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FREEDOM FROM RELIGION FOUNDATION,
& DR. SARI DWORKIN

Superior Court of California County of San Luis Obispo

FREEDOM FROM RELIGION
FOUNDATION, a Wisconsin corporation;
and DR. SARI DWORKIN, an individual,

Plaintiffs,

v.

CITY OF PISMO BEACH, a municipal
corporation; PISMO BEACH CITY
COUNCIL, the governing body of the CITY
OF PISMO BEACH; SHELLY
HIGGINBOTHAM, an individual in her
capacity of Pismo Beach Mayor; and PAUL
JONES, an individual in his capacity as
Pismo Beach City Chaplain; and DOES 1-
100, inclusive,

Defendants.

Case No.

**PLAINTIFFS' APPENDIX OF OUT-OF-
STATE AND OTHER AUTHORITIES**

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Public Education and the Public Good

Robert S. Alley

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PUBLIC EDUCATION AND THE PUBLIC GOOD

Robert S. Alley*

I. INTRODUCTION

The year 1995 has brought a new leadership to the United States House of Representatives that appears poised to initiate actions calculated to amend the Religion Clauses of the First Amendment and to offer legislation authorizing some form of vouchers for parents to send children to private schools.¹ That agenda, announced by Speaker Newt Gingrich, threatens the fundamental principles of religious non-establishment and freedom espoused by our eighteenth-century Founders, promotes a degradation of the nation's public schools, and bodes ill for any sense of national identity that transcends narrow sectarian divisions.

The new power in Washington espouses a general contempt for government and for career politicians. This contempt contrasts sharply with the views of the Founders whom Mr. Gingrich is so fond of quoting and recommending for winter reading. James Madison was a consummate practitioner of the art of politics. Government was a genuine craft for the architect of the Bill of Rights. As we listen to those current residents of the District of Columbia who sneer at the government, a democracy that has been our guiding star for more than 200 years, one might well ponder words from one of Virginia's political leaders, Edmund Pendleton, who in a letter to Madison urging the latter's election to the 1788 Virginia Ratification Convention wrote:

[I]t is exceedingly difficult, indeed impossible, to make the good people at large well Acquainted with the different forms & combinations of Power necessary to constitute Government for the protection of liberty and property: and hence they are exposed to impositions from designing men, and particularly Of those in Opposition to Government, who have the popular side, and by decrying powers as dangerous to

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¹ *The Sayings of Speaker Gingrich: The House Leader on Teen Pregnancy, Bad Schools, Volunteerism and Saving the City*, WASH. POST, Feb. 5, 1995, at C4.

be held in this Assembly every morning before we proceed to business, and that one or more of the Clergy of this City be requested to officiate in that Service.”²⁴² The Convention members briefly debated the issue and “after several unsuccessful attempts for silently postponing the matter by adjourning the adjournment was at length carried, without any vote on the motion.”²⁴³ The Convention convened the following morning, June 29th, for a full day of business.²⁴⁴

In spite of “historian” Gingrich, the delegates did not stop either a day or an hour for fasting and prayer at that time or thereafter. It is shameful to distort history intentionally to achieve some pious rub-off effect from a non-event. The efficacy of prayer was not at issue for the leaders in Philadelphia. They were men satisfied that they were endowed with minds with which to think. Some were devout Christians, but those patriots in Philadelphia were not about the business of creating some form of a pious image of themselves. Of course there is no reason to suggest that because Madison has no record of the Convention stopping for prayer during the entire summer, prayer was rejected as a concept by individual members.

C. *The Ten Commandments Hoax*

In July, 1994, the organization Fairness & Accuracy in Reporting (FAIR) pointed out that Rush Limbaugh had incorrectly attributed to James Madison a quotation concerning the centrality of the Ten Commandments to “American civilization.”²⁴⁵ Quickly rising to Limbaugh’s defense were several California residents who wrote letters to the *Los Angeles Times*. One writer prefaced the alleged quotation with the following: “Here (as quoted in *The Myth of Separation* by David Barton) is precisely what Madison said.”²⁴⁶ The bogus quote followed: “We have staked the whole future of American civilization, not upon the power of government, far from it. We have staked the future of all of our political institutions upon the capacity of mankind for self government; upon the capacity of each and all of us to govern ourselves, to control ourselves, to sustain ourselves according to the Ten Commandments of God.”²⁴⁷ What the writer, Rick Crowell, did not tell us was that Barton cited as his only sources for those words two twentieth century writers, Harold K. Lane in *Liberty! Cry Liberty!*,²⁴⁸ and Fred-

²⁴² MADISON, DEBATES, *supra* note 64, at 182.

²⁴³ *Id.*

²⁴⁴ *Id.*

²⁴⁵ Howard Rosenberg, *Limbaugh Devotees Rush to his Defense*, L.A. TIMES, July 11, 1994, at F1.

²⁴⁶ *Id.* at F1.

²⁴⁷ *Id.*

²⁴⁸ DAVID BARTON, THE MYTH OF SEPARATION 308 (1992) (citing HAROLD K.

erick Nyneyer in *First Principles in Morality and Economics: Neighborly Love and Ricardo's Law of Association*.²⁴⁹

Responding to the public hubbub, editors of *The Papers of James Madison*, John Stagg and David Mattern, referred all inquirers to a letter dated November 23, 1993, in which Mr. Mattern wrote concerning the alleged quotation: "We did not find anything in our files remotely like the sentiment expressed in the extract you sent us. In addition, the idea is inconsistent with everything we know about Madison's views on religion and government, views which he expressed time and time again in public and in private."²⁵⁰ This expert response has not dampened the ardor of those who would have Madison affirm their own distorted version of American history. Crowell accused Mr. Mattern of "revisionism at its worst."²⁵¹ I offer here a reconstruction of the convoluted trek of the words in question.

In citing David Barton's *The Myth of Separation* as the source, Mr. Crowell apparently missed the fact that Barton did not include the words, "of all of our political institutions upon the capacity of mankind for self-government."²⁵² In a video tape Barton inserts "of all our political institutions" but still omits the "capacity of mankind."²⁵³ This video version was read into the Congressional Record by Representative Dannemeyer on October 7, 1992.²⁵⁴

Barton's sources are two, or three, depending upon how you sort out his confusion. Apart from citing the Lane volume of 1939, he offers as his other source Frederick Nyneyer's *First Principles in Morality and Economics: Neighborly Love and Ricardo's Law of Association*.²⁵⁵ In fact, his source appears to be an article entitled *Neighborly Love and Ricardo's Law of Association*.²⁵⁶ Far from appearing in a source by Nyneyer, the alleged quote is found in the latter article and drawn "[f]rom the 1958 calendar of *Spiritual Mobilization*."²⁵⁷ Barton's attempted documentation becomes exponentially more curious. He seems to have no clue as to his sources. When approached about his mythical additions to Jefferson's letter to the Danbury

LANE, LIBERTY! CRY LIBERTY 32-33 (1939)).

²⁴⁹ FREDERICK NYNEYER, *FIRST PRINCIPLES IN MORALITY AND ECONOMICS: NEIGHBORLY LOVE AND RICARDO'S LAW OF ASSOCIATION* 31 (1958).

²⁵⁰ Letter from David Mattern to Gene Garman, Nov. 23, 1993. A copy of this letter was supplied to the author by Mr. Mattern, current editor of *The Papers of James Madison*.

²⁵¹ Rosenberg, *supra* note 245, at F1.

²⁵² BARTON, *supra* note 248, at 155.

²⁵³ Barton, *supra* note 82, at E3072.

²⁵⁴ *Id.* at E3071.

²⁵⁵ BARTON, *supra* note 248, at 308.

²⁵⁶ 4 PROGRESSIVE CALVINISM 31 (1959).

²⁵⁷ *Id.*

Baptists, he deleted the references in a later edition of his tape.²⁵⁸

The connection between the Ten Commandments and James Madison has been variously advanced by numerous commentators from the political right over the past several decades. In 1964, Clarence Manion wrote:

As Madison stated in the [T]he *Federalist*, our entire political experiment swings upon our capacity to govern ourselves according to the moral law. . . . The only people who can afford the great luxury of a civil government strictly limited by law are those people who recognize and are willing to live by their natural, God-imposed obligations and responsibilities under the Ten Commandments.²⁵⁹

There is nothing in *The Federalist Papers* remotely resembling what is argued by Manion. Madison never mentioned the Ten Commandments in any of *The Federalist* essays. There are, however, two points to be made. First, Manion, while claiming to cite *The Federalist Papers*, does not have the temerity to quote Madison. Second, while Manion espouses generally the same sentiment about the Ten Commandments as does the Barton material, the references to the Decalogue are utterly different from the Barton version.

Proving that a quotation does not exist is a daunting task. If you cannot find it in any extant manuscripts or collections of Madison's works, just how does one prove it will not turn up in someone's attic tomorrow? Of course you cannot. That is why the Madison editors were careful in how they phrased their response. But, after all, it is incumbent solely upon the perpetrators of this myth to prove it by at least one citation. This they cannot do. Their style is not revisionism, it is anti-historical.

We likely have not heard the last of this nonsense, but it is important to press the new media frauds to document what they claim. Because they cannot do so in most instances, time may ultimately discredit the lot of them.

IV. THE SUPREME COURT ON CHURCH AND STATE: 1940-1960

Madison's death in 1836 marked the end of the era of the Founders. He was the last living member of the 1787 Constitutional Convention. As evidenced by correspondence late in Madison's life, the popular perception of the nation was, by the 1830s, frequently phrased in terms of a Protestant hegemony.²⁶⁰ In fact, if not in law, the huge Protestant majority enforced a

²⁵⁸ See *supra* text accompanying notes 233-36.

²⁵⁹ CLARENCE MANION, *THE CONSERVATIVE AMERICAN* 197 (1964). Manion attributes these sentiments to Madison in *Federalist No. 39*.

²⁶⁰ Letter from James Madison to Reverend Jasper Adams (circa 1834), in 9 *THE WRITINGS OF JAMES MADISON*, *supra* note 73, at 484-88 (internal references of this let-

National Prayer for Peace

A number of sources attribute a "**National Prayer of Peace**" to Thomas Jefferson (<http://www.monticello.org/site/jefferson/thomas-jefferson-brief-biography>). The text is as follows:

Almighty God, Who has given us this good land for our heritage; We humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will. Bless our land with honorable ministry, sound learning, and pure manners.

Save us from violence, discord, and confusion, from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitude brought hither out of many kindreds and tongues.

Endow with Thy spirit of wisdom those to whom in Thy Name we entrust the authority of government, that there may be justice and peace at home, and that through obedience to Thy law, we may show forth Thy praise among the nations of the earth.

In time of prosperity fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in Thee to fail; all of which we ask through Jesus Christ our Lord, Amen.

