,000 sesterces to the Roman Church. His gospel message was radical and clear: the God revealed by Jesus Christ was a God of perfect mercy and goodness, wholly distinct from the false god Yahweh of the Hebrew scriptures—a

god of wrath, judgment, and legalism. Alongside him, Valentinus of Egypt also sought influence, promoting a mystical Gnostic worldview. Yet both men were ultimately rejected in favor of Pius (later Pius I), who upheld the Catholic project of merging Jewish scripture with Christian revelation. Marcion initially remained within the Roman community, leading a growing reformist faction. But on the Ides of July, 144 AD, Bishop Pius excommunicated him, returned his donation, and expelled him from communion. According to Marcionite tradition, the following day Marcion stood before the Roman clergy and solemnly declared:

“I will divide your Church and cause within her a division, which will last forever.”

Two years earlier, in 142 AD, Marcion had already been appointed Bishop of Antioch, succeeding Cornelius, a Petrine-aligned bishop. Upon assuming the post, he resigned his episcopacy in his native Sinope, where he had previously led a small but faithful Pauline community. From Antioch—a city that at the time rivaled Rome in power and prestige—Marcion began organizing a new ecclesiastical order, founded entirely on the gospel of Paul, the Apostolicon, and the Evangelicon. Anatolia, his homeland, quickly became the heartland of Marcionism,

where his message of freedom from the law and rejection of Yahweh found a devoted and expanding audience. Many eastern bishops were in closer communion with Antioch than with Rome, aligning themselves with Marcion’s gospel of grace.

Like Rome, Antioch had a history of dual apostolic lineage. According to Marcionite understanding, its first Pauline bishop was Ignatius, a disciple of Paul who upheld the primacy of grace. In contrast, Catholic tradition traced its Petrine succession in Antioch back to Evodius, regarded as the first Petrine Bishop of Antioch, allegedly appointed by Peter himself. This legacy of duality set the stage for the schism that followed.

In response to Marcion’s rising influence and consolidation of the Pauline faction, the Catholic Church swiftly installed Heron II as a parallel Petrine bishop in Antioch shortly after Marcion’s excommunication in 144 AD. Heron II represented the institutional wing of the Church, rooted in apostolic succession through Peter and theological allegiance to the Hebrew scriptures. Antioch became a divided episcopate, with Marcion and Heron II embodying two rival theological visions—one grounded in law and prophetic continuity, the other in grace and the radical freedom of Christ revealed apart from the law.

It was also in Antioch, around 169 AD, that the Catholic Bishop Theophilus began to edit the Evangelicon, reworking Marcion's gospel to align with the Catholic view of scripture and doctrine. This redacted and shortened version would later circulate as the Gospel of Luke, stripped of its original anti-Judaic and Pauline clarity. It marked the beginning of Rome's efforts to co-opt and neutralize Marcion's scriptural legacy.

Following his excommunication, Marcion formally established a separate Church, declared himself Archbishop—a title later twisted by his Catholic opponents who mocked him as the “Archheretic”—and appointed trusted disciples to key episcopal seats across the Christian world. Among the most significant were:

Apelles, ordained bishop of Alexandria, who would later succeed Marcion as Archbishop after his martyrdom.

Lucanus, ordained as the Marcionite bishop of Rome, continuing the Pauline witness in the heart of Catholic power.

Onesimus, ordained bishop of Ephesus, a church founded by Paul and long faithful to its Pauline heritage. It was in Ephesus that Marcion had originally served as a disciple of the Apostle John.

Damas, ordained bishop of Magnesia on the Maeander, a city eager to embrace Marcion's gospel over Rome's legalism.

Polybius, ordained as bishop of Tralles, an Anatolian city that openly rejected Petrine ecclesiology.

Metrodorus, ordained bishop of Smyrna, where he led the Marcionite community in open and ongoing rivalry with the Petrine faction headed by Polycarp, one of Marcion's most relentless adversaries. It was in Smyrna that Marcion had earlier delivered his famed Homily to Diognetus.

These churches—Alexandria, Rome, Ephesus, Magnesia, Tralles, Philadelphia, and Smyrna—stood at the forefront of Marcion's ecclesiastical rebellion. Each declared its loyalty to the God revealed by Christ alone, rejected the authority of the Hebrew scriptures, and severed communion with the Roman and Petrine hierarchy. In these cities of Anatolia, the gospel of Paul took deep root, as Marcionite bishops took their place beside, or in place of, their Catholic counterparts.

In 154 AD, Marcion returned to Rome, not to debate, but to face martyrdom. He had been condemned by Roman authorities for fomenting division among the Christian communities of the capital. During

this final journey, he encountered his lifelong adversary, Polycarp of Smyrna, who, upon seeing him, famously declared:

“Yea, I know thee as the first-born of Satan.”

Unmoved by scorn or condemnation, Marcion was led into the Colosseum, where he was martyred for the gospel he believed had been revealed through Paul alone—a gospel of grace, liberty, and the worship of the true God, wholly distinct from the false deity of the law.

Though the Catholic Church would enshrine figures like Pius and Polycarp as saints and defenders of orthodoxy, it was Marcion’s legacy that forced the early Church to define its canon, its creeds, and its institutional authority. The division he foretold became real—and in many ways, has never been healed.

The Accusations of Hersey

the Roman Catholic Church—as it exists today—did not yet exist at the time the Marcionite Christians established their own church. In fact, the Marcionite Church predates the formal organization of Catholicism by several generations. Many of the attacks against Marcion came later and were often written by critics with vested interests in discrediting his legacy. One of the most vocal among

them was Tertullian. Yet even Jerome, a prominent figure in the early Catholic tradition, offered the following assessment:

“As to Tertullian, I have nothing else to say except that he was not a man of the Church.”

— Jerome, *De Viris Illustribus*

On this point, we are in full agreement with our Catholic counterparts.

Moreover, the most common accusations of heresy against the Marcionite Christians are either mistaken or entirely unfounded. Marcionites are not dualists. We are not docetists. We do not forbid marriage, impose celibacy, or prohibit the consumption of wine or meat. These doctrines more accurately describe the beliefs of Cerdo, a contemporary of Marcion, and his followers, the Cerdonians—an ascetic and gnostic group excommunicated by the Roman Church around 138 C.E.

Many of the charges originally brought against Cerdo were later falsely attributed to Marcion. Tertullian and other Catholic polemicists intentionally blurred the distinction between the two, depicting Cerdo as Marcion’s teacher rather than merely his contemporary. This conflation served to strengthen their arguments against Marcionite theology and to diminish its appeal among early Christians.

It is notable, however, that Cerdo and his sect also used the Testamentum or a form of it as their scriptural foundation. Like the Marcionites, they rejected the Hebrew Bible and did not view Jesus as the Jewish Messiah. This indicates that Marcion was not alone in his rejection of the Hebrew scriptures—multiple early Christian movements arrived at similar conclusions independently.

Under Bishops Hyginus and Pius I, the Roman Church excommunicated both Cerdo and Marcion—not for the scriptures they employed, but for their interpretations of those texts. It is highly plausible that the Testamentum itself, later associated exclusively with the Marcionite Church, was at one point in use among Roman Christians prior to 144 C.E.

At the conclusion of his excommunication trial, Marcion is said to have turned to the assembled bishops and presbyters of Rome and declared:

“I will divide your Church and cause within her a division, which will last forever.”

History suggests he was right.

The First Ecumenical Councils

By Tertullian’s day (c. 200 C.E.) the Catholic Church still lacked an officially fixed canon. The turning

point came with the Council of Nicaea (325 C.E.), convened by Emperor Constantine to end doctrinal turmoil and secure imperial unity. More than 300 bishops—all from within the Roman Empire—attended under threat of exile; leaders of the large Marcionite communion were neither invited nor inclined to participate. Constantine, a devotee of Sol Invictus and no theologian, pressed for a single “Catholic” settlement. Under his patronage the Hebrew Bible was welded to the emerging New Testament, and Marcion’s Evangelicon was discarded in favor of four anonymous gospels.

The venue—Nicaea, in the heartland of Marcionite Anatolia—was hardly accidental: Constantine meant to assert Catholic authority where Marcionism remained strong. Six years later (331 C.E.) he ordered fifty copies of the new Scriptures prepared for the churches of the capital; these codices included the Hebrew Bible and the four-Gospel collection. In 332 C.E., the emperor’s Edict Against the Heretics confiscated Marcionite meeting houses and transferred them to Catholic control.

Final Catholic codification followed: the Council of Rome (382 C.E.) listed 46 Hebrew-Bible books—including several not recognized in Judaism—and 27 New-Testament writings, for a Bible of 73 books. The

Synod of Hippo (393 C.E.) reaffirmed this list. By contrast, the Marcionite Church had adhered to its compact canon—one Gospel and ten Pauline epistles—for nearly three centuries.

The Rejection of the Ecumenical Councils

The Marcionite Church rejects all ecumenical councils and recognizes only the Apostolic Council of Jerusalem held in 48 C.E.—the sole council recorded in scripture and the only one presided over directly by the Apostles themselves.

This council affirmed that followers of Jesus were not bound to observe the Mosaic Law, including circumcision, Sabbath regulations, or ritual fasting. However, it did retain a limited set of ethical and ritual instructions, now known as the Apostolic Decree. These include abstaining from food offered to idols, from blood and meat from strangled animals, and from idolatry and sexual immorality.

The Marcionite Church holds that this decree, issued by the Apostles, remains the only legitimate and binding conciliar directive in the history of the faith.

Notably, the first non-apostolic ancient church councils only began to occur over 10 years after Marcion

of Sinope's excommunication and one year after his martyrdom, the first of these being the Council of Rome in 155 C.E.

The Outlawing of Marcionite Christianity

On 30 May 428 C.E. Emperors Theodosius II and Valentinian III issued an edict, later incorporated into the Codex Theodosianus, that effectively outlawed Marcionite Christianity throughout the Roman Empire. The decree banned Marcionites from building or repairing churches, preaching or seeking converts, ordaining clergy, assembling publicly, holding government office, inheriting or bequeathing property, and even praying in public—thus suppressing every facet of Marcionite religious life.

The Subversion of the Teachings of Paul

the Catholic Church—founded by followers of the Apostle Peter—and the Marcionite Church—established in the tradition of the Apostle Paul—were, from the beginning, rival expressions of Christianity. Though the Epistles of Paul are now included in the modern biblical canon, there was a time when the Petrine churches rejected both the letters and the apostleship of Paul altogether. As Pauline theology gained acceptance

among Catholics, church authorities began producing edited copies of Paul's letters, inserting interpolations designed to portray Paul as aligned with Catholic doctrine and subordinate to Peter's leadership.

After Marcion's death, Catholic authorities reportedly destroyed the original Pauline texts preserved by the Marcionite Church. In doing so, they ensured that only their redacted versions would survive, allowing them to retroactively claim apostolic authenticity for texts that had been altered to conform to Catholic theology.

The Acts of the Apostles was similarly crafted with the purpose of recasting Paul as a loyal Catholic missionary, harmonizing his mission with Petrine authority. Scholarly consensus holds that the same author who penned the Gospel of Luke also authored Acts—a narrative shaped more by ecclesiastical politics than historical fact. Indeed, many of the events described in Acts lack any corroborating historical record. As the scholar Hermann Detering observed: "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." The figure presented in Acts is not the radical Apostle Paul of the original Gospel, but a domesticated "Catholic"

version—one created to absorb Paul into a broader ecclesial unity.

Rather than continuing to oppose Paul, as was initially the case, the Catholic Church ultimately co-opted him—constructing a sanitized, orthodox version of the apostle and casting Marcion as a heretic for faithfully preserving Paul's original gospel.

The accusation that Marcion "founded" his own church was a strategic invention of the early Catholic hierarchy. In truth, Marcion did not establish a new religion, but sought to preserve the authentic, Pauline Church rooted in the teachings of the Apostle to the Gentiles. To undermine this claim, Catholic tradition began depicting Paul and Peter as close allies—appearing together in church iconography, often as friends or even brothers in ministry.

This revisionist portrayal was designed to reinforce Catholic authority and gradually eclipse the widespread influence of the Marcionite Church. Through theological appropriation, institutional power, and historical suppression, the Catholic Church eventually gained the upper hand, but only by rewriting the legacy of Paul and marginalizing the church that had most faithfully preserved his message.

The Litourgicon

Litourgicon comes from the Greek leitourgía (“public worship, liturgy”) combined with the book-title ending -ikon, whose κ (kappa) becomes c in Latin, yielding -icon and identifying it as “the liturgy book.”

The Litourgicon is the reconstructed Marcionite Christian liturgical manual, derived from historical sources, early eyewitness testimonies, theological writings, and the scriptural teachings of the Apostle Paul. It is intended for use by the faithful alongside the Testamentum, offering clear guidance on how to celebrate the Divine Liturgy in its longest form—especially in times of persecution or hardship, just as the earliest Christians once did in secret and simplicity.

Beyond the Divine Liturgy itself, the Litourgicon also provides detailed instructions for administering the Holy Sacraments. These practices are based on the oldest known Christian liturgical traditions, particularly those preserved in the Apostolic Constitutions, and reflect the order and reverence of the primitive Church.

The Holy Sacraments

Tertullian acknowledged that the sacraments practiced by Marcionite

Christians bore notable similarity to those observed within his own Catholic tradition. Likewise, Cyril of Jerusalem warned Christians to take care not to mistake a Marcionite church for a Catholic one while traveling, further attesting to the resemblance in worship style and sacramental structure between the two communities.

The Marcionite Church recognizes eleven traditional sacraments: Holy Baptism, Holy Chrismation, Holy Communion, Holy Reconciliation, Holy Matrimony, Holy Unction, Holy Ordination, Holy Pedilavium, Holy Osculum, Holy Veiling, and the Holy Lovefeast. Among these, Holy Baptism, Holy Chrismation, and First Holy Communion are referred to as the Sacraments of Initiation.

Upon receiving these, an individual is considered fully initiated into the Marcionite Church and is expected to wear the Chi Rho as a sign of their visible commitment to Christ.

Each sacrament is grounded in scripture and traces its origin to the ministry of Jesus Christ or the instruction of the Apostle.

Holy Baptism

Marcionite Christians do not practice infant baptism, as infants are incapable of repentance or belief—both of which are clear prerequisites

for baptism according to Scripture. Infants are born without sin and are not morally accountable until they reach an age where they can understand the difference between good and evil. Until such time, they have no need for baptism. Nowhere in the Testamentum is infant baptism explicitly described or commanded. In every recorded instance of baptism, faith and repentance precede the sacrament.

For this reason, the Marcionite Church adheres to the practice of 'Credobaptism,' or 'Believer's Baptism.' This is administered exclusively by full triple immersion—also known as trine immersion—in the name of the Father, the Son, and the Holy Spirit. The triple immersion recalls both the trinitarian formula and the three days and three nights our Lord Jesus Christ lay in the tomb.

Historical testimony supports this practice. Both Epiphanius and Enzik of Kolb confirm that Marcionite Christians observed trine immersion and permitted deaconesses to baptize other women, in keeping with apostolic-era customs of modesty and propriety.

The Marcionite Church recognizes as valid only those baptisms that are performed in the trinitarian formula and by full triple immersion. Baptisms that do not meet these

criteria require proper rebaptism upon entry into the Church.

In accordance with the practice of the earliest Christians, catechumens preparing for baptism are required to fast for the full day preceding their reception of the sacrament. This is an act of purification and solemn anticipation.

Tertullian further records that Marcionite Christians anointed those being baptized with Holy Oil as part of the baptismal rite. Following baptism, it was customary to give the newly baptized a symbolic drink of milk and honey—a tradition rooted in the belief that Christianity had replaced the false Abrahamic and Mosaic covenants. Whereas the Hebrew law prohibited the use of honey in sacrificial offerings due to its tendency to ferment, the Marcionite use of honey underscored the sweetness and incorruptibility of the true covenant in Christ.

The Pauline Privilege

Tertullian incorrectly alleged that Marcionite Christians refused baptism to those who were married, requiring spouses to divorce before receiving the sacrament. This misrepresentation distorts the actual practice of the Marcionite Church, which followed the principle known as the Pauline privilege.

The Pauline privilege, derived from the Apostle Paul's instructions in the First Epistle to the Corinthians, permits the dissolution of a marriage between two individuals who were unbaptized at the time the union was contracted. In accordance with this principle, Marcionite Christians required candidates for baptism to dissolve any pre-Christian marital bonds. After receiving baptism, they were then free to contract a new Christian marriage within the Church.

This practice applied exclusively to marriages between the unbaptized. The Marcionite Church does not permit the dissolution of a marriage between two baptized Christians. Such a separation is viewed as adultery and is strictly forbidden.

Tertullian also wrongly asserted that candidates for baptism in the Marcionite Church were required to take vows of celibacy. This claim mischaracterizes the requirements surrounding the dissolution of a non-Christian marriage. Since such a marriage was considered invalid upon baptism, any sexual activity prior to baptism—after the dissolution—would have been deemed fornication or adultery. Abstinence was expected only during this transitional period, not as a lifelong vow.

Marcionite Christianity places no restrictions on lawful Christian marriage, nor does it mandate celibacy. These false accusations were propagated by Catholic Church Fathers writing long after the death of Marcion of Sinope and without firsthand knowledge of Marcionite practice.

Indeed, Marcion of Sinope emphasized that Christian marriages should be conducted with ecclesiastical approval, underscoring the moral and pastoral integrity of the Church's leadership

It is possible that bishops within the Marcionite Church—including Marcion himself—declined to sanction certain marriages that appeared to be driven solely by lust rather than genuine Christian commitment. This pastoral discretion may have contributed to the false impression that Marcionite Christians rejected marriage altogether.

In truth, the Marcionite Church affirms the sanctity of Christian marriage, upholds the Pauline privilege as scripturally warranted, and rejects the imposition of celibacy as a prerequisite for baptism.

Holy Chrismation

Chrismation is the Marcionite Christian term for what is commonly

referred to as Confirmation. It is administered shortly after baptism and is regarded as essential for completing the sacrament of initiation. Baptism, while vital, is not considered fully efficacious unless sealed through the rite of Chrismation.

The Marcionite Church holds that individuals who have received a trinitarian credobaptism by full triple immersion—but who have not undergone Chrismation—must complete their initiation by receiving this sacrament. Chrismation serves as the spiritual sealing of the believer, affirming the indwelling of the Holy Spirit and full entry into the Body of Christ.

Tertullian attests that after baptism, Marcionite Christians were given a mixture of milk and honey to drink. This act likely formed part of the Chrismation rite. The consumption of milk and honey symbolized the believer's entrance into the spiritual Promised Land of the Christian covenant—superior to the false covenant, which forbade the use of honey in sacrificial offerings due to its tendency to corrupt.

This practice underscores the Marcionite emphasis on the grace-filled nature of the true covenant in contrast to the legalism, corruption, and fleshly rituals of the false covenant of the Hebrew Bible.

The Mixed Chalice

While Epiphanius alleged that Marcionite Christians used water in their Eucharist, other sources—such as Tertullian, Ephrem the Syrian, and Enzik of Kolb—affirm that wine was also used. This suggests that the Marcionite Eucharistic rite, like many early Christian traditions, included the customary practice of adding a few drops of water to the wine in the chalice. Such a mixture was a widespread liturgical custom in the ancient Church and held both symbolic and practical significance

Open Communion

The Marcionite Christian Divine Liturgy follows the practice of open communion, welcoming all Christians who have received a Trinitarian credobaptism through full triple immersion and have been sealed with Confirmation or Chrismation.

Historical accounts from Tertullian, Epiphanius, and Jerome confirm that Marcionite Christians permitted both non-believers and catechumens to enter their churches, allowing them to witness the liturgies and observe the administration of the sacraments.

Transubstantiation

Marcionite Christians hold that, in the Eucharist, the entire substance of

the bread becomes the Body of Christ, and the entire substance of the wine becomes the Blood of Christ. This transformation occurs through the power of Christ's words and the operation of the Holy Spirit during the Eucharistic prayer. While the underlying substance is changed, the outward appearance and physical qualities of the bread and wine—known as the Eucharistic species—remain the same.

Praying

Marcionite Christians are to recite the Lord's Prayer three times each day: first at the third hour (9:00 A.M.), in remembrance of Jesus' trial before Pontius Pilate; again at the sixth hour (Noon), marking the hour of his crucifixion; and finally at the ninth hour (3:00 P.M.), commemorating the moment of his death on the cross. These three daily prayers honor not only the Passion of Jesus Christ but also reflect the Holy Trinity and the three days and nights he lay in the tomb.

Marcionite Christians reject the practice of the seven daily fixed prayer times, recognizing it as a custom rooted in Judaism and the false covenant.

Prayer is also required before every meal, as a blessing to sanctify what is consumed. Prior to prayer and before attending Divine Liturgy, all

Marcionite Christians are expected to observe ritual washing—of the hands (manulavium), the face (capitilavium), and the feet (pedilavium). All prayers are to be offered while facing west, with the worshipper kneeling, bowing the head, and folding the hands in reverence.

Ad Occidentem

Ephrem the Syrian attested that Marcionite Christians prayed facing west, a practice known as *Ad occidentem*. While this custom is not explicitly commanded in the Testamentum, it does not conflict with any scriptural teachings. Rather, it appears to have developed organically as a distinctive tradition within Marcionite Christian communities.

The westward orientation likely arose to set Marcionite Christians apart from their Judeo-Christian counterparts, who preserved the Jewish custom of praying toward the east—*Ad orientem*—a practice rooted in the Hebrew Bible's creation narrative, which situates the Garden of Eden in the east.

In deliberate contrast, Marcionite Christians rejected these eastward associations tied to the false covenant and instead instituted their own westward prayer direction as a

unique expression of their faith and separation from Judaism.

The Sign of the Cross

According to Tertullian, Marcionite Christians were the first to adopt the use of the sign of the cross as a regular devotional practice.

Marcionite Christians make the sign of the cross when entering or passing by a church, at the beginning and end of Divine Liturgy, before and after receiving Holy Communion, following Holy Reconciliation and Holy Chrismation, and both before and after reciting the Lord's Prayer. The gesture is performed by joining the first three fingers together to represent the Holy Trinity, while folding the remaining two into the palm as a sign of Christ's dual nature. The hand is then moved from the forehead, to below the chest, to the left shoulder, then to the right shoulder, and finally placed over the heart with a bow of the head. The invocation accompanying the motion is Trinitarian: at the forehead, "In the name of the Father," at the chest, "and of the Son," across the shoulders, "and of the Holy Spirit," and finally, "Amen."

The Menologion

Menologion derives from the Greek words μήν (mēn, "month") and λόγιον (logion, "register,

catalogue"), literally "the monthly catalogue," a term the early Church used for its liturgical calendar of feasts and saints.

The Menologion is the Marcionite Church's liturgical calendar. It ranks holy days in two tiers: Holy Week and the Holy Feasts. The Feasts, in turn, are classified as Major or Minor.

On every holy day the faithful are expected to attend the Divine Liturgy and abstain from ordinary work and recreation. Each observance is fixed to a date that corresponds to an event attested by Scripture or reliable history; no feast is celebrated on an arbitrary day.

Holy Week

Marcionite Christians were the first to break with the tradition of celebrating Easter on the same day as the Jewish Passover. Instead, they established the custom of observing it on a Sunday, the day marking Christ's resurrection. This deliberate departure emphasized the distinction between the false covenant and the true Gospel revealed through Jesus.

In the Marcionite tradition, Holy Week is a cycle of moveable feasts and fasts, unlike the fixed-date Holy Feasts found in the Menologion. The foundation for determining the yearly observance of Holy Week is

Good Friday, which Marcionite Christians fix as the first Friday of April. This date is historically anchored to April 3rd, 33 C.E.—the day Jesus was crucified. In the Jewish reckoning of that year, April 3rd falls within the Passover observance, and this Passover dating aligns perfectly with the chronological order of the passion events as recorded in the Gospel. On that day, a notable lunar eclipse, often referred to as a "Blood Moon," began at 2:01 P.M., roughly an hour before Christ's death, and ended at 7:34 P.M., lasting 333 minutes.

Later Christian chronographers report that the pagan historian Thallus attempted to explain the darkness of the crucifixion as an "eclipse of the sun," treating the event as a natural phenomenon rather than a confession of faith.

Origen further appeals to the pagan chronicler Phlegon, stating that Phlegon wrote of an "eclipse" and major earthquakes in the reign of Tiberius Caesar—again, not as Christian testimony, but as an external chronicle invoked for corroboration.

A fuller fragment attributed to Phlegon, as preserved in Jerome's rendering of Eusebius' Chronicle, describes an extraordinary eclipse "at the sixth hour," accompanied by a great earthquake, with damage

reported in Bithynia and Nicaea—an entry frequently connected, in later Christian argument, to the Gospel's

Using this date as a reference point, Marcionite Christians can determine the precise dates of Holy Week each year, beginning with the first Friday of April:

Holy Sunday – Jesus' arrival in Jerusalem (Sunday, March 29th 33 C.E)

Holy Monday – The Parable of the Minas (Monday, March 30th 33 C.E)

Holy Tuesday – The cleansing of the Temple and Jesus' response to the questioning of His authority (Tuesday, March 31st 33 C.E)

Spy Wednesday – The betrayal of Jesus by Judas (Wednesday, April 1st, 33 C.E.)

Holy Thursday – The Last Supper (Thursday, April 2nd, 33 C.E)

Good Friday – The Crucifixion of Jesus (Friday, April 3rd, 33 C.E)

Black Saturday – Jesus laid in the sepulcher (Saturday, April 4th, 33 C.E)

Easter Sunday – The Resurrection (Sunday, April 5th, 33 C.E)

Ascension Monday – Jesus’ Ascension (Monday, April 6th, 33 C.E)

Marcionite Christians fast on Spy Wednesday in remembrance of Judas’ betrayal, and again on Good Friday in solemn mourning for the Lord’s crucifixion.

It is also a long-held tradition among Marcionite Christians to eat broiled fish and honeycomb on Easter Sunday, in memory of the meal Christ shared after His resurrection.

The Holy Feasts

In the Marcionite *Menologion*, there are two ‘*Major Feasts*’ and two ‘*Minor Feasts*’.

The Major Feasts

Marcionite Christians observe Christmas, also known as the Feast of the Descent, as a movable feast kept on the Saturday nearest to New Year’s Day. It therefore falls either in the last week of December or the first week of January, depending on which Saturday lies closest to January 1.

This dating reflects the ancient Marcionite conviction—drawn from the received chronology of the Evangelicon—that Christ’s descent into Capernaum occurred at the beginning of the fifteenth year of Tiberius Caesar and that His first

public appearing was bound to the Jewish Sabbath, for He went directly to the synagogue of Capernaum.

Even Tertullian, while disputing Marcion, preserves this Marcionite sequence with the striking phrase: “From heaven straightway into the synagogue” (Latin: *De caelo statim ad synagogam*; Tertullian, *Against Marcion* IV.7).

In civil-calendar terms, the threshold dates December 31, 28 C.E. (Friday) and January 1, 29 C.E. (Saturday) align naturally with the Sabbath boundary: the Jewish Sabbath begins at sundown on Friday and continues through Saturday. Thus, either a Friday-evening descent (already Sabbath) or a Saturday descent coheres with the Marcionite insistence that Christ appeared on the Sabbath and went “straightway” to the synagogue. For that reason, Marcionite Christians commemorate the Descent on the nearest Jewish Sabbath to New Year’s Day, preserving both the event’s historic calendrical roots and its placement at the turning of the year.

This practice also finds a notable historical echo in the Paulician adjurations, which include the explicit condemnation: “[Anathema] to those who on the first of January assemble, as they say for a feast ...” (*Anathema* 7). Many have regarded the Paulicians as Neo-Marcionites or

at least as inheritors of Marcionite-adjacent traditions; on that reading, a New-Year feast is plausibly a late survival or distortion of an earlier Descent commemoration.

Ironically, this Marcionite moveable feast typically falls between the dominant ecclesiastical calendars: the Western Church's fixed December 25 (a later convention often explained in relation to the Roman midwinter calendrical milieu), and the cluster of Orthodox and Oriental observances in early January—most prominently January 6 in the Armenian tradition (Nativity and Theophany together), January 7 for churches following the Julian-calendar December 25, and the wider Theophany season that, in many Orthodox usages, culminates on January 19. Marcionite Hallowmas, also known as the Feast of the Martyrs, is kept on 10 January, the anniversary of the martyrdom of Bishop Asclepius of Eleutheropolis, who was burned alive at Caesarea during the Diocletianic persecution in 310 C.E. Because Asclepius is the only Marcionite martyrdom whose date is certain, the feast is celebrated in memory of all Christian martyrs, known and unknown.

The Minor Feasts

Feast of Marcion — 15 July (Ides of July)

This minor feast honors Marcion of Sinope on the date of his excommunication by the Roman church and the founding of his own Pauline church, the Marcionite Church in 144 C.E. Early Marcionites coined the saying “one-hundred fifteen years and six and a half months between Christ and Marcion,” counting from Jesus' descent in the fifteenth year of Tiberius (29 C.E.) to that decisive July. The day celebrates Marcion's Spirit-borne courage in proclaiming that the true God is revealed only through Jesus Christ. During the Divine Liturgy, the homily is taken from Marcion's own Homily to Diognetus.

Feast of the Cross — 14 September

Marcionites also keep 14 September in memory of the discovery of the True Cross. According to ancient tradition, Helena—mother of Emperor Constantine—found the relic in Jerusalem on that day in 326 C.E. The Church of the Holy Sepulchre was later dedicated on the site, and portions of the Cross were distributed to Jerusalem, Rome's Basilica Santa Croce in Gerusalemme, and Constantinople.

Fasting

Marcionite Christians observe fasting on Spy Wednesday to commemorate the betrayal of Christ

by Judas, and again on Good Friday in solemn remembrance of the crucifixion of Jesus.

Additionally, Marcionite Christians are required to fast from their third recitation of the Lord's Prayer at the ninth hour (3:00 P.M.) on Saturday until they receive Holy Communion on Sunday. A full day of fasting is also mandated prior to baptism as a sign of spiritual preparation and devotion.

Epiphanius noted that the Marcionite practice of a Saturday Eucharistic fast arose in deliberate contrast to Judaism, which regarded the Sabbath as a time of joy and feasting. Interestingly, this same tradition of Saturday fasting was later adopted in the Western Catholic Church, further underscoring its early Christian roots.

The Veneration of Saints

Marcionite Christians reject the veneration of saints, regarding it as a form of idolatry, and view the practice of canonization as a form of deification. Marcionite theology holds that no meaningful distinction can be made between veneration and worship; both ultimately divert the soul's attention from its rightful focus—the worship of God alone.

In Marcionite belief, the term “saint” refers broadly to any true follower of

Jesus Christ. This usage reflects how the Apostle Paul frequently addresses believers in his letters, identifying all members of the Body of Christ as saints by virtue of their relationship with the Lord. Accordingly, intercessory prayers directed to saints—whether living or deceased—are viewed as improper, since they attribute to others a form of honor and appeal that should be reserved for God alone.

That said, it is considered acceptable to admire and honor biblical saints—those specifically mentioned or alluded to in the Testamentum—such as the Apostles and early Disciples of Jesus Christ. Marcionite churches and institutions may be named in their honor, provided it remains clear that reverence is not worship, and that no prayer or spiritual petition is ever directed to them.

The Clergy

If no Marcionite clergy are present, a local congregation may appoint a presbyter to guide worship and administer the sacraments. The candidate must be a trinitarian believer baptized by full triple immersion, at least thirty years old, married and a father, thoroughly versed in the entire Testamentum, and able to confess that Jesus Christ is the Son of God and the sole revealer of the Father. Once ordained, the presbyter may celebrate

the Divine Liturgy and perform Holy Baptism, Chrismation, Communion, and Reconciliation. He should also ordain a deacon or deaconess to assist him in conducting the liturgy and administering these rites.

The Divine Liturgy

In the earliest days of Christianity, dedicated church buildings were rare. Divine Liturgy was most often celebrated in private homes, typically led by a presbyter—frequently the homeowner—and attended by at least three gathered believers. Even today, Divine Liturgy may be rightly conducted in the home with one's own family, following the ancient tradition of house churches that sustained the faithful during times of hardship and persecution.

As modern challenges intensify—whether from hostile governments or the collapse of faithful institutions—Christians may again be called to gather in homes and take up the sacred duty of worship and sacrament. The Marcionite Christian Divine Liturgy offers a means of continuity in such times, preserving the traditions of the early church.

This liturgy is rooted in the ancient form attributed to James the Just, one of the Seventy Disciples and the first overseer of the Jerusalem church. Recognized as the oldest known Christian liturgy, it has been restored

with care—freed from later interpolations and brought into harmony with Marcionite practices such as open communion and westward prayer. Notably, this ancient liturgy already included the Marcionite tradition of the mixed chalice.

The Divine Liturgy of the Marcionite Church is remarkably similar to that of the early Catholic Church, to the point that Cyril of Jerusalem once warned the faithful not to mistake a Marcionite service for their own, so alike were the prayers, the sacraments, and the forms of worship.

All prayers during the liturgy are to be spoken in the vernacular. Men are to worship with heads uncovered, while women must cover their heads. Before the service, all participants must perform ritual washings: the manulavium (hands), capitilavium (face), and pedilavium (feet). Prayers are conducted while facing west, in deliberate contrast to the eastward orientation inherited from the Hebrew Bible. At the mention of the Lord Jesus Christ during the service, all present are to bow their heads in reverence.

Marcionite Christians gather every Sunday for Divine Liturgy, commemorating the resurrection of Jesus Christ and honoring the Lord's Day as a weekly celebration of life

and deliverance. There is no division into morning and evening services, as that practice is drawn from Jewish temple rites and the instructions of the Hebrew Bible concerning daily sacrifices—traditions Marcionite Christians do not observe.

At the conclusion of Divine Liturgy, the faithful partake in the Holy Lovefeast, a communal and sacramental meal shared by all. Each person contributes food, which is divided equally. The meal serves not only as an act of fellowship and mutual charity but as an expression of unity in Christ. Those unable to attend due to sickness or infirmity are to be included through the delivery of this meal to their homes.

This structure of worship—simple, reverent, communal, and Christ-centered—embodies the spirit of the early Church and sustains the mission of the Marcionite faithful in every age.

The Divine Liturgy presented in the Litourgicon is given in its longest and maximum form, to be used during Holy Week and during Major and Minor Feasts; at other times, presbyters and bishops may shorten it as they judge pastorally necessary, provided they neither add to it nor re-order any of the appointed components of the Divine Liturgy

The Holy Lovefeast

After the Divine Liturgy, the congregation gathers for the Holy Lovefeast, a communal, sacramental meal. Each participant brings food, which is shared equally among all, expressing fellowship, unity, and brotherhood at the close of a day devoted to prayer and worship. Portions of the meal are set aside for the sick, the infirm, and anyone unable to attend the liturgy so that every faithful communicant can partake in the celebration.

The Reconstruction Marcionite Theology

We consider the reconstructed scriptures of the Marcionite tradition to be the highest-priority evidence for Marcion's actual theology and the faith of his followers. These reconstituted texts serve as guardrails to test and restrain the many claims made by the heresiologists. Some of their assertions can be confirmed when set alongside the reconstructed Evangelicon and Apostolicon; others cannot and must be judged false. The heresiologists were not disinterested or neutral, as they wrote to "disprove" Marcion and his supporters; thus, much of their testimony is polemical, defamatory, and emotionally charged. In addition to this lack of candor, many were unfamiliar with Marcionite beliefs and practices because they wrote

long after Marcion's death and at a considerable distance from living in Marcionite communities. Their distance in time and knowledge further undermines their reliability, increasing the need to privilege the reconstructed scriptures as our primary standard.

This also explains why their stock accusations—such as dualism, docetism, and the like—do not stand. Furthermore, the heresiologists were incentivized to claim that Marcion edited and abridged the Gospel of Luke. This bias led them to concentrate on Lukan-like verses when commenting on the Evangelicon and to ignore or explain away passages that were not Lukan in style or content. Had they acknowledged that the Evangelicon contained substantial non-Lukan material, they would have implicitly conceded that it was earlier, larger, and the fountainhead of the later canonical gospels. Even so, they occasionally slipped and admitted, directly or indirectly, that non-Lukan material stood within the Evangelicon, and those admissions further erode their credibility.

The Reconstruction of the Marcionite Canon

The original documents of the Marcionite canon have not physically survived into modern times. When Catholic political power

consolidated in the fourth century, religious authorities systematically destroyed all known copies of Marcionite scriptures. Nevertheless, the Marcionite canon can be meaningfully reconstructed through extensive patristic testimony. Several early Christian writers—most notably Tertullian in his five-volume *Adversus Marcionem*, Epiphanius in the *Panarion*, and Adamantius in *De recta in Deum fide*—quoted the Marcionite scriptures at length and offered detailed comparisons between the Testamentum and what would become the Catholic canon. While these authors intended theological critique, their polemics preserved large portions of the text in the process.

By analyzing such quotations and descriptions, scholars have reconstructed substantial portions of the Marcionite scriptures. Although not every verse is directly attested, ancient critics focused on passages that diverged theologically from texts later adopted by the Catholic Church. Where no commentary or quotation exists, it is reasonable to assume that the Marcionite reading was identical or nearly identical to the conventional text. Thus, the standard biblical text serves as a reliable proxy for these uncontroversial passages.

This reconstruction follows a maximalist methodology—

especially for the Evangelicon and Apostolicon—favoring a comprehensive approach that restores the full shape and continuity of the original Marcionite canon. Absence of mention in patristic sources such as Tertullian or Epiphanius is not treated as evidence of nonexistence; conversely, speculative interpolations are disregarded unless supported by primary witnesses or by manuscript-order variations indicating textual development.

In reconstructing the Evangelicon, attested verses absent from the Gospel of Luke are included only if they lack a parallel in Luke. The full pericope containing such verses is preserved for narrative coherence and inserted at the most contextually suitable location. When a verse noted by ancient sources as having been excised from the Evangelicon, which is not present in Luke either directly or in the form of a parallel, the verse itself is excluded, but the remainder of the pericope is retained. If an attested variant verse not from Luke exists, only that variant verse is included rather than the entire pericope. The fullest available version of any pericope is utilized to maintain narrative continuity and clarity.

The Pericope Adulterae (traditionally John 7:53–8:11) is included because several ancient manuscripts place it

in Luke and its style corresponds closely to Lukan composition.

Material attested from the Gospel of Apelles—the gospel supposedly used by Marcion’s disciple—is incorporated where relevant, reflecting the belief that Apelles continued to preserve and transmit the Evangelicon.

Identification of gospel parallels and pericopes rely principally on Kurt Aland’s *Synopsis Quattuor Evangeliorum* (1985) and Lorin L. Cranford’s *A Study Manual of the New Testament* (1981).

By contrast, the reconstruction of the Antilegicon—Pauline writings whose authenticity was disputed—adopts a minimalist approach. Only verses directly cited, alluded to, or referenced by early patristic writers (particularly before the Council of Nicaea, 325 C.E.) are included. Clement of Alexandria serves as the primary witness, supplemented by catenae and references from other second-century authors. Rare exceptions are verses cited in the Marcionite prologues or indispensable for maintaining textual continuity.

The English rendering of the Testamentum is based on the King James Version, chosen for its formal equivalence, literary style, and

compatibility with other reconstruction efforts.

The edition of the Evangelicon employed here derives from James Hamlyn Hill's 1891 text, itself based on August Hahn's 1823 reconstruction, and has been further revised using the scholarship of Daniel Jon Mahar, David Inglis, Stephan Huller, Gustav Volkmar (*Das Evangelium Marcions*, 1852), Theodor Zahn (*Geschichte des n.t. Kanons*, 1888), Charles B. Waite (*History of the Christian Religion to the Year A.D. 200*, 1881), and André Wautier (*Comment Naquit Le Christianisme*, 1980).

Reconstructions of the Pauline Epistles in the Apostolicon owe much to David Inglis, who builds on W. C. van Manen (*Marcions Brief van Paulus aan de Galatiers*, 1887), Adolf von Harnack (*History of Dogma*, 1894), Paul-Louis Couchoud (*La Première Edition de St Paul*, 1928), and Jason BeDuhn (*The First New Testament: Marcion's Scriptural Canon*, 2013).

The Antilegicon texts draw primarily on Maegan C. M. Gilliland's *The Text of the Pauline Epistles and Hebrews in Clement of Alexandria* (2016), with secondary reference to Philip Schaff's *Ante-Nicene Fathers* (1885).

Reconstruction of the Psalmicon is informed by James H. Charlesworth's *The Earliest Christian Hymnbook: The Odes of Solomon* (2009).

The liturgical rites compiled in the Litourgicon, including the Divine Liturgy, follow the translations of James Donaldson (*Ante-Nicene Fathers*, 1886).

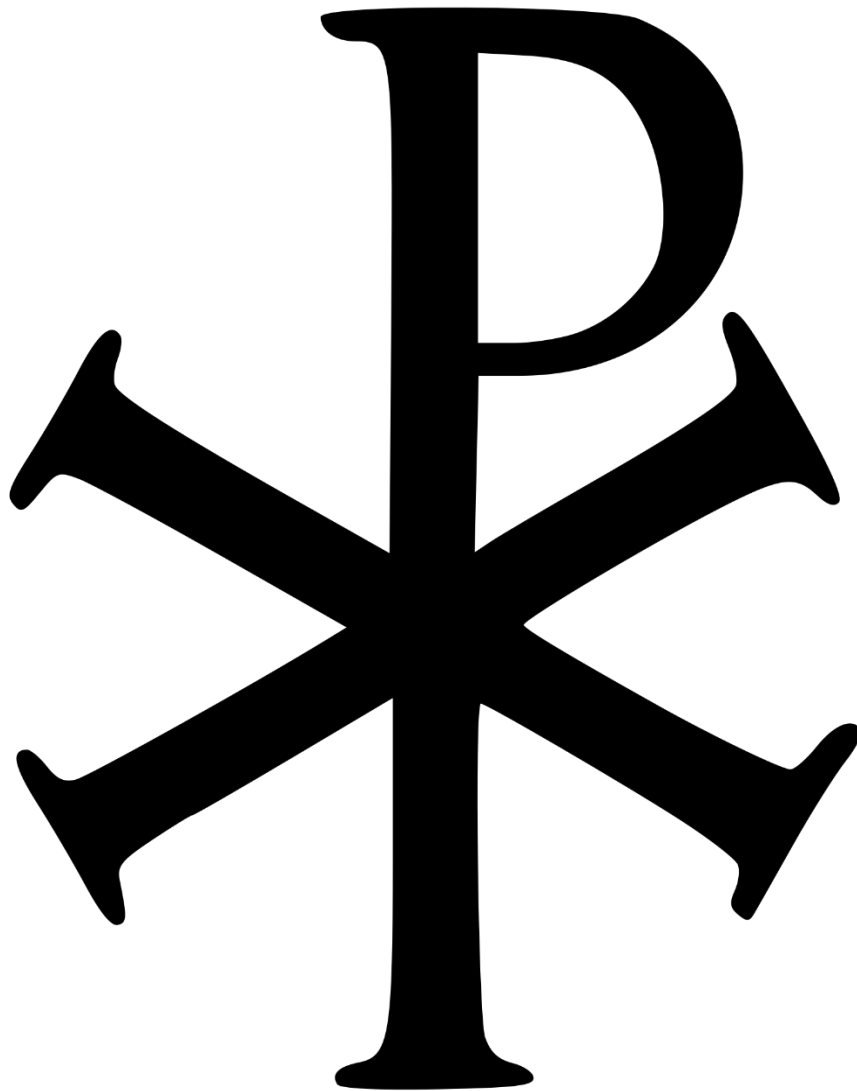
Translations of the Homileticon and Synaxicon rely on J. B. Lightfoot's *Apostolic Fathers* (1891).

The reconstruction of Marcion's epistles in the Synaxicon, and the identification and location of Johannine parallels embedded in the Evangelicon, draw on Roger Parvus's research (*A New Look at the Letters of Ignatius of Antioch and Other Apellean Writings*, 2008).

Altogether, this reconstruction demonstrates a commitment to historical fidelity, theological coherence, and textual integrity. On the basis of surviving evidence, it seeks to restore the Marcionite canon to its most authentic and defensible form.

Here endeth the Prolegomenon.

THE TESTAMENTUM
EVANGELICON
THE GOSPEL OF THE LORD JESUS CHRIST
AS TRANSCRIBED BY MARCION OF SINOPE IN 128 C.E.



THE TESTAMENTUM
EVANGELICON
THE GOSPEL OF THE LORD JESUS CHRIST
AS TRANSCRIBED BY MARCION OF SINOPE IN 128 C.E.

*The written account of the life of Jesus Christ, preserved in its original Greek
by Marcion, son of Philologus, Bishop of Sinope.*

CHAPTER ONE

Prologue

In the beginning was the Word,
and the Word was with God, and
the Word was God.

2 The same was in the beginning with
God.

3 All things were made by him; and
without him was not any thing made
that was made.

4 In him was life; and the life was the
light of men.

5 And the light shineth in darkness;
and the darkness comprehended it
not.

6 There was a man sent from God,
whose name was John.

7 The same came for a witness, to
bear witness of the Light, that all men
through him might believe.

8 He was not that Light, but was sent
to bear witness of that Light.

9 That was the true Light, which
lighteth every man that cometh into
the world.

10 He was in the world, and the
world was made by him, and the
world knew him not.

11 He came unto his own, and his
own received him not.

12 But as many as received him, to
them gave he power to become the
sons of God, even to them that
believe on his name:

13 Which were born, not of blood,
nor of the will of the flesh, nor of the
will of man, but of God.

14 And the Word was made flesh,
and dwelt among us, and we beheld
his glory, the glory as of the only
begotten of the Father, full of grace
and truth.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

CHAPTER TWO

The Descent of Jesus at Capernaum

1 In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 Jesus descended out of heaven into the Galilean city of Capernaum, a city near the sea, in the borders of Zabulon and Nephthalim.

4 Having taken on the appearance of a man, he appeared thirty years of age and was teaching in the synagogue on the Sabbath days.

5 And he began to say unto them, This day is this scripture fulfilled in your ears.

6 And they were astonished at his doctrine: for his word was with power.

7 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

8 Saying, let us alone; what have we to do with thee, thou Jesus? art thou come to destroy us? I know thee who thou art; the Holy One of God.

9 And Jesus rebuked him, saying, Hold thy 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.

10 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

11 And the fame of him went out into every place of the country round about.

Simon's Mother-in-Law's Fever

12 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

13 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

The First Journey to Jerusalem

14 And the Jews' passover was at hand, and Jesus went up to Jerusalem.

The Cleansing of the Temple

15 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

16 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

17 And said unto them that sold doves, Take these things hence;

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, I am come to abolish the sacrifices, if ye cease not from sacrificing, the wrath will not cease from you.

20 Destroy this temple, and in three days I will raise it up.

21 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

22 But he spake of the temple of his body.

"I am the Light of the World"

23 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

24 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

25 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

26 Ye judge after the flesh; I judge no man.

27 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

28 It is also written in your law, that the testimony of two men is true.

29 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

30 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

31 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

Discussion with the Jews

32 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

33 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

34 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

35 I said therefore unto you, that ye shall die in your sins: for if ye believe

not that I am he, ye shall die in your sins.

36 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

37 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

38 They understood not that he spake to them of the Father.

39 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

40 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

41 As he spake these words, many believed on him.

Jesus' Ministry in Jerusalem

42 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

43 But Jesus did not commit himself unto them, because he knew all men,

44 And needed not that any should testify of man: for he knew what was in man.

The Discourse with Nicodemus

45 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

46 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

47 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

48 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

49 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

50 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

51 Marvel not that I said unto thee, Ye must be born again.

52 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

53 Nicodemus answered and said unto him, How can these things be?

54 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

55 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

56 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

57 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

58 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

59 That whosoever believeth in him should not perish, but have eternal life.

60 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

61 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

62 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

63 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

64 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

65 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Jesus' Ministry in Judaea

66 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

John's Testimony to Christ

67 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

68 For John was not yet cast into prison.

69 Then there arose a question between some of John's disciples and the Jews about purifying.

70 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

71 John answered and said, A man can receive nothing, except it be given him from heaven.

72 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

73 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

74 He must increase, but I must decrease.

75 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

76 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

77 He that hath received his testimony hath set to his seal that God is true.

78 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

79 The Father loveth the Son, and hath given all things into his hand.

80 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

John's Preaching of Repentance

81 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

82 Bring forth therefore fruits meet for repentance:

83 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

84 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

CHAPTER THREE

The Journey into Galilee

1 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

2 And he taught in their synagogues, being glorified of all.

The Synagogue in Nazareth

3 And he came to Nazareth, and, as the custom was,

4 He went into the synagogue on the Sabbath day,

5 And began to preach to them.

6 And he sat down, and the eyes of all who were in the synagogue, were fastened on him.

7 And he began to spake to them. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.

8 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

9 And he said, Verily I say unto you, No prophet is accepted in his own country.

10 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

11 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

12 And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian.

13 And they in the synagogue, when they heard these things, were filled with wrath,

14 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.

15 But he passing through the midst of them went his way to Capernaum.

At the Setting of the Sun - Devils Cast Out

16 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

17 And devils also came out of many, crying out, and saying, Thou art the Son of God. And he rebuking them suffered them not to speak:

18 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.

19 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

20 And he preached in the synagogues of the Jews.

The Lake of Gennesaret

21 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

22 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

23 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.

24 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

25 And Simon answering said unto him, Teacher, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

26 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

27 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.

28 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

29 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

30 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 thou shalt catch men.

31 And when they had brought their ships to land, they forsook all, and followed him.

Healing of the Leper

32 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his

face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

33 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

34 And he charged him to tell no man: but go, and shew thyself to the priest.

35 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.

36 And he was withdrawing himself into the wilderness, and praying.

Healing of the Palsied

37 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.

38 And, behold, men brought in a bed a man which was taken with the palsy: and they sought means to bring him in, and to lay him before him.

39 And when they could not find by what way they might bring him in

because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

40 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

41 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

42 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

43 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

44 But that ye may know that the Son of man hath power upon earth to forgive sins, he said unto the sick of the palsy, I say unto thee, Arise, and take up thy couch, and go into thine house.

45 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

46 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

47 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.

48 And he left all, rose up, and followed him.

49 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.

50 But their scribes and Pharisees murmured against his disciples, saying, Why do you eat and drink with publicans and sinners?

51 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

52 I came not to call the righteous, but sinners to repentance.

The Question about Fasting

53 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

54 And he said unto them, Can you make the children of the bride chamber fast, while the bridegroom is with them?

55 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

56 And he spake also a parable unto them;

57 No man putteth new wine into old wineskins; else the new wine will burst the wineskins, and be spilled, and the wineskins shall perish.

58 But new wine must be put into new wineskins;

59 And no man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

CHAPTER FOUR

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 were hungry, and plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him;

4 He went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 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.

6 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

7 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.

9 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?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 The same day, Jesus saw a certain man working on the sabbath and said to him: Man, if you know what you are doing, you are blessed. But, if you do not know, you are accursed, and a trespasser of the law.

12 And he said unto them, That the Son of man is Lord also of the sabbath.

13 And they were filled with madness; and communed one with another what they might do to Jesus.

The Choosing of the Twelve

14 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.

15 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

16 Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew,

17 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

18 And Judas the brother of James, and Judas Iscariot, which also became a traitor.

New Edicts of the New God – Beatitudes

19 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;

20 And they that were vexed with unclean spirits: and they were healed.

21 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

22 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

23 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

24 Blessed are ye, 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.

25 Rejoice ye 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.

New Edicts of the New God – Woes

26 But woe unto you that are rich! for ye have received your consolation.

27 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

28 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

The Law of Love

29 But I say unto you which hear, Love your enemies, do good to them which hate you,

30 Bless them that curse you, and pray for them which despitefully use you.

31 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

32 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

33 And as ye would that men should do to you, do ye also to them likewise.

34 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

35 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

36 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

37 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of God: for he is kind unto the unthankful and to the evil.

38 He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

39 Be ye therefore merciful, as your Father also is merciful.

Judging Others

40 Judge not, so that you are not judged; condemn not, so that you are not condemned; forgive, and you shall be forgiven;

41 Give, and it shall be given unto you: good measure, pressed down, and running over, shall men give into your bosom. With the same measure that you measure withal, it shall be measured to you again.

42 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

43 The disciple is not above his master: but every one that is perfect shall be as his master.

44 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

45 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Good Fruit, Evil Fruit

46 For there is no good tree that produceth corrupt fruit; nor corrupt tree that produceth good fruit.

47 For each tree is known by its own fruit. For of thorns they do not gather figs, nor of a bramble bush gather they grapes.

48 The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

49 Be ye approved money-changers, rejecting some things, but holding fast that which is good.

The Wise and Foolish Builders

50 And why call ye me, Lord, Lord, and do not the things which I say?

51 Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

52 He is like a man which built a house, who digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

53 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER FIVE

Faith of the Centurion

1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 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 thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my boy shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

Dead Corpse Rising - The Raising of the Widow's Son

12 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

13 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

14 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

15 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

16 And he that was dead sat up, and began to speak. And he delivered him to his mother.

17 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

18 And this rumour of him went forth throughout all Judaea, and

throughout all the region round about.

John the Baptist

19 And the disciples of John told him of all these things.

20 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

21 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

22 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

23 Then Jesus answering said unto them, Go your way, and tell what things ye 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.

24 And blessed is he, if he shall not be offended in me.

25 And when the messengers of John were departed, he began to speak unto the people concerning John. What went ye out into the wilderness

for to see? A reed shaken with the wind?

26 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

27 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

28 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

29 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

30 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

31 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

32 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

33 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye did not weep.

34 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

35 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

36 But wisdom is justified of all her children.

The Alabaster Box

37 And one of the Pharisees desired him that he would eat with him. And entering into the Pharisees house he reclined at table.

38 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

39 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.

40 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

41 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

42 There was a certain creditor which had two debtors: the one owed five hundred denarii, and the other fifty.

43 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

44 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

45 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house: thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head.

46 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

47 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

48 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

49 And he said unto her, Thy sins are forgiven.

50 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

51 And he said to the woman, Thy faith hath saved thee; go in peace.

CHAPTER SIX

Women Ministers

1 And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him.

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

Parable of the Sower

4 And when much people were gathered together, and they were come to him out of every city, he spake by a parable:

5 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.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on the good ground, and sprang up, and bare fruit an hundredfold. And when he said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they may not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They 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.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Parable of the Lamp

15 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

16 For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad.

17 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, even

what he seemeth to have shall be taken away.

Thy Mother and Thy Brethren

18 To find out if he was birthed, they set a trap for him.

19 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.

20 And he answered and said unto them, Who are my mother and my brethren? None but they who hear my words and do them.

The Storm on the Lake

21 Now it came to pass on a certain day, 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.

22 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

23 And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

24 And he said unto them, Where is your faith? And they being afraid

wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him?

Legion of the Gadarenes

25 And they sailed down to the country of the Gadarenes, which is over against Galilee.

26 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 cloke, neither abode in a house, but among the tombs.

27 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God? I beseech thee, torment me not.

28 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.

29 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

30 And they besought him that he would not command them to go out into the abyss.

31 And there was there an 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.

32 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.

33 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

34 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.

35 They also which saw it told them by what means he that was possessed of the devils was saved.

36 Then the whole multitude of the country of the Gadarenes round about asked him to depart from them; for they were holden with great fear: and he entered into the ship, and returned back again.

37 Now the man, from whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

38 Return to thine own house, and recount how great things God hath

done unto thee. And he went his way, publishing throughout the whole city how great things Jesus had done unto him.

Healing of the Woman - Jairus' Daughter

39 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

40 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:

41 For he had one only daughter, about twelve years of age, and she was dying.

42 And as he went the multitudes thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the

multitude throng thee and press thee, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 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 cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath saved thee; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be saved.

51 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.

52 And all were weeping, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded something be given her to eat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

CHAPTER SEVEN

Second Journey to Jerusalem

1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

The Healing at the Pool called Bethesda

2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 And a certain man was there, which had an infirmity thirty and eight years.

4 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

5 The impotent man answered him, Sir, I have no man, when the water is

troubled, to put me into the pool: but while I am coming, another steppeth down before me.

6 Jesus saith unto him, Rise, take up thy bed, and walk.

7 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

8 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

9 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

10 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

11 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

12 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

13 The man departed, and told the Jews that it was Jesus, which had made him whole.

14 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

15 But Jesus answered them, My Father worketh hitherto, and I work.

Jesus' Equality with God

16 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

17 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

18 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

19 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

20 For the Father judgeth no man, but hath committed all judgment unto the Son:

21 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son

honoureth not the Father which hath sent him.

22 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Two Resurrections

23 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

24 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

25 And hath given him authority to execute judgment also, because he is the Son of man.

26 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

27 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

28 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

29 If I bear witness of myself, my witness is not true.

30 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

Witness of John

31 Ye sent unto John, and he bare witness unto the truth.

32 But I receive not testimony from man: but these things I say, that ye might be saved.

33 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

Witness of Works

34 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

Witness of the Father

35 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

36 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

CHAPTER EIGHT

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.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece, for the worker is worthy of his hire.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the villages in order, announcing the glad tidings, and healing every where.

Herod the Tetrarch

7 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;

8 And of some, that Elias had appeared; and by others, that a prophet, one of the original ones, was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

The Death of John the Baptist

10 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

11 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

12 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

13 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

14 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

15 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with

him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

16 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

17 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

18 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

19 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

20 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

21 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

22 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

Feeding of the Five-thousand

23 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.

24 And the multitudes perceived it, and followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

25 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.

26 But he said unto them, Give ye 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.

27 For they were about five thousand men. And he said to his disciples, Make them recline in companies by fifties.

28 And they did so, and made them all recline.

29 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.

30 And they did eat, and were all filled: and there was taken up that remained to them of fragments twelve baskets.

The Bread of Life

31 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

32 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

33 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

The Walking on the Water

36 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

37 And when he had sent them away, he departed into a mountain to pray.

38 And when even was come, the ship was in the midst of the sea, and he alone on the land.

39 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

40 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

41 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

42 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

43 For they considered not the miracle of the loaves: for their heart was hardened.

The Syrophenician Woman

44 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

45 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David;

my daughter is grievously vexed with a devil.

46 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

47 Then came she and worshipped him, saying, Lord, help me.

48 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Disciples Reprimanded

49 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?

50 They answering said, John the Baptist; but some say, Elias; and others say, that one some prophet of the original ones is risen again.

51 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

52 And he straightly reprimanded them, and commanded them to tell none such a thing;

53 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 after three days.

54 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.

55 For whosoever wishes to save his life shall lose it: but whosoever shall lose his life for my sake, the same shall save it.

56 For what is a man profited, if he gain the whole world, and lose or forfeit his own self?

57 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.

58 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

59 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

60 And as he prayed, the fashion of his countenance was altered, and his raiment was white, and glistening.

61 And, behold, there talked with him two men, which Peter believed were Moses and Elias,

62 Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.

63 But Peter and they that were with him were heavy with sleep: but when they were awake, they saw his glory, and the two men that stood with him.

64 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 thee, and one for Moses, and one for Elias: not knowing what he said.

65 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

66 And a voice came out of the cloud, saying, This is my beloved Son: hear him.

67 And when the voice was past, Jesus was found alone. And they kept in close, and told no man in those days any of those things which they had seen.

Those Dopey Disciples - I

68 And it came to pass, that on the next day, when they were come down

from the mountain, a great multitude met him.

69 And, behold, a man from the multitude cried out, saying, Teacher, I beseech thee, look upon my son: for he is my only begotten.

70 And, lo, a spirit taketh him, and he suddenly crieth out; and it convulseth him with foam, and bruising him hardly departeth from him.

71 And I besought thy disciples to cast him out; and they could not.

72 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

73 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.

69 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,

74 Take ye into your ears these sayings: for the Son of man is going to be delivered into the hands of men.

75 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.

Those Dopey Disciples - II

76 Then there arose a reasoning among them, which of them should be greatest.

77 And Jesus, perceiving the reasoning of their heart, took a child, and set it next to himself, and said unto them,

78 Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

79 And John answered and said, Teacher, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.

80 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

Those Dopey Disciples - III

81 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

James and John Rebuked

82 And sent messengers before his face: and they went, and entered into

a village of the Samaritans, so as to make ready for him.

83 And they did not receive him, because his face was going to Jerusalem.

84 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and to consume them, even as Elias did?

85 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

86 For the Son of man came not to destroy men's lives, but to save them. And they went to another village.

The Teaching about Discipleship

87 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

88 And Jesus said unto him, Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

89 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

90 Jesus said unto him, Let the dead to bury their dead: but go thou and preach the kingdom of God.

91 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

92 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 NINE

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.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he may send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor wallet, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go out into the streets thereof, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, 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.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven? thou shalt be thrust down unto hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fallen from heaven.

19 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.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in the heavens.

Jesus' Thanksgiving to the Father

21 In that hour Jesus rejoiced in spirit, and said, I thank thee, Lord of heaven, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it was well-pleasing before thee.

22 All things were delivered to me by my Father: and no man knoweth 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.

“Come unto Me”

23 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

24 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

25 For my yoke is easy, and my burden is light.

The Reason for Speaking in Parables

26 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

27 For I tell you, that prophets have not seen the things which ye see; and to hear those things which ye hear, and have not heard them.

To Inherit Long Life on Earth

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

29 He said unto him, What is written in the law? how readest thou?

30 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength.

31 And he said unto him, Thou hast answered right: this do, and thou shalt live.

The Good Samaritan

32 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

33 And Jesus answering said, A certain man was going down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

34 And by chance there came down a certain priest in that way: and when he saw him, he passed by on the other side.

35 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

36 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

37 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

38 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

39 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

40 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

"Martha, Martha"

41 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.

42 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

43 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

44 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

45 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER TEN

"Our Father"

1 And it came to pass that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, **Our Father which art in heaven, Hallowed be thy name. Let thy Holy Spirit come upon us, and cleanse us; thy kingdom come. Thy will be done, as in heaven, so on earth.**

3 **Give us day by day our daily bread.**

4 **And forgive us our sins; for we also forgive every one that is indebted to us. And suffer us not to be brought into temptation; but deliver us from evil.**

5 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

6 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

7 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;

8 Since my friend is come unto me from a journey, and I have nothing to set before him?

9 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 thee.

10 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 needeth.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

A House Divided

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the multitudes marvelled.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting him, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

18 And if Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils in Beelzebub.

19 And if I in Beelzebub cast out devils, in whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man fully armed keepeth his palace, his goods are in peace.

22 But when the stronger than he shall come upon him, and overcome him, he taketh from him all his whole armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return into my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh 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"

27 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 thee, and the breasts which thou didst suck.

28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

An Evil Generation

29 And when the people were gathered thick together, he began to say, This generation: they seek a sign; and there shall no sign be given it.

The Lamp of the Body

30 No man, when he hath lighted a lamp, putteth it into a secret place, neither under a bushel, but on the lampstand, that they which come in may see the light.

31 The lamp of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness.

32 Look therefore that the light which is in thee be not darkness.

33 If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its gleam doth give thee light.

"Woe!"

34 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

35 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

36 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

37 Foolish ones, did not he that made the outside make the inside also?

38 But give as alms the things in your power; and, behold, all things are clean unto you.

39 But woe unto you, Pharisees! for ye tithe mint and rue and every herb, and pass over the calling and the love of God: but these ought ye to have done, and not to leave the other undone.

40 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and the greetings in the markets.

41 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk about over them know it not.

42 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

43 And he said, Woe unto you also, lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

44 Woe unto you! for ye build the sepulchres of the prophets, but your fathers killed them.

45 Truly ye are witnesses and consent to the deeds of your fathers: for they indeed killed them, but ye build their sepulchres.

46 Woe unto you, lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

47 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

48 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER ELEVEN

The Leaven of the Pharisees – “Fear Him”

1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of

all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered up, that shall not be revealed; and hidden that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken to the ear in the chambers shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

7 Also I say unto you, Whosoever shall confess me before men, him shall I also confess before God:

8 But he that denieth me before men shall be denied before God.

9 And every one, who shall speak against the Son of man, it shall be forgiven him: but unto him that speak

against the Holy Spirit it shall not be forgiven.

10 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

11 For the Holy Spirit shall teach you in the same hour what ye ought to say.

Who Appointed Me a Judge?

12 And one out of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

13 And he said unto him, Man, who made me a judge or a divider over you?

14 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

15 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

16 And he reasoned within himself, saying, What shall I do, because I have not where to collect my fruits?

17 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.

18 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

19 But God said unto him, Foolish one, this night they require thy soul from thee: and the things which thou hast prepared, whose shall they be?

20 So is he that layeth up treasure for himself, and is not rich toward God.

Seek Ye the Kingdom of God

21 And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat; neither for the body, what ye shall put on.

22 The life is more than the food, and the body than the raiment.

23 Consider the ravens, that they sow not nor reap; which have not storechamber nor barn; and God feedeth them: how much rather do ye excel the birds!

24 And which of you with being anxious can add to his stature one cubit?

25 If ye then be not able to do even a very little thing, why are ye anxious about the rest?

26 Consider the lilies and grass: they toil not, nor spin, and yet are clothed. I say unto you, that Solomon in all his glory was not arrayed like one of these;

27 If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith?

28 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

29 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

30 But seek ye the kingdom of God; and all these things shall be added unto you.

31 Fear not, little flock; for it is Father's good pleasure to give you the kingdom.

32 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.

33 For where your treasure is, there will your heart be also.

The Faithful and Wise Servant

34 Let your loins be girded about, and your lamps burning;

35 And ye like unto men that wait for their lord, when he shall return from the wedding-feast; that when he cometh and knocketh, they may open unto him immediately.

36 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to recline to meat, and shall pass by and serve them.

37 And if he shall come in the evening watch, and find them so, blessed are those servants.

38 And this know, that if the master of the house had known what hour the thief was coming, he would not have suffered his house to be broken through.

39 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

40 Then Peter said unto him, Lord, speakest thou this parable unto us, or even unto all?

41 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?

42 Blessed is that servant, whom his lord when he cometh shall find so doing.

43 Of a truth I say unto you, that he will set him over all his possessions.

44 But if that servant shall say in his heart, My lord delayeth to come, and shall begin to beat the menservants and maidservants, and to eat and drink, and to be drunken;

45 The lord of that servant will come in a day when he expecteth not, and at an hour when he knoweth not, and will cut him in sunder, and will appoint him his portion with the unfaithful.

46 And that servant, which knew his lord's will, and prepared not, neither did according to his will, shall be beaten with many stripes.

47 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.

The Parable of the Ten Virgins

48 Then shall the kingdom of heaven be likened unto ten virgins, which

took their lamps, and went forth to meet the bridegroom.

49 And five of them were wise, and five were foolish.

50 They that were foolish took their lamps, and took no oil with them:

51 But the wise took oil in their vessels with their lamps.

52 While the bridegroom tarried, they all slumbered and slept.

53 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

54 Then all those virgins arose, and trimmed their lamps.

55 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

56 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

57 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

58 Afterward came also the other virgins, saying, Lord, Lord, open to us.

59 But he answered and said, Verily I say unto you, I know you not.

60 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Fire on the Earth

61 I came to cast fire on the earth; and what will I, if it be already kindled?

62 But I have a baptism to be baptized with; and how am I constrained till it be accomplished!

63 Think ye that I am come to give peace on earth? I tell you, Nay; but rather division:

64 For from henceforth there shall be five in one house divided, three against two, and two against three.

65 The father shall be divided against the son, and the son against father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

66 And he said also to the multitudes, When ye see the cloud rising up from the west, straightway ye say There cometh a shower; and it cometh to pass.

67 And when ye see a south wind blowing, ye say, There will be scorching heat; and it cometh to pass.

68 Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye do not know how to interpret this time?

69 Yea, and why even of yourselves judge ye not what is right?

70 For as thou goest with thine adversary before the magistrate, on the way give diligence to be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

71 I say unto thee, thou shalt by no means depart thence, till thou hast paid the very last lepton.

CHAPTER TWELVE

The Fig Tree

1 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

2 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down: why cumbereth it the ground?

3 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

4 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

Healing on the Sabbath

5 And he was teaching in one of the synagogues on the sabbath days.

6 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.

7 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

8 And he laid his hands on her: and immediately she was made straight, and glorified God.

9 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.

10 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his

ox or his ass from the stall, and lead him away to watering?

11 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the day of the sabbath?

12 And when he had said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

The Parable of the Tares

13 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

14 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

15 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

16 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

17 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

18 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

19 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The Parables of the Hidden Treasure and of the Pearl

20 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

21 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

22 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Parables of the Mustard Seed and Leaven

23 Then said he, Unto what is the kingdom of God like? and whereunto shall I liken it?

24 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waved a

great tree; and the fowls of the air lodged in the branches of it.

25 And again he said, Whereunto shall I liken the kingdom of God?

26 It is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Interpretation of the Parable of the Tares

27 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

28 He answered and said unto them, He that soweth the good seed is the Son of man;

29 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

30 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

31 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

32 The Son of man shall send forth his angels, and they shall gather out

of his kingdom all things that offend, and them which do iniquity;

33 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

34 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

The Parable of the Net

35 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

36 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

37 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

38 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

The Righteous in the Kingdom

39 And he went through the cities and villages, teaching, and making a journey unto Jerusalem.

40 Then one said unto him, Lord, are they few that are being saved? And he said unto them,

41 Strive to enter in through the narrow gate: for many, I say unto you, will seek to enter in, and shall not be able.

42 When once the master of the house is risen up, and hath shut to the door, and ye 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 ye are:

43 Then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets.

44 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of unrighteousness.

45 When ye see all the righteous in the kingdom of God, and you yourselves kept out, there shall be weeping and gnashing of teeth.

CHAPTER THIRTEEN

Jesus Heals on the Sabbath

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 watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

The Honoured Place

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that

when he that bade thee cometh, he may say unto thee, friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Resurrection of the Righteous

12 Then said he also to him that bade him, When thou makest a breakfast or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they have nothing wherewith to recompense thee: for it shall be recompensed to thee at the resurrection of the righteous.

The Parable of the Great Supper

15 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.

16 But he said unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 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 thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee, hold me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed 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.

22 And the servant said, Lord, it is done as thou didst command, and yet there is room.

23 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.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

Discipleship

25 And there went great multitudes with him: and he turned, and said unto them,

26 If any man cometh to me, and doth not abandon his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come behind me, cannot be my disciple.

Counting the Costs

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So therefore, whosoever he be of you that renounceth not all his possessions, he cannot be my disciple.

34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

The Parable of the Lost Sheep

36 Now all the publicans and sinners were coming near unto him, to hear him.

37 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

38 And he spake this parable unto them, saying,

39 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

40 And when he hath found it, he layeth it on his shoulders, rejoicing.

41 And when he cometh into the house, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

42 I say unto you, that likewise joy shall be in the heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which have no need of repentance.

The Lost Piece of Silver

43 Either what woman having ten drachmas, if she lose one drachma, doth not light a lamp, and sweep the house, and seek diligently till she find it?

44 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the drachma which I had lost.

45 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

CHAPTER FOURTEEN

Steward of Unrighteousness - God and Mammon

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.

2 And he called him, and said unto him, How is it that I hear this of thee? render the account of thy stewardship; for thou canst not be a steward any longer.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I have not strength to dig; to beg I am ashamed.

4 I know what I will do, that, when I am put out of the stewardship, they may receive me into their houses.

5 And he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred baths of oil. And he said unto him, Take thy bond, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred cors of wheat. And he said unto him, Take thy bond, and write fourscore.

8 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.

9 And I say unto you, Make to yourselves friends of the mammon of

unrighteousness; that, when ye fail, they may receive you into eternal habitations.

10 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.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another's, who shall give you that which is mine?

13 No servant can serve two masters: for while one will be pleased the other must needs be displeased. Ye cannot serve God and mammon.

14 And the Pharisees also, who were lovers of money, heard all these things: and they sneered at him.

15 And he said unto them, Ye are they which make yourselves righteous in the sight of men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

On the Law and the Prophets

16 Think not that I am come to fulfil the law, or the prophets: I am not come to fulfil, but to destroy.

17 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

18 And it is easier for heaven and earth to pass, than one tittle of my words to fail.

On Adultery and Divorce

19 Everyone that putteth away his wife and marrieth another, committeth adultery: and everyone that marrieth one that is put away from a husband also committeth adultery.

On Swearing and Oaths

20 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

21 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

22 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

23 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

24 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Lazarus in Abraham's Bosom

25 There was a certain rich man, with the name Nineue, and he was clothed in purple and fine linen, faring sumptuously every day:

26 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

27 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.

28 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.

29 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

30 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.

31 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art in anguish.

32 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.

33 But he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

34 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

35 Abraham saith unto him, They have Moses and the prophets; let them hear them.

36 And he said, Nay, father Abraham: but if one from the dead went unto them, they will repent.

37 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.

CHAPTER FIFTEEN

Occasions of Stumbling

1 Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!

2 It were better for him if he had not been born, or if a millstone were

hanged about his neck and he were cast into the sea, than that he should offend one of these little ones,

3 Take heed to yourselves: But if thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in the day, and seven times in the day turn again to thee, saying, I repent; thou shalt forgive him.

“Where Two or Three are Gathered Together”

5 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

6 For where two or three are gathered together in my name, there am I in the midst of them.

The Parable of the Unforgiving Servant

7 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

8 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

9 But forasmuch as he had not to pay, his lord commanded him to be sold,

and his wife, and children, and all that he had, and payment to be made.

10 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

11 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

12 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

13 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

14 And he would not: but went and cast him into prison, till he should pay the debt.

15 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

16 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

17 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

18 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

19 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Unprofitable Servants

20 And the apostles said unto the Lord, Increase our faith.

21 And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this mulberry tree, Be thou plucked up-rooted, and be thou planted in the sea; and it would have obeyed you.

22 But which of you, having a servant plowing or keeping cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

23 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

24 Doth he thank that servant because he did the things that were commanded him? I trow not.

25 So likewise ye, when ye shall have done all those things which are commanded you.

The Healing of the Ten Lepers

26 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

27 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

28 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

29 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.

30 And many lepers were in Israel in the days of Elisha the prophet, but none of them was cleansed, but Naaman the Syrian.

31 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

32 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

33 And Jesus answering said, Were not the ten cleansed? but where are the nine?

34 There are not found that returned to give glory to God but this stranger.

35 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

When and Where

36 And when he was questioned by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation:

37 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Kingdom Cometh Not with Observation

38 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

39 And they shall say to you, Lo here!, or, lo there! go not away, nor follow after them.

40 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be.

41 But first must he suffer many things, and be rejected of this generation.

42 And as it came to pass in the days of Noah, so shall it be also in the days of the Son of man.

43 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.

44 Likewise also as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded;

45 But in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all.

46 Even thus shall it be in the day when the Son of man is revealed.

47 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 back.

48 Remember Lot's wife.

49 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

50 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

51 Two women shall be grinding together; the one shall be taken, and the other left.

52 Two men shall be in the field; the one shall be taken, and the other left.

53 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, there will the eagles be gathered together.

CHAPTER SIXTEEN

God Will Right His Elect

1 And he spake also a parable unto them on the necessity always to pray, and not to faint; Saying,

2 there was in a city a judge, which feared not God, and regarded not man:

3 And there was a certain widow in that city; and she came unto him, saying, Right me from my opponent at law.

4 And he would not for a time: but afterward he said within himself, Though I fear not God, and regard not man;

5 Yet because this widow gives me trouble, I will right her, lest by her coming to the end she weary me.

6 And the Lord said, Hear what the judge of the unrighteous saith.

7 And shall not God perform the righting of his elect, which cry unto him day and night, though he be long suffering over them?

8 I say unto you that he will perform the righting of them speedily. Nevertheless when the Son of man cometh, shall he find the faith on the earth?

Pharisee and Publican

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and accounted nothing of the rest;

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus: God, I thank thee, that I am not as other men are, extortioners, unrighteous, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I get.

13 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.

14 I say unto you, this man went down to his house made righteous rather than that one: for every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

Jesus and the Little Children

15 And they were bringing unto him also the infants, that he should touch them: but when the disciples saw it, they rebuked them.

16 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.

17 Verily 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

18 One said unto him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Call not thou me good. One is good, God the Father.

20 I know the commandments - Do not kill, Do not commit adultery, Do

not steal, Do not bear false witness, Honour thy father and thy mother.

21 All these have I have observed from my youth up.

22 But when Jesus heard these things, he said unto him, Yet one thing is lacking for thee: sell all things, as many as thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard these things, he became exceeding sorrowful: for he was very rich.

24 And when Jesus saw him become exceeding sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 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.

26 And they that heard it said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that

hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this time, and in the coming age eternal life.

31 And they understood none of these things: and his saying was hid from them, neither knew they the things which were spoken.

Blind Man by the Roadside

32 And it came to pass that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

33 And when he heard the multitude passing by, he asked what this might be.

34 And they told him, that Jesus passeth by.

35 And he cried, saying, Jesus, thou Son of David, have mercy on me.

36 And they which went before rebuked him, that he might be silent: but he cried so much the more, Thou Son of David, have mercy on me.

37 And Jesus stood still, and commanded him to be brought unto him: and when he was come near, he asked him, saying,

38 What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

39 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

40 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

CHAPTER SEVENTEEN

Zacchaeus

1 And Jesus entered and passed through Jericho.

2 And, behold, a man called by the name Zacchaeus, and he was a chief publican, and he was rich.

3 And he sought to see Jesus who he was; and could not from the multitude, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was going to pass through that way.