This prayer was not written or delivered by Thomas Jefferson. It is in fact from the 1928 United States *Book of Common Prayer*. Explanations of the 1928 revision of the Book of Common Prayer make no mention of an earlier source for the prayer,^[1] which is identified simply as "For Our Country."^[2]

Interestingly, although we can find no evidence that this prayer has a presidential source, it was used by a subsequent president in a public speech. Several months after his 1930 Thanksgiving Day Address as Governor of New York, it was pointed out that Franklin Delano Roosevelt's speech bore a striking resemblance to the very same prayer discussed above.^[3]

Ultimately, it seems unlikely that Jefferson would have composed or delivered a public prayer of this sort. He considered religion a private matter, and when asked to recommend a national day of fasting and prayer, replied "I consider the government of the United States as interdicted by the Constitution from inter meddling with religious institutions, their doctrines, discipline, or exercises..."^[4]

FURTHER SOURCES

- Fake History. "[Thomas Jefferson and a Prayer for Peace](http://fakehistory.wordpress.com/2011/02/06/thomas-jefferson-and-a-prayer-for-peace/) (<http://fakehistory.wordpress.com/2011/02/06/thomas-jefferson-and-a-prayer-for-peace/>)."
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FOOTNOTES

1. (~~E. Clowes Chorley~~ D.D., *The New American Prayer Book: Its History and Contents* (New York: Macmillan Company, 1929), Chapter VIII. The New Prayer Book: Enrichment. Available online at <http://anglicanhistory.org/bcp/chorlev1929/o8.html> (<http://anglicanhistory.org/bcp/chorlev1929/o8.html>).
2. (~~Book of Common Prayer~~, 35, available online at <http://justus.anglican.org/resources/bcp/1928/Pray&Thanks.htm> (<http://justus.anglican.org/resources/bcp/1928/Pray&Thanks.htm>).
3. ("Prayers and Proclamations," *TIME*, February 23, 1931. Available online at <http://www.time.com/time/magazine/article/0,9171,930339,00.html> (<http://www.time.com/time/magazine/article/0,9171,930339,00.html>).
4. (~~Thomas Jefferson~~) to Reverend Samuel Miller, 23 January, 1808. Ford, (<http://www.monticello.org/site/research-and-collections/short-title-list>) 9:174-176.

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DISCUSSION



An excellent read on the topic of Jefferson and religion can be found in an offering by Daniel L. Dreisbach: Thomas Jefferson and the Wall of Separation Between Church and State.

[Jeff Winkler \(/site/blog-and-community/users/jeff-winkler\)](#) – *Jefferson/Monticello Enthusiast*
February 8, 2011, 7:23 pm



This prayer actually first appeared in the 1885 *Book of Common Prayer* where it was added at the suggestion of a committee appointed to revise it in 1880. A commission appointed in 1913 suggested further revisions, and these were incorporated into the version printed in the 1928 edition.

The author of the original prayer, according to Christopher L. Webber (*Give Us Grace: An Anthology of Anglican Prayers*, [Harrisburg PA, 2004], p. 318), was George Lyman Locke (1835-1919).

I did a piece on this at [Fake History](http://fakehistory.wordpress.com/2011/02/06/thomas-jefferson-and-a-prayer-for-peace/) (<http://fakehistory.wordpress.com/2011/02/06/thomas-jefferson-and-a-prayer-for-peace/>).

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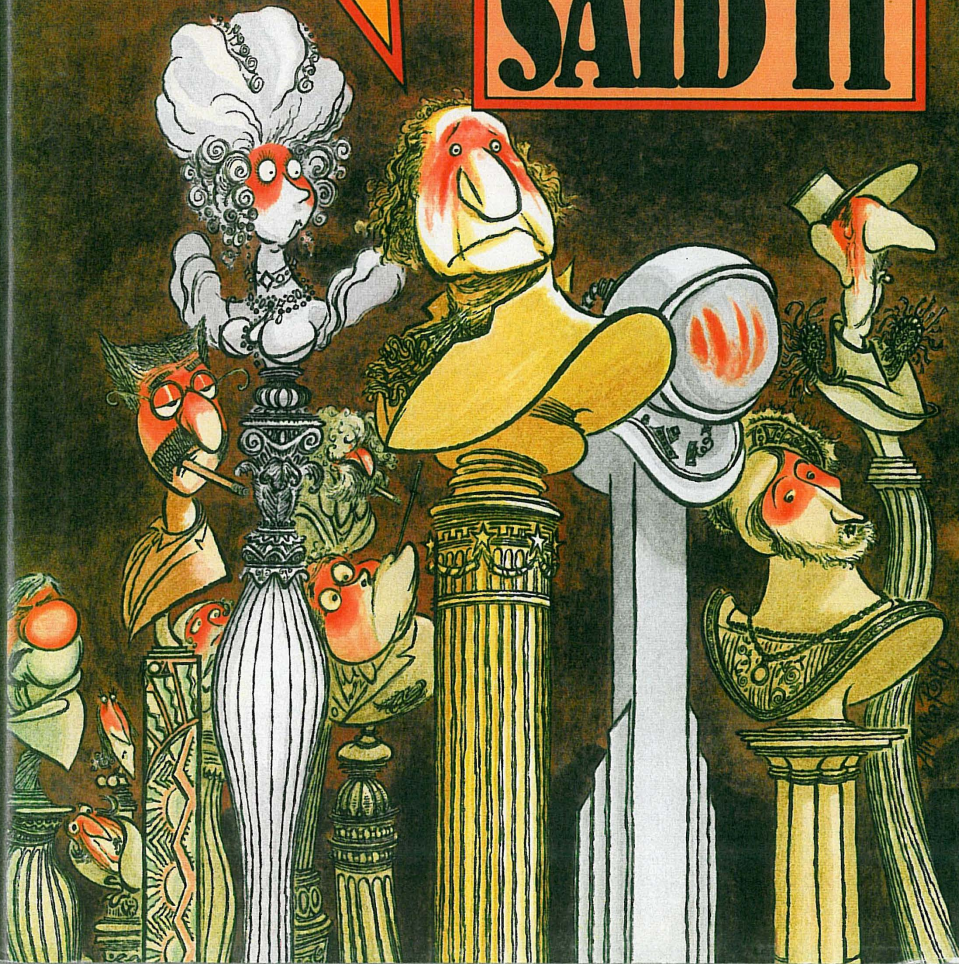
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Paul F. Boller, Jr. & John George

A BOOK OF
FAKE QUOTES,
MISQUOTES,
& MISLEADING
ATTRIBUTIONS

**THEY
NEVER
SAID IT**



vétius accurately enough, and there was no desire on Evelyn Hall's part to mislead anybody.²²⁰

✿ Washington, George (1732–1799)

ANTI-JEWISH QUOTE “They work more effectively against us than the enemy’s armies. They are a hundred times more dangerous to our liberties and the great cause we are engaged in. It is much to be lamented that each state, long ago has not hunted them down as pests to society and the greatest enemies we have to the happiness of America—The Jews.”

This quote, popular among American anti-Semites, is a distortion of a statement Washington once made about speculators in currency during the American Revolution. “This tribe of black gentry,” he wrote, “work more effectually against us, than the enemy’s arms. They are a hundred times more dangerous to our liberties, and the great cause we are engaged in. It is much to be lamented, that each State, long ere this, has not hunted them down as pests to society, and the greatest enemies we have to the happiness of America.” Washington was, in fact, utterly without religious prejudice. When he visited Newport, Rhode Island, in August 1790, he had a friendly exchange with the Jewish community there in which he declared that Government of the United States “gives to bigotry no sanction” and “to persecution no assistance.”²²¹

BIBLE QUOTE “It is impossible to rightly govern the world without God and the Bible.”

Washington was baptized in the Anglican (later Episcopal) church, served as a vestryman, attended church fairly regularly, and believed that religion was the foundation for morality, but he rarely mentioned the Bible in his letters and public addresses, and never said, publicly or privately, that

it was "impossible to rightly govern the world without God and the Bible." In notes which he jotted down in preparation for one of his speeches, he did say something about the Bible and human depravity. "The blessed Religion revealed in the word of God," he wrote, "will remain an eternal and awful monument to prove that the best Institutions may be abused by human depravity; and that they may even, in some instances be made subservient to the vilest of purposes." In the end, however, for whatever reasons, he decided not to make use of this statement, which is the only serious reference he ever made to the Bible.²²²

CAN'T-TELL-A-LIE QUOTE "I cannot tell a lie."

The assertion that when the Father of Our Country was a little boy he told his dad he couldn't tell a lie is itself a prevarication. It's an innocent one all the same. It was put into circulation by an Anglican minister, Mason Locke ("Parson") Weems, a writer with a bent for hagiography, who wrote a biography of Washington shortly after the latter's death in 1799. When George was about six years old, Weems tells us, his father gave him a hatchet, and the boy at once hacked up a handsome young cherry tree belonging to the family. "George," said the father sternly, confronting the boy, "do you know who killed that beautiful little cherry tree yonder in the garden?" This, says Weems, was "a *tough question*, and George staggered under it for a moment." Recovering himself, though, he bravely cried out: "I can't tell a lie, Pa; you know I can't tell a lie. I did cut it with my hatchet."

The Great Confrontation Scene ends with a Great Embrace. "Run to my arms, you dearest boy," cries Washington's father, in transports, "run to my arms; glad am I, George that you killed my tree, for you have paid me for it a thousand fold. Such an act of heroism in my son, is worth more than a thousand trees, though blossomed with silver, and their fruits of purest gold."²²³

DEFICIT-SPENDING QUOTE "Continued deficit spending must ultimately endanger all governments."

The Father of His Country would probably have been stupefied by the way the national debt skyrocketed during Ronald Reagan's eight years in the White House, but he never said anything in his own day about "deficit spending." The term, deficit spending, is strictly 20th-century, and not even Alexander Hamilton, Washington's Secretary of the Treasury, used it. But Hamilton did devise a plan by which the new Federal Government took over both the national and state debts left over from the American Revolution. And Washington approved the plan.²²⁴

DIE-HARD QUOTE "Doctor, I die hard, but I am not afraid to go. Bring me the Book."

Shortly before he died at Mount Vernon on December 13, 1799, Washington is supposed to have asked for a Bible. But neither his doctors nor Tobias Lear, his private secretary, recorded any such request, and they were all with him at the end and wrote up his last moments afterwards. Washington did tell Dr. James Craik, "Doctor, I die hard, but I am not afraid to go," but he went on, not to request a Bible, but to add, "My breath cannot last long." But these were not his last words. Although he had difficulty speaking toward the end, he did manage to ask what time it was, urge the doctors to "let me go off quietly," and express some concern lest he be buried alive. "I am just going," he finally told Lear. "Have me decently buried, and do not let my body be put into the vault in less than three days after I am dead." Lear nodded dolefully. "Do you understand?" Washington asked in a faint voice. "Yes, sir," said Lear. "'Tis well," breathed Washington. These were his last words.²²⁵

LORD-GOD-OF-GODS QUOTE "The Lord God of gods, the Lord God of gods, He knoweth, and Israel He shall know; if it be

rebellion, or if in transgression against the Lord (save us not this day)."