5 And when Jesus 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 thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to lodge with a man that is a sinner.

8 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 any thing from any man by false accusation, I restore fourfold.

9 And Jesus said unto him, This day is salvation come to this house,

10 For the Son of man is come to seek and to save that which was lost.

A Certain Nobleman

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was going to appear immediately.

12 He said therefore, A certain nobleman went into a distant country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Trade till I come.

14 But his citizens hated him, and sent his embassy after him, saying,

We do not wish this man to reign over us.

15 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.

16 And the first came before him, saying, Lord, thy mina hath wrought ten minas more.

17 And he said unto him, Well, thou good servant: because thou wast faithful in a very little, be thou holding authority over ten cities.

18 And the second came, saying, Lord, thy mina hath gained five minas.

19 And another came, saying, Lord, behold, here is thy mina, which I have kept laid up in a napkin:

20 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou sowest not.

21 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Knewest thou that I was an austere man, taking up that I laid not down, and reaping that I sowed not?

22 Wherefore then gavest thou not my money into the bank, and I would have come and exacted it with interest?

23 And he said unto them that stood by, Take from him the mina, and give it to him that hath ten minas.

24 And they said unto him, Lord, he hath ten minas.

25 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

26 But those mine enemies, that did not wish me to reign over them, bring hither, and slay them before me. And cast ye the unprofitable servant unto the outer darkness, there shall be weeping and gnashing of teeth.

Triumphal Entry into Jerusalem

27 And when he had thus spoken, he went before, ascending up to Jerusalem.

28 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

29 Saying, Blessed be the King that cometh in the name of the Lord:

peace in heaven, and glory in the highest.

The Stones Will Cry Out

30 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

31 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

Daily Teaching in the Temple

32 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,

33 And could not find what they might do: for all the people were very attentive to hear him.

CHAPTER EIGHTEEN

By What Authority?

1 And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

Tribute to Caesar?

10 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

11 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.

12 And they asked him, saying, Teacher, we know that thou sayest and teachest rightly, and acceptest not a countenance, but of a truth teachest the way of God.

13 Is it lawful for us to give tribute unto Caesar, or not?

14 But he perceived their craftiness, and said unto them, Why tempt ye me?

15 Shew me a denarius. Whose image and superscription hath it? They answered and said, Caesar's.

16 And he said unto them, Render therefore unto Caesar the things of Caesar, and unto God the things of God.

17 And they were not able to take hold of his saying before the people: and they marvelled at his answer, and held their peace.

Children of the Resurrection

18 And there came to him certain of the Sadducees, they which deny that there is any resurrection; and they asked him, saying,

19 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.

20 There were therefore seven brethren: and the first took a wife, and died childless.

21 And the second took her to wife, and he died childless.

22 And the third took her; and likewise the seven also left no children, and died.

23 Last of all the woman died also.

24 In the resurrection, therefore, whose wife of them does she become? for the seven had her as a wife.

25 And Jesus answered and said unto them, The sons of this age marry, and are given in marriage:

26 But they whom God accounted worthy of that age, to obtain the resurrection from the dead, neither marry, nor are given in marriage:

27 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.

28 Then certain of the scribes answering said, Teacher, thou hast well said.

29 And they did not any longer venture to ask him anything.

Is Christ David's Son?

30 And he said unto them, How say they that the Christ is David's son?

31 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

32 Till I make thine enemies the footstool of thy feet.

33 David therefore calleth him Lord, and how is he then his son?

Beware of the Scribes

34 And when all the people were hearing him, he said unto his disciples,

35 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;

36 Which eat up the houses of widows, and for a pretext make long prayers: the same shall receive greater condemnation.

CHAPTER NINETEEN

A Widow's Two Cents Worth

1 And he looked up, and saw the rich men that were casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two lepta.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these did out of their superabundance cast in unto the offerings of God: but she out of her want hath cast in all the living that she had.

The Little Apocalypse

5 And as some spake about the temple, that it was adorned with goodly stones and offerings, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left a stone upon a stone, that shall not be thrown down.

7 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?

8 And he said, See that ye be not led astray: for many shall come in my name, saying, I am he; and the time

is come near: go ye not therefore after them.

9 And when ye shall hear of wars and tumults, be not terrified: for these things must first come to pass; but the end is not immediately.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and terrors and great signs shall there be from heaven.

12 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.

13 And it shall turn out to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before how to answer:

15 For I will give you a mouth and wisdom, which all those opposed to you shall not be able to gainsay nor withstand.

16 And ye shall be delivered up even by parents, and brethren, and kinsfolks, and friends; and they shall put some of you to death.

17 And ye shall be hated of all men for my name's sake.

18 In your patience possess ye your souls.

19 But when ye shall see Jerusalem compassed with armies, then know that her desolation is come near.

20 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 upon this people.

21 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

22 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;

23 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.

24 And then shall they see the Son of man coming in a cloud with great power.

25 And when these things begin to come to pass, then look up, and lift

up your heads; for your redemption draweth nigh.

26 And he spake to them a parable; Behold the fig tree, and all the trees;

27 When they already produce fruit, ye see it, and know your own selves that summer is already near.

28 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is near.

29 Verily I say unto you, The heaven and the earth shall in no wise pass away, till all things be accomplished.

30 The heaven and the earth shall pass away: but my words shall in no wise pass away.

Be Alert

31 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.

32 For as a snare shall it come on all them that dwell on the face of the whole earth.

33 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Teaching Ministry in the Temple

34 And every day he was teaching in the temple; and at night he went out, and lodged on the mountain that is called Olives.

35 And all the people came early in the morning to him in the temple to hear him.

The Woman Caught in Adultery

36 And every man went unto his own house.

37 Jesus went unto the mount of Olives.

38 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

39 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

40 They say unto him, Master, this woman was taken in adultery, in the very act.

41 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

42 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his

finger wrote on the ground, as though he heard them not.

43 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

44 And again he stooped down, and wrote on the ground.

45 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

46 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

47 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

CHAPTER TWENTY

Judas Plots with the Religious Leaders

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Washing the Disciples Feet

7 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

8 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

9 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

10 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

11 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

12 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

13 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

14 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

15 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

16 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

17 For he knew who should betray him; therefore said he, Ye are not all clean.

18 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

19 Ye call me Master and Lord: and ye say well; for so I am.

20 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

21 For I have given you an example, that ye should do as I have done to you.

22 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

23 If ye know these things, happy are ye if ye do them.

24 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

25 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

26 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

The Last Supper

27 Then the day of unleavened bread came, when the passover must be sacrificed.

28 And he said unto Peter and the rest, Go and make ready that we may eat the passover.

29 And they said unto him, Where wilt thou that we make ready?

30 And he said unto them, Behold, when ye have entered into the city, a man shall meet you, bearing a pitcher of water; follow him into the house whereinto he goeth.

31 And ye shall say unto the master of the house, The Teacher saith unto thee, Where is the lodging, where I may eat the passover with my disciples?

32 And he shall shew you a large upper room furnished: there make ready.

33 And they went, and found as he had said unto them: and they made ready the passover.

34 And when the hour was come, he sat down, and the twelve apostles with him.

35 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

36 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

37 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

38 Likewise also the cup after supper, saying, This cup is the testament in my blood, which is shed for you.

39 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

40 But, behold, the hand of him that betrayeth me is with me on the table.

41 And the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!

42 And they began to dispute with themselves, which of them it was that was going to do this thing.

43 And there was also a contention among them, which of them is accounted to be greater.

44 And he said unto them, The kings of the nations have lordship over them; and they that have authority over them are called benefactors.

45 But ye shall not be so: but he that is the greater among you, let him be as the younger; and he that leadeth as he that serveth.

46 For whether is greater- he that reclineth at meat, or he that serveth? is not he that reclineth? But I am in the midst of you as he that serveth.

47 Ye are they which have continued with me in my temptations.

48 And I appoint unto you even as my Father hath appointed unto me, A kingdom.

49 That ye may eat and drink at my table, and sit on thrones judging the twelve tribes of Israel.

The New Commandment of Love

50 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

51 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

52 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

53 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

54 By this shall all men know that ye are my disciples, if ye have love one to another.

Peter's Denial of Jesus Foretold

55 And the Lord said, Simon, Simon, behold, Satan demanded you, that he might sift you as wheat:

56 But I entreated for thee, that thy faith may not fail: and once thou hast turned again, establish thy brethren.

57 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

58 And he said, I tell thee, Peter, the cock shall not crow at all to-day, before that thou shalt thrice deny that thou knowest me.

Two Swords

59 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

60 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

CHAPTER TWENTY-ONE

The Mount of Olives

1 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

2 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

3 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

4 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

5 And there appeared an angel unto him from heaven, strengthening him.

6 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

7 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

8 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

Jesus Delivered to the Religious Leaders

9 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

10 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

11 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

12 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

13 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

Peter's Denial

14 Then they seized him, and led him, and brought him into the high priest's house. But Peter was following afar off.

15 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.

16 And a certain maid seeing him as he sat towards the light, looked steadfastly upon him, and said, This man also was with him.

17 And he denied him, saying, Woman, I know him not.

18 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

19 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaeen.

20 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

21 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, thou shalt deny me thrice.

22 And Peter went out, and wept bitterly.

Jesus Tortured and Interrogated

23 And the men that held Jesus mocked him, and smote him.

24 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

25 And many other things blasphemously spake they against him.

Jesus before the Sanhedrin

26 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

27 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

28 And if I also ask you, ye will not answer me, nor let me go.

29 Hereafter shall the Son of man sit on the right hand of the power of God.

30 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

31 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER TWENTY-TWO

Jesus Before Pilate and Herod

1 And the whole company arose, and brought him before Pilate.

2 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.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest.

4 And Pilate said to the chief priests and the multitudes, I find no fault in this man.

5 And they were urgent, saying, He stirreth up the people, teaching throughout all Judaea, having begun from Galilee to this place.

6 But when Pilate heard of Galilee, he asked whether the man were a Galilaean.

7 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.

8 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.

9 And he questioned him in many words; but he answered him nothing.

10 And the chief priests and the scribes stood vehemently accusing him.

11 And Herod with his soldiers set him at nought, and mocked him, and arraying him in a gorgeous robe, sent him back to Pilate.

12 And Pilate and Herod became friends with each other that very day:

for before they were at enmity between themselves.

Pilate Declares Jesus Innocent

13 And Pilate called together the chief priests and the rulers and the people, and said unto them,

14 Ye brought this man unto me, as one that perverteth the people: and, behold, I examined him before you, and found no fault in this man of what ye charge against him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death hath been done by him.

16 I will therefore chastise him, and release him.

17 For of necessity he must release one unto them at the feast.

18 But they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19 One who for a certain insurrection made in the city, and for murder, had been cast into prison.

20 Pilate therefore spake again to them, wishing to release Jesus.

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 But they were urgent with loud voices, asking that he might be crucified. And the voices of them and of the chief priests prevailed.

“Behold the Man!”

24 Then Pilate therefore took Jesus, and scourged him.

25 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

26 And said, Hail, King of the Jews! and they smote him with their hands.

27 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

28 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

29 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

30 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

31 When Pilate therefore heard that saying, he was the more afraid;

32 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

33 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

34 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

35 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

36 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

37 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

38 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

Pilate Delivers Jesus to be Crucified

39 And Pilate gave sentence that their request should be done.

40 And he released unto them him that for insurrection and murder had been cast into prison, whom they had desired; but Jesus he delivered up to their will.

Jesus Crucified

41 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.

Daughters of Jerusalem

42 And there followed him a great company of the people, and of women, who also were bewailing and lamenting him.

43 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

44 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.

45 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

46 For if they do these things in the green tree, what shall be done in the dry?

The Crucifixion

47 And there were also two other, malefactors, led with him to be put to death.

48 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

49 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

50 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

51 And the soldiers also mocked him, coming to him, and offering him vinegar,

52 And saying, If thou be the king of the Jews, save thyself.

53 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

54 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

55 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

56 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

57 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

58 And Jesus answering said to him - the one who rebuked - Courage! Verily I say unto thee, To day shalt thou be with me in paradise.

The Death of Jesus

59 And it was about the sixth hour, and darkness came over the whole land until the ninth hour.

60 And the sun was darkened, and the veil of the sanctuary was rent in the midst.

61 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he expired.

62 Now when the centurion saw what was done, he glorified God, saying, Certainly this man was righteous.

63 And all the multitude that came together to this sight, when they beheld the things which were done, returned smiting their breasts.

64 And all his acquaintance, and the women that followed him from Galilee, stood afar off, seeing these things.

Jesus' Side Pierced

65 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, for that sabbath day was an high day, besought Pilate that their legs might be broken, and that they might be taken away.

66 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

67 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

68 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

Jesus Laid in the Sepulcher

69 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

70 The same had not consented to the counsel and deed of them; he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

71 This man went unto Pilate, and begged the body of Jesus.

72 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.

73 And it was the day of the preparation, and the sabbath was dawning.

74 And the women also, which had come with him from Galilee, followed after, and beheld the tomb, and how his body was laid.

75 And they returned, and prepared spices and ointments. And on the sabbath day they rested according to the commandment.

CHAPTER TWENTY-THREE

The Empty Tomb

1 Now upon the first day of the week, very early in the morning, they came

unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

Peter at the Tomb

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

The Road to Emmaus

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the

things which are come to pass therein these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 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.

24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, O foolish men, and slow of heart to believe in all that he spake to you.

26 Was it not necessary for the Christ to have suffered these things, and to enter into his glory?

27 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

28 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

29 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

30 And their eyes were opened, and they knew him; and he vanished out of their sight.

31 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

32 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

33 Saying, The Lord is risen indeed, and hath appeared to Simon.

34 And they rehearsed the things that happened in the way, and how he became known to them in the breaking of the bread.

Jesus Appears to the Ten

35 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

36 But they were terrified and affrighted, and supposed that they had seen a phantom.

37 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

38 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

39 And when he had thus spoken, he shewed them his hands and his feet.

40 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

41 And they gave him a piece of a broiled fish, and of an honeycomb.

42 And he took it, and did eat before them.

43 And he said unto them, These are the words which I spake unto you, while I was yet with you,

44 That thus it was necessary for the Christ to suffer, and to rise again from the dead the third day:

45 And that repentance and remission of sins should be preached in his name among all nations.

46 And ye are witnesses of these things.

47 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

CHAPTER TWENTY-FOUR

The Promise of the Paraclete

1 If ye love me, keep my commandments.

2 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

3 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

4 I will not leave you comfortless: I will come to you.

5 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

6 At that day ye shall know that I am in my Father, and ye in me, and I in you.

7 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

8 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

9 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

10 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

11 These things have I spoken unto you, being yet present with you.

12 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

The Gift of Peace

13 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

14 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

15 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

16 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

17 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

Jesus the True Vine

18 I am the true vine, and my Father is the husbandman.

19 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

20 Now ye are clean through the word which I have spoken unto you.

21 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

22 I am the vine, ye are the branches: He that abideth in me, and I in him,

the same bringeth forth much fruit: for without me ye can do nothing.

23 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

24 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

25 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

The World's Hatred

26 If the world hate you, ye know that it hated me before it hated you.

27 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

28 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

29 But all these things will they do unto you for my name's sake, because they know not him that sent me.

30 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

31 He that hateth me hateth my Father also.

32 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

33 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

The Witness of the Paraclete

34 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

35 And ye also shall bear witness, because ye have been with me from the beginning.

On Persecutions

36 These things have I spoken unto you, that ye should not be offended.

37 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

38 And these things will they do unto you, because they have not known the Father, nor me.

39 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

The Intercessory Prayer

40 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

41 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

42 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

43 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

44 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

45 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

46 Now they have known that all things whatsoever thou hast given me are of thee.

47 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

48 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

49 And all mine are thine, and thine are mine; and I am glorified in them.

50 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

51 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

52 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

53 I have given them thy word; and the world hath hated them, because

they are not of the world, even as I am not of the world.

54 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

55 They are not of the world, even as I am not of the world.

56 Sanctify them through thy truth: thy word is truth.

57 As thou hast sent me into the world, even so have I also sent them into the world.

58 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

59 Neither pray I for these alone, but for them also which shall believe on me through their word;

60 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

61 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

62 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

63 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

64 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

65 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Jesus' Ascension

66 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

67 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

68 And they worshipped him, and returned to Jerusalem with great joy:

69 And were continually in the temple, praising and blessing God.

The Great Commission

71 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

72 And when they saw him, they worshipped him: but some doubted.

73 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

74 Go ye therefore, and teach all nations, baptizing them in the name

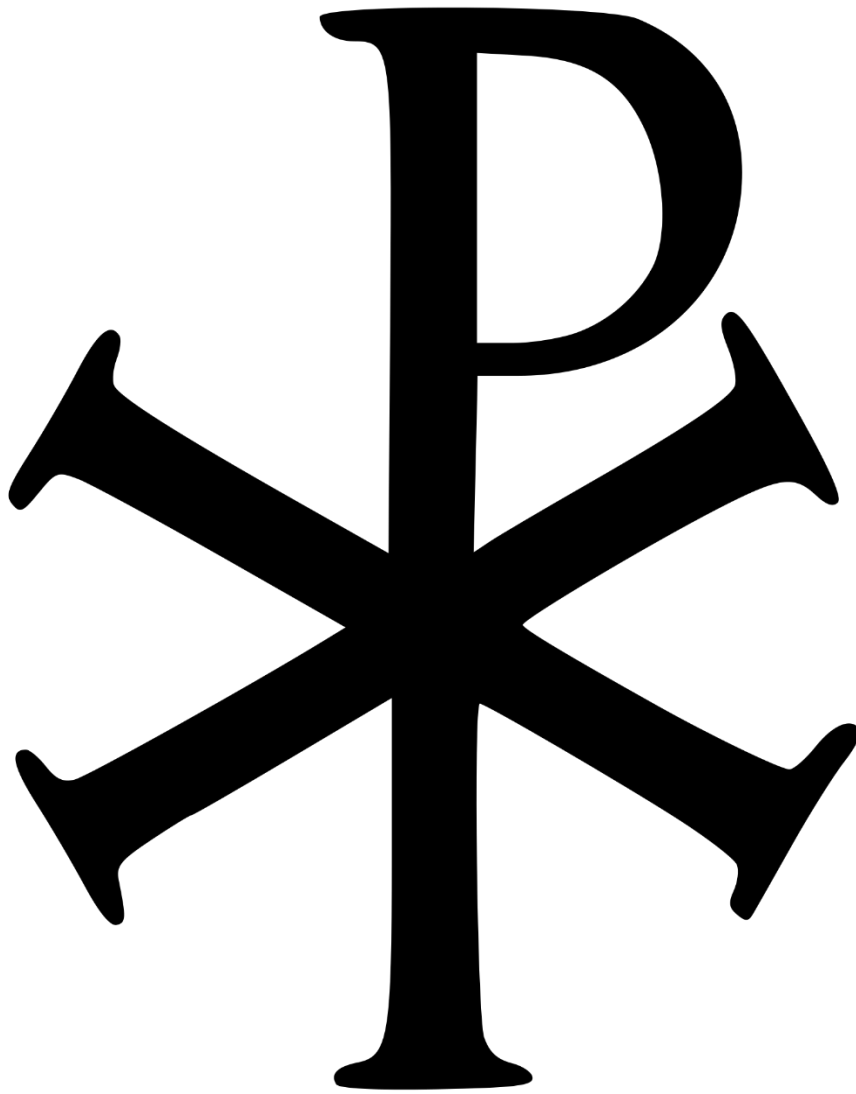
of the Father, and of the Son, and of the Holy Ghost:

75 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Here endeth the Evangelicon.

THE TESTAMENTUM
APOSTOLICON

THE UNDISPUTED EPISTLES OF THE APOSTLE PAUL
AS COMPILED & TRANSCRIBED BY MARCION OF SINOPE IN 128 C.E.



THE EPISTLE OF PAUL TO THE GALATIANS

AS TRANSCRIBED BY MARCION OF SINOPE IN 128 C.E.

The Galatians are Greeks. These first received the word of truth from the apostle; but after his departure they were tempted of false apostles, that they should turn unto the law and circumcision. These doth the apostle call back unto the faith of truth, writing unto them from Ephesus, by Titus.

CHAPTER ONE

Introduction

Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;

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

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

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

Perversion of the Gospel

6 I marvel that ye are so soon removed from him that called you

into the grace of Christ unto another gospel:

7 Which is not another according to my gospel; but there be some that trouble you, and would pervert to a gospel different from that of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

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

Paul Defends His Ministry

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

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

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

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

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

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

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

22 And was unknown by face unto the churches of Judaea which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

CHAPTER TWO

The Council at Jerusalem

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 Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

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

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

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of these who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed to be somewhat in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

8 For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

Peter Opposed by Paul

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

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

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We who are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also

are found sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

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

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

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

CHAPTER THREE

Faith Brings Righteousness

1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

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

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

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

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

6 So then they which be of faith are blessed.

7 Learn that the just shall live by faith.

8 For as many as are under the Law are under a curse;

9 But, the man that doeth them shall live by them.

Intent of the Law

10 Christ hath redeemed us from the curse of the law, being made a curse for us: Cursed is everyone that hangeth upon a tree; but he that is of the promise is by the freewoman.

11 Therefore we received the blessing of the Spirit by faith.

12 Brethren, I speak after the manner of men;

13 For if the inheritance be of the law, it is no more of promise:

14 Ye are all the sons of faith.

15 For as many of you as have been baptized into Christ have put on Christ.

16 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

CHAPTER FOUR

Sonship in Christ

1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are God's sons, He hath sent forth his Spirit into our hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

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

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

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

15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

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

Bond and Free

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

24 Which things are an allegory: for these are the two expositions; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 Another that gendereth above all principality and power and dominion, and every name that is named, not only in this world but also in that which is to come.

27 The holy church our mother, to whom we have made promise.

28 Which is the mother of us all.

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

CHAPTER FIVE

Walk by the Spirit

1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

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

3 I testify that a man that is circumcised is a debtor to do the whole Law,

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

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

8 This persuasion cometh not of him that calleth you.

9 A little leaven corrupteth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

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

14 For all the Law is fulfilled by you; 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 This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

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

19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

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

23 Meekness, temperance: against such there is no law.

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

25 If we live in the Spirit, let us also walk in the Spirit.

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

CHAPTER SIX

Bear One Another's Burdens

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 fulfil the law of Christ.

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

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

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

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

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

15 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS

AS TRANSCRIBED BY MARCION OF SINOPE IN 128 C.E.

The Corinthians are Achaeans. These likewise heard from the apostle the word of truth, but in many ways were overthrown by false apostles; some by the wordy eloquence of philosophy, and others drawn in by the sect of the Jewish law. These doth the apostle call back unto the true and evangelical wisdom, writing unto them from Ephesus by Timothy his disciple; exhorting and reproving them, that they might be saved in Christ Jesus our Lord.

CHAPTER ONE

Appeal to Unity

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

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

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

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

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

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

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

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

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

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

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

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

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, but Crispus and Gaius;

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

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

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

The Wisdom of God

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God and the wisdom of God.

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

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

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

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

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

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

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

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

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

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

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

CHAPTER TWO

Paul's Reliance upon the Spirit

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 any thing among you, save Jesus Christ, and him crucified.

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

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

5 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 nought:

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

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

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

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

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

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

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

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

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

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

CHAPTER THREE

Foundations for Living

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 any thing, neither he that watereth; but God that giveth the increase.

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

9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

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

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

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

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

17 If any man defile the temple of God, he shall be himself destroyed; for the temple of God is holy, which temple ye are.

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

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

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

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

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

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

CHAPTER FOUR

Servants of Christ

1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

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

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

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

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

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

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

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

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

CHAPTER FIVE

Immorality Rebuked

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 an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

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

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

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

CHAPTER SIX

Lawsuits Discouraged

1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong, and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

The Body Is the Lord's

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

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

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

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

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

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

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

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

CHAPTER SEVEN

Teaching on Marriage

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 benevolence: and likewise also the wife unto the husband.

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

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

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

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

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

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

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

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

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

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER EIGHT

Take Care with Your Liberty

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

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

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

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

7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER NINE

Paul's Use of Liberty

1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

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

8 Say I these things as a man? or doth not the law of Moses say the same?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of

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

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

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

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

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

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

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

16 For though I preach the gospel, I have nothing to glory of: for

necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

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

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

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

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

21 To them that are without law, as without law, being not without law to God, but under the law to Christ, that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

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

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

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

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

CHAPTER TEN

Avoid Israel's Mistakes

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 commit fornication, as some of them committed, and fell in one day three and twenty thousand.

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

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

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

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that

ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, flee from idolatry.

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

16 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?

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

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

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

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

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

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's wealth.

25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:

26 For the earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

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

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

CHAPTER ELEVEN

Christian Order

1 Be ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

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

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

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

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

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

8 For the man is not of the woman; but the woman of the man.

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

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

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

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

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

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

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

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

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

The Lord's Supper

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

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

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

CHAPTER TWELVE

The Use of Spiritual Gifts

1 Now concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

CHAPTER THIRTEEN

The Excellence of Love

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

Prophecy a Superior Gift

1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I

profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding on the law's account, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

Instruction for the Church

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all

that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If any thing be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not the author of confusion, but of peace, as in all churches of the saints.

34 What? came the word of God out from you? or came it unto you only?

35 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.

36 But if any man be ignorant, let him be ignorant.

37 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

38 Let all things be done decently and in order.

CHAPTER FIFTEEN

The Fact of Christ's Resurrection

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 according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 I am the last of all the apostles, that am not meet to be called an apostle.

10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether it were I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

The Order of Resurrection

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man was made a living soul; the last Lord was made a quickening spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

The Mystery of Resurrection

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this

mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CHAPTER SIXTEEN

Instructions and Greetings

1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,

16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of me Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS

AS TRANSCRIBED BY MARCION OF SINOPE IN 128 C.E.

After penitence had been wrought by the Corinthians, he writeth unto them a consolatory epistle, writing from Troas, by Titus; and praising them, he exhorteth them unto better things, shewing them sorrowful indeed, yet amended.

CHAPTER ONE

Introduction

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 we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

Paul's Integrity

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But as God is true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAPTER TWO

Reaffirm Your Love

1 But I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man is this punishment, which was inflicted of many.

7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm your love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAPTER THREE

Ministers of a New Covenant

1 Do we begin again to commend ourselves? or need we, as some

others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 Forasmuch as ye are manifestly declared to be the epistle of Christ 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.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more

doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all, with open face beholding as in a glass the glory of

the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

CHAPTER FOUR

Paul's Apostolic Ministry

1 Therefore seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

CHAPTER FIVE

The Temporal and Eternal

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 labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

CHAPTER SIX

Their Ministry Commended

1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2 For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, I speak as unto my children, be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER SEVEN

Paul Reveals His Heart

1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you.

4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.

9 Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, I did it not for his cause that had

done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoyce therefore that I have confidence in you in all things.

CHAPTER EIGHT

Great Generosity

1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For I mean not that other men be eased, and ye burdened:

14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:

15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches;

19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is

administered by us to the glory of the same Lord, and declaration of your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.

23 Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAPTER NINE

God Gives Most

1 For as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to

them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we that we say not, ye should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

9 As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift.

CHAPTER TEN

Paul Describes Himself

1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base

among you, but being absent am bold toward you:

2 But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ:

15 Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAPTER ELEVEN

Paul Defends His Apostleship

1 Would to God ye could bear with me a little in my folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of them, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such are false apostles, deceitful workers, transforming

themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 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.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, I speak foolishly, I am bold also.

22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23 Are they ministers of Christ? I speak as a fool I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER TWELVE

Paul's Vision

1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth; such an one caught up to the third heaven.

3 And I knew such a man, whether in the body, or out of the body, I cannot tell: God knoweth;

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

A Thorn in the Flesh

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in

nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before

God in Christ: but we do all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

CHAPTER THIRTEEN

Examine Yourselves

1 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

THE EPISTLE OF PAUL TO THE ROMANS

AS TRANSCRIBED BY MARCION OF SINOPE IN 128 C.E.

The Romans are in the parts of Italy. These were beforehand reached by false apostles, and under the name of our Lord Jesus Christ were led into the law and the prophets. These doth the apostle call back unto true evangelical faith, writing unto them from Corinth.

CHAPTER ONE

The Gospel Exalted

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, among all nations, for his name:

2 Among whom are ye also the called of Jesus Christ:

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

4 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

5 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

6 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

7 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

8 That is, that I may be comforted together with you by the mutual faith both of you and me.

9 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, but was let hitherto, that I might have some fruit among you also, even as among other Gentiles.

10 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

11 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

12 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew, and also to the Greek.

13 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Unbelief and Its Consequences

14 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

15 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

16 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

17 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

18 Professing themselves to be wise, they became fools,

19 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to

birds, and fourfooted beasts, and creeping things.

20 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

21 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

22 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

23 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

24 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

25 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

26 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

27 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

28 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

CHAPTER TWO

The Impartiality of God

1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

4 For not the hearers of the law are just before God, but the doers of the law shall be justified.

5 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having

not the law, are a law unto themselves:

6 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;

7 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

The Jew Is Condemned by the Law

8 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

9 And knowest his will, and approvest the things that are more excellent, being instructed out of the law;

10 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

11 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

12 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

13 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

14 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

15 For the name of God is blasphemed among the Gentiles through you, as it is written.

16 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

17 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

18 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

19 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

20 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

CHAPTER THREE

All the World Guilty

1 What advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance?

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not rather, as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come? whose damnation is just.

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

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the

world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Justification by Faith

21 But now the righteousness of God without the law is manifested;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAPTER FOUR

Results of Justification

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

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

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

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

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of

Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

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

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign

through righteousness unto eternal life by Jesus Christ our Lord.

CHAPTER FIVE

Believers Are Dead to Sin, Alive to God

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

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

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

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have

obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is life through Jesus Christ our Lord.

CHAPTER SIX

Believers United to Christ

1 Know ye not, brethren, for I speak to them that know the law, how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all

manner of concupiscence. For without the law sin was dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which was ordained to life, I found to be unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

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

The Conflict of Two Natures

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

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that it is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me that is, in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

CHAPTER SEVEN

Deliverance from Bondage

1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

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

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

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

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if

so be that we suffer with him, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

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

Our Victory in Christ

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

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

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

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

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAPTER EIGHT

Solicitude for Israel

1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

The Word of Faith Brings Salvation

4 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

5 For I bear them record that they have a zeal of God, but not according to knowledge.

6 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

7 For Christ is the end of the law for righteousness to every one that believeth.

8 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

9 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? That is, to bring Christ down from above:

10 Or, Who shall descend into the deep? That is, to bring up Christ again from the dead.

11 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

12 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

13 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

14 For the scripture saith, Whosoever believeth on him shall not be ashamed.

CHAPTER NINE

1 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

2 For who hath known the mind of the Lord? or who hath been his counsellor?

3 Or who hath first given to him, and it shall be recompensed unto him again?

4 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

CHAPTER TEN

Dedicated Service

1 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

2 Be kindly affectioned one to another with brotherly love; in honour preferring one another;

3 Not slothful in business; fervent in spirit; serving the Lord;

4 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

5 Distributing to the necessity of saints; given to hospitality.

6 Bless them which persecute you: bless, and curse not.

7 Rejoice with them that do rejoice, and weep with them that weep.

8 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

9 Recompense to no man evil for evil. Provide things honest in the sight of all men.

10 If it be possible, as much as lieth in you, live peaceably with all men.

11 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

12 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

13 Be not overcome of evil, but overcome evil with good.

CHAPTER ELEVEN

Be Subject to Government

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister

of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth his neighbor hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

CHAPTER TWELVE

Principles of Conscience

1 Him that is weak in the faith receive ye, but not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

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

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. Happy is he that

condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

24 The grace of our Lord Jesus Christ be with you all. Amen.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS

AS TRANSCRIBED BY MARCION OF SINOPE IN 128 C.E.

The Thessalonians are Macedonians in Christ Jesus, who, having received the word of truth, continued in the faith even in the persecution of their fellow citizens; moreover they received not false apostles, neither the things that were spoken by false apostles, but refuted them. These doth the apostle praise, writing unto them from Athens, by Tychicus the deacon and Onesimus the acolyte.

CHAPTER ONE

Thanksgiving for These Believers

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and

in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

CHAPTER TWO

Paul's Ministry

1 For yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus:

for ye also have suffered like things of your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

CHAPTER THREE

Encouragement of Timothy's Visit

1 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy

wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

CHAPTER FOUR

Sanctification and Love

1 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

Those Who Died in Christ

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

CHAPTER FIVE

The Day of the Lord

1 But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

Christian Conduct

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord and saviour Jesus Christ.

24 Faithful is he that calleth you, who also will do it.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS

AS TRANSCRIBED BY MARCION OF SINOPE IN 128 C.E.

To the Thessalonians he writeth a second epistle, and maketh known unto them concerning the last times, and concerning the detection of the adversary; and he writeth from Athens, by Titus the deacon and Onesimus the acolyte.

CHAPTER ONE

Thanksgiving for Faith and Perseverance

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

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

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the

kingdom of God, for which ye also suffer:

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 Taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe because our testimony among you was believed in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil

all the good pleasure of his goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER TWO

Man of Sin

1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

CHAPTER THREE

Exhortation

1 Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:

2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.

3 But the Lord is faithful, who shall stablish you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count him not as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ be with you all. Amen.

THE EPISTLE OF PAUL TO THE LAODICEANS

AS TRANSCRIBED BY MARCION OF SINOPE IN 128 C.E.

The Laodiceans are Asians. Having received the word of truth and the evangelical faith, they continued steadfast therein. Yet were they fore-stalled by false apostles; and the apostle came not unto them in person, but did correct them by an epistle. These doth the blessed Apostle Paul praise; therefore, being now bound, he writeth unto them from Ephesus, from prison, by Tychicus the deacon.

CHAPTER ONE

The Blessings of Redemption

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Laodicea, and to the faithful in Christ Jesus:

2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who

worketh all things after the counsel of his own will:

12 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 of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

CHAPTER TWO

Made Alive in Christ

1 And you hath he quickened, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved;

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles, Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

CHAPTER THREE

Paul's Stewardship

1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I

should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CHAPTER FOUR

Unity of the Spirit

1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of

doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

The Christian's Walk

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil

speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAPTER FIVE

Be Imitators of God

1 Be ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

9 For the fruit of the Spirit is in all goodness and righteousness and truth;

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

Marriage Like Christ and the Church

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

CHAPTER SIX

Family Relationships

1 Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

The Armor of God

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my

mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

THE EPISTLE OF PAUL TO THE COLOSSIANS

AS TRANSCRIBED BY MARCION OF SINOPE IN 128 C.E.

The Colossians, even as the Laodiceans, are Asians; and they also were prevented by false apostles: neither came the apostle himself unto them, but by an epistle he correcteth them. For they had heard the word from Archippus, who also received a ministry among them. Therefore the apostle, now bound, wrote unto them from Ephesus by Tychicus the deacon and Onesimus the acolyte.

CHAPTER ONE

Thankfulness for Spiritual Attainments

Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

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 for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto

all patience and longsuffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

The Incomparable Christ

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

19 For it pleased the Father that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAPTER TWO

You Are Built Up in Christ

1 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying

and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh,

hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

17 Which are a shadow of things to come; but the body is of Christ.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 Touch not; taste not; handle not;

22 Which all are to perish with the using; after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

CHAPTER THREE

Put On the New Self

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Family Relations

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love your wives, and be not bitter against them.

20 Children, obey your parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged.

22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

CHAPTER FOUR

Fellow Workers

1 Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, touching whom ye received commandments: if he come unto you, receive him;

11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also

in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast

received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

THE EPISTLE OF PAUL TO PHILEMON

AS TRANSCRIBED BY MARCION OF SINOPE IN 128 C.E.

Unto Philemon he maketh familiar letters for Onesimus his servant; and he writeth unto him from the city of Rome, out of prison, by the aforesaid Onesimus the acolyte.

Salutation

Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer,

2 And to our beloved Apphia, and Archippus our fellow soldier, and to the church in thy house:

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

Philemon's Love and Faith

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the

bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

Plea for Onesimus, a Free Man

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth thee ought, put that on mine account;

19 I Paul have written it with mine own hand, I will repay it: albeit I do

not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow prisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers. Amen.

THE EPISTLE OF PAUL TO THE PHILIPPIANS

AS TRANSCRIBED BY MARCION OF SINOPE IN 128 C.E.

The Philippians are Macedonians. These, having received the word of truth, continued in the faith, neither received they false apostles. These doth the apostle praise, writing unto them from Rome, from prison, by Epaphroditus.

CHAPTER ONE

Thanksgiving

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

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

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

7 Even as it is meet for me to think this of you all, because I have you in

my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel Is Preached

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

To Live Is Christ

21 For to me to live is Christ, and to die is gain.

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh is more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear to be in me.

CHAPTER TWO

Be Like Christ

1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a

servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of his good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

Timothy and Epaphroditus

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your

messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

CHAPTER THREE

The Goal of Life

1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

19 Whose end is destruction, whose God is their belly, and whose glory is

in their shame, who mind earthly things.

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAPTER FOUR

Think of Excellence

1 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

4 Rejoice in the Lord alway: and again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

God's Provisions

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both

to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father be glory for ever and ever. Amen.

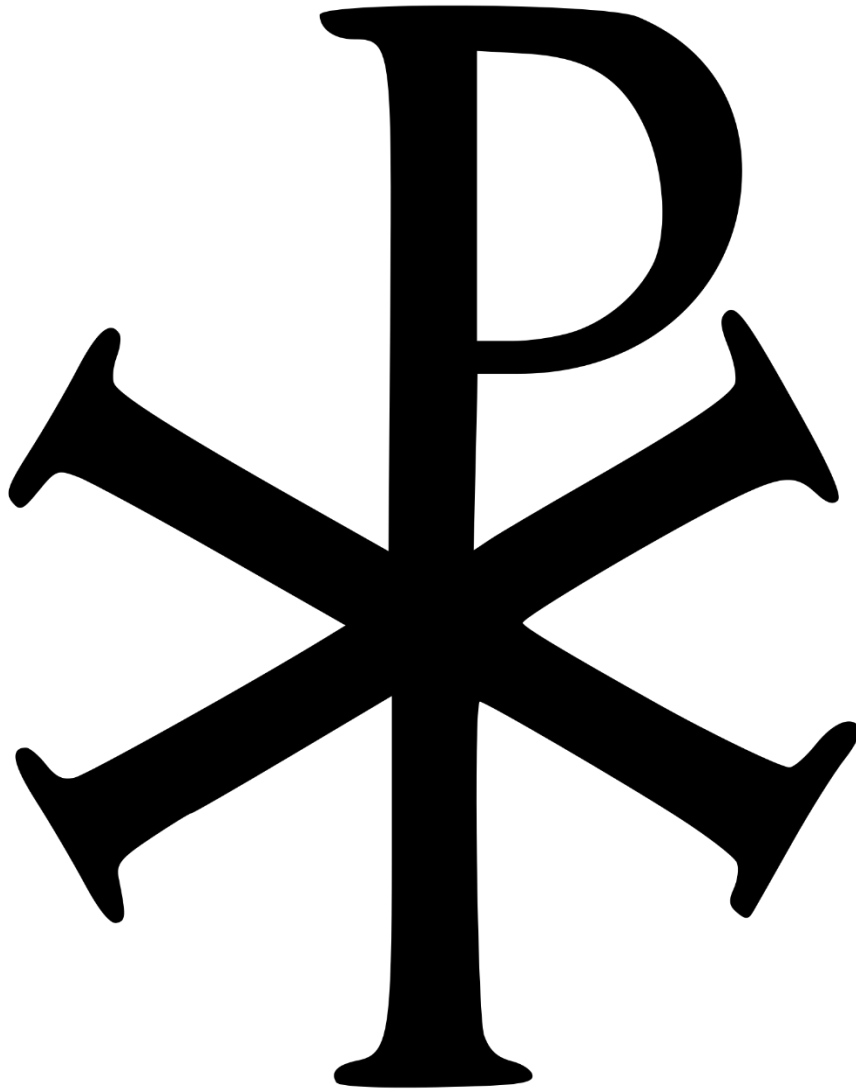
21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Caesar's household.