A little girl is supposed to have heard Washington utter this prayer on the eve of battle during the American Revolution, and Woodrow Wilson included it in his biography of Washington in 1896. But there is no evidence for Washington's ever having uttered such a prayer, and it is entirely out of character. Washington was a Deist, not an orthodox Christian, and though he belonged to the Episcopal Church and regarded religion as an important civilizing force in society, he simply was not given to outbursts of evangelical fervor.²²⁶

NOT-A-CHRISTIAN-COUNTRY QUOTE "The Government of the United States is not in any sense founded on the Christian religion."

Freethinkers have made much of this supposed statement by Washington when he was President. But the statement was not Washington's; it was Joel Barlow's, and it appeared in the Treaty of Peace and Friendship which Barlow, American consul in Algiers, concluded with Tripoli on November 4, 1796. Eager to make it clear that Christianity was not an American state religion, and that therefore the U.S. government bore no official hostility toward Islam, Barlow included a clause in the treaty stating: "As the Government of the United States of America is not in any sense founded on the Christian religion; as it has in itself no character of enmity against the laws, religion, or tranquility of Musselmen; and as the said States never have entered into any war or act of hostility against any Mehomitan nation, it is declared by the parties, that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries."²²⁷

THE RECORDS
OF THE
FEDERAL CONVENTION
of 1787

EDITED BY
MAX FARRAND
PROFESSOR OF HISTORY IN YALE UNIVERSITY

VOLUME I



NEW HAVEN: YALE UNIVERSITY PRESS
LONDON: HENRY FROWDE
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MCMXI

Thursday

MADISON

June 28

for equality of votes among the States is that the States as such being equal, and being represented not as districts of individuals, but in their political & corporate capacities; are entitled to an equality of suffrage. According to this mode of reasoning the representation of the burroughs in Engld which has been allowed on all hands to be the rotten part of the Constitution, is perfectly right & proper. They are like the States represented in their corporate capacity like the States therefore they are entitled to equal voices, old Sarum to as many as London. And instead of the injury supposed hitherto to be done to London, the true ground of complaint lies with old Sarum; for London instead of two which is her proper share, sends four representatives to Parliament.

Mr. Sherman. The question is not what rights naturally belong to men; but how they may be most equally & effectually¹⁰ guarded in Society. And if some give up more than others in order to obtain this end, there can be (no) room for complaint. To do otherwise, to require an equal concession from all, if it would create danger to the rights of some, would be sacrificing the end to the means. The rich man who enters into Society along with the poor man, gives up more than the poor man. yet with an equal vote he is equally safe. Were he to have more votes than the poor man in proportion to his superior stake, the rights of the poor man would immediately cease to be secure. This consideration prevailed when the articles of confederation were formed.

(The determination of the question from striking out the word "not" was put off till to morrow at the request of the Deputies of N. York.)¹¹

(Dr. Franklin.)¹²

Mr. President

The small progress we have made after 4 or five weeks close

¹⁰ Crossed out "best".

¹¹ Taken from *Journal*.

¹² Madison originally made an abstract of Franklin's speech in about 200 words. This was later stricken out — and this note made: "see opposite page & insert the speech of Doctr F in this place." On the opposite page under the heading "June 28, in convention" is the speech which is here given — but without Franklin's name.

Among the Franklin Papers in the Library of Congress is a copy of this speech differing hardly at all from the text except in more frequent use of capitals.

sday

MADISON

June 28

idance & continual reasonings with each other—our
rent sentiments on almost every question, several of the
producing as many noes as ays, is methinks a melancholy
f of the imperfection of the Human Understanding. We
ed seem to feel¹³ our own want of political wisdom, since
ave been running about in search of it. We have gone
to ancient history for models of Government, and exam-
the different forms of those Republics which having been
ed with the seeds of their own dissolution now no longer
. And we have viewed Modern States all round Europe,
find none of their Constitutions suitable to our circum-
ces.

n this situation of this Assembly, groping as it were in
lark to find political truth, and scarce able to distinguish
n presented to us, how has it happened, Sir, that we
not hitherto once thought of humbly applying to the
er of lights to illuminate our understandings? In the
ning of the Contest with G. Britain, when we were
ble of danger we had daily prayer in this room for the
ie protection.—Our prayers, Sir, were heard, and they
graciously answered. All of us who were engaged in
truggle must have observed frequent instances of a Su-
tending providence in our favor. To that kind provi-
e we owe this happy opportunity of consulting in peace
ie means of establishing our future national felicity. And
we now forgotten that powerful friend? or do we imagine
we no longer need his assistance? I have lived, Sir, a
time, and the longer I live, the more convincing proofs
of this truth — *that God¹⁴ governs in the affairs of men.*
if a sparrow cannot fall to the ground without his notice,
probable that an empire can rise without his aid? We have
assured, Sir, in the sacred writings, that “except the
build the House they labour in vain that build it.” I
y believe this; and I also believe that without his con-
ng aid we shall succeed in this political building no better
the Builders of Babel: We shall be divided by our little

¹³ “feel” is underscored in Franklin MS.

¹⁴ “God” twice underscored in Franklin MS.

Thursday

MADISON

June 28

partial local interests; our projects will be confounded, and we ourselves shall become a reproach and bye word down to future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing Governments by Human Wisdom and leave it to chance, war and conquest.

I therefore beg leave to move — that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the Clergy of this City be requested to officiate in that service —

Mr. Sharman seconded the motion.

Mr. Hamilton & several others expressed their apprehensions that however proper such a resolution might have been at the beginning of the convention, it might at this late day, 1. bring on it some disagreeable animadversions. & 2. lead the public to believe that the embarrassments and dissensions within the convention, had suggested this measure. It was answered by Doctr. F. Mr. Sherman & others, that the past omission of a duty could not justify a further omission — that the rejection of such a proposition would expose the Convention to more unpleasant animadversions than the adoption of it: and that the alarm out of doors that might be excited for the state of things within. would at least be as likely to do good as ill.

Mr. Williamson, observed that the true cause of the omission could not be mistaken. The Convention had no funds.

Mr. Randolph proposed in order to give a favorable aspect to ye. measure, that a sermon be preached at the request of the convention on 4th of July, the anniversary of Independence, — & thenceforward prayers be used in ye Convention every morning. Dr. Frankn. 2ded. this motion After several unsuccessful attempts for silently postponing the matter by adjourng. the adjournment was at length carried, without any vote on the motion.¹⁵

¹⁵ In the Franklin MS. the following note is added: — "The Convention, except three or four persons, thought Prayers unnecessary." A distorted account of this incident is given in Appendix A, CCCLV; see also CXCV, CCCLXVII, CCCLXXIX and CCCXCIII.

The Founders' Constitution

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possible to keep the Legislative and Executive Parts asunder, that they may be a check upon one another. Our Government trusts the King with no part of the Legislative but a Negative Voice, which is absolutely necessary to preserve the Executive. One part of the Duty of the House of Commons is to punish Offenders, and redress the Grievances occasion'd by the Executive Part of the Government; and how can that be done if they should happen to be the same Persons, unless they would be publick-spirited enough to hang or drown themselves?

But in my Opinion, in another thing of no less Importance, we deviated in Charles the Second's time from our Constitution: for tho we were in a Capacity of punishing Offenders, yet we did not know legally who they were. The Law has been always very tender of the Person of the King, and therefore has dispos'd the Executive Part of the Government in such proper Channels, that whatsoever lesser Excesses are committed, they are not imputed to him, but his Ministers are accountable for them: his great Seal is kept by his Chancellor, his Revenue by his Treasurer, his Laws are executed by his Judges, his Fleet is manag'd by his Lord High Admiral, who are all accountable for their Misbehaviour. Formerly all Matters of State and Discretion was debated and resolv'd in the Privy Council, where every Man subscrib'd his Opinion, and was answerable for it. The late King Charles was the first who broke this most excellent part of our Constitution, by settling a Cabal or Cabinet Council, where all Matters of Consequence were debated and resolv'd, and then brought to the Privy Council to be confirm'd. The first footsteps we have of this Council in any European Government were in Charles the Ninth's time of France, when resolving to massacre the Protestants, he durst not trust his Council with it, but chose a few Men who he call'd his Cabinet Council: and considering what a Genealogy it had, 'tis no wonder it has been so fatal both to King and People. To the King: for whereas our Constitution has provided Ministers in the several parts of the Government to answer for Miscarriages, and to skreen him from the hatred of the People; this on the contrary protects the Ministers, and exposes the King to all the Complaints of his Subjects. And 'tis as dangerous to the People: for whatever Miscarriages there are, no body can be punish'd for them; for they justify themselves by a Sign Manual, or perhaps a private Direction from the King: and then we have run it so far, that we can't follow it. The Consequence of this must be continual Heartburnings between King and People: and no one can see the Event.

5

MONTESQUIEU, SPIRIT OF LAWS,
BK. 11, CHS. 6-7
1748

(See ch. 17, no. 9)

6

WILLIAM BLACKSTONE, COMMENTARIES
1:149-51, 259-60
1765

It is highly necessary for preserving the ballance of the constitution, that the executive power should be a branch, though not the whole, of the legislature. The total union of them, we have seen, would be productive of tyranny; the total disjunction of them for the present, would in the end produce the same effects, by causing that union, against which it seems to provide. The legislature would soon become tyrannical, by making continual encroachments, and gradually assuming to itself the rights of the executive power. Thus the long parliament of Charles the first, while it acted in a constitutional manner, with the royal concurrence, redressed many heavy grievances and established many salutary laws. But when the two houses assumed the power of legislation, in exclusion of the royal authority, they soon after assumed likewise the reins of administration; and, in consequence of these united powers, overturned both church and state, and established a worse oppression than any they pretended to remedy. To hinder therefore any such encroachments, the king is himself a part of the parliament: and, as this is the reason of his being so, very properly therefore the share of legislation, which the constitution has placed in the crown, consists in the power of *rejecting*, rather than *resolving*; this being sufficient to answer the end proposed. For we may apply to the royal negative, in this instance, what Cicero observes of the negative of the Roman tribunes, that the crown has not any power of *doing* wrong, but merely of *preventing* wrong from being done. The crown cannot begin of itself any alterations in the present established law; but it may approve or disapprove of the alterations suggested and consented to by the two houses. The legislative therefore cannot abridge the executive power of any rights which it now has by law, without it's own consent; since the law must perpetually stand as it now does, unless all the powers will agree to alter it. And herein indeed consists the true excellence of the English government, that all the parts of it form a mutual check upon each other. In the legislature, the people are a check upon the nobility, and the nobility a check upon the people; by the mutual privilege of rejecting what the other has resolved: while the king is a check upon both, which preserves the executive power from encroachments. And this very executive power is again checked, and kept within due bounds by the two houses through the privilege they have of enquiring into, impeaching, and punishing the conduct (not indeed of the king, which would destroy his constitutional independence; but, which is more beneficial to the public) of his evil and pernicious counsellors. Thus every branch of our civil polity supports and is supported, regulates and is regulated, by the rest; for the two houses nat-

usually drawing in two directions of opposite interest, and the prerogative in another still different from them both, they mutually keep each other from exceeding their proper limits; while the whole is prevented from separation, and artificially connected together by the mixed nature of the crown, which is a part of the legislative, and the sole executive magistrate. Like three distinct powers in mechanics, they jointly impel the machine of government in a direction different from what either, acting by themselves, would have done; but at the same time in a direction partaking of each, and formed out of all; a direction which constitutes the true line of the liberty and happiness of the community.