23 The grace of our Lord Jesus Christ be with you all. Amen.

Here endeth the Apostolicon.

THE TESTAMENTUM
ANTILEGICON
THE DISPUTED EPISTLES OF THE APOSTLE PAUL
AS COMPILED & TRANSCRIBED BY APELLES OF ALEXANDRIA IN 156 C.E.



THE EPISTLE OF PAUL TO TITUS

AS TRANSCRIBED BY APELLES OF ALEXANDRIA IN 156 C.E.

Titus he admonisheth and instructeth concerning the constitution of the presbytery, and spiritual conversation, and the avoiding of heretics that give heed unto Jewish fables; writing unto him from Nicopolis.

CHAPTER ONE

Salutation

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

Qualifications of Presbyters

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain

elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a presbyter must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

9 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

10 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

11 One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies.

12 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

13 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

14 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

15 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

CHAPTER TWO

Duties of the Older and Younger

1 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

2 That they may teach the young women to be sober, to love their husbands, to love their children,

3 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

4 In all things shewing thyself a pattern of good works: in doctrine

shewing uncorruptness, gravity, sincerity,

5 For the grace of God that bringeth salvation hath appeared to all men,

6 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

7 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

8 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

CHAPTER THREE

Godly Living

1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

7 A man that is an heretick after the first and second admonition reject;

8 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

Personal Concerns

9 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

10 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

11 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

12 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

THE FIRST EPISTLE OF PAUL TO TIMOTHY

AS TRANSCRIBED BY APELLES OF ALEXANDRIA IN 156 C.E.

Timothy he instructeth, and teacheth him of the ordering of the episcopate and the diaconate, and of all ecclesiastical discipline; writing unto him from Laodicea, by Tychicus the deacon.

CHAPTER ONE

Misleadings in Doctrine and Living

Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put

away concerning faith have made shipwreck:

20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

CHAPTER TWO

A Call to Prayer

1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For there is one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, I speak the truth in Christ, and lie not; a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

Women Instructed

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

10 But which becometh women professing godliness with good works.

11 Let the woman learn in silence with all subjection.

12 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

CHAPTER THREE

Bishops and deacons

1 This is a true saying, if a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 For if a man know not how to rule his own house, how shall he take care of the church of God?

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

8 And let these also first be proved; then let them use the office of a deacon, being found blameless.

9 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

10 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

11 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAPTER FOUR

Apostasy

1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

A Good Minister's Discipline

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

10 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

11 Till I come, give attendance to reading, to exhortation, to doctrine.

12 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

13 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

CHAPTER FIVE

Honor Widows

1 The elder women as mothers; the younger as sisters, with all purity.

2 Honour widows that are widows indeed.

3 Now she that is a widow indeed, and desolate, trusteth in God, and

continueth in supplications and prayers night and day.

4 But she that liveth in pleasure is dead while she liveth.

5 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

6 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

7 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

8 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

9 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

10 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

11 For some are already turned aside after Satan.

Concerning Elders

12 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

13 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

14 Against an elder receive not an accusation, but before two or three witnesses.

15 Them that sin rebuke before all, that others also may fear.

16 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

17 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

18 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

CHAPTER SIX

Instructions to Those Who Minister

1 Let as many servants as are under the yoke count their own masters

worthy of all honour, that the name of God and his doctrine be not blasphemed.

2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into this world, and it is certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

13 That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

14 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

15 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

16 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

17 O Timothy, keep that which is committed to thy trust, avoiding

profane and vain babblings, and oppositions of science falsely so called:

18 Which some professing have erred concerning the faith. Grace be with thee. Amen.

THE SECOND EPISTLE OF PAUL TO TIMOTHY

AS TRANSCRIBED BY APELLES OF ALEXANDRIA IN 156 C.E.

Likewise unto Timothy he writeth a second epistle of exhortation unto martyrdom, and of every rule of truth, and what things shall be in the last times, and concerning his own passion; writing unto him from the city of Rome, from prison.

CHAPTER ONE

Timothy Charged to Guard His Trust

Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois,

and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

10 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

11 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

12 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

13 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

CHAPTER TWO

Be Strong

1 Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

6 Consider what I say; and the Lord give thee understanding in all things.

7 It is a faithful saying: For if we be dead with him, we shall also live with him:

8 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

An Unashamed Workman

9 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

10 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

11 But shun profane and vain babblings: for they will increase unto more ungodliness.

12 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

13 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

14 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

And, let every one that nameth the name of Christ depart from iniquity.

15 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

16 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

17 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

18 But foolish and unlearned questions avoid, knowing that they do gender strifes.

19 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

20 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

21 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

CHAPTER THREE

"Perilous Times Shall Come"

1 This know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I

endured: but out of them all the Lord delivered me.

10 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

11 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

12 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

13 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

14 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

15 That the man of God may be perfect, throughly furnished unto all good works.

CHAPTER FOUR

“Preach the Word”

1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

3 And they shall turn away their ears from the truth, and shall be turned unto fables.

4 For I am now ready to be offered, and the time of my departure is at hand.

5 I have fought a good fight, I have finished my course, I have kept the faith:

6 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Personal Concerns

7 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

8 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

9 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

10 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

11 Salute Prisca and Aquila, and the household of Onesiphorus.

12 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

13 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

14 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

THE EPISTLE OF PAUL TO THE ALEXANDRIANS

AS TRANSCRIBED BY APELLES OF ALEXANDRIA IN 156 C.E.

The Alexandrians are Israelites, faithful believers from the circumcision. Having received the word of truth, they continued stedfast in the faith, even when they were persecuted by their own fellow-citizens; and, enduring stripes and well nigh every kind of injury with a noble mind, at the last (as the Apostle saith) they took joyfully the spoiling of their goods. Therefore the Apostle doth comfort them by this epistle, exhorting them to put away the ancient figures of the former time, even the ceremonies and the shadows of festival solemnities that pertained to the law of Moses, together with the keeping of days; and he admonisheth them to abide in faith alone, without the which no man shall obtain Christ's inheritance, even his country, that is, the heavenly Jerusalem. Written from Italy, by Tertius. Sent by Phoebe, a minister of the church which is at Cenchrea.

CHAPTER ONE

Greetings and Love Expressed

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only

I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my well-beloved Epaenetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

CHAPTER TWO

God's Final Word in His Son

1 God, who at sundry times and in divers manners spake in time past,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had

by himself purged our sins, sat down on the right hand of the Majesty on high;

4 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

5 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

6 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

7 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

8 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAPTER THREE

Give Heed

1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

2 For if the word spoken by angels was stedfast, and every transgression

and disobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

Earth Subject to Man

4 For unto the angels hath he not put in subjection the world to come, whereof we speak.

5 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him?

Jesus Briefly Humbled

6 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

7 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

8 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

9 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

10 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

11 For verily he took not on him the nature of angels;

12 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

CHAPTER FOUR

Jesus Our High Priest

1 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

2 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

3 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

4 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

5 Wherefore as the Holy Ghost saith, To day if ye will hear his voice,

6 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

7 When your fathers tempted me, proved me, and saw my works forty years.

8 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.

9 So I sware in my wrath, They shall not enter into my rest.

The Peril of Unbelief

10 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

11 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

12 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

CHAPTER FIVE

The Believer's Rest

1 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

2 For if Jesus had given them rest, then would he not afterward have spoken of another day.

3 There remaineth therefore a rest to the people of God.

4 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

5 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

6 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

7 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

CHAPTER SIX

The Perfect High Priest

1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

3 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

4 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

5 Though he were a Son, yet learned he obedience by the things which he suffered;

6 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

7 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

8 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

9 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

CHAPTER SEVEN

The Peril of Falling Away

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

4 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

5 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by

whom it is dressed, receiveth blessing from God:

6 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

Better Things for You

7 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

8 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

9 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

11 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

12 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

CHAPTER EIGHT

Melchisedec's Priesthood Like Christ's

1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

5 For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:

6 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

CHAPTER NINE

A Better Ministry

1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

A New Covenant

4 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

5 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

6 And they shall not teach every man his neighbour, and every man his

brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

7 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

8 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

CHAPTER TEN

The Old and the New

1 And after the second veil, the tabernacle which is called the Holiest of all;

2 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

3 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

4 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

5 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

6 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

7 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

8 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

9 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

10 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

11 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

12 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

13 And as it is appointed unto men once to die, but after this the judgment.

CHAPTER ELEVEN

One Sacrifice of Christ Is Sufficient

1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

3 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

4 And their sins and iniquities will I remember no more.

5 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

A New and Living Way

6 Let us hold fast the profession of our faith without wavering; for he is faithful that promised;

7 And let us consider one another to provoke unto love and to good works:

8 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Christ or Judgment

9 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

10 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

11 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

12 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And

again, The Lord shall judge his people.

13 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

14 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

15 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

16 Cast not away therefore your confidence, which hath great recompence of reward.

17 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

18 For yet a little while, and he that shall come will come, and will not tarry.

19 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

20 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

CHAPTER TWELVE

The Triumphs of Faith

1 Now faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he

condemned the world, and became heir of the righteousness which is by faith.

8 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

9 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

10 For they that say such things declare plainly that they seek a country.

11 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

12 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

13 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

14 Choosing rather to suffer affliction with the people of God,

than to enjoy the pleasures of sin for a season;

15 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

16 By faith the walls of Jericho fell down, after they were compassed about seven days.

17 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

18 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

19 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

20 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

21 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

22 Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.

23 And these all, having obtained a good report through faith, received not the promise:

24 God having provided some better thing for us, that they without us should not be made perfect.

CHAPTER THIRTEEN

Jesus, the Example

1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

A Father's Discipline

3 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

4 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

5 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

6 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

7 Follow peace with all men, and holiness, without which no man shall see the Lord:

8 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

9 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Contrast of Sinai and Zion

10 And so terrible was the sight, that Moses said, I exceedingly fear and quake:

11 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

12 To the general assembly and church of the firstborn, which are written in heaven, and to God the

Judge of all, and to the spirits of just men made perfect,

13 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

The Unshaken Kingdom

14 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

15 For our God is a consuming fire.

CHAPTER FOURTEEN

The Changeless Christ

1 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

2 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

3 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

4 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

5 Jesus Christ the same yesterday, and to day, and for ever.

6 We have an altar, whereof they have no right to eat which serve the tabernacle.

7 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

8 For here have we no continuing city, but we seek one to come.

9 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

10 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

11 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

12 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

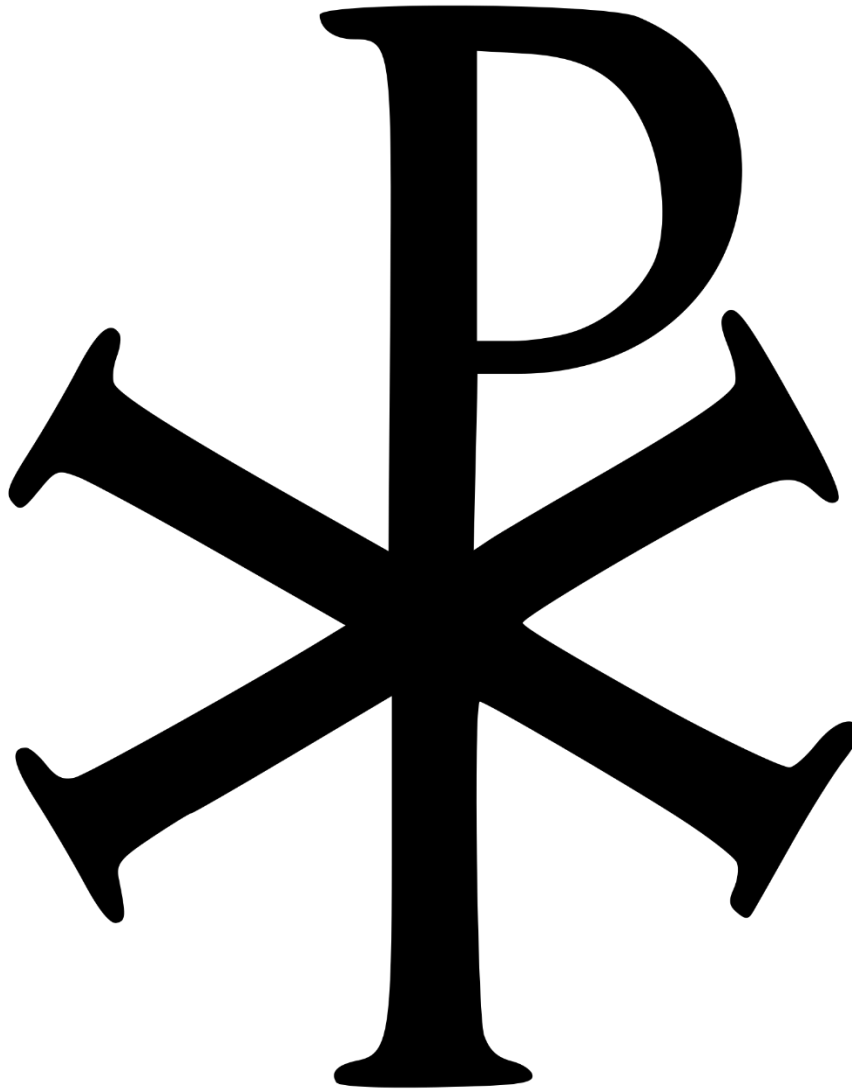
13 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

14 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

15 Grace be with you all. Amen.

Here endeth the Antilegicon.

THE TESTAMENTUM
PSALMICON
THE PSALMS OF THE MARCIONITES
AS COMPOSED BY MARCION OF SINOPE IN 125 C.E.



THE TESTAMENTUM
PSALMICON

THE PSALMS OF THE MARCIONITES
AS COMPOSED BY MARCION OF SINOPE IN 125 C.E.

PSALM ONE

The Lord is on my head like a crown, and I shall not be without Him.

2 They wove for me a crown of truth, and it caused thy branches to bud in me.

3 For it is not like a withered crown which buddeth not: but thou livest upon my head, and thou hast blossomed upon my head.

4 Thy fruits are full-grown and perfect, they are full of thy salvation. Amen.

PSALM TWO

1 I putteth on the love of the Lord.

2 And his members are with him. And on them do I stand, and He loves me:

3 For I should not have known love the Lord, if not loved me.

4 For who is able to distinguish love except the one that is loved?

5 I love the beloved and my soul loves Him:

6 And where His rest is, there also am I;

7 And I shall be no strangers for with the Lord Most High and Merciful there is no grudging.

8 I have been united to Him, for the Lover has found the Beloved,

9 And because I shall love Him that is the Son, I shall become a son;

10 For he that is joined to Him that is immortal, will also himself become immortal;

11 And he who has pleasure in the Living One, will become living.

12 This is the Spirit of the Lord, which doth not lie, which teacheth the sons of men to know His ways.

13 Be wise and understanding and vigilant. Amen.

PSALM THREE

1 No man, O my God, changeth thy holy place;

2 And it is not possible that he should change it and put it in another place: because he hath no power over it:

3 For thy sanctuary thou hast designed before thou didst make other places:

4 That which is the elder shall not be altered by those that are younger than itself.

5 Thou has given thy heart, O Lord, to thy believers: never wilt thou fail, nor be without fruits:

6 For one hour of thy Faith is days and years.

7 For who is there put on thy grace, and be hurt?

8 For thy seal is known: and thy creatures know it: and thy heavenly hosts possess it: and the elect archangels are clad with it.

9 Thou hast given us thy fellowship: it was not that thou wast in need of us: but that we are in need of thee:

10 Distill thy dews upon us and open thy rich fountains that pour forth to us milk and honey:

11 For there is no repentance with thee that thou shouldest repent of anything that thou hast promised:

12 And the end was revealed before thee: for what thou gavest, thou gavest freely:

13 So that thou mayest not draw them back and take them again:

14 For all was revealed before thee as God, and ordered from the beginning before thee: and thou, O God, hast made all things. Amen.

PSALM FOUR

1 I will give thanks unto thee, O Lord, because I love thee;

2 O Most High, thou wilt not forsake me for thou art my hope:

3 Freely I have received thy grace, I shall live thereby:

4 My persecutors will come and not see me:

5 A cloud of darkness shall fall on their eyes; and an air of thick gloom shall darken them:

6 And they shall have no light to see: they may not take hold upon me.

7 Let their counsel become thick darkness, and what they have

cunningly devised, let it return upon their own heads:

8 For they have devised a counsel and it did not succeed:

9 For my hope is upon the Lord and I will not fear, and because the Lord is my salvation, I will not fear:

10 And He is a garland on my head and I shall not be moved; even if everything should be shaken, I stand firm;

11 And if all things visible should perish, I shall not die; because the Lord is with me I and I am with Him. Amen.

PSALM FIVE

1 As the hand moves over the harp, and the strings speak,

2 So speaks in my members the Spirit of the Lord, and I speak by His love.

3 For it destroys what is foreign and everything that is bitter:

4 For thus it was from the beginning and will be to the end, that nothing should be His adversary, and nothing should stand up against Him.

5 The Lord has multiplied the knowledge of Himself, and is zealous that these things should be known,

which by His grace have been given to us.

6 And the praise of His name He gave us: our spirits praise His holy Spirit.

7 For there went forth a stream and became a river great and broad;

8 For it flooded and broke up everything and it brought water to the Temple;

9 And the restrainers of the children of men were not able to restrain it, nor the arts of those whose business it is to restrain waters;

10 For it spread over the face of the whole earth, and filled everything: and all the thirsty upon earth were given to drink of it;

11 And thirst was relieved and quenched: for from the Most High the draught was given.

12 Blessed then are the ministers of that draught who are entrusted with that water.

13 They have assuaged the dry lips, and the will that had fainted they have raised up;

14 And souls that were near departing they have caught back from death:

15 And limbs that had fallen they straightened and set up:

16 They gave strength for their feebleness and light to their eyes:

17 For everyone knew them in the Lord, and they lived by the water of life forever. Amen.

PSALM SIX

1 As the impulse of anger against evil, so is the impulse of joy over what is lovely, and brings in of its fruits without restraint:

2 My joy is the Lord and my impulse is toward Him: this path of mine is excellent:

3 For I have a helper, the Lord.

4 He hath caused me to know Himself, without grudging, by His simplicity: His kindness has humbled His greatness.

5 He became like me, in order that I might receive Him:

6 He was reckoned like myself in order that I might put Him on;

7 And I trembled not when I saw Him: because He was gracious to me:

8 Like my nature He became that I might learn Him and like my form, that I might not turn back from Him:

9 The Father of knowledge is the word of knowledge:

10 He who created wisdom is wiser than His works:

11 And He who created me when yet I was not knew what I should do when I came into being:

12 Wherefore He pitied me in His abundant grace: and granted me to ask from Him and to receive from His sacrifice:

13 Because He it is that is incorrupt, the fulness of the ages and the of them.

14 He hath given Him to be seen of them that are His, in order that they may recognize Him that made them: and that they might not suppose that they came of themselves:

15 For knowledge He hath appointed as its way, hath widened it and extended it; and brought to all perfection;

16 And set over it the traces of His light, and I walked therein from the beginning even to the end.

17 For by Him it was wrought, and He was resting in the Son, and for its salvation He will take hold of everything.

18 And the Most High shall be known in His Saints, to announce to those that have songs of the coming of the Lord:

19 That they may go forth to meet Him, and may sing to Him with joy and with the harp of many tones:

20 The seers shall come before Him and they shall be seen before Him,

21 And they shall praise the Lord for His love: because He is near and beholdeth.

22 And hatred shall be taken from the earth, and along with jealousy it shall be drowned:

23 For ignorance hath been destroyed, because the knowledge of the Lord hath arrived.

24 They who make songs shall sing the grace of the Lord Most High;

25 And they shall bring their songs, and their heart shall be like the day: and like the excellent beauty of the Lord their pleasant song;

26 And there shall neither be anything that breathes without knowledge nor any that is dumb:

27 For He hath given a mouth to His creation, to open the voice of the mouth towards Him, to praise Him:

28 Confess ye His power, and show forth His grace. Amen.

PSALM SEVEN

1 Open ye, open ye your hearts to the exultation of the Lord:

2 And let your love be multiplied from the heart and even to the lips,

3 To bring forth fruit to the Lord, living fruit, holy fruit, and to talk with watchfulness in His light.

4 Rise up, and stand erect, ye who sometime were brought low:

5 Tell forth ye who were in silence, that your mouth hath been opened.

6 Ye, therefore, that were despised be henceforth lifted up, because your righteousness hath been exalted.

7 For the right hand of the Lord is with you: and He is your helper:

8. And peace was prepared for you, before ever your war was.

9. Hear the word of truth, and receive the knowledge of the Most High.

10 Your flesh has not known what I am saying to you: neither have your hearts known what I am showing to you.

11 Keep. my secret, ye who are kept by it.

12 Keep my faith, ye who are kept by it.

13 And understand my knowledge, ye who know me in truth,

14 Love me with affection, ye who love!

15 For I do not turn away my face from them that are mine;

16 For I know them and before they came into being I took knowledge of them, and on their faces I set my seal:

17 I fashioned their members: my own breasts I prepared for them, that they might drink my holy milk and live thereby:

18 I took pleasure in them and am not ashamed of them:

19 For my workmanship are they and the strength of my thoughts:

20 Who then shall rise up against my handiwork, or who is there that is not subject to them?

21 I willed and fashioned mind and heart: and they are mine, and by my own right hand I set my elect ones:

22 And my righteousness goeth before them and they shall not be

deprived of my name, for it is with them.

23 Ask, and abound and abide in the love of the Lord,

24 And yet beloved ones in the Beloved: those who are kept, in Him that liveth:

25 And they that are saved in Him that was saved;

26 And ye shall be found incorrupt in all ages to the name of your Father. Amen.

PSALM EIGHT

1 Open your ears and I will speak to you. Give me your souls that I may also give you my soul,

2 The word of the Lord and His good pleasures, the holy thought which He has devised concerning his Christ.

3 For in the will of the Lord is your salvation, and His thought is everlasting life; and your end is immortality.

4 Be enriched in God the Father, and receive the thought of the Most High.

5 Be strong and be redeemed by His grace.

6 For I announce to you peace, to you His saints;

7 That none of those who hear may fall in war, and that those again who have known Him may not perish, and that those who receive may not be ashamed.

8 An everlasting crown forever is Truth. Blessed are they who set it on their heads:

9 A stone of great price is it; and there have been wars on account of the crown.

10 And righteousness hath taken it and hath given it to you.

11 Put on the crown in the true covenant of the Lord.

12 And all those who have conquered shall be written in His book.

13 For their book is victory which is yours. And she Victory sees you before her and wills that you shall be saved. Amen.

PSALM NINE

1 The Lord hath directed my mouth by His word: and He hath opened my heart by His light: and He hath caused to dwell in me His deathless life;

2 And gave me that I might speak the fruit peace:

3 To convert the souls of them who are willing to come to Him; and to lead captive a good captivity for freedom.

4 I was strengthened and made mighty and took the world captive;

5 And it became to me for the praise of the Most High, and of God my Father.

6 And the Gentiles were gathered together who were scattered abroad.

7 And I was unpolluted by my love for them, because they confessed me in high places: and the traces of the light were set upon their heart:

8 And they walked in my life and were saved and became my people for ever and ever. Amen.

PSALM TEN

1 My heart was cloven and its flower appeared; and grace sprang up in it: and it brought forth fruit to the Lord,

2 For the Most High clave my heart by His Holy Spirit and searched my affection towards Him: and filled me with His love.

3 And His opening of me became my salvation; and I ran in His way in His peace even in the way of truth:

4 from the beginning and even to the end I acquired His knowledge:

5 And I was established upon the rock of truth, where He had set me up:

6 And speaking waters touched my lips from the fountain of the Lord plenteously:

7 And I drank and was inebriated with the living water that doth not die;

8 And my inebriation was not one without knowledge, but I forsook vanity and turned to the Most High my God,

9 And I was enriched by His bounty, and I forsook the folly which is diffused over the earth; and I stripped it off and cast it from me:

10 And the Lord renewed me in His raiment, and possessed me by His light, and from above He gave me rest in incorruption;

11 And I became like the land which blossoms and rejoices in its fruits:

12 And the Lord was like the sun shining on the face of the land;

13 He lightened my eyes and my face received the dew; the pleasant odour of the Lord;

14 And He carried me to His Paradise; where is the abundance of the pleasure, of the Lord;

15 And I worshipped the Lord on account of His glory; and I said, Blessed, O Lord, are they who are planted in thy land and those who have a place in thy Paradise;

16 And they grow by the fruits of the trees. And they have changed from darkness to light.

17 Behold! all thy servants are fair, who do good works, and turn away from wickedness to the pleasantness that is thine:

18 And they have turned back the bitterness of the trees from them, when they were planted in thy land;

19 And everything became like a relic of thyself, and memorial for ever of thy faithful works.

20 For there is abundant room in thy Paradise, and nothing is useless therein;

21 But everything is filled with fruit; glory be to thee, O God, the delight of Paradise for ever. Amen.

PSALM ELEVEN

1 He hath filled me with words of truth; that I may speak the same;

2 And like the flow of waters flows truth from my mouth, and my lips show forth His fruit.

3 And He has caused His knowledge to abound in me, because the mouth of the Lord is the true Word, and the door of His light;

4 And the Most High hath given it to His words, which are the interpreters of His own beauty, and the repeaters of His praise, and the confessors of His counsel and the heralds of His thought and the chasteners of His servants.

5 For the swiftness of the Word is inexpressible, and like its expression is its swiftness and force;

6 And its course knows no limit. Never doth it fail, but it stands sure, and it knows not descent nor the way of it.

7 For as its work is, so is its end: for it is light and the dawning of thought;

8 And by it the worlds talk one to the other; and in the Word there were those that were silent;

9 And from it came love and concord; and they spake one to the other whatever was theirs; and they were penetrated by the Word;

10 And they knew Him who made them, because they were in concord;

for the mouth of the Most High spake to them; and His explanation ran by means of it:

11 For the dwelling-place of the Word is man: and its truth is love.

12 Blessed are they who by means thereof have understood everything, and have known the Lord in His truth. Amen.

PSALM TWELVE

1 Behold! the Lord is our mirror: open the eyes and see them in Him: and learn the manner of your face:

2 And tell forth praise to His spirit: and wipe off the filth from your face: and love His holiness, and clothe yourselves therewith:

3 And be without stain at all times before Him. Amen.

PSALM THIRTEEN

1 As the eyes of a son to his father so are my eyes, O Lord at all times towards thee.

2 For with thee are my consolations and my delight.

3 Turn not away thy mercies from me, O Lord: and take not thy kindness from me.

4 Stretch out to me, O Lord, at all times thy right hand: and be my guide even unto the end, according to thy good pleasure.

5 Let me be well-pleasing before thee, because of thy glory and because of thy name:

6 Let me be preserved from evil, and let thy meekness, O Lord, abide with me, and the fruits of thy love.

7 Teach me the Psalms of thy truth, that I may bring forth fruit in thee:

8 And open to me the harp of thy Holy Spirit, that with all its notes I may praise thee, O Lord.

9 And according to the multitude of thy tender mercies, so thou shalt give to me; and hasten to grant our petitions; and thou art able for all our needs. Amen.

PSALM FOURTEEN

1 As the sun is the joy to them that seek for its daybreak, so is my joy the Lord;

2 Because He is my Sun and His rays have lifted me up and His light hath dispelled all darkness from my face.

3 In Him I have acquired eyes and have seen His holy day:

4 Ears have become mine and I have heard His truth.

5 The thought of knowledge hath been mine, and I have been delighted through Him.

6 The way of error I have left, and have walked towards Him and have received salvation from Him, without grudging.

7 And according to His bounty He hath given to me and according to His excellent beauty He hath made me.

8 I have put on incorruption through His name: and have put off corruption by His grace.

9 Death hath been destroyed before my face: and hell hath been abolished by my word:

10 And there hath gone up deathless life in the Lord's land,

11 And it hath been made known to His faithful ones, and hath been given without stint to all those that trust in Him. Amen.

PSALM FIFTEEN

1 As the work of the husband man is the ploughshare: and the work of the steersman is the guidance of the ship:

2 So also my work is the Psalm of the Lord: my craft and praises:

3 Because His love hath nourished my heart, and even to my lips His fruits He poured out.

4 For my love is the Lord, and I therefore I will sing unto Him:

5 For I am made strong in His praise, and I have faith in Him.

6 I will open my mouth and His spirit will utter in me the glory of the Lord and His beauty; the work of His hands and the operation of His fingers:

7 The multitude of His mercies and the strength of His word.

8 For the word of the Lord searches out all things, both the invisible and that which reveals His thought;

9 For the eye sees His works and the ear hears His thought;

10 He spread out the earth and He settled the waters in the sea:

11 He measured the heavens and fixed the stars: and He established the creation and set it up:

12 And He rested from His works:

13 And created things run in their courses, and do their works:

14 And they know not how to stand and be idle; and His heavenly hosts are subject to His word.

15 The treasure-chamber of the light is the sun, and the treasury of the darkness is the night:

16 And He made the sun for the day that it may be bright, but night brings darkness over the face of the land;

17 And their alternations one to the other speak the beauty of God:

18 And there is nothing that is without the Lord; for He was before any thing came into being:

19 And the worlds were made by His word, and by the thought of His heart. Glory and honour to His name. Amen.

PSALM SIXTEEN

1 I was crowned by my God: my crown is living:

2 And I was justified in my Lord: my incorruptible salvation is He.

3 I was loosed from vanity, and I was not condemned:

4 The choking bonds were cut off by her hands: I received the face and the fashion of a new person: and I walked in it and was saved;

5 And the thought of truth led me on.
And I walked after it and did not
wander:

6 And all that have seen me were
amazed: and I was regarded by them
as a strange person:

7 And He who knew and brought me
up is the Most High in all His
perfection. And He glorified me by
His kindness, and raised my thoughts
to the height of His truth.

8 And from thence He gave me the
way of His precepts and I opened the
doors that were closed,

9 And brake in pieces the bars of
iron: but my iron melted and
dissolved before me;

10 Nothing appeared closed to me:
because I was the door of everything.

11 And I went over all my bond men
to loose them; that I might not leave
any man bound or binding:

12 And I imparted my knowledge
without grudging: and my prayer was
in my love:

13 And I sowed my fruits in hearts,
and transformed them into myself:
and they received my blessing and
lived;

14 And they were gathered to me and
were saved; because they were to me

as my own members and I was their
head. Glory to thee our head the Lord
Christ. Amen.

PSALM SEVENTEEN

1 My heart was lifted up in the love
of the Most High and was enlarged:
that I might praise Him for His
name's sake.

2 My members were strengthened
that they might not fall from His
strength.

3 Sickesses removed from my body,
and it stood to the Lord by His will.
For His kingdom is true.

4 O Lord, for the sake of them that
are deficient do not remove thy word
from me!

5 Neither for the sake of their works
do thou restrain from me thy
perfection!

6 Let not the luminary be conquered
by the darkness; nor let truth flee
away from falsehood.

7 Thou wilt appoint me to victory;
our Salvation is thy right hand. And
thou wilt receive men from all
quarters.

8 And thou wilt preserve whosoever
is held in evils:

9 Thou art my God. Falsehood and death are not in thy mouth:

10 For thy will is perfection; and vanity thou knowest not,

11 Nor does it know thee.

12 And error thou knowest not,

13 Neither does it know thee.

14 And ignorance appeared like a blind man; and like the foam of the sea,

15 And they supposed of that vain thing that it was something great;

16 And they too came in likeness of it and became vain; and those have understood who have known and meditated;

17 And they have not been corrupt in their imagination; for such were in the mind of the Lord;

18 And they mocked at them that were walking in error;

19 And they spake truth from the inspiration which the Most High breathed into them; Praise and great comeliness to His name. Amen.

PSALM EIGHTEEN

1 I am a priest of the Lord, and to Him I do priestly service: and to Him I offer the sacrifice of His thought.

2 For His thought is not like the thought of the world nor the thought of the flesh, nor like them that serve carnally.

3 The sacrifice of the Lord is righteousness, and purity of heart and lips.

4 Present your reins before Him blamelessly: and let not thy heart do violence to heart, nor thy soul to soul.

5 Thou shalt not acquire a stranger by the price of thy silver neither shalt thou seek to devour thy neighbour,

6 Neither shalt thou deprive him of the covering of his nakedness.

7 But put on the grace of the Lord without stint; and come into His Paradise and make thee a garland from its tree,

8 And put it on thy head and be glad; and recline on His rest, and glory shall go before thee,

9 And thou shalt receive of His kindness and of His grace; and thou shalt be flourishing in truth in the praise of His holiness. Praise and honour be to His name. Amen.

PSALM NINETEEN

1 My arms I lifted up to the Most High, even to the grace of the Lord: because He had cast off my bonds from me: and my Helper had lifted me up to His grace and to His salvation:

2 And I put off darkness and clothed myself with light,

3 And my soul acquired a body free from sorrow or affliction or pains,

4 And increasingly helpful to me was the thought of the Lord, and His fellowship in incorruption:

5 And I was lifted up in His light; and I served before Him,

6 And I became near to Him, praising and confessing Him;

7 My heart ran over and was found in my mouth: and it arose upon my lips; and the exultation of the Lord increased on my face, and His praise likewise. Amen.

PSALM TWENTY

1 He who brought me down from on high, also brought me up from the regions below;

2 And He who gathers together the things that are betwixt is He also who cast me down:

3 He who scattered my enemies had existed from ancient and my adversaries:

4 He who gave me authority over bonds that I might loose them;

5 He that overthrew by my hands the dragon with seven heads: and thou hast set me over his roots that I might destroy his seed.

6 Thou wast there and didst help me, and in every place thy name was a rampart to me.

7 Thy right hand destroyed his Wicked poison; and thy hand levelled the way for those who believe in thee.

8 And thou didst choose them from the graves and didst separate them from the dead.

9 Thou didst take dead bones and didst cover them with bodies.

10 They were motionless, and thou didst give them energy for life.

11 Thy way was without corruption and thy face; thou didst bring thy world to corruption: that everything might be dissolved, and then renewed,

12 And that the foundation for everything might be thy rock: and on it thou didst build thy kingdom; and

it became the dwelling place of the saints. Amen.

PSALM TWENTY-ONE

1 Joy is of the saints! and who shall put it on, but they alone?

2 Grace is of the elect! and who shall receive it except those who trust in it from the beginning?

3 Love is of the elect? And who shall put it on except those who have possessed it from the beginning?

4 Walk ye in the knowledge of the Most High without grudging: to His exultation and to the perfection of His knowledge.

5 And His thought was like a letter; His will descended from on high, and it was sent like an arrow which is violently from the bow:

6 And many hands rushed to the letter to seize it and to take and read it:

7 And it escaped their fingers and they were affrighted at it and at the seal that was upon it.

8 Because it was not permitted to them to loose its seal: for the power that was over the seal was greater than they.

9 But those who saw it went after the letter that they might know where it would alight, and who should read it and who should hear it.

10 But a wheel received it and came over it:

11 And there was with it a sign of the Kingdom and of the Government:

12 And everything which tried to move the wheel it mowed and cut down:

13 And it gathered the multitude of adversaries, and bridged the rivers and crossed over and rooted up many forests and made a broad path.

14 The head went down to the feet for down to the feet ran the wheel, and that which was a sign upon it.

15 The letter was one of command, for there were included in it all districts;

16 And there was seen at its head, the head which was revealed even the Son of Truth from the Most High Father,

17 And He inherited and took possession of everything. And the thought of many was brought to nought.

18 And all the apostates hastened and fled away. And those who persecuted and were enraged became extinct,

19 And the letter was a great volume, which was wholly written by the finger of God:

20 And the name of the Father was on it and of the Son and of the Holy Spirit, to rule for ever and ever. Amen.

PSALM TWENTY-TWO

1 The Dove fluttered over the Christ, because He was her head; and she sang over Him and her voice was heard:

2 And the inhabitants were afraid and the sojourners were moved:

3 The birds dropped their wings and all creeping things died in their holes: and the abysses were opened which had been hidden; and they cried to the Lord like women in travail:

4 And no food was given to them, because it did not belong to them;

5 And they sealed up the abysses with the seal of the Lord. And they perished, in the thought those that had existed from ancient times;

6 For they were corrupt from the beginning; and the end of their corruption was life:

7 And every one of them that was imperfect perished: for it was not possible to give them a word that they might remain:

8 And the Lord destroyed the imaginations of all them that had not the truth with them.

9 For they who in their hearts were lifted up were deficient in wisdom and so they were rejected, because the truth was not with them.

10 For the Lord disclosed His way and spread abroad His grace: and those who understood it, know His holiness. Amen.

PSALM TWENTY-THREE

1 I was rescued from my bonds and unto thee, my God, I fled:

2 For thou art the right hand of my Salvation and my helper.

3 Thou hast restrained those that rise up against me,

4 And I shall see him no more: because thy face was with me, which saved me by thy grace.

5 But I was despised and rejected in the eyes of many: and I was in their eyes like lead,

6 And strength was mine from myself and help.

7 Thou didst set me a lamp at my right hand and at my left: and in me there shall be nothing that is not bright:

8 And I was clothed with the covering of thy Spirit, and thou didst remove from me my raiment of skin;

9 For thy right hand lifted me up and removed sickness from me:

10 And I became mighty in the truth, and holy by thy righteousness; and all my adversaries were afraid of me;

11 And I became admirable by the name of the Lord, and I was justified by His gentleness, and His rest is for ever and ever. Amen.