In this distinct and separate existence of the judicial power, in a peculiar body of men, nominated indeed, but not removeable at pleasure, by the crown, consists one main preservative of the public liberty; which cannot subsist long in any state, unless the administration of common justice be in some degree separated both from the legislative and also from the executive power. Were it joined with the legislative, the life, liberty, and property, of the subject would be in the hands of arbitrary judges, whose decisions would be then regulated only by their own opinions, and not by any fundamental principles of law; which, though legislators may depart from, yet judges are bound to observe. Were it joined with the executive, this union might soon be an over ballance for the legislative. For which reason, by the statute of 16 Car. I. c. 10. which abolished the court of star chamber. effectual care is taken to remove all judicial power out of the hands of the king's privy council; who, as then was evident from recent instances, might soon be inclined to pronounce that for law, which was most agreeable to the prince or his officers. Nothing therefore is more to be avoided, in a free constitution, than uniting the provinces of a judge and a minister of state. And indeed, that the absolute power, claimed and exercised in a neighbouring nation, is more tolerable than that of the eastern empires, is in great measure owing to their having vested the judicial power in their parliaments, a body separate and distinct from both the legislative and executive: and, if ever that nation recovers it's former liberty, it will owe it to the efforts of those assemblies. In Turkey, where every thing is centered in the sultan or his ministers, despotic power is in it's meridian, and wears a more dreadful aspect.

7

JOHN ADAMS, THOUGHTS ON GOVERNMENT
Apr. 1776

Papers 4:88–90

(See ch. 4, no. 5)

8

INSTRUCTIONS OF THE INHABITANTS OF THE TOWN
OF BOSTON TO THEIR REPRESENTATIVES
IN CONGRESS
1776

Niles 133

It is essential to liberty, that the legislative, judicial, and executive powers of government be, as nearly as possible, independent of, and separate from each other; for where they are united in the same persons, or number of persons, there would be wanting that mutual check which is the principal security against the making of arbitrary laws, and a wanton exercise of power in the execution of them. It is also of the highest importance, that every person in a judiciary department employ the greatest part of his time and attention in the duties of his office; we therefore further instruct you, to procure the enacting such law or laws, as shall make it incompatible for the same person to hold a seat in the legislative and executive departments of government, at one and the same time: that shall render the judges, in every judicatory through the colony, dependent, not on the uncertain tenure of caprice or pleasure, but on an unimpeachable deportment in the important duties of their station, for their continuance in office: and to prevent the multiplicity of offices in the same person, that such salaries be settled upon them as will place them above the necessity of stooping to any indirect or collateral means for subsistence. We wish to avoid a profusion of the public moneys on the one hand, and the danger of sacrificing our liberties to a spirit of parsimony on the other.

9

THOMAS JEFFERSON, NOTES ON THE STATE OF
VIRGINIA, QUERY 13, 120–21
1784

4. All the powers of government, legislative, executive, and judiciary, result to the legislative body [in the Virginia Constitution of 1776]. The concentrating these in the same hands is precisely the definition of despotic government. It will be no alleviation that these powers will be exercised by a plurality of hands, and not by a single one. 173 despots would surely be as oppressive as one. Let those who doubt it turn their eyes on the republic of Venice. As little will it avail us that they are chosen by ourselves. An *elective despotism* was not the government we fought for; but one which should not only be founded on free principles, but in which the powers of government should be so divided and balanced among several bodies of magistracy, as that no one could transcend their legal limits, without being

effectually checked and restrained by the others. For this reason that convention, which passed the ordinance of government, laid its foundation on this basis, that the legislative, executive and judiciary department should be separate and distinct, so that no person should exercise the powers of more than one of them at the same time. But no barrier was provided between these several powers. The judiciary and executive members were left dependant on the legislative, for their subsistence in office, and some of them for their continuance in it. If therefore the legislature assumes executive and judiciary powers, no opposition is likely to be made; nor, if made, can it be effectual; because in that case they may put their proceedings into the form of an act of assembly, which will render them obligatory on the other branches. They have accordingly, in many instances, decided rights which should have been left to judiciary controversy: and the direction of the executive, during the whole time of their session, is becoming habitual and familiar. And this is done with no ill intention. The views of the present members are perfectly upright. When they are led out of their regular province, it is by art in others, and inadvertence in themselves. And this will probably be the case for some time to come. But it will not be a very long time. Mankind soon learn to make interested uses of every right and power which they possess, or may assume. The public money and public liberty, intended to have been deposited with three branches of magistracy, but found inadvertently to be in the hands of one only, will soon be discovered to be sources of wealth and dominion to those who hold them; distinguished too by this tempting circumstance, that they are the instrument, as well as the object of acquisition. With money we will get men, said Caesar, and with men we will get money. Nor should our assembly be deluded by the integrity of their own purposes, and conclude that these unlimited powers will never be abused, because themselves are not disposed to abuse them. They should look forward to a time, and that not a distant one, when corruption in this, as in the country from which we derive our origin, will have seized the heads of government, and be spread by them through the body of the people; when they will purchase the voices of the people, and make them pay the price. Human nature is the same on every side of the Atlantic, and will be alike influenced by the same causes. The time to guard against corruption and tyranny, is before they shall have gotten hold on us. It is better to keep the wolf out of the fold, than to trust to drawing his teeth and talons after he shall have entered.

10

RECORDS OF THE FEDERAL CONVENTION

[1:86; Madison, 2 June]

Mr. Dickenson considered the business as so important that no man ought to be silent or reserved. He went into a discourse of some length, the sum of which was, that the

Legislative, Executive, & Judiciary departments ought to be made as independt. as possible; but that such an Executive as some seemed to have in contemplation was not consistant with a republic; that a firm Executive could only exist in a limited monarchy. In the British Govt. itself the weight of the Executive arises from the attachments which the Crown draws to itself, & not merely from the force of its prerogatives. In place of these attachments we must look out for something else. One source of stability is the double branch of the Legislature. The division of the Country into distinct States formed the other principal source of stability. This division ought therefore to be maintained, and considerable powers to be left with the States. This was the ground of his consolation for the future fate of his Country. Without this, and in case of a consolidation of the States into one great Republic we might read its fate in the history of smaller ones. A limited Monarchy he considered as *one* of the best Governments in the world. It was not *certain* that the same blessings were derivable from any other form. It was certain that equal blessings had never yet been derived from any of the republican form. A limited monarchy however was out of the question. The spirit of the times—the state of our affairs, forbade the experiment, if it were desirable. Was it possible moreover in the nature of things to introduce it even if these obstacles were less insuperable. A House of Nobles was essential to such a Govt. Could these be created by a breath, or by a stroke of the pen? No. They were the growth of ages, and could only arise under a complication of circumstances none of which existed in this Country. But though a form the most perfect *perhaps* in itself be unattainable, we must not despair. If antient republics have been found to flourish for a moment only & then vanish forever, it only proves that they were badly constituted; and that we ought to seek for every remedy for their diseases. One of these remedies he conceived to be the accidental lucky division of this country into distinct States; a division which some seemed desirous to abolish altogether.

[1:97; Madison, 4 June]

First Clause of Proposition 8th relating to a *Council of Revision* taken into consideration.

Mr. Gerry doubts whether the Judiciary ought to form a part of it, as they will have a sufficient check agst. encroachments on their own department by their exposition of the laws, which involved a power of deciding on their Constitutionality. In some States the Judges had actually set aside laws as being agst. the Constitution. This was done too with general approbation. It was quite foreign from the nature of ye. office to make them judges of the policy of public measures. He moves to postpone the clause in order to propose "that the National Executive shall have a right to negative any Legislative act which shall not be afterwards passed by parts of each branch of the national Legislature."

Mr. King seconds the motion, observing that the Judges ought to be able to expound the law as it should come before them, free from the bias of having participated in its formation.

beyond controversy; in the bills of rights or constitutions of *New-Hampshire, Massachusetts, Maryland, Virginia, North-Carolina and Georgia*, it is expressly declared. "*That the legislative, executive and judicial departments, shall be forever separate and distinct from each other.*" In *Pennsylvania* and *Delaware*, they are effectually separated without any particular declaration of the principle. In the other states indeed, the executive branch possesses more or less of the executive [legislative?] power—And here it must appear singular that the state of *Massachusetts*, where the doctrine of a separate jurisdiction is most positively established, and in whose bill of rights these remarkable words are to be found: "The executive shall never exercise the legislative and judicial powers, or either of them, to the end it may be a government of laws and not of men." (§30) Yet in that commonwealth and *New-Hampshire*, the executive branch, which consists of a *single magistrate*, has more controul over the legislature than in any other state; for there, if the governor refuses his assent to a bill, it cannot be passed into a law, unless two-thirds of the house afterwards concur. In *New-York* the same power is given to a Council of Revision, consisting of the Governor, the Chancellor and Judges of the Supreme Court, or any three of them, of which the Governor is to be one. In *Rhode-Island* and *Connecticut*, whose governments were established before the revolution, the Governor has a single vote as a member of the upper house, and *New-Jersey* has adopted this part of their constitution. In *Georgia* the laws are to be revised by the Governor and Council, but they can do no more than give their opinion upon them. In *Maryland* the bills are to be signed by the governor before they can be enacted, and in *South-Carolina* they are to be sealed with the great seal, which is in the governor's custody. But in the first of these states, the constitution prescribes, that the governor *shall* sign the bills, and in the latter, a joint committee of both houses of legislature is to wait upon chief magistrate to receive and return the great seal, which implies that he is bound to deliver it to them, for the special purpose of affixing it to the laws of the state. *Pennsylvania* has proceeded upon a much more rational ground, their legislature having a particular *seal* of their own, and their laws requiring only to be signed by the speaker. If in *Maryland* or *South-Carolina* a difference should ever arise between the legislature and the governor, and the latter should refuse to sign the laws, or to deliver the great seal, the most fatal consequences might ensue.

Here then we see the great leading principle of the *absolute division of the legislative from the executive jurisdiction*, admitted in almost every one of the American states as a fundamental maxim in the politics of a free country. The *theory* of this general doctrine is every where established, though a few states have somewhat swerved from it in the *practice*. From whence we must conclude, that even the knowledge and full conviction of a new political truth will not always immediately conquer inveterate habits and prejudices. The idea of the negative, which the constitution of *England* gives to the monarch over the proceedings of the other branches of parliament, although it has so

long become obsolete, has had an effect upon timid minds, and upon the minds of those who could not distinguish between the *form* and *spirit* of the *British* constitution. They would not grant to the executive branch an absolute negative over the legislature, but yet they tried every method to introduce something similar to it. They reprobated the doctrine in the most express words, and yet they could not bear to part entirely with it. It is curious to observe how many different ways they have endeavored to conciliate truth with prejudice. Of those states who have allowed the executive branch to intermeddle with the proceedings of the legislature, no two (*New-Hampshire* and *Massachusetts* excepted) have done it exactly in the same manner. They have tried every possible medium, but having lost sight of the original principle which they had already established, and which alone could have been their safest guide, they groped about in the dark, and could not find any solid ground on which to establish a general rule. Like *Noah's dove*, being once out of the ark of truth, they could not find elsewhere a place to rest their feet.

13

JAMES MADISON, FEDERALIST, NO. 37, 233–34
11 Jan. 1788

(See ch. 9, no. 9)

14

JAMES MADISON, FEDERALIST, NO. 47, 323–31
30 Jan. 1788

One of the principal objections inculcated by the more respectable adversaries to the constitution, is its supposed violation of the political maxim, that the legislative, executive and judiciary departments ought to be separate and distinct. In the structure of the federal government, no regard, it is said, seems to have been paid to this essential precaution in favor of liberty. The several departments of power are distributed and blended in such a manner, as at once to destroy all symmetry and beauty of form; and to expose some of the essential parts of the edifice to the danger of being crushed by the disproportionate weight of other parts.

No political truth is certainly of greater intrinsic value or is stamped with the authority of more enlightened patrons of liberty than that on which the objection is founded. The accumulation of all powers legislative, executive and judiciary in the same hands, whether of one, a few or many, and whether hereditary, self appointed, or elective, may justly be pronounced the very definition of tyranny. Were the federal constitution therefore really chargeable with this accumulation of power or with a mix-

ture of powers having a dangerous tendency to such an accumulation, no further arguments would be necessary to inspire a universal reprobation of the system. I persuade myself however, that it will be made apparent to every one, that the charge cannot be supported, and that the maxim on which it relies, has been totally misconceived and misapplied. In order to form correct ideas on this important subject, it will be proper to investigate the sense, in which the preservation of liberty requires, that the three great departments of power should be separate and distinct.

The oracle who is always consulted and cited on this subject, is the celebrated Montesquieu. If he be not the author of this invaluable precept in the science of politics, he has the merit at least of displaying, and recommending it most effectually to the attention of mankind. Let us endeavour in the first place to ascertain his meaning on this point.

The British constitution was to Montesquieu, what Homer has been to the didactic writers on epic poetry. As the latter have considered the work of the immortal Bard, as the perfect model from which the principles and rules of the epic art were to be drawn, and by which all similar works were to be judged; so this great political critic appears to have viewed the constitution of England, as the standard, or to use his own expression, as the mirror of political liberty; and to have delivered in the form of elementary truths, the several characteristic principles of that particular system. That we may be sure then not to mistake his meaning in this case, let us recur to the source from which the maxim was drawn.

On the slightest view of the British constitution we must perceive, that the legislative, executive and judiciary departments are by no means totally separate and distinct from each other. The executive magistrate forms an integral part of the legislative authority. He alone has the prerogative of making treaties with foreign sovereigns, which when made have, under certain limitations, the force of legislative acts. All the members of the judiciary department are appointed by him; can be removed by him on the address of the two Houses of Parliament, and form, when he pleases to consult them, one of his constitutional councils. One branch of the legislative department forms also, a great constitutional council to the executive chief; as on another hand, it is the sole depository of judicial power in cases of impeachment, and is invested with the supreme appellate jurisdiction, in all other cases. The judges again are so far connected with the legislative department, as often to attend and participate in its deliberations, though not admitted to a legislative vote.

From these facts by which Montesquieu was guided it may clearly be inferred, that in saying "there can be no liberty where the legislative and executive powers are united in the same person, or body of magistrates," or "if the power of judging be not separated from the legislative and executive powers," he did not mean that these departments ought to have no *partial* agency in, or no *controul* over the acts of each other. His meaning, as his own words import, and still more conclusively as illustrated by the example in his eye, can amount to no more than this, that

where the *whole* power of one department is exercised by the same hands which possess the *whole* power of another department, the fundamental principles of a free constitution, are subverted. This would have been the case in the constitution examined by him, if the King who is the sole executive magistrate, had possessed also the compleat legislative power, or the supreme administration of justice; or if the entire legislative body, had possessed the supreme judiciary, or the supreme executive authority. This however is not among the vices of that constitution. The magistrate in whom the whole executive power resides cannot of himself make a law, though he can put a negative on every law, nor administer justice in person, though he has the appointment of those who do administer it. The judges can exercise no executive prerogative, though they are shoots from the executive stock, nor any legislative function, though they may be advised with by the legislative councils. The entire legislature, can perform no judiciary act, though by the joint act of two of its branches, the judges may be removed from their offices; and though one of its branches is possessed of the judicial power in the last resort. The entire legislature again can exercise no executive prerogative, though one of its branches constitutes the supreme executive magistracy; and another, on the impeachment of a third, can try and condemn all the subordinate officers in the executive department.

The reasons on which Montesquieu grounds his maxim are a further demonstration of his meaning. "When the legislative and executive powers are united in the same person or body" says he, "there can be no liberty, because apprehensions may arise lest the same monarch or senate should enact tyrannical laws, to execute them in a tyrannical manner." Again "Were the power of judging joined with the legislative, the life and liberty of the subject would be exposed to arbitrary controul, for the judge would then be the legislator. Were it joined to the executive power, the judge might behave with all the violence of an oppressor." Some of these reasons are more fully explained in other passages; but briefly stated as they are here, they sufficiently establish the meaning which we have put on this celebrated maxim of this celebrated author.

If we look into the constitutions of the several states we find that notwithstanding the emphatical, and in some instances, the unqualified terms in which this axiom has been laid down, there is not a single instance in which the several departments of power have been kept absolutely separate and distinct. New-Hampshire, whose constitution was the last formed, seems to have been fully aware of the impossibility and inexpediency of avoiding any mixture whatever of these departments; and has qualified the doctrine by declaring "that the legislative, executive and judiciary powers ought to be kept as separate from, and independent of each other as the nature of a free government will admit; or as is consistent with that chain of connection, that binds the whole fabric of the constitution in one indissoluble bond of unity and amity." Her constitution accordingly mixes these departments in several respects. The senate which is a branch of the legislative department is also a judicial tribunal for the trial of impeachments. The president who is the head of the executive department, is the presiding

member also of the senate; and besides an equal vote in all cases, has a casting vote in case of a tie. The executive head is himself eventually elective every year by the legislative department; and his council is every year chosen by and from the members of the same department. Several of the officers of state are also appointed by the legislature. And the members of the judiciary department are appointed by the executive department.

The constitution of Massachusetts has observed a sufficient though less pointed caution in expressing this fundamental article of liberty. It declares "that the legislative department shall never exercise the executive and judicial powers, or either of them: The executive shall never exercise the legislative and judicial powers, or either of them: The judicial shall never exercise the legislative and executive powers, or either of them." This declaration corresponds precisely with the doctrine of Montesquieu as it has been explained, and is not in a single point violated by the plan of the Convention. It goes no farther than to prohibit any one of the entire departments from exercising the powers of another department. In the very constitution to which it is prefixed, a partial mixture of powers has been admitted. The Executive Magistrate has a qualified negative on the Legislative body; and the Senate, which is a part of the Legislature, is a court of impeachment for members both of the executive and judiciary departments. The members of the judiciary department again are appointable by the executive department, and removeable by the same authority, on the address of the two legislative branches. Lastly, a number of the officers of government are annually appointed by the legislative department. As the appointment to offices, particularly executive offices, is in its nature an executive function, the compilers of the Constitution have in this last point at least, violated the rule established by themselves.

I pass over the constitutions of Rhode-Island and Connecticut, because they were formed prior to the revolution; and even before the principle under examination had become an object of political attention.

The constitution of New-York contains no declaration on this subject; but appears very clearly to have been framed with an eye to the danger of improperly blending the different departments. It gives nevertheless to the executive magistrate a partial controul over the legislative department; and what is more, gives a like controul to the judiciary department, and even blends the executive and judiciary departments in the exercise of this controul. In its council of appointment, members of the legislative are associated with the executive authority in the appointment of officers both executive and judiciary. And its court for the trial of impeachments and correction of errors, is to consist of one branch of the legislature and the principal members of the judiciary department.

The constitution of New-Jersey has blended the different powers of government more than any of the preceding. The governor, who is the executive magistrate, is appointed by the legislature; is chancellor and ordinary or surrogate of the state; is a member of the supreme court of appeals, and president with a casting vote, of one of the legislative branches. The same legislative branch acts again

as executive council to the governor, and with him constitutes the court of appeals. The members of the judiciary department are appointed by the legislative department, and removeable by one branch of it, on the impeachment of the other.

According to the constitution of Pennsylvania, the president, who is head of the executive department, is annually elected by a vote in which the legislative department predominates. In conjunction with an executive council, he appoints the members of the judiciary department, and forms a court of impeachments for trial of all officers, judiciary as well as executive. The judges of the supreme court, and justices of the peace, seem also to be removeable by the legislature; and the executive power of pardoning in certain cases to be referred to the same department. The members of the executive council are made EX OFFICIO justices of peace throughout the state.

In Delaware, the chief executive magistrate is annually elected by the legislative department. The speakers of the two legislative branches are vice-presidents in the executive department. The executive chief, with six others, appointed three by each of the legislative branches, constitute the supreme court of appeals: He is joined with the legislative department in the appointment of the other judges. Throughout the states it appears that the members of the legislature may at the same time be justices of the peace. In this state, the members of one branch of it are EX OFFICIO justices of peace; as are also the members of the executive council. The principal officers of the executive department are appointed by the legislative; and one branch of the latter forms a court of impeachments. All officers may be removed on address of the legislature.

Maryland has adopted the maxim in the most unqualified terms; declaring that the legislative, executive and judicial powers of government, ought to be forever separate and distinct from each other. Her constitution, notwithstanding makes the executive magistrate appointable by the legislative department; and the members of the judiciary, by the executive department.

The language of Virginia is still more pointed on this subject. Her constitution declares, "that the legislative, executive and judiciary departments, shall be separate and distinct; so that neither exercise the powers properly belonging to the other; nor shall any person exercise the powers of more than one of them at the same time; except that the justices of the county courts shall be eligible to either house of assembly." Yet we find not only this express exception, with respect to the members of the inferior courts; but that the chief magistrate with his executive council are appointable by the legislature; that two members of the latter are triennially displaced at the pleasure of the legislature; and that all the principal offices, both executive and judiciary, are filled by the same department. The executive prerogative of pardon, also is in one case vested in the legislative department.

The constitution of North-Carolina, which declares, "that the legislative, executive and supreme judicial powers of government, ought to be forever separate and distinct from each other," refers at the same time to the legislative department, the appointment not only of the executive

chief, but all the principal officers within both that and the judiciary department.