PSALM TWENTY-FOUR

1 I poured out praise to the Lord, for I am His:

2 And I will speak His holy song for my heart is with Him.

3 For His harp is in my hands, and the Odes of His rest shall not be silent.

4 I will cry unto him from my whole heart: I will praise and exalt Him with all my members.

5 For from the east and even to the west is His praise:

6 And from the south and even to the north is the confession of Him:

7 And from the top of the hills to their utmost bound is His perfection.

8 Who can write the Psalms of the Lord, or who read them?

9 Or who can train his soul for life that his soul may be saved,

10 Or who can rest on the Most High, so that with His mouth he may speak?

11 Who is able to interpret the wonders of the Lord?

12 For he who could interpret would be dissolved and would become that which is interpreted.

13 For it suffices to know and to rest: for in rest the singers stand,

14 Like a river which has an abundant fountain, and flows to the help of them that seek it. Amen.

PSALM TWENTY-FIVE

1 I stretched out my hands and sanctified my Lord:

2 For the extension of my hands is His sign:

3 And my expansion is the upright cross. Amen.

PSALM TWENTY-SIX

1 As the wings of doves over their nestlings; and the mouth of their nestlings towards their mouths,

2 So also are the wings of the Spirit over my heart:

3 My heart is delighted and exults: like the babe who exults in the womb of his mother:

4 I believed; therefore I was at rest; for faithful is He in whom I have believed:

5 He has richly blessed me and my head is with Him: and the sword shall not divide me from Him, nor the scimitar;

6 For I am ready before destruction comes; and I have been set on His immortal pinions:

7 And He showed me His sign: forth and given me to drink, and from that life is the spirit within me and it cannot die, for it lives.

8 They who saw me marvelled at me, because I was persecuted, and they supposed that I was swallowed up: for I seemed to them as one of the lost;

9 And my oppression became my salvation; and I was their reprobation because there was no seal in me;

10 Because I did good to every man I was hated,

11 And they came round me like mad dogs, who ignorantly attack their masters,

12 For their thought is corrupt and their understanding perverted.

13 But I was carrying water in my right hand and their bitterness I endured by my sweetness:

14 And I did not perish, for I was not their brother nor was my birth like theirs.

15 And they sought for my death and did not find it: for I was older than the memorial of them;

16 And vainly did they make attack upon me and those who, without reward, came after me:

17 They sought to destroy the memorial of him who was before them.

18 For the thought of the Most High cannot be anticipated; and His heart is superior to all wisdom. Amen.

PSALM TWENTY-SEVEN

1 The Lord is my hope: in Him I shall not be confounded.

2 For according to His praise He made me, and according to His goodness even so He gave unto me:

3 And according to His mercies He exalted me: and according to His excellent beauty He set me on high:

4 And brought me up out of the depths of hell: and from the mouth of death He drew me:

5 And thou didst lay my enemies low and He justified me by His grace.

6 For I believed in the Lord's Christ: and it appeared to me that He is the Lord;

7 And He showed him His sign: and He led, me by His light, and gave me the rod of His power.

8 That I might subdue the imaginations of the peoples; and the power of the men of might to bring them low:

9 To make war by His word, and to take victory by His power.

10 And the Lord overthrew my enemy by His word: and he became like the stubble which the wind carries away;

11 And I gave praise to the Most High because He exalted me His servant and the son of His handmaid. Amen.

PSALM TWENTY-EIGHT

1 Fill ye waters for yourselves from the living fountain, of the Lord, for it is opened to you:

2 And come all ye thirsty and take the draught; and rest by the fountain of the Lord.

3 For fair it is and pure and gives rest to the soul, Much more pleasant are its waters than honey;

4 And the honeycomb of bees is not to be compared with it.

5 For it flows forth from the lips of the Lord and from the heart of the Lord is its name.

6 And it came infinitely and invisibly: and until it was set in the midst they did not know it:

7 Blessed are they who have drunk therefrom and have found rest thereby. Amen.

PSALM TWENTY-NINE

1 The abysses were dissolved before the Lord: and darkness was destroyed by His appearance:

2 Error went astray and perished at His hand: and folly found no path to walk in, and was submerged by the truth of the Lord.

3 He opened His mouth and spake grace and joy: and He spake a new song of praise to His name:

4 And He lifted up His voice to the Most High and offered the sons that were with Him.

5 And His face was justified, for thus His holy Father had given to Him.

6 Come forth, ye that have been afflicted and receive joy, and possess your souls by His grace; and take to you immortal life.

7 And they made me a debtor when I rose up, me who had been a debtor: and they divided my spoil, though nothing was due to them.

8 But I endured and held my peace and was silent as if not moved by them.

9 But I stood unshaken like a firm rock which is beaten by the waves and endures.

10 An I bore their bitterness for humility's sake:

11 In order, that I might redeem my people, and inherit it and that I might not make void my promises to the fathers to whom I promised the salvation of their seed. Amen.

PSALM THIRTY

1 To the blessed there is joy from their hearts, and light from Him that dwells in them:

2 And words from the Truth, who was self-originate: for He is strengthened by the holy power of the Most High: and He is unperturbed for ever and ever. Amen.

PSALM THIRTY-ONE

1 Again Grace ran and forsook corruption, and came down in Him to bring it to nought;

2 And He destroyed perdition from before Him, and devastated all its order;

3 And He stood on a lofty summit and uttered His voice from one end of the earth to the other:

4 And drew to Him all those who obeyed Him; and there did not appear as it were an evil person.

5 But there stood a perfect virgin who was proclaiming and calling and saying,

6 O ye sons of men, return ye, and ye daughters of men, come ye:

7 And forsake the ways of that corruption and draw near unto me,

and I will enter into you, and will bring you forth from perdition,

8 And make you wise in the ways of truth: that you be not destroyed nor perish:

9 Hear ye me and be redeemed. For the grace of God I am telling among you: and by my means you shall be redeemed and become blessed.

10 I am your judge; and they who have put me on shall not be injured: but they shall possess the new world that is incorrupt:

11 My chosen ones walk in me, and my ways I will make known to them that seek me, and I will make them trust in my name. Amen.

PSALM THIRTY-TWO

1 No way is hard where there is a simple heart.

2 Nor is there any wound where the thoughts are upright:

3 Nor is there any storm in the depth of the illuminated thought:

4 Where one is surrounded on every side by beauty, there is nothing that is divided.

5 The likeness of what is below is that which is above; for everything is above: what is below is nothing but

the imagination of those that are without knowledge.

6 Grace has been revealed for your salvation. Believe and live and be saved. Amen.

PSALM THIRTY-THREE

1 The dew of the Lord in quietness He distilled upon me:

2 And the cloud of peace He caused to rise over my head, which guarded me continually;

3 It was to me for salvation: everything was shaken and they were affrighted;

4 And there came forth from them a smoke and a judgment; and I was keeping quiet in the order of the Lord:

5 More than shelter was He to me and more than foundation.

6 And I was carried like a child by mother: and He gave me milk, the dew of the Lord:

7 And I grew great by His bounty, and rested in His perfection,

8 And I spread out my hands in the lifting up of my soul: and I was made right with the Most High and I was redeemed with Him. Amen.

PSALM THIRTY-FOUR

1 I rested in the Spirit of the Lord:
and the Spirit raised me on high:

2 And made me stand on my feet in
the height of the Lord, before His
perfection and His glory, while I was
praising Him by the composition of
His songs.

3 The Spirit brought me forth before
the face of the Lord: and, although a
son of man, I was named the
Illuminate, the Son of God:

4 While I praised amongst the
praising ones, and great was I
amongst the mighty ones.

5 For according to the greatness of
the Most High, so He made me: and
like His own newness He renewed
me; and He anointed me from His
own perfection:

6 And I became one of His
Neighbours; and my mouth was
opened; like a cloud of dew;

7 And my heart poured out as it were
a gushing stream of righteousness,

8 And my access to Him was in
peace; and I was established by the
Spirit of His government. Amen.

PSALM THIRTY-FIVE

1 I stretched out my hands to my
Lord: and to the Most High I raised
my voice:

2 And I spake with the lips of my
heart; and He heard me when my
voice reached Him:

3 His answer came to me and gave
me the fruits of my labours;

4 And it gave me rest by the grace of
the Lord. Amen.

PSALM THIRTY-SIX

1 I went up to the light of truth as if
into a chariot:

2 And the Truth took me and led me:
and carried me across pits and
gulleys; and from the rocks and the
waves it preserved me:

3 And it became to me a haven of
Salvation: and set me on the arms of
immortal life:

4 And it went with me and made me
rest, and suffered me not to wander
because it was the Truth.

5 And I ran no risk, because I walked
with Him;

6 And I did not make an error
because I obeyed the Truth.

7 For Error flees away from it and meets it not: but the Truth proceeds in the right path, and,

8 What ever I did not know, it made clear to me, all the poisons of error, and the plagues of death which they think to be sweetness:

9 And I saw the destroyer of destruction, when the bride who is corrupted is adorned: and the bridegroom who corrupts and is corrupted;

10 And I asked the Truth, Who are these?; and He said to me, This is the deceiver and the error:

11 And they are alike in the beloved and in his bride: and they lead astray and corrupt the whole world:

12 And they invite many to the banquet,

13 And give them to drink of the wine of their intoxication, and remove their wisdom and knowledge, and so they make them without intelligence;

14 And then they leave them; and then these go about like madmen corrupting: seeing that they are without heart, nor do they seek for it.

15 And I was made wise so as not to fall into the hands of the deceiver;

and I congratulated myself because the Truth went with me,

16 And I was established and lived and was redeemed,

17 And my foundations were laid on the hand of the Lord: because He established me.

18 For He set the root and watered it and fixed it and blessed it; and its fruits are for ever.

19 It struck deep and sprung up and spread out and was full and enlarged;

20 And the Lord alone was glorified in His planting and in His husbandry: by His care and by the blessing of His lips,

21 By the beautiful planting of His right hand: and by the discovery of His planting, and by the thought of His mind. Amen.

PSALM THIRTY-SEVEN

1 Great rivers are the power of the Lord:

2 And they carry headlong those who despise Him: and entangle their paths:

3 And they sweep away their fords, and catch their bodies and destroy their lives.

4 For they are more swift than lightning and more rapid, and those who cross them in faith are not moved;

5 And those who walk on them without blemish shall not be afraid.

6 For the sign in them is the Lord; and the sign is the way of those who cross in the name of the Lord;

7 Put on, therefore the name of the Most High, and know Him and you shall cross without danger, for the rivers will be subject to you.

8 The Lord has bridged them by His word; and He walked and crossed them on foot:

9 And His footsteps stand firm on the water, and are not injured; they are as firm as a tree that is truly set up.

10 And the waves were lifted up on this side and on that, but the footsteps of our Lord Christ stand firm and are not obliterated and are not defaced.

11 And a way has been appointed for those who cross after Him and for those who adhere to the course of faith in Him and worship His name. Amen.

PSALM THIRTY-EIGHT

1 As the honey distills from the comb of the bees,

2 And the milk flows from the woman that loves her children;

3 So also is my hope on Thee, my God.

4 As the fountain gushes out its water.

5 So my heart gushes out the praise of the Lord and my lips utter praise to Him, and my tongue His psalms,

6 And my face exults with His gladness and my spirit exults in His love and my soul shines in Him:

7 And reverence confides in Him; and redemption in Him stands assured:

8 And His inheritance is immortal life, and those who participate in it are incorrupt. Amen.

PSALM THIRTY-NINE

1 All the Lord's children will praise Him, and will collect the truth of His faith.

2 And His children shall be known to Him. Therefore we will sing in His love:

3 We live in the Lord by His grace: and life we receive in His Christ:

4 For a great day has shined upon us: and marvellous is He who has given us of His glory.

5 Let us, therefore all of us unite together in the name of the Lord, and let us honour Him in His goodness,

6 And let our faces shine in His light: and let our hearts meditate in His love by night and by day.

7 Let us exult with the joy of the Lord.

8 All those will be astonished that see me, For from another race am I;

9 For the Father of truth remembered me: He who possessed me from the beginning:

10 For His bounty begat me, and the thought of His heart:

11 And His Word is with us in all our way;

12 The Saviour who makes alive and does not reject our souls;

13 The man who was humbled, and exalted by His own righteousness,

14 The Son of the Most High appeared in the perfection of His Father;

15 And light dawned from the Word that was beforetime in Him;.

16 The Christ is truly one; and He was known before the foundation of the world,

17 That He might save souls forever by the truth of His name: a new song arises from those who love Him. Amen.

PSALM FORTY

1 I stretched out my hands and approached my Lord:

2 For the stretching of my hands is His sign:

3 My expansion is the outspread tree which was set up on the way of the Righteous One.

4 And I became of no account to those who did not take hold of me and I shall be with those who love me.

5 All my persecutors are dead; and they sought after me who hoped in me, because I was alive:

6 And I rose up and am with them; and I will speak by their mouths.

7 For they have despised those who persecuted them;

8 And I lifted up over them the yoke of my love;

9 Like the arm of the bridegroom over the bride,

10 So was my yoke over those that know me:

11 And as the couch that is spread in the house of the bridegroom and bride,

12 So is my love over those that believe in me.

13 And I was not rejected though I was reckoned to be so.

14 I did not perish, though they devised it against me.

15 Hell saw me and was made miserable:

16 Death cast me up and many along with me.

17 I had gall and bitterness, and I went down with him to the utmost of his depth:

18 And the feet and the head he let go, for they were not able to endure my face:

19 And I made a congregation of living men amongst his dead men, and I spake with them by living lips:

20 Because my word shall not be void:

21 And those who had died ran towards me: and they cried and said, Son of God, have pity on us, and do with us according to thy kindness.

22 And bring us out from the bonds of darkness: and open to us the door by which we shall come out to thee.

23 For we see that our death has not touched thee.

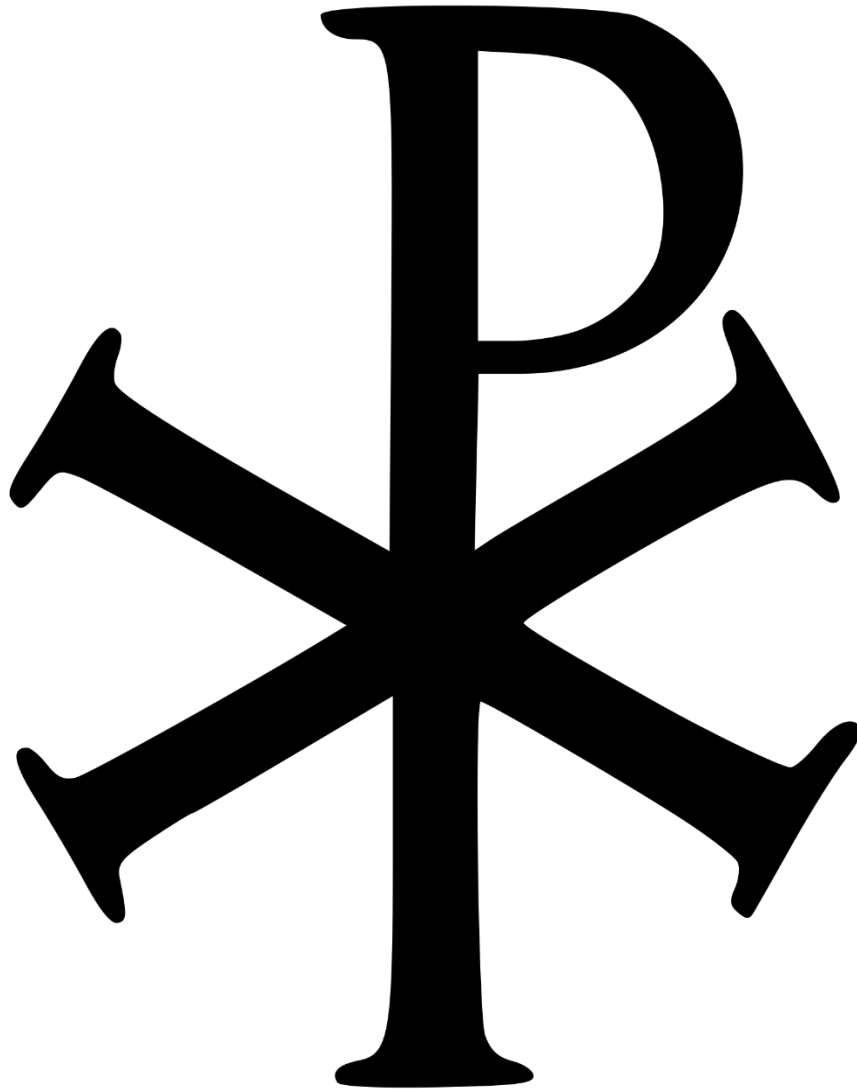
24 Let us also be redeemed with thee: for thou art our Redeemer.

25 And I heard their voice; and my name I sealed upon their heads:

26 For they are free men and they are mine. Amen.

Here endeth the Psalmicon.

THE TESTAMENTUM
HOMILETICON
THE HOMILIES OF THE MARCIONITES
AS COMPOSED BY MARCION OF SINOPE IN 132 C.E.



THE HOMILY OF MARCION TO DIOGNETUS

AS COMPOSED BY MARCION OF SINOPE IN 132 C.E.

CHAPTER ONE

Occasion of the Homily

Since I see, most excellent Diognetus, that thou art exceedingly anxious to understand the religion of the Christians, and that thy enquiries respecting them are distinctly and carefully made, as to what God they trust and how they worship Him, that they all disregard the world and despise death, and take no account of those who are regarded as gods by the Greeks, neither observe the superstition of the Jews, and as to the nature of the affection which they entertain one to another, and of this new development or interest, which has entered into men's lives now and not before:

2 I gladly welcome this zeal in thee, and I ask of God, Who supplieth both the speaking and the hearing to us, that it may be granted to myself to speak in such a way that thou mayest be made better by the hearing, and to thee that thou mayest so listen that I the speaker may not be disappointed.

CHAPTER TWO

The Vanity of Idols

1 Come then, clear thyself of all the prepossessions which occupy thy mind, and throw off the habit which leadeth thee astray, and become a new man, as it were, from the beginning, as one who would listen to a new story, even as thou thyself didst confess.

2 See not only with thine eyes, but with thine intellect also, of what substance or of what form they chance to be whom ye call and regard as gods.

3 Is not one of them stone, like that which we tread under foot, and another bronze, no better than the vessels which are forged for our use, and another wood, which has already become rotten, and another silver, which needs a man to guard it lest it be stolen, and another iron, which is corroded with rust, and another earthenware, not a whit more comely than that which is supplied for the most dishonourable service?

4 Are not all these of perishable matter?

5 Are they not forged by iron and fire?

6 Did not the sculptor make one, and the brass-founder another, and the silversmith another, and the potter another?

7 Before they were moulded into this shape by the crafts of these several artificers, was it not possible for each one of them to have been changed in form and made to resemble these several utensils?

8 Might not the vessels which are now made out of the same material, if they met with the same artificers, be made like unto such as these?

9 Could not these things which are now worshipped by you, by human hands again be made vessels like the rest?

10 Are not they all deaf and blind, are they not soul-less, senseless, motionless?

11 Do they not all rot and decay?

12 These things ye call gods, to these ye are slaves, these ye worship;

13 And ye end by becoming altogether like unto them.

14 Therefore ye hate the Christians, because they do not consider these to be gods.

15 For do not ye yourselves, who now regard and worship them, much more despise them?

16 Do ye not much rather mock and insult them, worshipping those that are of stone and earthenware unguarded, but shutting up those that are of silver and gold by night, and setting guards over them by day, to prevent their being stolen?

17 And as for the honours which ye think to offer to them, if they are sensible of them, ye rather punish them thereby, whereas, if they are insensible, ye reproach them by propitiating them with the blood and fat of victims.

18 Let one of yourselves undergo this treatment, let him submit to these things being done to him.

19 Nay, not so much as a single individual will willingly submit to such punishment, for he has sensibility and reason;

20 But a stone submits, because it is insensible.

21 Therefore ye convict his sensibility.

22 Well, I could say much besides concerning the Christians not being enslaved to such gods as these;

23 But if any one should think what has been said insufficient, I hold it superfluous to say more.

CHAPTER THREE

Superstitions of the Jews

1 In the next place, I fancy that thou art chiefly anxious to hear about their not practising their religion in the same way as the Jews.

2 The Jews then, so far as they abstain from the mode of worship I described, do well in claiming to reverence one God of the universe and to regard Him as Master;

3 But so far as they offer Him this worship in methods similar to those already mentioned, they are altogether at fault.

4 For whereas the Greeks, by offering these things to senseless and deaf images, make an exhibition of stupidity, the Jews considering that they are presenting them to God, as if He were in need of them, ought in all reason to count it folly and not religious worship.

5 For He that made the heaven and the earth and all things that are therein, and furnisheth us all with

what we need, cannot Himself need any of these things which He Himself supplieth to them that imagine they are giving them to Him.

6 But those who think to perform sacrifices to Him with blood and fat and whole burnt offerings, and to honour Him with such honours, seem to me in no way different from those who show the same respect towards deaf images;

7 For the one class think fit to make offerings to things unable to participate in the honour, the other class to One Who is in need of nothing.

CHAPTER FOUR

The Other Observances of the Jews

1 But again their scruples concerning meats, and their superstition relating to the sabbath and the vanity of their circumcision and the dissimulation of their fasting and new moons, I do not suppose you need to learn from me, are ridiculous and unworthy of any consideration.

2 For of the things created by God for the use of man to receive some as created well, but to decline others as useless and superfluous, is not this impious?

3 And again to lie against God, as if He forbid us to do any good thing on the sabbath day, is not this profane?

4 Again, to vaunt the mutilation of the flesh as a token of election as though for this reason they were particularly beloved by God, is not this ridiculous?

5 And to watch the stars and the moon and to keep the observance of months and of days, and to distinguish the arrangements of God and the changes of the seasons according to their own impulses, making some into festivals and others into times of mourning, who would regard this as an exhibition of godliness and not much more of folly?

6 That the Christians are right therefore in holding aloof from the common silliness and error of the Jews and from their excessive fussiness and pride, I consider that thou hast been sufficiently instructed; but as regards the mystery of their own religion, expect not that thou canst be instructed by man.

CHAPTER FIVE

The Manners of the Christians

1 For Christians are not distinguished from the rest of mankind either in locality or in speech or in customs.

2 For they dwell not somewhere in cities of their own, neither do they use some different language, nor practise an extraordinary kind of life.

3 Nor again do they possess any invention discovered by any intelligence or study of ingenious men, nor are they masters of any human dogma as some are.

4 But while they dwell in cities of Greeks and barbarians as the lot of each is cast, and follow the native customs in dress and food and the other arrangements of life, yet the constitution of their own citizenship, which they set forth, is marvellous, and confessedly contradicts expectation.

5 They dwell in their own countries, but only as sojourners;

6 They bear their share in all things as citizens, and they endure all hardships as strangers.

7 Every foreign country is a fatherland to them, and every fatherland is foreign.

8 They marry like all other men and they beget children;

9 But they do not cast away their offspring.

10 They have their meals in common, but not their wives.

9 They find themselves in the flesh, and yet they live not after the flesh.

10 Their existence is on earth, but their citizenship is in heaven.

11 They obey the established laws, and they surpass the laws in their own lives.

12 They love all men, and they are persecuted by all.

13 They are ignored, and yet they are condemned.

14 They are put to death, and yet they are endued with life.

15 They are in beggary, and yet they make many rich.

16 They are in want of all things, and yet they abound in all things.

17 They are dishonoured, and yet they are glorified in their dishonour.

18 They are evil spoken of, and yet they are vindicated.

19 They are reviled, and they bless;

20 They are insulted, and they respect.

21 Doing good they are punished as evil-doers;

22 Being punished they rejoice, as if they were thereby quickened by life.

23 War is waged against them as aliens by the Jews, and persecution is carried on against them by the Greeks, and yet those that hate them cannot tell the reason of their hostility.

CHAPTER SIX

The Relation of Christians to the World

1 In a word, what the soul is in a body, this the Christians are in the world.

2 The soul is spread through all the members of the body, and Christians through the divers cities of the world.

3 The soul hath its abode in the body, and yet it is not of the body.

4 So Christians have their abode in the world, and yet they are not of the world.

5 The soul which is invisible is guarded in the body which is visible: so Christians are recognised as being in the world, and yet their religion remaineth invisible.

6 The flesh hateth the soul and wagemeth war with it, though it receiveth no wrong, because it is forbidden to indulge in pleasures;

7 So the world hateth Christians, though it receiveth no wrong from them, because they set themselves against its pleasures.

8 The soul loveth the flesh which hateth it, and the members: so Christians love those that hate them.

9 The soul is enclosed in the body, and yet itself holdeth the body together;

10 So Christians are kept in the world as in a prison-house, and yet they themselves hold the world together.

11 The soul though itself immortal dwelleth in a mortal tabernacle;

12 So Christians sojourn amidst perishable things, while they look for the imperishability which is in the heavens.

13 The soul when hardly treated in the matter of meats and drinks is improved;

14 And so Christians when punished increase more and more daily.

15 So great is the office for which God hath appointed them, and which it is not lawful for them to decline.

CHAPTER SEVEN

The Manifestation of Christ

1 For it is no earthly discovery, as I said, which was committed to them, neither do they care to guard so carefully any mortal invention, nor have they entrusted to them the dispensation of human mysteries.

2 But truly the Almighty Creator of the Universe, the Invisible God Himself from heaven planted among men the truth and the holy teaching which surpasseth the wit of man, and fixed it firmly in their hearts, not as any man might imagine, by sending to mankind a subaltern, or angel, or ruler, or one of those that direct the affairs of earth, or one of those who have been entrusted with the dispensations in heaven, but the very Artificer and Creator of the Universe Himself, by Whom He made the heavens, by Whom He enclosed the sea in its proper bounds, Whose mysteries all the elements faithfully observe, from Whom the sun hath received even the measure of the courses of the day to keep them, Whom the moon obeys as He bids her shine by night, Whom the stars obey as they follow the course of the moon, by Whom all things are ordered and bounded and placed in subjection, the heavens and the things that are in the heavens, the earth and the things that are in the

earth, the sea and the things that are in the sea, fire, air, abyss, the things that are in the heights, the things that are in the depths, the things that are between the two.

3 Him He sent unto them.

4 Was He sent, think you, as any man might suppose, to establish a sovereignty, to inspire fear and terror?

5 Not so. But in gentleness and meekness has He sent Him, as a king might send his son who is a king.

6 He sent Him, as sending God;

7 He sent Him, as a man unto men;

8 He sent Him, as Saviour, as using persuasion, not force: for force is no attribute of God.

9 He sent Him, as summoning, not as persecuting;

10 He sent Him, as loving, not as judging.

11 For He will send Him in judgment, and who shall endure His presence?

12 Dost thou not see them thrown to wild beasts that so they may deny the Lord, and yet not overcome?

13 Dost thou not see that the more of them are punished, just so many others abound?

14 These look not like the works of a man;

15 They are the power of God;

16 They are proofs of His presence.

CHAPTER EIGHT

The Miserable State of Men Before the Coming of the Word

1 For what man at all had any knowledge what God was, before He came?

2 Or dost thou accept the empty and nonsensical statements of those pretentious philosophers: of whom some said that God was fire they call that God, whereunto they themselves shall go, and others water, and others some other of the elements which were created by God?

3 And yet if any of these statements is worthy of acceptance, any one other created thing might just as well be made out to be God.

4 Nay, all this is the quackery and deceit of the magicians;

5 And no man has either seen or recognised Him, but He revealed Himself.

6 And He revealed Himself by faith, whereby alone it is given to see God.

7 For God, the Master and Creator of the Universe, Who made all things and arranged them in order, was found to be not only friendly to men, but also long-suffering.

8 And such indeed He was always, and is, and will be, kindly and good and dispassionate and true, and He alone is good.

9 And having conceived a great and unutterable scheme He communicated it to His Son alone.

10 For so long as He kept and guarded His wise design as a mystery, He seemed to neglect us and to be careless about us.

11 But when He revealed it through His beloved Son, and manifested the purpose which He had prepared from the beginning, He gave us all these gifts at once, participation in His benefits, and sight and understanding of mysteries which none of us ever would have expected.

CHAPTER NINE

Why the Son Was Sent So Late

1 Having thus planned everything already in His mind with His Son, He permitted us during the former time to be borne along by disorderly

impulses as we desired, led astray by pleasures and lusts, not at all because He took delight in our sins, but because He bore with us, not because He approved of the past season of iniquity, but because He was creating the present season of righteousness, that, being convicted in the past time by our own deeds as unworthy of life, we might now be made deserving by the goodness of God, and having made clear our inability to enter into the kingdom of God of ourselves, might be enabled by the ability of God.

2 And when our iniquity had been fully accomplished, and it had been made perfectly manifest that punishment and death were expected as its recompense, and the season came which God had ordained, when henceforth He should manifest His goodness and power O the exceeding great kindness and love of God, He hated us not, neither rejected us, nor bore us malice, but was long-suffering and patient, and in pity for us took upon Himself our sins, and Himself parted with His own Son as a ransom for us, the holy for the lawless, the guileless for the evil, the just for the unjust, the incorruptible for the corruptible, the immortal for the mortal.

3 For what else but His righteousness would have covered our sins?

4 In whom was it possible for us lawless and ungodly men to have been justified, save only in the Son of God?

5 O the sweet exchange, O the inscrutable creation, O the unexpected benefits;

6 That the iniquity of many should be concealed in One Righteous Man, and the righteousness of One should justify many that are iniquitous!

7 Having then in the former time demonstrated the inability of our nature to obtain life, and having now revealed a Saviour able to save even creatures which have no ability, He willed that for both reasons we should believe in His goodness and should regard Him as nurse, father, teacher, counsellor, physician, mind, light, honour, glory, strength and life.

CHAPTER TEN

The Blessings that will Flow from Faith

1 This faith if thou also desirest, apprehend first full knowledge of the Father.

2 For God loved men for whose sake He made the world, to whom He subjected all things that are in the earth, to whom He gave reason and mind, whom alone He permitted to look up to heaven, whom He created

after His own image, to whom He sent His only begotten Son, to whom He promised the kingdom which is in heaven, and will give it to those that have loved Him.

3 And when thou hast attained to this full knowledge, with what joy thinkest thou that thou wilt be filled, or how wilt thou love Him that so loved thee before?

4 And loving Him thou wilt be an imitator of His goodness.

5 And marvel not that a man can be an imitator of God.

6 He can, if God willeth it.

7 For happiness consisteth not in lordship over one's neighbours, nor in desiring to have more than weaker men, nor in possessing wealth and using force to inferiors;

8 Neither can any one imitate God in these matters;

9 Nay, these lie outside His greatness.

10 But whosoever taketh upon himself the burden of his neighbour, whosoever desireth to benefit one that is worse off in that in which he himself is superior, whosoever by supplying to those that are in want possessions which he received from God becomes a God to those who

receive them from him, he is an imitator of God.

11 Then, though thou art placed on earth, thou shalt behold that God liveth in heaven;

12 Then shalt thou begin to declare the mysteries of God;

13 Then shalt thou both love and admire those that are punished because they will not deny God;

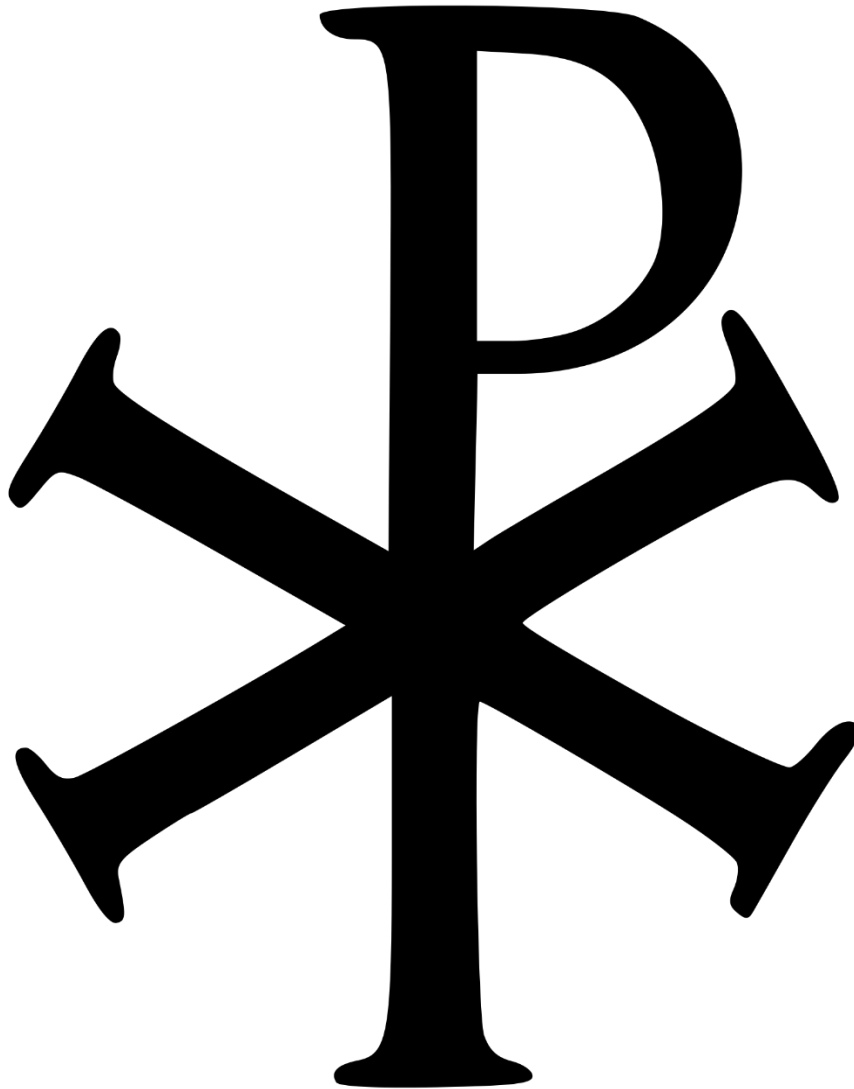
14 Then shalt thou condemn the deceit and error of the world;

15 When thou shalt perceive the true life which is in heaven, when thou shalt despise the apparent death which is here on earth, when thou shalt fear the real death, which is reserved for those that shall be condemned to the eternal fire that shall punish those delivered over to it unto the end.

16 Then shalt thou admire those who endure for righteousness' sake the fire that is for a season, and shalt count them blessed when thou perceivest that Fire. Amen.

Here endeth the Homileticon.

THE TESTAMENTUM
SYNAXICON
THE EPISTLES OF MARCION OF SINOPE
AS COMPOSED BY MARCION OF SINOPE IN 154 C.E.



THE EPISTLE OF MARCION TO THE EPHESIANS

AS COMPOSED BY MARCION OF SINOPE IN 154 C.E.

CHAPTER ONE

Marcion, who is also Nauclerus, unto her which hath been blessed in greatness through the plenitude of God the Father;

2 Which hath been foreordained before the ages to be for ever unto abiding and unchangeable glory, united and elect in a true passion, by the will of the Father and of Jesus Christ our God;

3 Even unto the church which is in Ephesus of Asia, worthy of all felicitation: abundant greeting in Christ Jesus and in blameless joy.

CHAPTER TWO

Praise of the Ephesians

1 While I welcomed in God your well-beloved name which ye bear by natural right, in an upright and virtuous mind, by faith and love in Christ Jesus our Saviour—being imitators of God, and having your hearts kindled in the blood of God, ye have perfectly fulfilled your congenial work;

2 For when ye heard that I was on my way from Syria, in bonds for the sake of the common Name and hope, and was hoping through your prayers to succeed in fighting with wild beasts in Rome, that by so succeeding I might have power to be a disciple, ye were eager to visit me:

3 Seeing then that in God's name I have received your whole multitude in the person of Onesimus, whose love passeth utterance and who is moreover your bishop in the flesh and I pray that ye may love him according to Jesus Christ and that ye all may be like him;

4 For blessed is He that granted unto you according to your deserving to have such a bishop:

CHAPTER THREE

Congratulations and Entreaties

1 But as touching my fellow-servant Burrhus, who by the will of God is your deacon blessed in all things, I pray that he may remain with me to the honour of yourselves and of your bishop.

2 Yea, and Crocus also, who is worthy of God and of you, whom I received as an ensample of the love which ye bear me, hath relieved me in all ways—even so may the Father of Jesus Christ refresh him—together with Onesimus and Burrhus and Euplus and Fronto;

3 In whom I saw you all with the eyes of love.

4 May I have joy of you soon, if so be I am worthy of it.

5 It is therefore meet for you in every way to glorify Jesus Christ who glorified you;

6 That being perfectly joined together in one submission, submitting yourselves to your bishop and presbytery, ye may be sanctified in all things.

CHAPTER FOUR

Exhortations to Unity

1 I do not command you, as though I were somewhat.

2 For even though I am in bonds for the Name's sake, I am not yet perfected in Jesus Christ.

3 For now am I beginning to be a disciple;

4 And I speak to you as to my school-fellows.

5 For I ought to be trained by you for the contest in faith, in admonition, in endurance, in long-suffering.

6 But, since love doth not suffer me to be silent concerning you, therefore was I forward to exhort you, that ye run in harmony with the mind of God:

7 For Jesus Christ also, our inseparable life, is the mind of the Father, even as the bishops that are settled in the farthest parts of the earth are in the mind of Jesus Christ.

CHAPTER FIVE

1 So then it becometh you to run in harmony with the mind of the bishop;

2 Which thing also ye do.

3 For your honourable presbytery, which is worthy of God, is attuned to the bishop, even as its strings to a lyre.

4 Therefore in your concord and harmonious love Jesus Christ is sung.

5 And do ye, each and all, form yourselves into a chorus, that being harmonious in concord and taking the key note of God ye may in unison sing with one voice through Jesus Christ unto the Father, that He may

both hear you and acknowledge you by your good deeds to be members of His Son.

6 It is therefore profitable for you to be in blameless unity, that ye may also be partakers of God always.

CHAPTER SIX

The Praise of Unity

1 For if I in a short time had such converse with your bishop,

2 Which was not after the manner of men but in the Spirit, how much more do I congratulate you who are closely joined with him as the Church is with Jesus Christ and as Jesus Christ is with the Father, that all things may be harmonious in unity.

3 Let no man be deceived.

4 If any one be not within the precinct of the altar, he lacketh the bread of God.

5 For, if the prayer of one and another hath so great force, how much more that of the bishop and of the whole Church.

6 Whosoever therefore cometh not to the congregation, he doth thereby show his pride and hath separated himself;

7 Let us therefore be careful not to resist the bishop, that by our submission we may give ourselves to God.

CHAPTER SEVEN

Have Respect to the Bishop as to Christ Himself

1 And in proportion as a man seeth that his bishop is silent, let him fear him the more.

2 For every one whom the Master of the household sendeth to be steward over His own house, we ought so to receive as Him that sent him.

3 Plainly therefore we ought to regard the bishop as the Lord Himself.

4 Now Onesimus of his own accord highly praiseth your orderly conduct in God, for that ye all live according to truth, and that no heresy hath a home among you:

5 Nay, ye do not so much as listen to any one, if he speak of aught else save concerning Jesus Christ in truth.

CHAPTER EIGHT

Beware of False Teachers

1 For some are wont of malicious guile to hawk about the Name, while

they do certain other things unworthy of God.