In South-Carolina, the constitution makes the executive magistracy eligible by the legislative department. It gives to the latter also the appointment of the members of the judiciary department, including even justices of the peace and sheriffs; and the appointment of officers in the executive department, down to captains in the army and navy of the state.

In the constitution of Georgia, where it is declared, "that the legislative, executive and judiciary departments shall be separate and distinct, so that neither exercise the powers properly belonging to the other." We find that the executive department is to be filled by appointments of the legislature; and the executive prerogative of pardon, to be finally exercised by the same authority. Even justices of the peace are to be appointed by the legislature.

In citing these cases in which the legislative, executive and judiciary departments, have not been kept totally separate and distinct, I wish not to be regarded as an advocate for the particular organizations of the several state governments. I am fully aware that among the many excellent principles which they exemplify, they carry strong marks of the haste, and still stronger of the inexperience, under which they were framed. It is but too obvious that in some instances, the fundamental principle under consideration has been violated by too great a mixture, and even an actual consolidation of the different powers; and that in no instance has a competent provision been made for maintaining in practice the separation delineated on paper. What I have wished to evince is, that the charge brought against the proposed constitution, of violating a sacred maxim of free government, is warranted neither by the real meaning annexed to that maxim by its author; nor by the sense in which it has hitherto been understood in America. This interesting subject will be resumed in the ensuing paper.

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JAMES MADISON, *FEDERALIST*, NO. 48, 332-38
1 Feb. 1788

It was shewn in the last paper, that the political apothegm there examined, does not require that the legislative, executive and judiciary departments should be wholly unconnected with each other. I shall undertake in the next place, to shew that unless these departments be so far connected and blended, as to give to each a constitutional controul over the others, the degree of separation which the maxim requires as essential to a free government, can never in practice, be duly maintained.

It is agreed on all sides, that the powers properly belonging to one of the departments, ought not to be directly and compleatly administered by either of the other departments. It is equally evident, that neither of them ought to possess directly or indirectly, an overruling influence

over the others in the administration of their respective powers. It will not be denied, that power is of an encroaching nature, and that it ought to be effectually restrained from passing the limits assigned to it. After discriminating therefore in theory, the several classes of power, as they may in their nature be legislative, executive, or judiciary; the next and most difficult task, is to provide some practical security for each against the invasion of the others. What this security ought to be, is the great problem to be solved.

Will it be sufficient to mark with precision the boundaries of these departments in the Constitution of the government, and to trust to these parchment barriers against the encroaching spirit of power? This is the security which appears to have been principally relied on by the compilers of most of the American Constitutions. But experience assures us, that the efficacy of the provision has been greatly over-rated; and that some more adequate defence is indispensably necessary for the more feeble, against the more powerful members of the government. The legislative department is every where extending the sphere of its activity, and drawing all power into its impetuous vortex.

The founders of our republics have so much merit for the wisdom which they have displayed, that no task can be less pleasing than that of pointing out the errors into which they have fallen. A respect for truth however obliges us to remark, that they seem never for a moment to have turned their eyes from the danger to liberty from the overgrown and all-grasping prerogative of an hereditary magistrate, supported and fortified by an hereditary branch of the legislative authority. They seem never to have recollected the danger from legislative usurpations; which by assembling all power in the same hands, must lead to the same tyranny as is threatened by executive usurpations.

In a government, where numerous and extensive prerogatives are placed in the hands of a hereditary monarch, the executive department is very justly regarded as the source of danger, and watched with all the jealousy which a zeal for liberty ought to inspire. In a democracy, where a multitude of people exercise in person the legislative functions, and are continually exposed by their incapacity for regular deliberation and concerted measures, to the ambitious intrigues of their executive magistrates, tyranny may well be apprehended on some favorable emergency, to start up in the same quarter. But in a representative republic, where the executive magistracy is carefully limited both in the extent and the duration of its power; and where the legislative power is exercised by an assembly, which is inspired by a supposed influence over the people with an intrepid confidence in its own strength; which is sufficiently numerous to feel all the passions which actuate a multitude; yet not so numerous as to be incapable of pursuing the objects of its passions, by means which reason prescribes; it is against the enterprising ambition of this department, that the people ought to indulge all their jealousy and exhaust all their precautions.

The legislative department derives a superiority in our governments from other circumstances. Its constitutional powers being at once more extensive and less susceptible

Care of their Subjects Health, without being consulted; and to vomit, bleed, purge, and scarify them at Pleasure, whether they would or no, just as these established Judges of Health should think fit? If this were the Case, what a Stir and Hubbub should we soon see kept about the established Potions and Lancets? Every Man, Woman, or Child, though ever so healthy, must be a Patient, or woe be to them! The best Diet and Medicines would soon grow pernicious from any other Hand; and their Pills alone, however ridiculous, insufficient, or distasteful, would be attended with a Blessing.

Let People alone, and they will take Care of themselves, and do it best; and if they do not, a sufficient Punishment will follow their Neglect, without the Magistrate's Interposition and Penalties. It is plain, that such busy Care and officious Intrusion into the personal Affairs, or private Actions, Thoughts, and Imaginations of Men, has in it more Craft than Kindness; and is only a Device to mislead People, and pick their Pockets, under the false Pretence of the publick and their private Go[o]d. To quarrel with any Man for his Opinions, Humours, or the Fashion of his Clothes, is an Offence taken without being given. What is it to a Magistrate how I wash my Hands, or cut my Corns; what Fashion or Colours I wear, or what Notions I entertain, or what Gestures I use, or what Words I pronounce, when they please me, and do him and my Neighbour no Hurt? As well may he determine the Colour of my Hair, and controul my Shape and Features.

True and impartial Liberty is therefore the Right of every Man to pursue the natural, reasonable, and religious Dictates of his own Mind; to think what he will, and act as he thinks, provided he acts not to the Prejudice of another; to spend his own Money himself, and lay out the Produce of his Labour his own Way; and to labour for his own Pleasure and Profit, and not for others who are idle, and would live and riot by pillaging and oppressing him, and those that are like him.

So that Civil Government is only a partial Restraint put by the Laws of Agreement and Society upon natural and absolute Liberty, which might otherwise grow licentious: And Tyranny is an unlimited Restraint put upon natural Liberty, by the Will of one or a few. Magistracy, amongst a free People, is the Exercise of Power for the Sake of the People; and Tyrants abuse the People, for the Sake of Power. Free Government is the protecting the People in their Liberties by stated Rules: Tyranny is a brutish Struggle for unlimited Liberty to one or a few, who would rob all others of their Liberty, and act by no Rule but lawless Lust.

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MONTESQUIEU, SPIRIT OF LAWS, BK. 6, CH. 2;
BK. 11, CHS. 1-7, 20
1748

[Book 6]

2.—*Of the Simplicity of Criminal Laws in different Governments*

We hear it generally said that justice ought to be administered with us as in Turkey. Is it possible, then, that the most ignorant of all nations should be the most clear-sighted on a point which it most behooves mankind to know?

If we examine the set forms of justice with respect to the trouble the subject undergoes in recovering his property or in obtaining satisfaction for an injury or affront, we shall find them doubtless too numerous: but if we consider them in the relation they bear to the liberty and security of every individual, we shall often find them too few; and be convinced that the trouble, expense, delays, and even the very dangers of our judiciary proceedings are the price that each subject pays for his liberty.

In Turkey, where little regard is shown to the honor, life, or estate of the subject, all causes are speedily decided. The method of determining them is a matter of indifference, provided they be determined. The pasha, after a quick hearing, orders which party he pleases to be bastinadoed, and then sends them about their business.

Here it would be dangerous to be of a litigious disposition; this supposes a strong desire of obtaining justice, a settled aversion, an active mind, and a steadiness in pursuing one's point. All this should be avoided in a government where fear ought to be the only prevailing sentiment, and in which popular disturbances are frequently attended with sudden and unforeseen revolutions. Here every man ought to know that the magistrate must not hear his name mentioned, and that his security depends entirely on his being reduced to a kind of annihilation.

But in moderate governments, where the life of the meanest subject is deemed precious, no man is stripped of his honor or property until after a long inquiry; and no man is bereft of life till his very country has attacked him—an attack that is never made without leaving him all possible means of making his defence.

Hence it is that when a person renders himself absolute, he immediately thinks of reducing the number of laws. In a government thus constituted they are more affected with particular inconveniences than with the liberty of the subject, which is very little minded.

In republics, it is plain that as many formalities at least are necessary as in monarchies. In both governments they increase in proportion to the value which is set on the honor, fortune, liberty, and life of the subject.

In republican governments, men are all equal; equal

they are also in despotic governments: in the former, because they are everything; in the latter, because they are nothing.

[Book 11]

1.—*A general Idea*

I make a distinction between the laws that establish political liberty as it relates to the constitution, and those by which it is established as it relates to the citizen. The former shall be the subject of this book; the latter I shall examine in the next.

2.—*Different Significations of the word Liberty*

There is no word that admits of more various significations, and has made more varied impressions on the human mind, than that of liberty. Some have taken it as a means of deposing a person on whom they had conferred a tyrannical authority; others for the power of choosing a superior whom they are obliged to obey; others for the right of bearing arms, and of being thereby enabled to use violence; others, in fine, for the privilege of being governed by a native of their own country, or by their own laws. A certain nation for a long time thought liberty consisted in the privilege of wearing a long beard. Some have annexed this name to one form of government exclusive of others: those who had a republican taste applied it to this species of polity; those who liked a monarchical state gave it to monarchy. Thus they have all applied the name of liberty to the government most suitable to their own customs and inclinations: and as in republics the people have not so constant and so present a view of the causes of their misery, and as the magistrates seem to act only in conformity to the laws, hence liberty is generally said to reside in republics, and to be banished from monarchies. In fine, as in democracies the people seem to act almost as they please, this sort of government has been deemed the most free, and the power of the people has been confounded with their liberty.

3.—*In what Liberty consists*

It is true that in democracies the people seem to act as they please; but political liberty does not consist in an unlimited freedom. In governments, that is, in societies directed by laws, liberty can consist only in the power of doing what we ought to will, and in not being constrained to do what we ought not to will.

We must have continually present to our minds the difference between independence and liberty. Liberty is a right of doing whatever the laws permit, and if a citizen could do what they forbid he would be no longer possessed of liberty, because all his fellow-citizens would have the same power.

4.—*The same Subject continued*

Democratic and aristocratic states are not in their own nature free. Political liberty is to be found only in moder-

ate governments; and even in these it is not always found. It is there only when there is no abuse of power. But constant experience shows us that every man invested with power is apt to abuse it, and to carry his authority as far as it will go. Is it not strange, though true, to say that virtue itself has need of limits?

To prevent this abuse, it is necessary from the very nature of things that power should be a check to power. A government may be so constituted, as no man shall be compelled to do things to which the law does not oblige him, nor forced to abstain from things which the law permits.