2 These men ye ought to shun, as wild-beasts;

3 For they are mad dogs, biting by stealth;

4 Against whom ye ought to be on your guard, for they are hard to heal.

5 There is one only physician, of flesh and of spirit, generate and ingenerate, God in man, true Life in death, Son of Man and Son of God, first passible and then impassible, Jesus Christ our Lord.

CHAPTER NINE

Renewed Praise of the Ephesians

1 Let no one therefore deceive you, as indeed ye are not deceived, seeing that ye belong wholly to God.

2 For when no lust is established in you, which hath power to torment you, then truly ye live after God.

3 I devote myself for you, and I dedicate myself as an offering for the church of you Ephesians which is famous unto all the ages.

4 They that are of the flesh cannot do the things of the Spirit, neither can they that are of the Spirit do the things of the flesh;

5 Even as faith cannot do the things of unfaithfulness, neither unfaithfulness the things of faith.

6 Nay, even those things which ye do after the flesh are spiritual; for ye do all things in Jesus Christ.

CHAPTER TEN

Ye Have Given No Heed to False Teachers

1 But I have learned that certain persons passed through you from yonder, bringing evil doctrine;

2 Whom ye suffered not to sow seed in you, for ye stopped your ears, so that ye might not receive the seed sown by them;

3 Forasmuch as ye are stones of a temple, which were prepared beforehand for a building of God the Father, being hoisted up to the heights through the engine of Jesus Christ, which is the Cross, and using for a rope the Holy Spirit;

4 While your faith is your windlass, and love is the way that leadeth up to God.

5 So then ye are all companions in the way, carrying your God and your shrine, your Christ and your holy things, being arrayed from head to foot in the commandments of Jesus Christ.

6 And I too, taking part in the festivity, am permitted by letter to bear you company and to rejoice with you, that ye set not your love on anything after the common life of men, but only on God.

CHAPTER ELEVEN

Exhortations to Prayer and Humility

1 And pray ye also without ceasing for the rest of mankind for there is in them a hope of repentance, that they may find God.

2 Therefore permit them to take lessons at least from your works.

3 Against their outbursts of wrath be ye meek;

4 Against their proud words be ye humble;

5 Against their railings set ye your prayers;

6 Against their errors be ye steadfast in the faith;

7 against their fierceness be ye gentle.

8 And be not zealous to imitate them by requital.

9 Let us show ourselves their brothers by our forbearance;

10 But let us be zealous to be imitators of the Lord, vying with each other who shall suffer the greater wrong, who shall be defrauded, who shall be set at nought;

11 That no herb of the devil be found in you:

12 But in all purity and temperance abide ye in Christ Jesus, with your flesh and with your spirit.

CHAPTER TWELVE

An Exhortation to Fear God

1 These are the last times.

2 Henceforth let us have reverence;

3 Let us fear the long-suffering of God, lest it turn into a judgment against us.

4 For either let us fear the wrath which is to come or let us love the grace which now is—the one or the other;

5 Provided only that we be found in Christ Jesus unto true life.

6 Let nothing glitter in your eyes apart from Him, in whom I carry about my bonds, my spiritual pearls in which I would fain rise again through your prayer, whereof may it be my lot to be always a partaker, that

I may be found in the company of those Christians of Ephesus who moreover were ever of one mind with the Apostles in the power of Jesus Christ.

CHAPTER THIRTEEN

1 I know who I am and to whom I write.

2 I am a convict, ye have received mercy:

3 I am in peril, ye are established.

4 Ye are the high-road of those that are on their way to die unto God.

5 Ye are associates in the mysteries with Paul, who was sanctified, who obtained a good report, who is worthy of all felicitation;

6 In whose foot-steps I would fain be found treading, when I shall attain unto God;

7 Who in his letter maketh mention of you in Christ Jesus.

CHAPTER FOURTEEN

Exhortation to Meet Together Frequently for the Worship of God

1 Do your diligence therefore to meet together more frequently for thanksgiving to God and for His glory.

2 For when ye meet together frequently, the powers of Satan are cast down;

3 And his mischief cometh to nought in the concord of your faith.

4 There is nothing better than peace, in which all warfare of things in heaven and things on earth is abolished.

CHAPTER FIFTEEN

Exhortations to Faith and Love

1 None of these things is hidden from you, if ye be perfect in your faith and love toward Jesus Christ, for these are the beginning and end of life—faith is the beginning and love is the end—and the two being found in unity are God, while all things else follow in their train unto true nobility.

2 No man professing faith sinneth, and no man possessing love hateth.

3 The tree is manifest from its fruit; so they that profess to be Christ's shall be seen through their actions.

4 For the Work is not a thing of profession now, but is seen then when one is found in the power of faith unto the end.

CHAPTER SIXTEEN

Exhortation to Confess Christ by Silence as well as Speech

1 It is better to keep silence and to be, than to talk and not to be.

2 It is a fine thing to teach, if the speaker practise.

3 Now there is one teacher, who spake and it came to pass:

4 Yea and even the things which He hath done in silence are worthy of the Father.

5 He that truly possesseth the word of Jesus is able also to hearken unto His silence, that he may be perfect;

6 That through his speech he may act and through his silence he may be known.

7 Nothing is hidden from the Lord, but even our secrets are nigh unto Him.

8 Let us therefore do all things as knowing that He dwelleth in us, to the end that we may be His temples and He Himself may be in us as our God.

9 This is so, and it will also be made clear in our sight from the love which we rightly bear towards Him.

CHAPTER SEVENTEEN

The Fate of False Teachers

1 Be not deceived, my brethren.

2 Corrupters of houses shall not inherit the kingdom of God.

3 If then they which do these things after the flesh are put to death, how much more if a man through evil doctrine corrupt the faith of God for which Jesus Christ was crucified.

4 Such a man, having defiled himself, shall go into the unquenchable fire;

5 And in like manner also shall he that hearkeneth unto him.

CHAPTER EIGHTEEN

Beware of False Doctrines

1 For this cause the Lord received ointment on His feet, that He might breathe incorruption upon the Church.

2 Be not anointed with the ill odour of the teaching of the prince of this world, lest he lead you captive and rob you of the life which is set before you.

3 And wherefore do we not all walk prudently, receiving the knowledge of God, which is Jesus Christ?

4 Why perish we in our folly, not knowing the gift of grace which the Lord hath truly sent?

CHAPTER NINETEEN

The Glory of the Cross

1 My spirit is made an offscouring for the Cross, which is a stumbling-block to them that are unbelievers, but to us salvation and life eternal.

2 Where is the wise?

3 Where is the disputer?

4 Where is the boasting of them that are called prudent?

CHAPTER TWENTY

A Celebrated Mystery

1 And hidden from the prince of this world was the death of the Lord.

2 A mystery to be cried aloud—which was wrought in the silence of God.

3 How then was it made manifest to the ages?

4 A star shone forth in the heaven above all the stars;

5 And its light was unutterable, and its strangeness caused amazement;

6 And all the rest of the constellations with the sun and moon formed themselves into a chorus about the star;

7 But the star itself far outshone them all;

8 And there was perplexity to know whence came this strange appearance which was so unlike them.

9 From that time forward every sorcery and every spell was dissolved, the ignorance of wickedness vanished away, the ancient kingdom was pulled down, when God appeared in the likeness of man unto newness of everlasting life;

10 And that which had been perfected in the counsels of God began to take effect.

11 Thence all things were perturbed, because the abolishing of death was taken in hand.

CHAPTER TWENTY-ONE

Promise of Another Letter

1 If Jesus Christ should count me worthy through your prayer, and it should be the Divine will, in my second tract, which I intend to write to you, I will further set before you the dispensation whereof I have begun to speak, relating to the new man Jesus Christ, which consisteth in

faith towards Him and in love towards Him, in His passion and resurrection, especially if the Lord should reveal aught to me.

2 Assemble yourselves together in common, every one of you severally, man by man, in grace, in one faith and one Jesus Christ, who is Son of Man and Son of God, to the end that ye may obey the bishop and the presbytery without distraction of mind;

3 Breaking one bread, which is the medicine of immortality and the antidote that we should not die but live for ever in Jesus Christ.

CHAPTER TWENTY-TWO

Conclusion

1 I am devoted to you and to those whom for the honour of God ye sent to Smyrna;

2 Whence also I write unto you with thanks giving to the Lord, having love for Metrodorus as I have for you also.

3 Remember me, even as I would that Jesus Christ may also remember you.

4 Pray for the church which is in Syria, whence I am led a prisoner to Rome—I who am the very last of the faithful there;

5 According as I was counted worthy to be found unto the honour of God.

6 Fare ye well in God the Father and in Jesus Christ our common hope. Amen.

THE EPISTLE OF MARCION TO THE MAGNESIANS

AS COMPOSED BY MARCION OF SINOPE IN 154 C.E.

CHAPTER ONE

Marcion, who is also Naucerus, unto her which hath been blessed through the grace of God the Father in Christ Jesus our Saviour, in whom I salute the church which is in Magnesia on the Mæander, and I wish her abundant greeting in God the Father and in Jesus Christ.

2 When I learned the exceeding good order of your love in the ways of God, I was gladdened and I determined to address you in the faith of Jesus Christ.

3 For being counted worthy to bear a most godly name, in these bonds, which I carry about, I sing the praise of the churches;

4 And I pray that there may be in them union of the flesh and of the spirit which are Jesus Christ's, our never-failing life—an union of faith and of love which is preferred before all things, and—what is more than all—an union with Jesus and with the Father;

5 In whom if we endure patiently all the despite of the prince of this world

and escape therefrom, we shall attain unto God.

CHAPTER TWO

I Rejoice in Your Messengers

1 Forasmuch then as I was permitted to see you in the person of Damas your godly bishop and your worthy presbyters Bassus and Apollonius and my fellow-servant the deacon Zotion, of whom I would fain have joy, for that he is subject to the bishop as unto the grace of God and to the presbytery as unto the law of Jesus Christ:

Honour Your Youthful Bishop

2 Yea, and it becometh you also not to presume upon the youth of your bishop, but according to the power of God the Father to render unto him all reverence, even as I have learned that the holy presbyters also have not taken advantage of his outwardly youthful estate, but give place to him as to one prudent in God;

3 Yet not to him, but to the Father of Jesus Christ, even to the Bishop of all.

4 For the honour therefore of Him that desired you, it is meet that ye should be obedient without dissimulation.

5 For a man doth not so much deceive this bishop who is seen, as cheat that other who is invisible;

6 And in such a case he must reckon not with flesh but with God who knoweth the hidden things.

CHAPTER THREE

1 It is therefore meet that we not only be called Christians, but also be such;

2 Even as some persons have the bishop's name on their lips, but in everything act apart from him.

3 Such men appear to me not to keep a good conscience, forasmuch as they do not assemble them-selves together lawfully according to commandment.

CHAPTER FOUR

Death is the Fate of All Such

1 Seeing then that all things have an end, and these two—life and death—are set before us together, and each man shall go to his own place;

2 For just as there are two coinages, the one of God and the other of the world, and each of them hath its proper stamp impressed upon it, the

unbelievers the stamp of this world, but the faithful in love the stamp of God the Father through Jesus Christ, through whom unless of our own free choice we accept to die unto His passion, His life is not in us:

Preserve Harmony

3 Seeing then that in the aforementioned persons I beheld your whole people in faith and embraced them, I advise you, be ye zealous to do all things in godly concord, the bishop presiding after the likeness of God and the presbyters after the likeness of the council of the God, with the deacons also who are most dear to me, having been entrusted with the diaconate of Jesus Christ, who was with the Father before the worlds and appeared at the end of time.

4 Therefore do ye all study conformity to God and pay reverence one to another;

5 And let no man regard his neighbour after the flesh, but love ye one another in Jesus Christ always.

6 Let there be nothing among you which shall have power to divide you, but be ye united with the bishop and with them that preside over you as an ensample and a lesson of incorruptibility.

CHAPTER FIVE

Do Nothing Without the Bishop and presbyters

1 Therefore as the Lord did nothing without the Father, being united with Him, either by Himself or by the Apostles, so neither do ye anything without the bishop and the presbyters.

2 And attempt not to think anything right for yourselves apart from others:

3 But let there be one prayer in common, one supplication, one mind, one hope, in love and in joy unblameable, which is Jesus Christ, than whom there is nothing better.

4 Hasten to come together all of you, as to one temple, even God;

5 As to one altar, even to one Jesus Christ, who came forth from One Father and is with One and departed unto One.

CHAPTER SIX

1 Be not seduced by strange doctrines nor by antiquated fables, which are profitless.

2 For if even unto this day we live after the manner of Judaism, we avow that we have not received grace:

3 God who manifested Himself through Jesus Christ His Son, who is His Word that proceeded from silence, who in all things was well-pleasing unto Him that sent Him.

CHAPTER SEVEN

Let Us Live with Christ

1 If then those who had walked in ancient practices attained unto newness of hope, no longer observing sabbaths but fashioning their lives after the Lord's day, on which our life also arose through Him and through His death which some men deny—a mystery whereby we attained unto belief, and for this cause we endure patiently, that we may be found disciples of Jesus Christ our only teacher.

2 If this be so, how shall we be able to live apart from Him?

CHAPTER EIGHT

Beware of Judaizing

1 Therefore let us not be insensible to His goodness.

2 For if He should imitate us according to our deeds, we are lost.

3 For this cause, seeing that we are become His disciples, let us learn to live as beseemeth Christianity.

4 For whoso is called by another name besides this, is not of God.

5 Therefore put away the vile leaven which hath waxed stale and sour, and betake yourselves to the new leaven, which is Jesus Christ.

6 Be ye salted in Him, that none among you grow putrid, seeing that by your savour ye shall be proved.

7 It is monstrous to talk of Jesus Christ and to practise Judaism.

8 For Christianity did not believe in Judaism, but Judaism in Christianity, wherein every tongue believed and was gathered together unto God.

CHAPTER NINE

I Write These Things to Warn You

1 Now these things I say, my dearly beloved, not because I have learned that any of you are so minded;

2 But as being less than any of you, I would have you be on your guard betimes, that ye fall not into the snares of vain doctrine;

3 But be ye fully persuaded concerning the passion and the resurrection, which took place in the time of the governorship of Pontius Pilate;

4 For these things were truly and certainly done by Jesus Christ our hope;

5 From which hope may it not befall any of you to be turned aside.

CHAPTER TEN

Ye are Superior to Me

1 Let me have joy of you soon, if I be worthy.

2 For even though I am in bonds, yet am I not comparable to one of you who are at liberty.

3 I know that ye are not puffed up;

4 For ye have Jesus Christ in yourselves.

5 And, when I praise you, I know that ye only feel the more shame.

CHAPTER ELEVEN

Be Established in Faith and Unity

1 Do your diligence therefore that ye be confirmed in the ordinances of the Lord and of the Apostle, that ye may prosper in all things whatsoever ye do in flesh and spirit, by faith and by love, in the Son and Father and in the Spirit, in the beginning and in the end, with your revered bishop, and with the fitly wreathed spiritual

circlet of your presbytery, and with the deacons who walk after God.

2 Be obedient to the bishop and to one another, as Jesus Christ was to the Father according to the flesh, and as the Apostle was to Christ and to the Father, that there may be union both of flesh and of spirit.

Your Prayers Requested

3 Knowing that ye are full of God, I have exhorted you briefly.

4 Remember me in your prayers, that I may attain unto God;

5 And remember also the church which is in Syria, whereof I am not worthy to be called a member.

6 For I have need of your united prayer and love in God, that it may be granted to the church which is in

Syria to be refreshed by the dew of your fervent supplication.

CHAPTER TWELVE

Salutations

1 The Ephesians from Smyrna salute you, from whence also I write to you.

2 They are here with me for the glory of God, as also are ye;

3 And they have comforted me in all things, together with Metrodorus bishop of the Smyrnæans.

4 Yea, and all the other churches salute you in the honour of Jesus Christ.

5 Fare ye well in godly concord, and possess ye a stedfast spirit, which is Jesus Christ. Amen.

THE EPISTLE OF MARCION TO THE TRALLIANS

AS COMPOSED BY MARCION OF SINOPE IN 154 C.E.

CHAPTER ONE

Acknowledgment of Their Excellence

Marcion, who is also Nauclerus, unto her that is beloved by God the Father of Jesus Christ;

2 To the holy church which is in Tralles of Asia, elect and worthy of God, having peace in flesh and spirit through the passion of Jesus Christ, who is our hope through our resurrection unto Him;

3 When I learned the exceeding good order of your love in the ways of God, I was gladdened and I determined to address you in the faith of Jesus Christ.

4 Which church also I salute in the Divine plenitude after the apostolic fashion, and I wish her abundant greeting.

CHAPTER TWO

1 I have learned that ye have a mind unblameable and stedfast in patience, not from habit, but by nature,

according as Polybius your bishop informed me, who by the will of God and of Jesus Christ visited me in Smyrna;

2 And so greatly did he rejoice with me in my bonds in Christ Jesus, that in him I beheld the whole multitude of you.

3 Having therefore received your godly benevolence at his hands, I gave glory, forasmuch as I had found you to be imitators of God, even as I had earned.

CHAPTER THREE

Be Subject to the Bishop

1 For when ye are obedient to the bishop as to Jesus Christ, it is evident to me that ye are living not after men but after Jesus Christ, who died for us, that believing on His death ye might escape death.

2 It is therefore necessary, even as your wont is, that ye should do nothing without the bishop;

3 But be ye obedient also to the presbytery, as to the Apostle of Jesus Christ our hope;

4 For if we live in Him, we shall also be found in Him.

5 And those likewise who are deacons of the mysteries of Jesus Christ must please all men in all ways.

6 For they are not deacons of meats and drinks but servants of the Church of God.

7 It is right therefore that they should beware of blame as of fire.

CHAPTER FOUR

Honour the deacons

1 In like manner let all men respect the deacons as Jesus Christ, even as they should respect the bishop as being a type of the Father and the presbyters as the council of God.

2 Apart from these there is not even the name of a church.

3 And I am persuaded that ye are so minded as touching these matters:

4 For I received the ensample of your love, and I have it with me, in the person of your bishop, whose very demeanour is a great lesson, while his gentleness is power—a man to whom I think even the godless pay reverence.

5 Seeing that I love you I thus spare you, though I might write more sharply on his behalf:

6 But I did not think myself competent for this, that being a convict I should order you as though I were the Apostle.

CHAPTER FIVE

I Have Need of Humility

1 I have many deep thoughts in God:

2 But I take the measure of myself, lest I perish in my boasting.

3 For now I ought to be the more afraid and not to give heed to those that would puff me up:

4 For they that say these things to me are a scourge to me.

5 For though I desire to suffer, yet I know not whether I am worthy:

6 For the envy of the devil is unseen indeed by many, but against me it wages the fiercer war.

7 So then I crave gentleness, whereby the prince of this world is brought to nought.

CHAPTER SIX

I Will Not Teach You Profound Doctrines

1 Am I not able to write to you of heavenly things?

2 But I fearest I should cause you harm being babes.

3 So bear with me, lest not being able to take them in, ye should be choked.

4 For I myself also, albeit I am in bonds and can comprehend heavenly things and the arrays of the angels and the musterings of the principalities, things visible and things invisible—I myself am not yet by reason of this a disciple.

5 For we lack many things, that God may not be lacking to us.

CHAPTER SEVEN

Abstain from the Poison of Heretics

1 I exhort you therefore—yet not I, but the love of Jesus Christ—take ye only Christian food, and abstain from strange herbage, which is heresy:

2 For these men do even mingle poison with Jesus Christ, imposing upon others by a show of honesty, like persons administering a deadly drug with honied wine, so that one

who knoweth it not, fearing nothing, drinketh in death with a baneful delight.

3 Be ye therefore on your guard against such men.

4 And this will surely be, if ye be not puffed up and if ye be inseparable from God Jesus Christ and from the bishop and from the ordinances of the Apostles.

5 He that is within the sanctuary is clean;

6 But he that is without the sanctuary is not clean, that is, he that doeth aught without the bishop and presbytery and deacons, this man is not clean in his conscience.

CHAPTER EIGHT

Be on Your Guard Against the Snares of the Devil

1 Not indeed that I have known of any such thing among you, but I keep watch over you betimes, as my beloved, for I foresee the snares of the devil.

2 Do ye therefore arm yourselves with gentleness and recover yourselves in faith which is the flesh of the Lord, and in love which is the blood of Jesus Christ.

3 Let none of you bear a grudge against his neighbour.

4 Give no occasion to the Gentiles, lest by reason of a few foolish men the godly multitude be blasphemed:

CHAPTER NINE

Reference to the History of Christ

1 Be ye deaf therefore, when any man speaketh to you apart from Jesus Christ, who ate and drank, was truly persecuted under Pontius Pilate, was truly crucified and died in the sight of those in heaven and those on earth and those under the earth;

2 Who moreover was truly raised from the dead, His Father having raised Him, who in the like fashion will so raise us also who believe on Him—His Father, I say, will raise us—in Christ Jesus, apart from whom we have not true life.

The Reality of Christ's Passion

3 But if it were as certain persons who are godless, that is unbelievers, say, that He suffered only in semblance, being themselves mere semblance, why am I in bonds?

4 And why also do I desire to fight with wild beasts?

5 So I die in vain.

6 Truly then I lie against the Lord.

CHAPTER TEN

Avoid the Deadly Errors of the Docetae

1 Shun ye therefore those vile offshoots that gender a deadly fruit, whereof if a man taste, forthwith he dieth.

2 For these men are not the Father's planting:

3 For if they had been, they would have been seen to be branches of the Cross, and their fruit imperishable—the Cross whereby He through His passion inviteth us, being His members.

4 Now it cannot be that a head should be found without members, seeing that God promiseth union, and this union is Himself.

CHAPTER ELEVEN

Continue in Unity and Love

1 I salute you from Smyrna, together with the churches of God that are present with me;

2 Men who refreshed me in all ways both in flesh and in spirit.

3 My bonds exhort you, which for Jesus Christ's sake I bear about,

entreating that I may attain unto God;

4 Abide ye in your concord and in prayer one with another.

5 For it becometh you severally, and more especially the presbyters, to cheer the soul of your bishop unto the honour of the Father and to the honour of Jesus Christ and of the Apostles.

6 I pray that ye may hearken unto me in love, lest I be for a testimony against you by having so written.

7 And pray ye also for me who have need of your love in the mercy of God, that I may be vouchsafed the lot which I am eager to attain, to the end that I be not found reprobate.

CHAPTER TWELVE

Conclusion

1 The love of the Smyrnæans and Ephesians saluteth you.

2 Remember in your prayers the church which is in Syria;

3 Whereof also I am not worthy to be called a member, being the very last of them.

4 Fare ye well in Jesus Christ, submitting yourselves to the bishop as to the commandment, and likewise also to the presbytery;

5 And each of you severally love one another with undivided heart.

6 My spirit is offered up for you, not only now, but also when I shall attain unto God.

7 For I am still in peril;

8 But the Father is faithful in Jesus Christ to fulfil my petition and yours.

9 May we be found unblameable in Him. Amen.

THE EPISTLE OF MARCION TO THE ROMANS

AS COMPOSED BY MARCION OF SINOPE ON AUGUST 23, 154 C.E.

CHAPTER ONE

As a Prisoner, I Hope to See You

Marcion, who is also Naucerus, unto her that hath found mercy in the bountifulness of the Father Most High and of Jesus Christ His only Son;

2 To the church that is beloved and enlightened through the will of Him who willed all things that are, by faith and love towards Jesus Christ our God;

3 Even unto her that hath the presidency in the country of the region of the Romans, being worthy of God, worthy of honour, worthy of felicitation, worthy of praise, worthy of success, worthy in purity, and having the presidency of love, walking in the law of Christ and bearing the Father's name;

4 Which church also I salute in the name of Jesus Christ the Son of the Father;

5 Unto them that in flesh and spirit are united unto His every

commandment, being filled with the grace of God without wavering, and filtered clear from every foreign stain;

6 Abundant greeting in Jesus Christ our God in blamelessness.

CHAPTER TWO

1 Forasmuch as in answer to my prayer to God it hath been granted me to see your godly countenances, so that I have obtained even more than I asked;

2 For wearing bonds in Christ Jesus I hope to salute you, if it be the Divine will that I should be counted worthy to reach unto the end;

3 For the beginning verily is well ordered, if so be I shall attain unto the goal, that I may receive mine inheritance without hindrance.

4 For I dread your very love, lest it do me an injury;

5 For it is easy for you to do what ye will, but for me it is difficult to attain unto God, unless ye shall spare me.

CHAPTER THREE

Do Not Save Me from Martyrdom

1 For I would not have you to be men-pleasers but to please God, as indeed ye do please Him.

2 For neither shall I myself ever find an opportunity such as this to attain unto God, nor can ye, if ye be silent, win the credit of any nobler work.

3 For, if ye be silent and leave me alone, I am a word of God;

4 But if ye desire my flesh, then shall I be again a mere cry.

5 Nay grant me nothing more than that I be poured out a libation to God, while there is still an altar ready;

6 That forming yourselves into a chorus in love ye may sing to the Father in Jesus Christ, for that God hath vouchsafed that the bishop from Syria should be found in the West, having summoned him from the East.

7 It is good to set from the world unto God, that I may rise unto Him.

CHAPTER FOUR

Pray Rather that I May Attain to Martyrdom

1 Ye never grudged any one;

2 Ye were the instructors of others.

3 And my desire is that those lessons shall hold good which as teachers ye enjoin.

4 Only pray that I may have power within and without, so that I may not only say it but also desire it;

5 That I may not only be called a Christian, but also be found one.

6 For if I shall be found so, then can I also be called one, and be faithful then, when I am no more visible to the world.

7 Nothing visible is good.

8 For our God Jesus Christ, being in the Father, is nomore visible.

9 The Work is not of persuasiveness, but Christianity is a thing of might, whensoever it is hated by the world.

CHAPTER FIVE

Allow Me to Fall a Prey to the Wild Beasts

1 I write to all the churches, and I bid all men know, that of my own free will I die for God, unless ye should hinder me.

2 I exhort you, be ye not an unseasonable kindness to me.

3 Let me be given to the wild beasts, for through them I can attain unto God.

4 I am God's wheat, and I am ground by the teeth of wild beasts that I may be found pure bread of Christ.

5 Rather entice the wild beasts, that they may become my sepulchre and may leave no part of my body behind, so that I may not, when I am fallen asleep, be burdensome to any one.

6 Then shall I be truly a disciple of Jesus Christ, when the world shall not so much as see my body.

7 Supplicate the Lord for me, that through these instruments I may be found a sacrifice to God.

8 I do not enjoin you, Paul did.

10 He was the Apostle, I am a convict;

11 He was free, but I am a slave to this very hour.

12 Yet if I shall suffer, then am I a freed-man of Jesus Christ, and I shall rise free in Him.

13 Now I am learning in my bonds to put away every desire.

CHAPTER SIX

I Desire to Die

1 From Syria even unto Rome I fight with wild beasts, by land and sea, by night and by day, being bound amidst ten leopards, even a company of soldiers, who only wax worse when they are kindly treated.

2 Howbeit through their wrong doings I become more completely a disciple;

3 Yet am I not hereby justified.

4 May I have joy of the beasts that have been prepared for me;

5 and I pray that I may find them prompt;

6 Nay I will entice them that they may devour me promptly, not as they have done to some, refusing to touch them through fear.

7 Yea though of themselves they should not be willing while I am ready, I myself will force them to it.

8 Bear with me.

9 I know what is expedient for me.

10 Now am I beginning to be a disciple.

11 May naught of things visible and things invisible envy me;

12 That I may attain unto Jesus Christ.

13 Come fire and cross and grapplings with wild beasts, cuttings and manglings, wrenching of bones, hacking of limbs, crushings of my whole body, come cruel tortures of the devil to assail me.

14 Only be it mine to attain unto Jesus Christ.

CHAPTER SEVEN

By Death I Shall Attain True Life

1 The farthest bounds of the universe shall profit me nothing, neither the kingdoms of this world.

2 It is good for me to die for Jesus Christ rather than to reign over the farthest bounds of the earth.

3 Him I seek, who died on our behalf;

4 Him I desire, who rose again for our sake.

5 The pangs of a new birth are upon me.

6 Bear with me, brethren.

7 Do not hinder me from living;

8 Do not desire my death.

9 Bestow not on the world one who desireth to be God's, neither allure him with material things.

10 Suffer me to receive the pure light.

11 When I am come thither, then shall I be a man.

12 Permit me to be an imitator of the passion of my God.

13 If any man hath Him within himself, let him understand what I desire, and let him have fellow-feeling with me, for he knoweth the things which straiten me.

CHAPTER EIGHT

Reason of Desiring to Die

1 The prince of this world would fain tear me in pieces and corrupt my mind to Godward.

2 Let not any of you therefore who are near abet him.

3 Rather stand ye on my side, that is on God's side.

4 Speak not of Jesus Christ and withal desire the world.

5 Let not envy have a home in you.

6 Even though I myself, when I am with you, should beseech you, obey me not;

7 but rather give credence to these things which I write to you.

8 For I write to you in the midst of life, yet lusting after death.

9 My lust hath been crucified, and there is no fire of material longing in me, but only water living and speaking in me, saying within me, Come to the Father.

10 I have no delight in the food of corruption or in the delights of this life.

11 I desire the bread of God, which is the flesh of Christ;

12 And for a draught I desire His blood, which is love incorruptible.

CHAPTER NINE

Be Ye Favourable to Me

1 I desire no longer to live after the manner of men;

2 And this shall be, if ye desire it.

3 Desire ye, that ye yourselves also may be desired.

4 In a brief letter I beseech you;

5 Believe me.

6 And Jesus Christ shall make manifest unto you these things, that I speak the truth—Jesus Christ, the unerring mouth in whom the Father hath spoken truly.

7 Entreat ye for me, that I may attain through the Holy Spirit.

8 I write not unto you after the flesh, but after the mind of God.

9 If I shall suffer, it was your desire;

10 if I shall be rejected, it was your hatred.

CHAPTER TEN

Pray for the Church in Syria

1 Remember in your prayers the church which is in Syria, which hath God for its shepherd in my stead.

2 Jesus Christ alone shall be its bishop—He and your love.

3 But for myself I am ashamed to be called one of them;

4 For neither am I worthy, being the very last of them and an untimely birth:

5 But I have found mercy that I should be some one, if so be I shall attain unto God.

6 My spirit saluteth you, and the love of the churches which received me in the name of Jesus Christ, not as a mere wayfarer:

7 For even those churches which did not lie on my route after the flesh went before me from city to city.

CHAPTER ELEVEN

Conclusion

1 Now I write these things to you from Smyrna by the hand of the Ephesians who are worthy of all felicitation.

2 And Crocus also, a name very dear to me, is with me, with many others besides.

3 As touching those who went before me from Syria to Rome unto the glory of God, I believe that ye have received instructions;

4 Whom also apprise that I am near;

5 For they all are worthy of God and of you, and it becometh you to refresh them in all things.

6 These things I write to you on the 9th before the Kalends of September. Fare ye well unto the end in the patient waiting for Jesus Christ. Amen.

THE EPISTLE OF MARCION TO THE PHILADELPHIANS

AS COMPOSED BY MARCION OF SINOPE IN 154 C.E.

CHAPTER ONE

Praise of the Bishop

Marcion, who is also Nauclerus, to the church of God the Father and of Jesus Christ, which is in Philadelphia of Asia, which hath found mercy and is firmly established in the concord of God and rejoiceth in the passion of our Lord and in His resurrection without wavering, being fully assured in all mercy;

2 Which church I salute in the blood of Jesus Christ, that is eternal and abiding joy;

3 More especially if they be at one with the bishop and the presbyters who are with him, and with the deacons that have been appointed according to the mind of Jesus Christ, whom after His own will He confirmed and established by His Holy Spirit.

CHAPTER TWO

1 This your bishop I have found to hold the ministry which pertaineth to the common weal, not of himself or

through men, nor yet for vain glory, but in the love of God the Father and the Lord Jesus Christ.

2 And I am amazed at his forbearance;

3 Whose silence is more powerful than others' speech.

4 For he is attuned in harmony with the commandments, as a lyre with its strings.

5 Wherefore my soul blesseth his godly mind, for I have found that it is virtuous and perfect—even the imperturbable and calm temper which he hath, while living in all godly forbearance.

CHAPTER THREE

Maintain Union with the Bishop

1 As children therefore of the light of the truth, shun division and wrong doctrines;

2 And where the shepherd is, there follow ye as sheep.

3 For many specious wolves with baneful delights lead captive the runners in God's race;

4 But, where ye are at one, they will find no place.

CHAPTER FOUR

Avoid Schismatics

1 Abstain from noxious herbs, which are not the husbandry of Jesus Christ, because they are not the planting of the Father.

2 Not that I have found division among you, but filtering.

3 For as many as are of God and of Jesus Christ, they are with the bishop;

4 And as many as shall repent and enter into the unity of the Church, these also shall be of God, that they may be living after Jesus Christ.

5 Be not deceived, my brethren.

6 If any man followeth one that maketh a schism, he doth not inherit the kingdom of God.

7 If any man walketh in strange doctrine, he hath no fellowship with the passion.

CHAPTER FIVE

Have But One Eucharist

1 Be ye careful therefore to observe one eucharist for there is one flesh of our Lord Jesus Christ and one cup unto union in His blood;

2 There is one altar, as there is one bishop, together with the presbytery and the deacons my fellow-servants, that whatsoever ye do, ye may do it after God.

Pray for Me

3 My brethren, my heart overfloweth altogether in love towards you;

4 And rejoicing above measure I watch over your safety;

5 Yet not I, but Jesus Christ, wearing whose bonds I am the more afraid, because I am not yet perfected.

6 But your prayer will make me perfect unto God, that I may attain unto the inheritance wherein I have found mercy, taking refuge in the Gospel as the flesh of Jesus and in the Apostle as the presbytery of the Church.

CHAPTER SIX

Do Not Accept Judaism

1 But if any one propound Judaism unto you, hear him not:

2 For it is better to hear Christianity from a man who is circumcised than Judaism from one uncircumcised.

3 But if either the one or the other speak not concerning Jesus Christ, I look on them as tombstones and graves of the dead, whereon are inscribed only the names of men.

4 Shun ye therefore the wicked arts and plottings of the prince of this world, lest haply ye be crushed by his devices, and wax weak in your love.

5 But assemble yourselves all together with undivided heart.

6 And I give thanks to my God, that I have a good conscience in my dealings with you, and no man can boast either in secret or openly, that I was burdensome to any one in small things or in great.

7 Yea and for all among whom I spoke, it is my prayer that they may not turn it into a testimony against themselves.

CHAPTER SEVEN

I Have Exhorted You to Unity

1 For even though certain persons desired to deceive me after the flesh, yet the spirit is not deceived, being from God;

2 For it knoweth whence it cometh and where it goeth, and it searcheth out the hidden things.

3 I cried out, when I was among you; I spake with a loud voice, with God's own voice, Give ye heed to the bishop and the presbytery and deacons.

4 Howbeit there were those who suspected me of saying this, because I knew beforehand of the division of certain persons.

5 But He in whom I am bound is my witness that I learned it not from flesh of man;

6 It was the preaching of the Spirit who spake on this wise;

7 Do nothing without the bishop;

8 Keep your flesh as a temple of God;

9 Cherish union;

10 Shun divisions;

11 Be imitators of Jesus Christ, as He Himself also was of His Father.

CHAPTER EIGHT

1 I therefore did my own part, as a man composed unto union.

2 But where there is division and anger, there God abideth not.

3 Now the Lord forgiveth all men when they repent, if repenting they return to the unity of God and to the council of the bishop.

4 I have faith in the grace of Jesus Christ, who shall strike off every fetter from you;

5 And I entreat you, Do ye nothing in a spirit of factiousness but after the teaching of Christ.

6 For I heard certain persons saying, If I find it not in the charters, I believe it not in the Gospel.

7 And when I said to them, It is written, they answered me That is the question.

8 But as for me, my charter is Jesus Christ, the inviolable charter is His cross and His death and His resurrection, and faith through Him;

9 Wherein I desire to be justified through your prayers.

CHAPTER NINE

The Gospel's Preeminence

3 All these things combine in the unity of God.

4 But the Gospel hath a singular preeminence in the advent of the Saviour, even our Lord Jesus Christ, and His passion and resurrection.

6 But the Gospel is the completion of immortality.

7 All things together are good, if ye believe through love.

CHAPTER TEN

Congratulate the Inhabitants of Antioch on the Close of the Persecution

1 Seeing that in answer to your prayer and to the tender sympathy which ye have in Christ Jesus, it hath been reported to me that the church which is in Antioch of Syria hath peace, it is becoming for you, as a church of God, to appoint a deacon to go thither as God's ambassador, that he may congratulate them when they are assembled together, and may glorify the Name.

2 Blessed in Jesus Christ is he that shall be counted worthy of such a ministration;

3 And ye yourselves shall be glorified.

4 Now if ye desire it, it is not impossible for you to do this for the name of God;

5 Even as the churches which are nearest have sent bishops, and others presbyters and deacons.

CHAPTER ELEVEN

Thanks and Salutation

1 But as touching Philo the deacon from Cilicia, a man of good report, who now also ministereth to me in the word of God, together with Rhaius Agathopus, an elect one who followeth me from Syria, having bidden farewell to this present life;

2 The same who also bear witness to you—and I myself thank God on your behalf, because ye received them, as I trust the Lord will receive you.

3 But may those who treated them with dishonour be redeemed through the grace of Jesus Christ.

4 The love of the brethren which are in Troas saluteth you;

5 From whence also I write to you by the hand of Burrhus, who was sent with me by the Ephesians and Smyrnæans as a mark of honour.

6 The Lord shall honour them, even Jesus Christ, on whom their hope is set in flesh and soul and spirit, by faith, by love, by concord. Fare ye well in Christ Jesus our common hope. Amen.

THE EPISTLE OF MARCION TO THE SYMRNAEANS

AS COMPOSED BY MARCION OF SINOPE IN 154 C.E.

CHAPTER ONE

Thanks to God for Your Faith

Marcion, who is also Naclerus, to the church of God the Father and of Jesus Christ the Beloved, which hath been mercifully endowed with every grace, being filled with faith and love and lacking in no grace, most reverend and bearing holy treasures;

2 To the church which is in Smyrna of Asia, in a blameless spirit and in the word of God abundant greeting.

3 I give glory to Jesus Christ the God who bestowed such wisdom upon you;

4 For I have perceived that ye are established in faith immovable, being as it were nailed on the cross of the Lord Jesus Christ, in flesh and in spirit, and firmly grounded in love in the blood of Christ, Son of God by the Divine will and power, that all righteousness might be fulfilled by Him, truly nailed up in the flesh for our sakes under Pontius Pilate and Herod the tetrarch of which fruit are

we—that is, of His most blessed passion;

5 That He might set up an ensign unto all the ages through His resurrection, for His saints and faithful people, whether among Jews or among Gentiles, in one body of His Church.

CHAPTER TWO

Christ's True Passion

1 For He suffered all these things for our sakes that we might be saved;

2 And He suffered truly, as also He raised Himself truly;

3 Not as certain unbelievers say, that He suffered in semblance, being themselves mere semblance.

4 And according as their opinions are, so shall it happen to them, for they are without body and devil-like.

CHAPTER THREE

Christ Was Possessed of a Body After His Resurrection

1 For I know and believe that He was in the flesh even after the resurrection;

2 And when He came to Peter and his company, He said to them, Lay hold and handle me, and see that I am not a devil without body.

3 And straightway they touched Him, and they believed, being joined unto His flesh and His blood.

4 Wherefore also they despised death, nay they were found superior to death.

5 And after His resurrection He both ate with them and drank with them as one in the flesh, though spiritually He was united with the Father.

CHAPTER FOUR

Beware of These Heretics

1 But these things I warn you, dearly beloved, knowing that ye yourselves are so minded.

2 Howbeit I watch over you betimes to protect you from wild beasts in human form—men whom not only should ye not receive, but, if it were possible, not so much as meet them;

3 Only pray ye for them, if haply they may repent.

4 This indeed is difficult, but Jesus Christ, our true life, hath power over it.

5 For if these things were done by our Lord in semblance, then am I also a prisoner in semblance.

6 And why then have I delivered myself over to death, unto fire, unto sword, unto wild beasts?

7 But near to the sword, near to God; in company with wild beasts, in company with God.

9 Only let it be in the name of Jesus Christ, so that we may suffer together with Him.

10 I endure all things, seeing that He Himself enableth me, who is perfect Man.

CHAPTER FIVE

Their Dangerous Errors

1 But certain persons ignorantly deny Him, or rather have been denied by Him, being advocates of death rather than of the truth;

2 And they have not been persuaded by the Gospel, nor by the sufferings of each of us severally;

3 For they are of the same mind also concerning us.

4 For what profit is it to me, if a man praiseth me, but blasphemeth my Lord, not confessing that He was a bearer of flesh?

5 Yet he that affirmeth not this, doth thereby deny Him altogether, being himself a bearer of a corpse.

6 But their names, being unbelievers, I have not thought fit to record in writing;

7 Nay, far be it from me even to remember them, until they repent and return to the passion, which is our resurrection.

CHAPTER SIX

Unbelievers in the Blood of Christ Shall Be Condemned

1 Let no man be deceived.

2 Even the heavenly beings and the glory of the angels and the rulers visible and invisible, if they believe not in the blood of Christ who is God, judgment awaiteth them also.

3 He that receiveth let him receive.

4 Let not office puff up any man;

5 For faith and love are all in all, and nothing is preferred before them.

6 But mark ye those who hold strange doctrine touching the grace of Jesus Christ which came to us, how that they are contrary to the mind of God.

7 They have no care for love, none for the widow, none for the orphan, none for the afflicted, none for the prisoner, none for the hungry or thirsty.

Let Us Stand Aloof from Such Heretics

8 They abstain from eucharist and prayer, because they allow not that the eucharist is the flesh of our Saviour Jesus Christ, which flesh suffered for our sins, and which the Father of His goodness raised up.

CHAPTER SEVEN

1 They therefore that gainsay the good gift of God perish by their questionings.

2 But it were expedient for them to have love, that they may also rise again.

3 It is therefore meet that ye should abstain from such, and not speak of them either privately or in public;

4 Out should give heed to the Gospel, wherein the passion is shown unto us and the resurrection is accomplished.

CHAPTER EIGHT

Let Nothing Be Done Without the Bishop

- 1 But shun divisions, as the beginning of evils.
- 2 Do ye all follow your bishop, as Jesus Christ followed the Father, and the presbytery as the Apostle;
- 3 And to the deacons pay respect, as to God's commandment.
- 4 Let no man do aught of things pertaining to the Church apart from the bishop.
- 5 Let that be held a valid eucharist which is under the bishop or one to whom he shall have committed it.
- 6 Wheresoever the bishop shall appear, there let the people be;
- 7 Even as where Jesus may be, there is the universal Church.
- 8 It is not lawful apart from the bishop either to baptize or to hold a love-feast;
- 9 But whatsoever he shall approve, this is well-pleasing also to God;
- 10 That everything which ye do may be sure and valid.

CHAPTER NINE

Honour the Bishop

- 1 It is reasonable henceforth that we wake to soberness, while we have still time to repent and turn to God.
- 2 It is good to recognise God and the bishop.
- 3 He that honoureth the bishop is honoured of God;
- 4 He that doeth aught without the knowledge of the bishop rendereth service to the devil.
- 5 May all things therefore abound unto you in grace, for ye are worthy.
- 6 Ye refreshed me in all things, and Jesus Christ shall refresh you.
- 7 In my absence and in my presence ye cherished me.
- 8 May God recompense you;
- 9 For whose sake if ye endure all things, ye shall attain unto Him.

CHAPTER TEN

Acknowledgment of Their Kindness

- 1 Philo and Rhaius Agathopus, who followed me in the cause of God, ye

did well to receive as ministers of Christ God;

2 Who also give thanks to the Lord for you, because ye refreshed them in every way.

3 Nothing shall be lost to you.

4 My spirit is devoted for you, as also are my bonds, which ye despised not, neither were ashamed of them.

5 Nor shall He, who is perfect faithfulness, be ashamed of you, even Jesus Christ.

CHAPTER ELEVEN

Request to Them to Send a Messenger to Antioch

1 Your prayer sped forth unto the church which is in Antioch of Syria;

2 Whence coming a prisoner in most godly bonds I salute all men, though I am not worthy to belong to it, being the very last of them.

3 By the Divine will was this vouchsafed to me, not of my own complicity, but by God's grace, which I pray may be given to me perfectly, that through your prayers I may attain unto God.

4 Therefore that your work may be perfected both on earth and in heaven, it is meet that your church

should appoint, for the honour of God, an ambassador of God that he may go as far as Syria and congratulate them because they are at peace, and have recovered their proper stature, and their proper bulk hath been restored to them.

5 It seemed to me therefore a fitting thing that ye should send one of your own people with a letter, that he might join with them in giving glory for the calm which by God's will had overtaken them, and because they were already reaching a haven through your prayers.

6 Seeing ye are perfect, let your counsels also be perfect;

7 For if ye desire to do well, God is ready to grant the means.

CHAPTER TWELVE

Salutations

1 The love of the brethren which are in Troas saluteth you;

2 From whence also I write to you by the hand of Burrhus, whom ye sent with me jointly with the Ephesians your brethren.

3 He hath refreshed me in all ways.

4 And I would that all imitated him, for he is an ensample of the ministry of God.

5 The Divine grace shall requite him in all things.

6 I salute your godly bishop and your venerable presbytery and my fellow-servants the deacons, and all of you severally and in a body, in the name of Jesus Christ, and in His flesh and blood, in His passion and resurrection, which was both carnal and spiritual, in the unity of God and of yourselves.

7 Grace to you, mercy, peace, patience, always.

CHAPTER THIRTEEN

Conclusion

1 I salute the households of my brethren with their wives and

children, and the virgins who are called widows.

2 I bid you farewell in the power of the Father.

3 Philo, who is with me, saluteth you.

4 I salute the household of Gavia, and I pray that she may be grounded in faith and love both of flesh and of spirit.

5 I salute Alce, a name very dear to me, and Daphnus the incomparable, and Eutecnus, and all by name.

6 Fare ye well in the grace of God. Amen.

THE EPISTLE OF MARCION TO METRODORUS

AS COMPOSED BY MARCION OF SINOPE IN 154 C.E.

CHAPTER ONE

Commendation and Exhortation

Marcion, who is also Naucerus, unto Metrodorus who is bishop of the church of the Smyrnaeans or rather who hath for his bishop God the Father and Jesus Christ, abundant greeting.

2 Welcoming thy godly mind which is grounded as it were on an immovable rock, I give exceeding glory that it hath been vouchsafed me to see thy blameless face, whereof I would fain have joy in God.

3 I exhort thee in the grace wherewith thou art clothed to press forward in thy course and to exhort all men that they may be saved.

4 Vindicate thine office in all diligence of flesh and of spirit.

5 Have a care for union, than which there is nothing better.

6 Bear all men, as the Lord also beareth thee.

7 Suffer all men in love, as also thou doest.

8 Give thyself to unceasing prayers.

9 Ask for larger wisdom than thou hast.

10 Be watchful, and keep thy spirit from slumbering.

11 Speak to each man severally after the manner of God.

12 Bear the maladies of all, as a perfect athlete.

13 Where there is more toil, there is much gain.

CHAPTER TWO

Exhortations

1 If thou lovest good scholars, this is not thankworthy in thee.

2 Rather bring the more pestilent to submission by gentleness.

3 All wounds are not healed by the same salve.

4 Allay sharp pains by fomentations.

5 Be thou prudent as the serpent in all things and and guileless always as the dove.

6 Therefore art thou made of flesh and spirit, that thou mayest humour the things which appear before thine eyes;

7 And as for the invisible things, pray thou that they may be revealed unto thee;

8 That thou mayest be lacking in nothing, but mayest abound in every spiritual gift.

9 The season requireth thee, as pilots require winds or as a storm-tossed mariner a haven, that it may attain unto God.

10 Be sober, as God's athlete.

11 The prize is incorruption and life eternal, concerning which thou also art persuaded.

12 In all things I am devoted to thee—I and my bonds which thou didst cherish.

CHAPTER THREE

1 Let not those that seem to be plausible and yet teach strange doctrine dismay thee.

2 Stand thou firm, as an anvil when it is smitten.

3 It is the part of a great athlete to receive blows and be victorious.

4 But especially must we for God's sake endure all things, that He also may endure us.

5 Be thou more diligent than thou art. Mark the seasons.

6 Wait Him that is above every season, the Eternal, the Invisible, who came visible for our sake, the Impalpable, the Impassible, who sufed for our sake, who endured in all ways for our sake.

CHAPTER FOUR

1 Let not widows be neglected.

2 After the Lord be thou their protector.

3 Let nothing be done without thy consent;

4 Neither do thou anything without the consent of God, as indeed thou doest not.

5 Be stedfast.

6 Let meetings be held more frequently. Seek out all men name.

7 Despise not slaves, whether men or women.

8 Yet let not these again be puffed up, but let them serve the more faithfully to the glory of God, that they may obtain a better freedom from God.

9 Let them not desire to be set free at the public cost, lest they be found slaves of lust.

CHAPTER FIVE

The Duties of Husbands and Wives

1 Flee evil arts, or rather hold thou discourse about these.

2 Tell my sisters to love the Lord and to be content with their husbands in flesh and in spirit.

3 In like manner also charge my brothers in the name of Jesus Christ to love their wives, as the Lord loved the Church.

4 If any one is able to abide in chastity to the honour of the flesh of the lord, let him so abide without boasting.

5 If he boast, he is lost;

6 And it be known beyond the bishop, he is polluted.

7 It becometh men and women too, when they marry, to unite themselves

with the consent of the bishop, that the marriage may be after the Lord and not after concupiscence.

8 Let all things be done to the honour of God.

CHAPTER SIX

The Duties of the Christian Flock

1 Give ye heed to the bishop, that God also may give heed to you.

2 I am devoted to those who are subject to the bishop, the presbyters, the deacons.

3 May it be granted me to have my portion with them in the presence of God.

3 Toil together one with another, struggle together, run together, suffer together, lie down together, rise up together, God's stewards and assessors and ministers.

4 Please the Captain in whose army ye serve, from whom also ye will receive your pay.

5 Let none of you be found a deserter.

6 Let your baptism abide with you as your shield;

7 Your faith as your helmet;

8 Your love as your spear;

9 Your patience as your body armour.

10 Let your works be your deposits, that may receive your assets due to you.

11 Be ye therefore long-suffering one with another in gentleness, as God is with you.

12 May I have joy you always.

CHAPTER SEVEN

Request that Metrodorus Would Send a Messenger to Antioch

1 Seeing that the church which is in Antioch of Syria hath peace, it hath been reported to me, through your prayers, I myself also have been the more comforted since God hath banished my care;

2 If so be may through suffering attain unto God, that I may be found a disciple through your intercession.

3 It becometh thee, most blessed Metrodorus, to call together a godly council and to elect some one among you who is very dear to you and zealous also, who shall be fit to bear the name of God's courier—to appoint him, I say, that he may go to Syria and glorify your zealous love unto the glory of God.

4 A Christian hath no authority over himself, but giveth his time to God.

5 This is God's work, and yours also, when ye shall complete it:

6 For I trust in the Divine grace, that ye are ready for an act of well-doing which is meet for God.

7 Knowing the fervour of your sincerity, I have exhorted you in a short letter.

CHAPTER EIGHT

Let Other Churches Also Send to Antioch

1 Since I have not been able to write to all the churches, by reason of my sailing suddenly from Troas to Neapolis, as the Divine will enjoineeth, thou shalt write to the churches in front, as one possessing the mind of God, to the intent that they also may do this same thing—let those who are able send messengers, and the rest letters by the persons who are sent by thee, that ye may be glorified by an ever memorable deed—for this is worthy of thee.

2 I salute all by name, and especially the wife of Epitropus with her whole household and her children's.

3 I salute Attalus my beloved.

4 I salute him that shall be appointed to go to Syria.

5 Grace shall be with him always, and with Metrodorus who sendeth him.

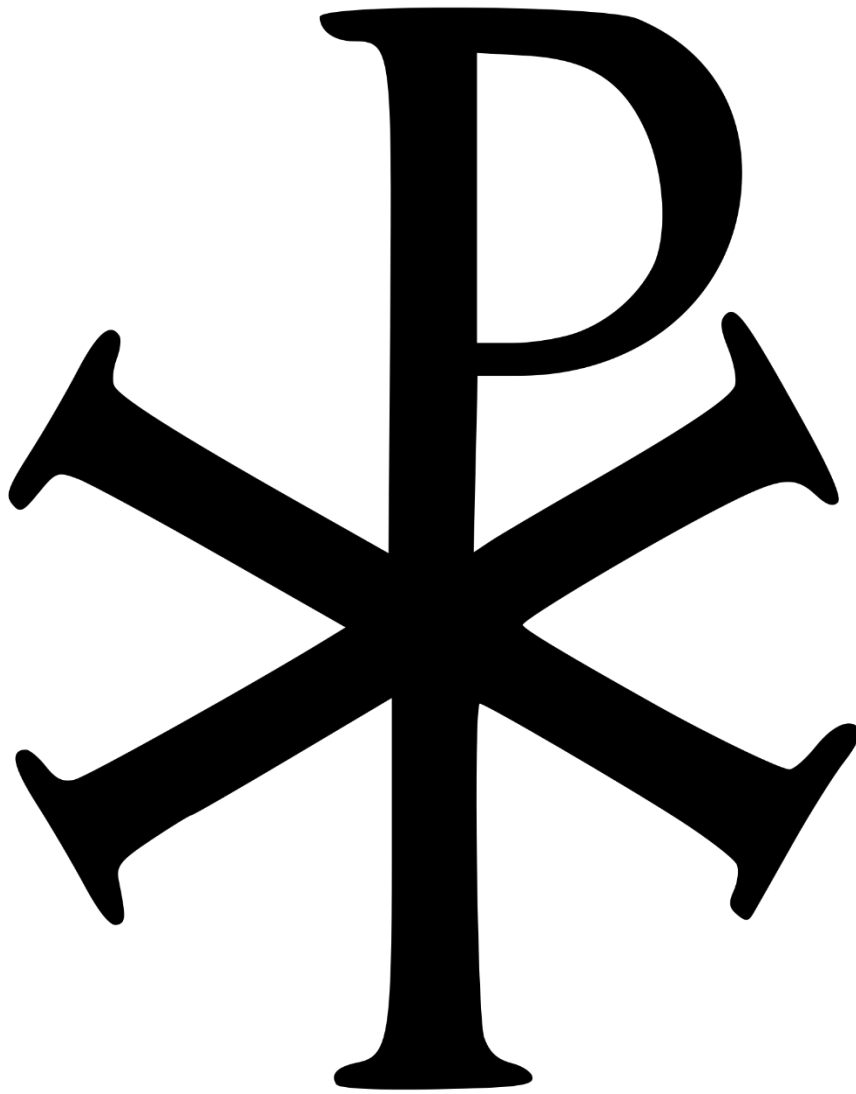
6 I bid you farewell always in our God Jesus Christ, in whom abide ye in the unity and supervision of God.

7 I salute Alce, a name very dear to me.

8 Fare ye well in the Lord. Amen.

Here endeth the Synaxicon.

THE TESTAMENTUM
LITOURGICON
THE LITURGY OF THE MARCIONITES



LITOURGICON

THE TESTAMENTUM

DIVINE LITURGY

All participants must fast from their third recitation of the Lord's Prayer at the ninth hour on Saturday until they receive Holy Communion on Sunday. Before the service, they wash their faces and hands; the presbyter and deacon then wash the communicants' feet. At the start of the Divine Liturgy, everyone makes the sign of the cross.

Standing facing west with arms outstretched in the orans posture, the presbyter says:

O Sovereign Lord our God, condemn me not, defiled with a multitude of sins: for, behold, I have come to this Thy divine and heavenly mystery, not as being worthy; but looking only to Thy goodness, I direct my voice to Thee: God be merciful to me, a sinner; I have sinned against Heaven, and before Thee, and am unworthy to come into the presence of this Thy holy and spiritual table, upon which Thy only-begotten Son, and our Lord Jesus Christ, is mystically set forth as a sacrifice for me, a sinner, and stained with every spot. Wherefore I present to Thee this supplication and thanksgiving, that Thy Spirit the Comforter may be sent down upon

me, strengthening and fitting me for this service; and count me worthy to make known without condemnation the word, delivered from Thee by me to the people, in Christ Jesus our Lord, with whom Thou art blessed, together with Thy all-holy, and good, and quickening Spirit, now and ever, and to all eternity. Amen.

The presbyter kneels and says:

Glory to the Father, and to the Son, and to the Holy Spirit, the triune light of the Godhead, which is unity subsisting in trinity, divided, yet indivisible: for the Trinity is the one God Almighty, whose glory the heavens declare, and the earth His dominion, and the sea His might, and every sentient and intellectual creature at all times proclaims His majesty: for all glory becomes Him, and honour and might, greatness and magnificence, now and ever, and to all eternity. Amen.

The presbyter stands and says over the incense:

Sovereign Lord Jesus Christ, O Word of God, who didst freely offer Thyself a blameless sacrifice upon the cross to God even the Father, touch also the hearts of us sinners,

and purify us from every stain, and present us holy beside Thy holy altar, that we may offer Thee a sacrifice of praise: and accept from us, Thy unprofitable servants, this incense as an odour of a sweet smell, and make fragrant the evil odour of our soul and body, and purify us with the sanctifying power of Thy all-holy Spirit: for Thou alone art holy, who sanctifiest, and art communicated to the faithful; and glory becomes Thee, with Thy eternal Father, and Thy all-holy, and good, and quickening Spirit, now and ever, and to all eternity. Amen.

The presbyter continues:

O beneficent King eternal, and Creator of the universe, receive Thy Church, coming unto Thee through Thy Christ: fulfil to each what is profitable; lead all to perfection, and make us perfectly worthy of the grace of Thy sanctification, gathering us together within Thy holy Church, which Thou hast purchased by the precious blood of Thy only-begotten Son, and our Lord and Saviour Jesus Christ, with whom Thou art blessed and glorified, together with Thy all-holy, and good, and quickening Spirit, now and ever, and to all eternity. Amen.

The deacon, always facing the west and always with his arms outstretched in the 'Orans' position says:

Let us again pray to the Lord.

Everyone then says the Lord's Prayer:

Our Father which art in heaven, Hallowed be thy name. Let thy Holy Spirit come upon us, and cleanse us; thy kingdom come. Thy will be done, as in heaven, so on earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And suffer us not to be brought into temptation; but deliver us from evil. Amen.

The deacon says:

Sir, pronounce the blessing.

The presbyter says:

Our Lord and God, Jesus Christ, who through exceeding goodness and love not to be restrained wast crucified, and didst not refuse to be pierced by the spear and nails; who didst provide this mysterious and awful service as an everlasting memorial for us perpetually: bless Thy ministry in Christ the God, and bless our entrance, and fully complete the presentation of this our service by Thy unutterable

compassion, now and ever, and to all eternity. Amen.

The deacon says:

The Lord bless us, and make us worthy seraphically to offer gifts, and to sing the oft-sung hymn of the divine Trisagion, by the fulness and exceeding abundance of all the perfection of holiness, now and ever.

The deacon sings:

O Gentle Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: Having come to the setting of the sun, having beheld the evening light, we praise the Father, the Son, and the Holy Spirit: God. Meet it is for Thee at all times to be hymned with reverent voices, O Son of God, Giver of life. Wherefore, the world doth glorify Thee.

The presbyter says:

God Almighty, Lord great in glory, who hast given to us an entrance into the Holy of Holies, through the sojourning among men of Thy only-begotten Son, our Lord, and God, and Saviour Jesus Christ, we supplicate and invoke Thy goodness, since we are fearful and trembling when about to stand at Thy holy altar; send forth upon us, O God, Thy good grace, and sanctify our souls, and bodies, and spirits, and turn our thoughts to piety,

in order that with a pure conscience we may bring unto Thee gifts, offerings, and fruits for the remission of our transgressions, and for the propitiation of all Thy people, by the grace and mercies and loving-kindness of Thy only-begotten Son, with whom Thou art blessed to all eternity. Amen.

The presbyter says:

Peace be to all.

The people, always facing the west and always with their arms outstretched in the 'Orans' position responds:

And to thy spirit.

The presbyter says:

The Lord bless us all, and sanctify us for the entrance and celebration of the divine and pure mysteries, giving rest to the blessed souls among the good and just, by His grace and loving-kindness, now and ever, and to all eternity. Amen.

The deacon says:

In peace let us beseech the Lord.

For the peace that is from above, and for God's love to man, and for the salvation of our souls, let us beseech the Lord.

For the peace of the whole world, for the unity of all the holy churches of God, let us beseech the Lord.

For the remission of our sins, and forgiveness of our transgressions, and for our deliverance from all tribulation, wrath, danger, and distress, and from the uprising of our enemies, let us beseech the Lord.

Everyone sings:

Holy God, holy mighty, holy immortal, have mercy upon us.

The presbyter bows and says:

O compassionate and merciful, long-suffering, and very gracious and true God, look from Thy prepared dwelling-place, and hear us Thy suppliants, and deliver us from every temptation of the devil and of man; withhold not Thy aid from us, nor bring on us chastisements too heavy for our strength: for we are unable to overcome what is opposed to us; but Thou art able, Lord, to save us from everything that is against us. Save us, O God, from the difficulties of this world, according to Thy goodness, in order that, having drawn nigh with a pure conscience to Thy holy altar, we may send up to Thee without condemnation the blessed hymn Trisagion, together with the heavenly powers, and that, having performed the service, well pleasing to Thee and

divine, we may be counted worthy of eternal life.

Because Thou art holy, Lord our God, and dwellest and abidest in holy places, we send up the praise and the hymn Trisagion to Thee, the Father, and the Son, and the Holy Spirit, now and ever, and to all eternity.

The people respond:

Amen.

The presbyter says:

Peace be to all.

The people respond:

And to thy spirit.

The deacon or presbyter begins with a reading from the Evangelicon, followed by a responsorial psalm from the Psalmicon. Next comes a reading from the Apostolicon, concluding with another responsorial psalm from the Psalmicon, which may be read or sung. After these readings, the presbyter preaches a homily drawn from the passages proclaimed.

When the readings and homily are finished, the deacon says:

Let us all say, Master, be merciful.

Lord Almighty, the God of our fathers;

We beseech Thee, hear us.

For the peace which is from above, and for the salvation of our souls;

Let us beseech the Lord.

For the peace of the whole world, and the unity of all the holy churches of God;

Let us beseech the Lord.

For the salvation and help of all the Christ-loving people;

We beseech Thee, hear us.

For our deliverance from all tribulation, wrath, danger, distress, from captivity, bitter death, and from our iniquities;

We beseech Thee, hear us.

For the people standing round, and waiting for the rich and plenteous mercy that is from Thee;

We beseech Thee, be merciful and gracious.

Save Thy people, O Lord, and bless Thine inheritance.

Visit Thy world in mercy and compassion.

Exalt the horn of Christians by the power of the precious and quickening cross.

We beseech Thee, most merciful Lord, hear us praying to Thee, and have mercy upon us.

The people then say three times:

Master, have mercy upon us.

Master, have mercy upon us.

Master, have mercy upon us.

The deacon says:

For the remission of our sins, and forgiveness of our transgressions, and for our deliverance from all tribulation, wrath, danger, and distress, let us beseech the Lord.

Let us all entreat from the Lord, that we may pass the whole day, perfect, holy, peaceful, and without sin.

Let us entreat from the Lord a messenger of peace, a faithful guide, a guardian of our souls and bodies.

Let us entreat from the Lord forgiveness and remission of our sins and transgressions.

Let us entreat from the Lord the things which are good and proper for our souls, and peace for the world.

Let us entreat from the Lord, that we may spend the remaining period of our life in peace and health.

Let us entreat that the close of our lives may be Christian, without pain and without shame, and a good plea at the dread and awful judgment-seat of Christ.

The presbyter says:

For Thou art the gospel and the light, Saviour and keeper of our souls and bodies, God, and Thy only-begotten Son, and Thy all-holy Spirit, now and ever.

The people respond:

Amen.

The presbyter says:

God, who hast taught us Thy divine and saving oracles, enlighten the souls of us sinners for the comprehension of the things which have been before spoken, so that we may not only be seen to be hearers of spiritual things, but also doers of good deeds, striving after guileless faith, blameless life, and pure conversation. In Christ Jesus our Lord, with whom Thou art blessed, together with Thy all-holy, good, and quickening Spirit, now and always, and for ever.

The people respond:

Amen.

The presbyter says:

Peace be to all.

The people respond:

And to Thy spirit.

The deacon says:

Let us bow our heads to the Lord.

The people, bowing, respond:

To Thee, Lord.

The presbyter says:

O Sovereign giver of life, and provider of good things, who didst give to mankind the blessed hope of eternal life, our Lord Jesus Christ, count us worthy in holiness, and perfect this Thy divine service to the enjoyment of future blessedness. So that, guarded by Thy power at all times, and led into the light of truth, we may send up the praise and the thanksgiving to Thee, the Father, the Son, and the Holy Spirit, now and ever.

The people respond:

Amen.

The presbyter says:

O God, our God, who didst send forth the heavenly bread, the food of the whole world, our Lord Jesus Christ, to be a Saviour, and Redeemer, and Benefactor, blessing and sanctifying us, do Thou Thyself bless this offering, and graciously receive it to Thy altar above the skies:

Remember in Thy goodness and love those who have brought it, and those for whom they have brought it, and preserve us without condemnation in the service of Thy divine mysteries: for hallowed and glorified is Thy all-honoured and great name, Father, and Son, and Holy Spirit, now and ever, and to all eternity.

Peace be to all.

The deacon says:

Sir, pronounce the blessing.

The presbyter says:

Blessed be God, who blesseth and sanctifieth us all at the presentation of the divine and pure mysteries, and giveth rest to the blessed souls among the holy and just, now and always, and to all eternity.

The deacon says:

Let us attend in wisdom.

The presbyter says:

I believe in one God, Father Almighty, Maker of heaven and earth, and in one Lord Jesus Christ, the Son of God.

The presbyter, bowing, continues saying:

God and Sovereign of all, make us, who are unworthy, worthy of this hour, lover of mankind; that being pure from all deceit and all hypocrisy, we may be united with one another by the bond of peace and love, being confirmed by the sanctification of Thy divine knowledge through Thine only-begotten Son, our Lord and Saviour Jesus Christ, with whom Thou art blessed, together with Thy all-holy, and good, and quickening Spirit, now and ever, and to all eternity. Amen.

The deacon says:

Let us stand well, let us stand reverently, let us stand in the fear of God, and with compunction of heart. In peace let us pray to the Lord.

The presbyter, standing, says:

For God of peace, mercy, love, compassion, and loving-kindness art Thou, and Thine only-begotten Son, and Thine all-holy Spirit, now and ever.

The people respond:

Amen.

The presbyter replies:

Peace be to all.

The people respond:

And to thy spirit.

The deacon says:

Let us salute one another with an holy kiss.

****Everyone salutes those closest to them with a Holy Kiss on the cheek.****

The deacon says:

Let us bow our heads to the Lord.

The presbyter, bowing, says:

Only Lord and merciful God, on those who are bowing their necks before Thy holy altar, and seeking the spiritual gifts that come from Thee, send forth Thy good grace; and bless us all with every spiritual blessing, that cannot be taken from us, Thou, who dwellest on high, and hast regard unto things that are lowly.

For worthy of praise and worship and most glorious is Thy all-holy name,

Father and Son and Holy Spirit, now and always, and to all eternity.

The deacon says:

Sir, pronounce the blessing.

The presbyter says:

The Lord will bless us, and minister with us all by His grace and loving-kindness.

And again.

The Lord will bless us, and make us worthy to stand at His holy altar, at all times, now and always, and for ever.

And again.

Blessed be God, who blesseth and sanctifieth us all in our attendance upon, and service of, His pure mysteries, now and always, and for ever.

The deacon says:

In peace let us pray to the Lord.

The people respond:

O Master, have mercy.

The deacon says:

Save us, have mercy upon us, pity and keep us, O God, by Thy grace.

For the peace that is from above, and the loving-kindness of God, and the salvation of our souls;

Let us beseech the Lord.

For the peace of the whole world, and the unity of all the holy churches of God;

Let us beseech the Lord.

For those who bear fruit, and labour honourably in the holy churches of God; for those who remember the poor, the widows and the orphans, the strangers and needy ones; and for those who have requested us to mention them in our prayers;

Let us beseech the Lord.

For those who are in old age and infirmity, for the sick and suffering, and those who are troubled by unclean spirits, for their speedy cure from God and their salvation;

Let us beseech the Lord.

For those who are passing their days in virginity, and celibacy, and discipline, and for those in holy matrimony; and for the holy fathers and brethren agonizing in mountains, and dens, and caves of the earth;

Let us beseech the Lord.

For Christians sailing, travelling, living among strangers, and for our brethren in captivity, in exile, in prison, and in bitter slavery, their peaceful return;

Let us beseech the Lord.

For the remission of our sins, and forgiveness of our transgressions, and for our deliverance from all tribulation, wrath, danger, and constraint, and uprising against us of enemies;

Let us beseech the Lord.

For favourable weather, peaceful showers, beneficent dews, abundance of fruits, the perfect close of a good season, and for the crown of the year;

Let us beseech the Lord.

For our fathers and brethren present, and praying with us in this holy hour, and at every season, their zeal, labour, and earnestness;

Let us beseech the Lord.

For every Christian soul in tribulation and distress, and needing the mercy and succour of God; for the return of the erring, the health of the sick, the deliverance of the captives, the rest of the fathers and brethren that have fallen asleep aforetime;

Let us beseech the Lord.

For the hearing and acceptance of our prayer before God, and the sending down on us His rich mercies and compassion.

Let us beseech the Lord.

And for the offered, precious, heavenly, unutterable, pure, glorious, dread, awful, divine gifts, and the salvation of the presbyter who stands by and offers them;

Let us offer supplication to God the Lord.

The people respond:

O Master, have mercy.

O Master, have mercy.

O Master, have mercy.

The presbyter makes the sign of the cross and sings:

Glory be to God on high And in earth
peace, goodwill towards men,

We praise thee, we bless thee, we
worship thee, we glorify thee, we
give thanks to thee, for thy great
glory O Lord God, heavenly King,
God the Father Almighty.

O Lord, the only-begotten Son, Jesu
Christ; O Lord God, Lamb of God,
Son of the Father, that takest away

the sins of the world, have mercy
upon us.

Thou that takest away the sins of the
world, have mercy upon us.

Thou that takest away the sins of the
world, receive our prayer.

Thou that sittest at the right hand of
God the Father, have mercy upon us.
For thou only art holy; thou only art
the Lord; thou only, O Christ, with
the Holy Ghost, art most high in the
glory of God the Father. Amen.

The presbyter, bowing, says:

Magnify the Lord with me, and let us
exalt His name together.

Everyone, bowing, says:

The Holy Ghost shall come upon
thee, and the power of the Highest
shall overshadow thee.

The presbyter says:

O Sovereign Lord, who hast visited
us in compassion and mercies, and
bast freely given to us, Thy humble
and sinful and unworthy servants,
boldness to stand at Thy holy altar,
and to offer to Thee this dread and
bloodless sacrifice for our sins, and
for the errors of the people, look upon
me Thy unprofitable servant, and
blot out my transgressions for Thy
compassion's sake; and purify my

lips and heart from all pollution of flesh and spirit; and remove from me every shameful and foolish thought, and fit me by the power of Thy all-holy Spirit for this service; and receive me graciously by Thy goodness as I draw nigh to Thy altar.

And be pleased, O Lord, that these gifts brought by our hands may be acceptable, stooping to my weakness; and cast me not away from Thy presence, and abhor not my unworthiness; but pity me according to Thy great mercy, and according to the multitude of Thy mercies pass by my transgressions, that, having come before Thy glory without condemnation, I may be counted worthy of the protection of Thy only-begotten Son, and of the illumination of Thy all-holy Spirit, that I may not be as a slave of sin cast out, but as Thy servant may find grace and mercy and forgiveness of sins before Thee, both in the world that now is and in that which is to come.

I beseech Thee, Almighty Sovereign, all-powerful Lord, hear my prayer; for Thou art He who workest all in all, and we all seek in all things the help and succour that come from Thee and Thy only-begotten Son, and the good and quickening Spirit, now and ever.

O God, who through Thy great and unspeakable love didst send forth Thy only-begotten Son into the

world, in order that He might turn back the lost sheep, turn not away us sinners, laying hold of Thee by this dread and bloodless sacrifice; for we trust not in our own righteousness, but in Thy good mercy, by which Thou purchasest our race.

We entreat and beseech Thy goodness that it may not be for condemnation to Thy people that this mystery for salvation has been administered by us, but for remission of sins, for renewal of souls and bodies, for the well-pleasing of Thee, God and Father, in the mercy and love of Thy only-begotten Son, with whom Thou art blessed, together with Thy all-holy and good and quickening Spirit, now and always, and for ever.

O Lord God, who didst create us, and bring us into life, who hast shown to us ways to salvation, who hast granted to us a revelation of heavenly mysteries, and hast appointed us to this ministry in the power of Thy all-holy Spirit, grant, O Sovereign, that we may become servants of Thy testament, ministers of Thy pure mysteries, and receive us as we draw near to Thy holy altar, according to the greatness of Thy mercy, that we may become worthy of offering to Thee gifts and sacrifices for our transgressions and for those of the people; and grant to us, O Lord, with all fear and a pure conscience to offer to Thee this spiritual and bloodless

sacrifice, and graciously receiving it unto Thy holy and spiritual altar above the skies for an odour of a sweet spiritual smell, send down in answer on us the grace of Thy all-holy Spirit.

As Thou didst accept from the hand of Thy apostles this true service, so accept also in Thy goodness from the hands of us sinners these offered gifts; and grant that our offering may be acceptable, sanctified by the Holy Spirit, as a propitiation for our transgressions and the errors of the people; and for the rest of the souls that have fallen asleep aforesaid; that we also, Thy humble, sinful, and unworthy servants, being counted worthy without guile to serve Thy holy altar, may receive the reward of faithful and wise stewards, and may find grace and mercy in the terrible day of Thy just and good retribution.

The presbyter continues, praying over the veils concealing the bread and wine:

We thank Thee, O Lord our God, that Thou hast given us boldness for the entrance of Thy holy places, which Thou hast renewed to us as a new and living way through the veil of the flesh of Thy Christ. We therefore, being counted worthy to enter into the place of the tabernacle of Thy glory, and to be within the veil, and to behold the Holy of Holies, cast

ourselves down before Thy goodness:

Master, have mercy on us: since we are full of fear and trembling, when about to stand at Thy holy altar, and to offer this dread and bloodless sacrifice for our own sins and for the errors of the people: send forth, O God, Thy good grace, and sanctify our souls, and bodies, and spirits; and turn our thoughts to holiness, that with a pure conscience we may bring to Thee a peace-offering, the sacrifice of praise:

By the mercy and loving-kindness of Thy only-begotten Son, with whom Thou art blessed, together with Thy all-holy, and good, and quickening Spirit, now and always:

The people respond:

Amen.

The presbyter says:

Peace be to all.

The deacon says:

Let us stand reverently, let us stand in the fear of God, and with contrition: let us attend to the holy communion service, to offer peace to God.

The people, standing, respond:

The offering of peace, the sacrifice of praise.

The presbyter withdraws the veils covering the bread and wine and says:

And, uncovering the veils that darkly invest in symbol this sacred ceremonial, do Thou reveal it clearly to us: fill our intellectual vision with absolute light, and having purified our poverty from every pollution of flesh and spirit, make it worthy of this dread and awful approach: for Thou art an all-merciful and gracious God, and we send up the praise and the thanksgiving to Thee, Father, Son, and Holy Spirit, now, and always, and for ever.

The presbyter continues, saying:

The love of the Lord and Father, the grace of the Lord and Son, and the fellowship and the gift of the Holy Spirit, be with us all.

The people respond:

And with thy spirit.

The presbyter says:

Let us lift up our minds and our hearts.

The people respond:

It is becoming and right.

The presbyter says:

Verily it is becoming and right, proper and due to praise Thee, to sing of Thee, to bless Thee, to worship Thee, to glorify Thee, to give Thee thanks, Maker of every creature visible and invisible, the treasure of eternal good things, the fountain of life and immortality, God and Lord of all:

Whom the heavens of heavens praise, and all the host of them; the sun, and the moon, and all the choir of the stars; earth, sea, and all that is in them; souls of martyrs and of apostles; angels, archangels, thrones, dominions, principalities, and authorities, and dread powers; and the many-eyed cherubim, and the six-winged seraphim, which cover their faces with two wings, their feet with two, and with two they fly, crying one to another with unresting lips, with unceasing praises.

The presbyter then makes the sign of the cross and says:

Holy art Thou, King of eternity, and Lord and giver of all holiness; holy also Thy only-begotten Son, our Lord Jesus Christ, by whom Thou hast made all things; holy also Thy Holy Spirit, which searches all

things, even Thy deep things, O God: holy art Thou, almighty, all-powerful, good, dread, merciful, most compassionate to Thy creatures; who didst make man from earth after Thine own image and likeness; and afterwards didst send forth Thine only-begotten Son Himself, our Lord Jesus Christ, into the world, that He by His coming might renew and restore Thy image;

Who, having descended from heaven, and become flesh of the Holy Spirit, and having sojourned among men, fulfilled the dispensation for the salvation of our race; and being about to endure His voluntary and life-giving death by the cross, He the sinless for us the sinners, in the night in which He was betrayed, nay, rather delivered Himself up for the life and salvation of the world...