5.—*Of the End or View of different Governments*

Though all governments have the same general end, which is that of preservation, yet each has another particular object. Increase of dominion was the object of Rome; war, that of Sparta; religion, that of the Jewish laws; commerce, that of Marseilles; public tranquillity, that of the laws of China: navigation, that of the laws of Rhodes; natural liberty, that of the policy of the Savages; in general, the pleasures of the prince, that of despotic states; that of monarchies, the prince's and the kingdom's glory; the independence of individuals is the end aimed at by the laws of Poland, thence results the oppression of the whole.

One nation there is also in the world that has for the direct end of its constitution political liberty. We shall presently examine the principles on which this liberty is founded; if they are sound, liberty will appear in its highest perfection.

To discover political liberty in a constitution, no great labor is requisite. If we are capable of seeing it where it exists, it is soon found, and we need not go far in search of it.

6.—*Of the Constitution of England*

In every government there are three sorts of power: the legislative; the executive in respect to things dependent on the law of nations; and the executive in regard to matters that depend on the civil law.

By virtue of the first, the prince or magistrate enacts temporary or perpetual laws, and amends or abrogates those that have been already enacted. By the second, he makes peace or war, sends or receives embassies, establishes the public security, and provides against invasions. By the third, he punishes criminals, or determines the disputes that arise between individuals. The latter we shall call the judiciary power, and the other simply the executive power of the state.

The political liberty of the subject is a tranquillity of mind arising from the opinion each person has of his safety. In order to have this liberty, it is requisite the government be so constituted as one man need not be afraid of another.

When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty; because apprehensions may arise, lest the same monarch or senate should enact tyrannical laws, to execute them in a tyrannical manner.

Again, there is no liberty, if the judiciary power be not separated from the legislative and executive. Were it joined with the legislative, the life and liberty of the subject would be exposed to arbitrary control; for the judge would be then the legislator. Were it joined to the executive power, the judge might behave with violence and oppression.

There would be an end of everything, were the same man or the same body, whether of the nobles or of the people, to exercise those three powers, that of enacting laws, that of executing the public resolutions, and of trying the causes of individuals.

Most kingdoms in Europe enjoy a moderate government because the prince who is invested with the two first powers leaves the third to his subjects. In Turkey, where these three powers are united in the Sultan's person, the subjects groan under the most dreadful oppression.

In the republics of Italy, where these three powers are united, there is less liberty than in our monarchies. Hence their government is obliged to have recourse to as violent methods for its support as even that of the Turks; witness the state inquisitors, and the lion's mouth into which every informer may at all hours throw his written accusations.

In what a situation must the poor subject be in those republics! The same body of magistrates are possessed, as executors of the laws, of the whole power they have given themselves in quality of legislators. They may plunder the state by their general determinations; and as they have likewise the judiciary power in their hands, every private citizen may be ruined by their particular decisions.

The whole power is here united in one body; and though there is no external pomp that indicates a despotic sway, yet the people feel the effects of it every moment.

Hence it is that many of the princes of Europe, whose aim has been levelled at arbitrary power, have constantly set out with uniting in their own persons all the branches of magistracy, and all the great offices of state.

I allow indeed that the mere hereditary aristocracy of the Italian republics does not exactly answer to the despotic power of the Eastern princes. The number of magistrates sometimes moderate the power of the magistracy; the whole body of the nobles do not always concur in the same design; and different tribunals are erected, that temper each other. Thus at Venice the legislative power is in the council, the executive in the *pregadi*, and the judiciary in the *quarantia*. But the mischief is, that these different tribunals are composed of magistrates all belonging to the same body; which constitutes almost one and the same power.

The judiciary power ought not to be given to a standing senate; it should be exercised by persons taken from the body of the people at certain times of the year, and consistently with a form and manner prescribed by law, in order to erect a tribunal that should last only so long as necessity requires.

By this method the judicial power, so terrible to mankind, not being annexed to any particular state or profession, becomes, as it were, invisible. People have not then the judges continually present to their view; they fear the office, but not the magistrate.

In accusations of a deep and criminal nature, it is proper the person accused should have the privilege of choosing, in some measure, his judges, in concurrence with the law; or at least he should have a right to except against so great a number that the remaining part may be deemed his own choice.

The other two powers may be given rather to magistrates or permanent bodies, because they are not exercised on any private subject; one being no more than the general will of the state, and the other the execution of that general will.

But though the tribunals ought not to be fixed, the judgments ought; and to such a degree as to be ever conformable to the letter of the law. Were they to be the private opinion of the judge, people would then live in society, without exactly knowing the nature of their obligations.

The judges ought likewise to be of the same rank as the accused, or, in other words, his peers; to the end that he may not imagine he is fallen into the hands of persons inclined to treat him with rigor.

If the legislature leaves the executive power in possession of a right to imprison those subjects who can give security for their good behavior, there is an end of liberty; unless they are taken up, in order to answer without delay to a capital crime, in which case they are really free, being subject only to the power of the law.

But should the legislature think itself in danger by some secret conspiracy against the state, or by a correspondence with a foreign enemy, it might authorize the executive power, for a short and limited time, to imprison suspected persons, who in that case would lose their liberty only for a while, to preserve it forever.

And this is the only reasonable method that can be substituted to the tyrannical magistracy of the Ephori, and to the state inquisitors of Venice, who are also despotic.

As in a country of liberty, every man who is supposed a free agent ought to be his own governor; the legislative power should reside in the whole body of the people. But since this is impossible in large states, and in small ones is subject to many inconveniences, it is fit the people should transact by their representatives what they cannot transact by themselves.

The inhabitants of a particular town are much better acquainted with its wants and interests than with those of other places; and are better judges of the capacity of their neighbors than of that of the rest of their countrymen. The members, therefore, of the legislature should not be chosen from the general body of the nation; but it is proper that in every considerable place a representative should be elected by the inhabitants.

The great advantage of representatives is, their capacity of discussing public affairs. For this the people collectively are extremely unfit, which is one of the chief inconveniences of a democracy.

It is not at all necessary that the representatives who have received a general instruction from their constituents should wait to be directed on each particular affair, as is practised in the diets of Germany. True it is that by this way of proceeding the speeches of the deputies might with

greater propriety be called the voice of the nation; but, on the other hand, this would occasion infinite delays; would give each deputy a power of controlling the assembly; and, on the most urgent and pressing occasions, the wheels of government might be stopped by the caprice of a single person.

When the deputies, as Mr. Sidney well observes, represent a body of people, as in Holland, they ought to be accountable to their constituents; but it is a different thing in England, where they are deputed by boroughs.

All the inhabitants of the several districts ought to have a right of voting at the election of a representative, except such as are in so mean a situation as to be deemed to have no will of their own.

One great fault there was in most of the ancient republics, that the people had a right to active resolutions, such as require some execution, a thing of which they are absolutely incapable. They ought to have no share in the government but for the choosing of representatives, which is within their reach. For though few can tell the exact degree of men's capacities, yet there are none but are capable of knowing in general whether the person they choose is better qualified than most of his neighbors.

Neither ought the representative body to be chosen for the executive part of government, for which it is not so fit; but for the enacting of laws, or to see whether the laws in being are duly executed, a thing suited to their abilities, and which none indeed but themselves can properly perform.

In such a state there are always persons distinguished by their birth, riches, or honors; but were they to be accounted with the common people, and to have only the weight of a single vote like the rest, the common liberty would be their slavery, and they would have no interest in supporting it, as most of the popular resolutions would be against them. The share they have, therefore, in the legislature ought to be proportioned to their other advantages in the state; which happens only when they form a body that has a right to check the licentiousness of the people, as the people have a right to oppose any encroachment of theirs.

The legislative power is therefore committed to the body of the nobles, and to that which represents the people, each having their assemblies and deliberations apart, each their separate views and interests.

Of the three powers above mentioned, the judiciary is in some measure next to nothing: there remain, therefore, only two; and as these have need of a regulating power to moderate them, the part of the legislative body composed of the nobility is extremely proper for this purpose.

The body of the nobility ought to be hereditary. In the first place it is so in its own nature; and in the next there must be a considerable interest to preserve its privileges—privileges that in themselves are obnoxious to popular envy, and of course in a free state are always in danger.

But as a hereditary power might be tempted to pursue its own particular interests, and forget those of the people, it is proper that where a singular advantage may be gained by corrupting the nobility, as in the laws relating to the

supplies, they should have no other share in the legislation than the power of rejecting, and not that of resolving.

By the power of resolving I mean the right of ordaining by their own authority, or of amending what has been ordained by others. By the power of rejecting I would be understood to mean the right of annulling a resolution taken by another; which was the power of the tribunes at Rome. And though the person possessed of the privilege of rejecting may likewise have the right of approving, yet this approbation passes for no more than a declaration, that he intends to make no use of his privilege of rejecting, and is derived from that very privilege.

The executive power ought to be in the hands of a monarch, because this branch of government, having need of despatch, is better administered by one than by many: on the other hand, whatever depends on the legislative power is oftentimes better regulated by many than by a single person.

But if there were no monarch, and the executive power should be committed to a certain number of persons selected from the legislative body, there would be an end then of liberty; by reason the two powers would be united, as the same persons would sometimes possess, and would be always able to possess, a share in both.

Were the legislative body to be a considerable time without meeting, this would likewise put an end to liberty. For of two things one would naturally follow: either that there would be no longer any legislative resolutions, and then the state would fall into anarchy; or that these resolutions would be taken by the executive power, which would render it absolute.

It would be needless for the legislative body to continue always assembled. This would be troublesome to the representatives, and, moreover, would cut out too much work for the executive power, so as to take off its attention to its office, and oblige it to think only of defending its own prerogatives, and the right it has to execute.

Again, were the legislative body to be always assembled, it might happen to be kept up only by filling the places of the deceased members with new representatives; and in that case, if the legislative body were once corrupted, the evil would be past all remedy. When different legislative bodies succeed one another, the people who have a bad opinion of that which is actually sitting may reasonably entertain some hopes of the next: but were it to be always the same body, the people upon seeing it once corrupted would no longer expect any good from its laws; and of course they would either become desperate or fall into a state of indolence.

The legislative body should not meet of itself. For a body is supposed to have no will but when it is met; and besides, were it not to meet unanimously, it would be impossible to determine which was really the legislative body; the part assembled, or the other. And if it had a right to prorogue itself, it might happen never to be prorogued; which would be extremely dangerous, in case it should ever attempt to encroach on the executive power. Besides, there are seasons, some more proper than others, for assembling the legislative body: it is fit, therefore, that the

executive power should regulate the time of meeting, as well as the duration of those assemblies, according to the circumstances and exigencies of a state known to itself.

Were the executive power not to have a right of restraining the encroachments of the legislative body, the latter would become despotic; for as it might arrogate to itself what authority it pleased, it would soon destroy all the other powers.

But it is not proper, on the other hand, that the legislative power should have a right to stay the executive. For as the execution has its natural limits, it is useless to confine it; besides, the executive power is generally employed in momentary operations. The power, therefore, of the Roman tribunes was faulty, as it put a stop not only to the legislation, but likewise to the executive part of government; which was attended with infinite mischief.