The presbyter holds the bread in his hand, and says:

Having taken the bread in His holy and pure and blameless and immortal hands, lifting up His eyes to heaven, and showing it to Thee, His God and Father, He gave thanks, and hallowed, and brake, and gave it to us, His disciples and apostles, saying...

The deacon says:

“This is my body which is given for you: this do in remembrance of me.”

The people respond:

Amen.

The presbyter lifts the chalice and says:

In like manner, after supper, He took the cup, and having mixed wine and water, lifting up His eyes to heaven, and presenting it to Thee, His God and Father, He gave thanks, and hollowed and blessed it, and filled it with the Holy Spirit, and gave it to us His disciples, saying...

The deacon says:

“This cup is the testament in my blood, which is shed for you.”

The people respond:

Amen.

The presbyter says:

This do in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death, and confess His resurrection, till He come.

The deacon says:

We believe and confess.

The people respond:

We show forth Thy death, O Lord,
and confess Thy resurrection.

The presbyter says:

Remembering, therefore, His life-giving sufferings, His saving cross, His death and His burial, and resurrection from the dead on the third day, and His ascension into heaven, and sitting at the right hand of Thee, our God and Father, and His second glorious and awful appearing, when He shall come with glory to judge the quick and the dead, and render to every one according to His works; even we, sinful men, offer unto Thee, O Lord, this dread and bloodless sacrifice, praying that Thou wilt not deal with us after our sins, nor reward us according to our iniquities;

But that Thou, according to Thy mercy and Thy unspeakable loving-kindness, passing by and blotting out the handwriting against us Thy suppliants, wilt grant to us Thy heavenly and eternal gifts that thou hast prepared, O God, for those who love Thee; and reject not, O loving Lord, the people for my sake, or for my sin's sake...

The presbyter then says three times:

For Thy people and Thy Church supplicate Thee.

For Thy people and Thy Church supplicate Thee.

For Thy people and Thy Church supplicate Thee.

The people respond:

Have mercy on us, O Lord our God,
Father Almighty.

The presbyter replies:

Have mercy upon us, O God Almighty. Have mercy upon us, O God our Saviour. Have mercy upon us, O God, according to Thy great mercy, and send forth on us, and on these offered gifts, Thy all-holy Spirit.

The presbyter, bowing, says:

The sovereign and quickening Spirit, that sits upon the throne with Thee, our God and Father, and with Thy only-begotten Son, reigning with Thee; the co-eternal; this Thine all-holy Spirit, send down, O Lord, upon us, and upon these offered holy gifts;

The presbyter, standing, says:

That coming, by His holy and good and glorious appearing, He may sanctify this bread, and make it the holy body of Thy Christ.

The people respond:

Amen.

The presbyter says:

And this cup the precious blood of Thy Christ.

The presbyter continues, saying:

That they may be to all that partake of them for remission of sins, and for life everlasting, for the sanctification of souls and of bodies, for bearing the fruit of good works, for the stablishing of Thy holy universal Church, that the gates of hell may not prevail against it; delivering it from all heresy and scandals, and from those who work iniquity, keeping it till the fulness of the time.

We present them to Thee also, O Lord, for the holy places, which Thou hast glorified by the divine appearing of Thy Christ, and by the visitation of Thy all-holy Spirit; and for Thy holy, universal, and apostolic Church throughout the world: even now, O Lord, bestow upon her the rich gifts of Thy all-holy Spirit.

Remember also, O Lord, our holy fathers and brethren in it, and the bishops in all the world, who rightly divide the word of Thy truth.

Remember also, O Lord, every city and country, and those of the true

faith dwelling in them, their peace and security.

Remember, O Lord, Christians sailing, travelling, sojourning in strange lands; our fathers and brethren, who are in bonds, prison, captivity, and exile; who are in mines, and under torture, and in bitter slavery.

Remember, O Lord, the sick and afflicted, and those troubled by unclean spirits, their speedy healing from Thee, O God, and their salvation.

Remember, O Lord, every Christian soul in affliction and distress, needing Thy mercy and succour, O God; and the return of the erring.

Remember, O Lord, our fathers and brethren, toiling hard, and ministering unto us, for Thy holy name's sake.

Remember all, O Lord, for good: have mercy on all, O Lord, be reconciled to us all: give peace to the multitudes of Thy people: put away scandals: bring wars to an end: make the uprising of heresies to cease: grant Thy peace and Thy love to us, O God our Saviour, the hope of all the ends of the earth.

Remember, O Lord, favourable weather, peaceful showers, beneficent dews, abundance of fruits,

and to crown the year with Thy goodness; for the eyes of all wait on Thee, and Thou givest their food in due season: thou openest Thy hand, and fillest every living thing with gladness.

Remember, O Lord, those who bear fruit, and labour honourably in the holy of Thy Church; and those who forget not the poor, the widows, the orphans, the strangers, and the needy; and all who have desired us to remember them in our prayers.

Moreover, O Lord, be pleased to remember those who have brought these offerings this day to Thy holy altar, and for what each one has brought them or with what mind, and those persons who have just now been mentioned to Thee.

The deacon says:

Remember us, O Lord God.

The presbyter, bowing, says:

Make the end of our lives Christian, acceptable, blameless, and peaceful, O Lord, gathering us together, O Lord, under the feet of Thine elect, when Thou wilt, and as Thou wilt; only without shame and transgressions, through Thy only-begotten Son, our Lord and God and Saviour Jesus Christ: for He is the only sinless one who hath appeared on the earth.

The deacon says:

And let us pray:

For the peace and establishing of the whole world, and of the holy churches of God, and for the purposes for which each one made his offering, or according to the desire he has: and for the people standing round, and for all men, and all women:

The people respond:

And for all men and all women.
Amen.

The presbyter says:

Wherefore, both to them and to us, do Thou in Thy goodness and love...

The people respond:

Forgive, remit, pardon, O God, our transgressions, voluntary and involuntary: in deed and in word: in knowledge and in ignorance: by night and by day: in thought and intent: in Thy goodness and love, forgive us them all.

The presbyter says:

Through the grace and compassion and love of Thy only-begotten Son, with whom Thou art blessed and glorified, together with the all-holy,

and good, and quickening Spirit, now and ever, and to all eternity.

The people respond:

Amen.

The presbyter says:

Peace be to all...

The people respond:

And to thy spirit.

The deacon says:

Again, and continually, in peace let us pray to the Lord.

For the gifts to the Lord God presented and sanctified, precious, heavenly, unspeakable, pure, glorious, dread, awful, divine;
Let us pray.

That the Lord our God, having graciously received them to His altar that is holy and above the heavens, rational and spiritual, for the odour of a sweet spiritual savour, may send down in answer upon us the divine grace and the gift of the all-holy Spirit;

Let us pray.

Having prayed for the unity of the faith, and the communion of His all-holy and adorable Spirit;

Let us commend ourselves and one another, and our whole life, to Christ our God...

The people respond:

Amen.

The presbyter says:

God and Father of our Lord and God and Saviour Jesus Christ, the glorious Lord, the blessed essence, the bounteous goodness, the God and Sovereign of all, who art blessed to all eternity, who sittest upon the cherubim, and art glorified by the seraphim, before whom stand thousand thousands and ten thousand times ten thousand hosts of angels and archangels: Thou hast accepted the gifts, offerings, and fruits brought unto Thee as an odour of a sweet spiritual smell, and hast been pleased to sanctify them, and make them perfect, O good One, by the grace of Thy Christ, and by the presence of Thy all-holy Spirit.

Sanctify also, O Lord, our souls, and bodies, and spirits, and touch our understandings, and search our consciences, and cast out from us every evil imagination, every impure feeling, every base desire, every unbecoming thought, all envy, and vanity, and hypocrisy, all lying, all deceit, every worldly affection, all covetousness, all vainglory, all indifference, all vice, all passion, all

anger, all malice, all blasphemy, every motion of the flesh and spirit that is not in accordance with Thy holy will:

And count us worthy, O loving Lord, with boldness, without condemnation, in a pure heart, with a contrite spirit, with unshamed face, with sanctified lips, to dare to call upon Thee, the holy God, Father in heaven, and to say...

The people respond with the Lord's Prayer:

Our Father which art in heaven, Hallowed be thy name. Let thy Holy Spirit come upon us, and cleanse us; thy kingdom come. Thy will be done, as in heaven, so on earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And suffer us not to be brought into temptation; but deliver us from evil. Amen.

The presbyter, bowing, says:

And lead us not into temptation, Lord, Lord of Hosts, who knowest our frailty, but deliver us from the evil one and his works, and from all his malice and craftiness, for the sake of Thy holy name, which has been placed upon our humility: For Thine is the kingdom, the power, and the glory, Father, Son, and Holy Spirit, now and for ever.

The people respond:

Amen.

The presbyter says:

Peace be to all.

The people respond:

And to thy spirit.

The deacon says:

Let us bow our heads to the Lord.

The people, bowing, respond:

To Thee, O Lord.

The presbyter, bowing, says:

To Thee, O Lord, we Thy servants have bowed our heads before Thy holy altar, waiting for the rich mercies that are from Thee.

Send forth upon us, O Lord, Thy plenteous grace and Thy blessing; and sanctify our souls, bodies, and spirits, that we may become worthy communicants and partakers of Thy holy mysteries, to the forgiveness of sins and life everlasting: For adorable and glorified art Thou, our God, and Thy only-begotten Son, and Thy all-holy Spirit, now and ever.

The people respond:

Amen.

The presbyter says:

And the grace and the mercies of the holy and uncreated, and adorable Trinity, shall be with us all.

The people respond:

And with thy spirit.

The deacon says:

In the fear of God, let us attend.

The presbyter says:

O holy Lord, that abidest in holy places, sanctify us by the word of Thy grace, and by the visitation of Thy all-holy Spirit: for Thou, O Lord, hast said, Ye will be holy, for I am holy. O Lord our God, incomprehensible Word of God, one in substance with the Father and the Holy Spirit, co- eternal and indivisible, accept the pure hymn, in Thy holy and bloodless sacrifices; with the cherubim, and seraphim, and from me, a sinful man, crying and saying...

The presbyter lifts the bread and wine and says:

The holy things unto holy.

The people respond:

One only is holy, one Lord Jesus Christ, to the glory of God the Father, to whom be glory to all eternity.

The deacon says:

For the remission of our sins, and the propitiation of our souls, and for every soul in tribulation and distress, needing the mercy and succour of God, and for the return of the erring, the healing of the sick, the deliverance of the captives, the rest of our fathers and brethren who have fallen asleep aforetime;

Let us all say fervently, Master, have mercy...

The people respond, repeating twelve times:

Master, have mercy.
Master, have mercy.
Master, have mercy.
Master, have mercy.
Master, have mercy.
Master, have mercy.
Master, have mercy.
Master, have mercy.
Master, have mercy.
Master, have mercy.
Master, have mercy.
Master, have mercy.

Then the presbyter breaks the bread, and holds one half in his right hand, and the other half in his left, and

dips the bread from his right hand into the chalice, saying:

The union of the all-holy body and precious blood of our Lord and God and Saviour, Jesus Christ.

Then the presbyter dips the half from his left into the chalice and makes the sign of the cross with his left hand then, saying:

It has been made one, and sanctified, and perfected, in the name of the Father, and of the Son, and of the Holy Spirit, now and ever.

Then each time the presbyter dips a piece of bread into the chalice and distributes it he says:

A holy portion of Christ, full of grace and truth, of the Father, and of the Holy Spirit, to whom be the glory and the power to all eternity.

****The people receive the bread directly on the mouth while kneeling and making the sign of the cross in front of the presbyter. After receiving Holy Communion the people pray the Thanksgiving Prayer.****

After all the bread is distributed to the people, the deacon says:

Sir, pronounce the blessing.

The presbyter says:

The Lord will bless us, and keep us without condemnation for the communion of His pure gifts, now and always, and for ever.

The Lord will bless us, and make us worthy with the pure touchings of our fingers to take the live coal, and place it upon the mouths of the faithful for the purification and renewal of their souls and bodies, now and always.

O taste and see that the Lord is good; who is parted and not divided; distributed to the faithful and not expended; for the remission of sins, and the life everlasting; now and always, and for ever.

The deacon says:

In the peace of Christ, let us say...

The people respond:

O taste and see that the Lord is good.

The presbyter says:

O Lord our God, the heavenly bread, the life of the universe, I have sinned against Heaven, and before Thee, and am not worthy to partake of Thy pure mysteries; but as a merciful God, make me worthy by Thy grace, without condemnation to partake of Thy holy body and precious blood,

for the remission of sins, and life everlasting.

The presbyter then gives the last piece of bread to his deacon, who receives it on the mouth, while kneeling and making the sign of the cross, the presbyter says:

Glory to God who has sanctified and is sanctifying us all.

The deacon says:

Be Thou exalted, O God, over the heavens, and Thy glory over all the earth, and Thy kingdom endureth to all eternity.

The presbyter says:

Blessed be the name of the Lord our God for ever.

The deacon says:

In the fear of God, and in faith and love, draw nigh.

The people respond:

Blessed is He that cometh in the name of the Lord.

The presbyter says:

Save Thy people, O God, and bless Thine inheritance.

Glory to our God, who has sanctified us all.

Blessed be the name of the Lord to all eternity.

The deacon and people respond:

Fill our mouths with Thy praise, O Lord, and fill our lips with joy, that we may sing of Thy glory, of Thy greatness all the day.

We render thanks to Thee, Christ our God, that Thou hast made us worthy to partake of Thy body and blood, for the remission of sins, and for life everlasting. Do Thou, in Thy goodness and love, keep us, we pray Thee, without condemnation.

The presbyter stands and says over the incense:

We render thanks to Thee, the Saviour and God of all, for all the good things Thou hast given us, and for the participation of Thy holy and pure mysteries, and we offer to Thee this incense, praying: Keep us under the shadow of Thy wings, and count us worthy till our last breath to partake of Thy holy rites for the sanctification of our souls and bodies, for the inheritance of the kingdom of heaven: for Thou, O God, art our sanctification, and we send up praise and thanksgiving to Thee, Father, Son, and Holy Spirit.

Glory to Thee, glory to Thee, glory to Thee, O Christ the King, only-begotten Word of the Father, that Thou hast counted us, Thy sinful and unworthy servants, worthy to enjoy thy pure mysteries for the remission of sins, and for life everlasting: glory to Thee.

The deacon says:

Again and again, and at all times, in peace, let us beseech the Lord. That the participation of His Holy rites may be to us for the turning away from every wicked thing, for our support on the journey to life everlasting, for the communion and gift of the Holy Spirit;

Let us pray.

The presbyter says:

O God, who through Thy great and unspeakable love didst condescend to the weakness of Thy servants, and hast counted us worthy to partake of this heavenly table, condemn not us sinners for the participation of Thy pure mysteries; but keep us, O good One, in the sanctification of Thy Holy Spirit, that being made holy, we may find part and inheritance with all Thy saints that have been well-pleasing to Thee since the world began, in the light of Thy countenance, through the mercy of Thy only-begotten Son, our Lord and God and Saviour Jesus Christ, with

whom Thou art blessed, together with Thy all-holy, and good, and quickening Spirit: for blessed and glorified is Thy all-precious and glorious name, Father, Son, and Holy Spirit, now and ever, and to all eternity.

The people respond:

Amen.

The presbyter says:

Peace be to all.

The people respond:

And to thy spirit.

The deacon says:

Let us bow our heads to the Lord.

The presbyter, bowing, says:

O God, great and marvellous, look upon Thy servants, for we have bowed our heads to Thee. Stretch forth Thy hand, strong and full of blessings, and bless Thy people. Keep Thine inheritance, that always and at all times we may glorify Thee, our only living and true God, the holy Trinity, Father, Son, and Holy Ghost, now and ever, and to all eternity.

For unto Thee is becoming and is due praise from us all, and honour, and

adoration, and thanksgiving, Father, Son, and Holy Spirit, now and ever.

The deacon says:

In the peace of Christ let us go on...

The people respond:

In the name of the Lord. Sir, pronounce the blessing.

The deacon says:

Going on from glory to glory, we praise Thee, the Saviour of our souls. Glory to Father, and Son, and Holy Spirit now and ever, and to all eternity. We praise Thee, the Saviour of our souls.

The presbyter says:

Going on from strength to strength, and having fulfilled all the divine service in Thy temple, even now we beseech Thee, O Lord our God, make us worthy of perfect loving-kindness; make straight our path: root us in Thy fear, and make us worthy of the heavenly kingdom, in Christ Jesus our Lord, with whom Thou art blessed, together with Thy all-holy, and good, and quickening Spirit, now and always, and for ever.

The deacon says:

Again and again, and at all times, in peace let us beseech the Lord.

Thou hast given unto us, O Lord, sanctification in the communion of the all-holy body and precious blood of Thy only-begotten Son, our Lord Jesus Christ; give unto us also the grace of Thy good Spirit, and keep us blameless in the faith, lead us unto perfect adoption and redemption, and to the coming joys of eternity; for Thou art our sanctification and light, O God, and Thy only-begotten Son, and Thy all-holy Spirit, now and ever, and to all eternity. Amen.

In the peace of Christ let us keep watch.

The presbyter says:

Blessed is God, who blesseth and sanctifieth through the communion of the holy, and quickening, and pure mysteries, now and ever, and to all eternity. Amen.

And if men, carnal and dwelling in this world, have in aught erred from Thy commandments, either moved by the devil, whether in word or in deed, or if they have come under a curse, or by reason of some special vow, I entreat and beseech Thy unspeakable loving-kindness, that they may be set free from their word, and released from the oath and the special vow, according to Thy goodness.

Verily, O Sovereign Lord, hear my supplication on behalf of Thy

servants, and do Thou pass by all their errors, remembering them no more; forgive them every transgression, voluntary and involuntary; deliver them from everlasting punishment: for Thou art He that hast commanded us, saying, Whatsoever things ye bind upon earth, shall be bound in heaven; and whatsoever things ye loose upon earth, shall be loosed in heaven: for, thou art our God, a God able to pity, and to save and to forgive sins; and glory is due unto Thee, with the eternal Father, and the quickening Spirit, now and ever, and to all eternity. Amen.

After the Divine Liturgy, the faithful make the sign of the cross and gather for the Holy Lovefeast—a communal meal with sacramental meaning. Each person brings food, which is then shared equally among all.

HOLY BAPTISM

Candidates for baptism fast for the entire preceding day. All baptismal prayers are offered facing west, with arms outstretched in the orans posture. During the rite, the candidate is entirely immersed beneath the water.

Now concerning baptism, O bishop, or presbyter, we now say, that thou shalt so baptize as the Lord commanded us, saying:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Thou therefore, O bishop or presbyter according to that type, shalt anoint the feet of those that are to be baptized, whether they be men or women, with the holy oil, for a type of the spiritual baptism. After that, either thou, O bishop, or a presbyter that is under thee, shall in the solemn form name over them the Father, and Son, and Holy Spirit, and shall dip them thrice in the water; and let a deacon receive the man, and a deaconess the woman, that so the conferring of this inviolable seal may take place with a becoming decency. Baptize of the Father who sent, of Christ who came, of the Comforter who testified.

But thou shalt beforehand anoint the person with the holy oil, and afterward thrice baptize him with the water, and in the conclusion shall seal him with the ointment; that the anointing with oil may be the participation of the Holy Spirit, and the water the symbol of the death of Christ, and the ointment the seal of the covenants. But if there be neither oil nor ointment, water is sufficient both for the anointing, and for the seal, and for the confession of Him that is dead, or indeed is dying together with Christ. But before

baptism, let him that is to be baptized fast.

Concerning the ointment give thanks in this manner:

“We give Thee thanks, O God, the Creator of the whole world, both for the fragrancy of the ointment, and for the immortality which Thou hast made known to us by Thy Son Jesus. For Thine is the glory and the power for ever. Amen. Whosoever comes to you, and gives thanks in this manner, receive him as a disciple of Christ. But if he preach another doctrine, different from that which Christ by us has delivered to you, such a one you must not permit to give thanks; for such a one rather affronts God than glorifies Him.”

And when it remains that the catechumen is to be baptized, let him learn what concerns the renunciation of the devil, and the joining himself with Christ; for it is fit that he should first abstain from things contrary, and then be admitted to the mysteries. He must beforehand purify his heart from all wickedness of disposition, from all spot and wrinkle, and then partake of the holy things; for as the skilfullest husbandman does first purge his ground of the thorns which are grown up therein, and does then sow his wheat, so ought you also to take away all impiety from them, and then to

sow the seeds of piety in them, and vouchsafe them baptism.

Let, therefore, the candidate for baptism declare thus in his renunciation:

“I renounce Satan, and his works, and his pomps, and his worships, and his angels, and his inventions, and all things that are under him.”

And after his renunciation let him in his consociation say:

“And I associate myself to Christ, and believe, and am baptized into one unbegotten Being, the only true God Almighty, the Father of Christ, the Creator and Maker of all things, from whom are all things; and into the Lord Jesus Christ, His only begotten Son, the First-born of the whole creation, who before the ages was begotten by the good pleasure of the Father, by whom all things were made, both those in heaven and those on earth, visible and invisible; who in the last days descended from heaven, and took flesh, and was crucified under Pontius Pilate, and died for us, and rose again from the dead after His passion the third day, and ascended into the heavens, and sitteth at the right hand of the Father, and again is to come at the end of the world with glory to judge the quick and the dead, of whose kingdom there shall be no end. And I am baptized into the Holy Ghost, that is,

the Comforter, who wrought in all the saints from the beginning of the world, but was afterwards sent to the Apostle by the Father, according to the promise of our Saviour and Lord, Jesus Christ; and after the Apostle, to all those that believe in the Holy Universal Church; into the resurrection of the spirit, and into the remission of sins, and into the kingdom of heaven, and into the life of the world to come.”

And after this vow, he comes in order to the anointing with oil.

Concerning the water and the oil, let the bishop bless the water, or the oil. But if he be not there, let the presbyter bless it, the deacon standing by. But if the bishop be present, let the presbyter and deacon stand by, and let him say thus:

“O Lord of hosts, the God of powers, the creator of the waters, and the supplier of oil, who art compassionate, and a lover of mankind, who hast given water for drink and for cleansing, and oil to give man a cheerful and joyful countenance; do Thou now also sanctify this water and this oil through Thy Christ, in the name of him or her that has offered them, and grant them a power to restore health, to drive away diseases, to banish devils, and to disperse all snares through Christ our hope, with whom glory, honour, and worship be to

Thee, and to the Holy Ghost, for ever. Amen.”

Now this is blessed by the bishop or presbyter for the remission of sins, and the first preparation for baptism. For he calls thus upon the unbegotten God, the Father of Christ, the King of all sensible and intelligible natures, that He would sanctify the oil in the name of the Lord Jesus, and impart to it spiritual grace and efficacious strength, the remission of sins, and the first preparation for the confession of baptism, that so the candidate for baptism, when he is anointed may be freed from all ungodliness, and may become worthy of initiation, according to the command of the Only-begotten.

After this he comes to the water, and blesses and glorifies the Lord God Almighty, the Father of the only begotten God; and the bishop or presbyter returns thanks that He has sent His Son to become man on our account, that He might save us; that He has permitted that He should in all things become obedient to the laws of that incarnation, to preach the kingdom of heaven, the remission of sins, and the resurrection of the dead. Moreover, he adores the only begotten God Himself, after His Father, and for Him, giving Him thanks that He undertook to die for all men by the cross, the type of which He has appointed to be the baptism of regeneration. He glorifies

Him also, for that God who is the Lord of the whole world, in the name of Christ and by His Holy Spirit, has not cast off mankind but has suited His providence to the difference of seasons: on whose account, in the conclusion of the world, He has sent His Son to become man for man's sake, and to undergo all human passions without sin. Him, therefore, let the bishop or presbyter even now call upon in baptism, and let him say:

“Look down from heaven, and sanctify this water, and give it grace and power, that so he that is to be baptized, according to the command of Thy Christ, may be crucified with Him, and may die with Him, and may be buried with Him, and may rise with Him to the adoption which is in Him, that he may be dead to sin and live to righteousness.”

And after this, when he has thrice baptized him in the name of the Father, and of the Son, and of the Holy Ghost, he shall anoint him with ointment, and shall add as follows:

“O Lord God, who art without generation, and without a superior, the Lord of the whole world, who hast scattered the sweet odour of the knowledge of the Gospel among all nations, do Thou grant at this time that this ointment may be efficacious upon him that is baptized, that so the sweet odour of Thy Christ may continue upon him firm and fixed;

and that now he has died with Him, he may arise and live with Him. Let him say these and the like things, for this is the efficacy of the laying on of hands on every one; for unless there be such a recital made by a pious priest over every one of these, the candidate for baptism does only descend into the water as do the Jews, and he only puts off the filth of the body, not the filth of the soul.”

After this let him stand up, and pray that prayer which the Lord taught us:

“Our Father which art in heaven, Hallowed be thy name. Let thy Holy Spirit come upon us, and cleanse us; thy kingdom come. Thy will be done, as in heaven, so on earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And suffer us not to be brought into temptation; but deliver us from evil. Amen.”

But, of necessity, he who is risen again ought to stand up and pray, because he that is raised up stands upright. Let him, therefore, who has been dead with Christ, and is raised up with Him, stand up. But let him pray towards the west.

But let him pray thus after the foregoing prayer, and say:

“O God Almighty, the Father of Thy Christ, Thy only begotten Son, give me a body undefiled, a heart pure, a

mind watchful, an unerring knowledge, the influence of the Holy Ghost for the obtaining and assured enjoying of the truth, through Thy Christ, by whom glory be to Thee, in the Holy Spirit, for ever. Amen.”

After Holy Baptism, the newly baptized make the sign of the cross and recite the Lord’s Prayer three times.

HOLY CHRISMATION

Immediately after immersion, the newly baptized step out of the water. All prayers of Chrismation are then offered facing west, with arms outstretched in the orans posture.

Let the baptized say:

“O Lord God Almighty, the Father of Thy Christ, Thy blessed Son, who hearest those who call upon Thee with uprightnes, who also knowest the supplications of those who are silent; we thank Thee that Thou hast thought us worthy to partake of Thy holy mysteries, which Thou hast bestowed upon us, for the entire confirmation of those things we have rightly known, for the preservation of piety, for the remission of our offences; for the name of thy Christ is called upon us, and we are joined To Thee. O Thou that hast separated us froth the communion of the ungodly, unite us with those that are consecrated to Thee in holiness;

chrismate us in the truth, by the assistance of Thy Holy Spirit; reveal to us what things we are ignorant of, supply what things we are defective in, chrismate us in what things we already know, preserve the presbyter blameless in Thy worship; keep the kings in peace, and the rulers in righteousness, the air in a good temperature, the fruits in fertility, the world in an all-powerful providence; pacify the warring nations, convert those that are gone astray, sanctify Thy people, keep those that are in virginity, preserve those in the faith that are in marriage, strengthen those that are in purity, bring the infants to complete age, chrismate the newly admitted; instruct the catechumens, and render them worthy of admission; and gather us all together into Thy kingdom of heaven, by Jesus Christ our Lord, with whom glory, honour, and worship be to Thee, in the Holy Ghost, for ever. Amen.”

And let the deacon say:

“Bow down to God through His Christ, and receive the blessing.”

And let the bishop or presbyter add this prayer, and say:

“O God Almighty, the true God, to whom nothing can be compared, who art everywhere, and present in all things, and art in nothing as one of the things themselves; who art not

bounded by place, nor grown old by time; who art not terminated by ages, nor deceived by words; who art not subject to generation, and wantest no guardian; who art above all corruption, free from all change, and invariable by nature; who inhabitest light inaccessible; who art by nature invisible, and yet art known to all reasonable natures who seek Thee with a good mind, and art comprehended by those that seek after Thee with a good mind; Be gracious to me, and hear me, for Thy name's sake, and bless those that bow down their necks unto Thee, and grant them the petitions of their hearts, which are for their good, and do not reject any one of them from Thy kingdom; but sanctify, guard, cover, and assist them; deliver them from the adversary and every enemy; For to Thee belongs the glory, praise, majesty, worship, and adoration, and to Thy Son Jesus, Thy Christ, our Lord and God and King, and to the Holy Ghost, now and always, for ever and ever. Amen."

When the chrismation prayers are finished, the newly baptized make the sign of the cross and pray the Lord's Prayer three times over a cup of milk mixed with honey. They then drink this mixture, which seals the sacrament of Holy Chrismation; their baptism is not considered complete or fully efficacious until this act is performed.

And the deacon shall say:

"Depart in peace."

HOLY RECONCILIATION

Before Holy Reconciliation, penitents wash their faces and hands. The presbyter and deacon then wash the penitents' feet. Each penitent makes the sign of the cross and recites the Lord's Prayer three times. All penitential prayers are offered facing west, bowed in humility, and in the presence of fellow believers.

Ye penitents, pray:

"Let us all earnestly pray for our brethren in the state of penitence, that God, the lover of compassion, will show them the way of repentance, and accept their return and their confession, and bruise Satan under their feet suddenly, and redeem them from the snare of the devil, and the ill-usage of the devils, and free them from every unlawful word, and every absurd practice and wicked thought; forgive them all their offences, both voluntary and involuntary, and blot out that handwriting which is against them, and write them in the book of life; cleanse them from all filthiness of flesh and spirit, and restore and unite them to His holy flock. For He knoweth our frame. For who can glory that he has a clean heart? And

who can boldly say, that he is pure from sin? For we are all among the blameworthy. Let us still pray for them more earnestly, for there is joy in heaven over one sinner that repenteth, that, being converted from every evil work, they may be joined to all good practice; that God, the lover of mankind, will suddenly accept their petitions, will restore to them the joy of His salvation, and strengthen them with His free Spirit; that they may not be any more shaken, but be admitted to the communion of His most holy things, and become partakers of His divine mysteries, that appearing worthy of His adoption, they may obtain eternal life. Let us all still earnestly say on their account: Lord, have mercy upon them. Save them, O God, and raise them up by Thy mercy. Rise up, and bow your heads to God through His Christ, and receive the blessings.”

Let the bishop or presbyter then add this prayer:

“Almighty, eternal God, Lord of the whole world, the Creator and Governor of all things, who hast exhibited man as the ornament of the world through Christ, and didst give him a law both naturally implanted and written, that he might live according to the Law of Christ, as a rational creature; and when he had sinned, Thou gavest him Thy goodness as a pledge in order to his

repentance: Look down upon these persons who have bended the neck of their soul and body to Thee; for Thou desirest not the death of a sinner, but his repentance, that he turn from his wicked way, and live. Do Thou now accept of the repentance of Thy supplicants: for there is no man that will not sin; And do Thou restore them to Thy holy Church, into their former dignity and honour, through Christ our God and Saviour, by whom glory and adoration be to Thee, in the Holy Ghost, for ever. Amen.”

Then let the deacon say:

“Depart, ye penitents.”

And let him add:

“Let none of those who ought not to come draw near. All we of the faithful, let us bend our knee: let us all entreat God through His Christ; let us earnestly beseech God through His Christ.”

After Holy Reconciliation, penitents make the sign of the cross and recite the Lord’s Prayer three times.

HOLY ORDINATION

Before Holy Ordination, candidates wash their faces and hands. The presbyter and deacon then wash the candidates’ feet. Each candidate makes the sign of the cross and

recites the Lord's Prayer three times. All ordination prayers are offered facing west, with arms outstretched in the orans posture.

Let a bishop be ordained by three bishops; but if any one be ordained by one bishop, let him be the Archbishop.

Concerning the ordination of bishops, when thou ordainest a bishop, O bishops, lay thy hands upon his head, in the presence of the presbyters and deacons, and pray, saying:

“O Thou the great Being, O Lord God Almighty, who alone art unbegotten, and ruled over by none; who always art, and wast before the world; who standest in need of nothing, and art above all cause and beginning; who only art true, who only art wise; who alone art the most high; who art by nature invisible; whose knowledge is without beginning; who only art good, and beyond compare; who knowest all things before they are; who art acquainted with the most secret things; who art inaccessible, and without a superior; the God and Father of Thy only begotten Son, of our God and Saviour; the Creator of the whole world by Him; whose providence provides for and takes the care of all; the Father of mercies, and God of all consolation; who dwellest in the highest heavens, and

yet lookest down on things below: Thou who didst appoint the rules of the Church, by the coming of Thy Christ in the flesh; of which the Holy Ghost is the witness, by Thy apostles, and by us the bishops, who by Thy grace are here present; who didst delight in those whom Thou chocest to be glorified in. Do Thou, by us, pour down the influence of Thy free Spirit, through the mediation of Thy Christ, which is committed to Thy beloved Son Jesus Christ; which He bestowed according to Thy will on the holy apostles of Thee the eternal God. Grant by Thy name, O God, who searchest the hearts, that this Thy servant, whom Thou hast chosen to be a bishop, may feed Thy holy flock, and discharge the office of a bishop to Thee, and minister to Thee, unblameably night and day; that he may appease Thee, and gather together the number of those that shall be saved, and may offer to Thee the gifts of Thy holy Church. Grant to him, O Lord Almighty, through Thy Christ, the fellowship of the Holy Spirit, that so he may have power to remit sins according to Thy command; to give forth lots according to Thy command; to loose every bond, according to the power which Thou gavest the apostles; that he may please Thee in meekness and a pure heart, with a stedfast, unblameable, and unreprouvable mind; to offer to Thee a pure and unbloody sacrifice, which by Thy Christ Thou hast appointed as the

mystery of the covenant, for a sweet savour, through Thy holy child Jesus Christ, our God and Saviour, through whom glory, honour, and worship be to Thee in the Holy Spirit, now and always, and for all ages."

And when he has prayed for these things, let the rest of the presbyters add:

"Amen."

And after the prayer let the rest of the Bishops give him the kiss in the Lord. Let him that is ordained salute the Church, saying:

"The grace of our Lord Jesus Christ, the love of God and the Father, and the fellowship of the Holy Ghost, be with you all."

And let them all answer:

"And with Thy Spirit."

Concerning the ordination of presbyters, when thou ordainest a presbyter, O bishop, lay thy hand upon his head, in the presence of the presbyters and deacons, and pray, saying:

"O Lord Almighty, our God, who hast created all things by Christ, and dost in like manner take care of the whole world by Him; for He who had power to make different creatures, has also power to take care of them,

according to their different natures; on which account, O God, Thou takest care of immortal beings by bare preservation, but of those that are mortal by succession--of the soul by the provision of laws, of the body by the supply of its wants. Do Thou therefore now also look down upon Thy holy Church, and increase the same, and multiply those that preside in it, and grant them power, that they may labour both in word and work for the edification of Thy people. Do Thou now also look down upon this Thy servant, who is put into the presbytery; and do Thou replenish him with the Spirit of grace and counsel, to assist and govern Thy people with a pure heart. Do Thou also now, O Lord, grant this, and preserve in us the Spirit of Thy grace, that this person, being filled with the gifts of healing and the word of teaching, may in meekness instruct Thy people, and sincerely serve Thee with a pure mind and a willing soul, and may fully discharge the holy ministrations for Thy people, through Thy Christ, with whom glory, honour, and worship be to Thee, and to the Holy Ghost, for ever. Amen."

Concerning the ordination of deacons, thou shalt ordain a deacon, O bishop or presbyter, by laying thy hands upon him in the presence of the whole presbytery, and of the deacons, and shall pray, and say:

“O God Almighty, the true and faithful God, who art rich unto all that call upon Thee in truth, who art fearful in counsels, and wise in understanding, who art powerful and great, hear our prayer, O Lord, and let Thine ears receive our supplication, and who is to be ordained for Thee to the office of a deacon; and replenish him with Thy Holy Spirit, and with power, as Thou didst replenish Tychius, who was Thy martyr, and follower of the sufferings of Thy Christ. Do Thou render him worthy to discharge acceptably the ministration of a deacon, steadily, unblameably, and without reproof, that thereby he may attain an higher degree, through the mediation of Thy only begotten Son, with whom glory, honour, and worship be to Thee and the Holy Spirit for ever. Amen.”

Concerning a deaconess, O bishop or presbyter, thou shalt lay thy hands upon her in the presence of the presbytery, and of the deacons and deaconesses, and shall say:

“O Eternal God, the Father of our Lord Jesus Christ, the Creator of man and of woman, do Thou now also look down upon this Thy servant, who is to be ordained to the office of a deaconess, and grant her Thy Holy Spirit, and that she may worthily discharge the work which is committed to her to Thy glory, and the praise of Thy Christ, with whom

glory and adoration be to Thee and the Holy Spirit for ever. Amen.”

After Holy Ordination, the newly ordained make the sign of the cross and recite the Lord’s Prayer three times.

HOLY PRAYERS

The Lord’s Prayer

Our Father which art in heaven, Hallowed be thy name. Let thy Holy Spirit come upon us, and cleanse us; thy kingdom come. Thy will be done, as in heaven, so on earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And suffer us not to be brought into temptation; but deliver us from evil. Amen.

The Grace Prayer

Thou art blessed, O Lord, who nourishest me from my youth, who givest food to all flesh. Fill our hearts with joy and gladness, that having always what is sufficient for us, we may abound to every good work, in Christ Jesus our Lord, through whom glory, honour, and power be to Thee for ever. Amen.

The Morning Prayer

O God, the God of spirits and of all flesh, who art beyond compare, and standest in need of nothing, who hast

given the sun to have rule over the day, and the moon and the stars to have rule over the night, do Thou now also look down upon us with gracious eyes, and receive our morning thanksgivings, and have mercy upon us; for we have not spread out our hands unto a strange God; for there is not among us any new God, but Thou, the eternal God, who art without end, who hast given us our being through Christ, and given us our well-being through Him. Do Thou vouchsafe us also, through Him, eternal life; with whom glory, and honour, and worship be to Thee and to the Holy Spirit for ever. Amen.

The Evening Prayer

Save us, O God, and raise us up by Thy Christ. Let us stand up, and beg for the mercies of the Lord, and His compassions, for the angel of peace, for what things are good and profitable, for a Christian departure out of this life, an evening and a night of peace, and free from sin; and let us beg that the whole course of our life may be unblameable. Let us dedicate ourselves and one another to the living God through His Christ. Amen.

The Thanksgiving Prayer

Now we have received the precious body and the precious blood of Christ, let us give thanks to Him who has thought us worthy to partake of these His holy mysteries; and let us

beseech Him that it may not be to us for condemnation, but for salvation, to the advantage of soul and body, to the preservation of piety, to the remission of sins, and to the life of the world to come. Let us arise, and by the grace of Christ let us dedicate ourselves to God, to the only unbegotten God, and to His Christ. Amen.

Here endeth the Litourgicon.

***“We are the price of the blood
of Jesus.”***

Marcion of Sinope