But if the legislative power in a free state has no right to stay the executive, it has a right and ought to have the means of examining in what manner its laws have been executed; an advantage which this government has over that of Crete and Sparta, where the Cosmi and the Ephori gave no account of their administration.

But whatever may be the issue of that examination, the legislative body ought not to have a power of arraigning the person, nor, of course, the conduct, of him who is intrusted with the executive power. His person should be sacred, because as it is necessary for the good of the state to prevent the legislative body from rendering themselves arbitrary, the moment he is accused or tried there is an end of liberty.

In this case the state would be no longer a monarchy, but a kind of republic, though not a free government. But as the person intrusted with the executive power cannot abuse it without bad counsellors, and such as have the laws as ministers, though the laws protect them as subjects, these men may be examined and punished—an advantage which this government has over that of Gnidus, where the law allowed of no such thing as calling the Amymones to an account, even after their administration; and therefore the people could never obtain any satisfaction for the injuries done them.

Though, in general, the judiciary power ought not to be united with any part of the legislative, yet this is liable to three exceptions, founded on the particular interest of the party accused.

The great are always obnoxious to popular envy; and were they to be judged by the people, they might be in danger from their judges, and would, moreover, be deprived of the privilege which the meanest subject is possessed of in a free state, of being tried by his peers. The nobility, for this reason, ought not to be cited before the ordinary courts of judicature, but before that part of the legislature which is composed of their own body.

It is possible that the law, which is clear sighted in one sense, and blind in another, might, in some cases, be too severe. But as we have already observed, the national judges are no more than the mouth that pronounces the words of the law, mere passive beings, incapable of moderating either its force or rigor. That part, therefore, of

the legislative body, which we have just now observed to be a necessary tribunal on another occasion, also is a necessary tribunal in this; it belongs to its supreme authority to moderate the law in favor of the law itself, by mitigating the sentence.

It might also happen that a subject intrusted with the administration of public affairs may infringe the rights of the people, and be guilty of crimes which the ordinary magistrates either could not or would not punish. But, in general, the legislative power cannot try causes: and much less can it try this particular case, where it represents the party aggrieved, which is the people. It can only, therefore, impeach. But before what court shall it bring its impeachment? Must it go and demean itself before the ordinary tribunals, which are its inferiors, and, being composed, moreover, of men who are chosen from the people as well as itself, will naturally be swayed by the authority of so powerful an accuser? No: in order to preserve the dignity of the people and the security of the subject, the legislative part which represents the people must bring in its charge before the legislative part which represents the nobility, who have neither the same interests nor the same passions.

Here is an advantage which this government has over most of the ancient republics, where this abuse prevailed, that the people were at the same time both judge and accuser.

The executive power, pursuant of what has been already said, ought to have a share in the legislature by the power of rejecting; otherwise it would soon be stripped of its prerogative. But should the legislative power usurp a share of the executive, the latter would be equally undone.

If the prince were to have a part in the legislature by the power of resolving, liberty would be lost. But as it is necessary he should have a share in the legislature for the support of his own prerogative, this share must consist in the power of rejecting.

The change of government at Rome was owing to this, that neither the senate, who had one part of the executive power, nor the magistrates, who were intrusted with the other, had the right of rejecting, which was entirely lodged in the people.

Here, then, is the fundamental constitution of the government we are treating of. The legislative body being composed of two parts, they check one another by the mutual privilege of rejecting. They are both restrained by the executive power, as the executive is by the legislative.

These three powers should naturally form a state of repose or inaction. But as there is a necessity for movement in the course of human affairs, they are forced to move, but still in concert.

As the executive power has no other part in the legislative than the privilege of rejecting, it can have no share in the public debates. It is not even necessary that it should propose, because as it may always disapprove of the resolutions that shall be taken, it may likewise reject the decisions on those proposals which were made against its will.

In some ancient commonwealths, where public debates were carried on by the people in a body, it was natural for

the executive power to propose and debate in conjunction with the people, otherwise their resolutions must have been attended with a strange confusion.

Were the executive power to determine the raising of public money, otherwise than by giving its consent, liberty would be at an end; because it would become legislative in the most important point of legislation.

If the legislative power was to settle the subsidies, not from year to year, but forever, it would run the risk of losing its liberty, because the executive power would be no longer dependent; and when once it was possessed of such a perpetual right, it would be a matter of indifference whether it held it of itself or of another. The same may be said if it should come to a resolution of intrusting, not an annual, but a perpetual command of the fleets and armies to the executive power.

To prevent the executive power from being able to oppress, it is requisite that the armies with which it is intrusted should consist of the people, and have the same spirit as the people, as was the case at Rome till the time of Marius. To obtain this end, there are only two ways, either that the persons employed in the army should have sufficient property to answer for their conduct to their fellow-subjects, and be enlisted only for a year, as was customary at Rome; or if there should be a standing army, composed chiefly of the most despicable part of the nation, the legislative power should have a right to disband them as soon as it pleased; the soldiers should live in common with the rest of the people; and no separate camp, barracks, or fortress should be suffered.

When once an army is established, it ought not to depend immediately on the legislative, but on the executive power; and this from the very nature of the thing, its business consisting more in action than in deliberation.

It is natural for mankind to set a higher value upon courage than timidity, on activity than prudence, on strength than counsel. Hence the army will ever despise a senate, and respect their own officers. They will naturally slight the orders sent them by a body of men whom they look upon as cowards, and therefore unworthy to command them. So that as soon as the troops depend entirely on the legislative body, it becomes a military government; and if the contrary has ever happened, it has been owing to some extraordinary circumstances. It is because the army was always kept divided; it is because it was composed of several bodies that depended each on a particular province: it is because the capital towns were strong places, defended by their natural situation, and not garrisoned with regular troops. Holland, for instance, is still safer than Venice; she might drown or starve the revolted troops; for as they are not quartered in towns capable of furnishing them with necessary subsistence, this subsistence is of course precarious.

In perusing the admirable treatise of Tacitus "On the Manners of the Germans," we find it is from that nation the English have borrowed the idea of their political government. This beautiful system was invented first in the woods.

As all humans things have an end, the state we are speaking of will lose its liberty, will perish. Have not Rome,

Sparta, and Carthage perished? It will perish when the legislative power shall be more corrupt than the executive.

It is not my business to examine whether the English actually enjoy this liberty or not. Sufficient it is for my purpose to observe that it is established by their laws; and I inquire no further.

Neither do I pretend by this to undervalue other governments, nor to say that this extreme political liberty ought to give uneasiness to those who have only a moderate share of it. How should I have any such design, I who think that even the highest refinement of reason is not always desirable, and that mankind generally find their account better in mediums than in extremes?

Harrington, in his "Oceana," has also inquired into the utmost degree of liberty to which the constitution of a state may be carried. But of him, indeed, it may be said that for want of knowing the nature of real liberty he busied himself in pursuit of an imaginary one; and that he built a Chalcedon, though he had a Byzantium before his eyes.

7.—Of the Monarchies we are acquainted with

The monarchies we are acquainted with have not, like that we have been speaking of, liberty for their direct view: the only aim is the glory of the subject, of the state, and of the sovereign. But hence there results a spirit of liberty, which in those states is capable of achieving as great things, and of contributing as much, perhaps, to happiness, as liberty itself.

Here the three powers are not distributed and founded on the model of the constitution above mentioned; they have each a particular distribution, according to which they border more or less on political liberty; and if they did not border upon it, monarchy would degenerate into despotic government.

20.—The End of this Book

I should be glad to inquire into the distribution of the three powers, in all the moderate governments we are acquainted with, in order to calculate the degrees of liberty which each may enjoy. But we must not always exhaust a subject, so as to leave no work at all for the reader. My business is not to make people read, but to make them think.

10

RICHARD HENRY LEE TO ———
31 May 1764
Letters 1:5–7

Many late determinations of the great, on your side of the water, seem to prove a resolution, to oppress North America with the iron hand of power, unrestrained by any sentiment, drawn from reason, the liberty of mankind, or the genius of their own government. 'Tis said the House of

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THE
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NEW TESTAMENT

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New American Standard Bible

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ΠΡΟΣ ΡΩΜΑΙΟΥΣ

1 Παῦλος δούλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ, 2 ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις 3 περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα, 4 τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, 5 δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, 6 ἐν οἷς ἔστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, 7 πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἀγίοις, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ. 9 μάρτυς γάρ μου ἐστὶν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιούμεναι. 10 πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος εἰ πως ἤδη ποτὲ εὐδοθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἔλθειν πρὸς ὑμᾶς. 11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν εἰς τὸ στηριχθῆναι ὑμᾶς, 12 τοῦτο δὲ ἐστὶν

Amplified Bible

THE LETTER OF PAUL TO THE

ROMANS

1 FROM PAUL, a bond servant of Jesus Christ (the Messiah) called to be an apostle, (a special messenger) set apart to [preach] the Gospel (good news) of and from God,

2 Which He promised in advance [long ago] through His prophets in the sacred Scriptures—

3 [The Gospel] regarding His Son, Who as to the flesh (His human nature) was descended from David,

4 And [as to His divine nature] according to the Spirit of holiness was openly designated the Son of God in power [in a striking, triumphant and miraculous manner] by His resurrection from the dead, even Jesus Christ our Lord (the Messiah, the Anointed One).

5 It is through Him that we have received grace (God's unmerited favor) and [our] apostleship to promote obedience to the faith and make disciples for His name's sake among all the nations,

6 And this includes you, called of Jesus Christ and invited [as you are] to belong to Him.

7 To [you then] all God's beloved ones in Rome, called to be saints and designated for a consecrated life: Grace and spiritual blessing and peace be yours from God our Father and from the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for all of you, because [the report of] your faith is made known to all the world and is commended everywhere.

9 For God is my witness, Whom I serve with my [whole] spirit [rendering priestly and spiritual service] in [preaching] the Gospel and [telling] the good news of His Son, how incessantly I always mention you when at my prayers.

10 I keep pleading that somehow by God's will I may now at last prosper and come to you.

11 For I am yearning to see you, that I may impart and share with you some spiritual gift to strengthen and establish you;

THE EPISTLE OF ST. PAUL TO THE

ROMANS

1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures.)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

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

8 ¶ First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

Rheims New Testament

THE EPISTLE OF ST. PAUL TO THE

ROMANS

1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 Which he had promised before, by his prophets, in the holy scriptures,

3 Concerning his Son, who was made to him of the seed of David, according to the flesh,

4 Who was predestinated the Son of God in power, according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead;

5 By whom we have received grace and apostleship for obedience to the faith, in all nations, for his name;

6 Among whom are you also the called of Jesus Christ:

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

8 First I give thanks to my God, through Jesus Christ, for you all, because your faith is spoken of in the whole world.

9 For God is my witness, whom I serve in my spirit in the gospel of his Son, that without ceasing I make a commemoration of you;

10 Always in my prayers making request, if by any means now at length I may have a prosperous journey, by the will of God, to come unto you.

11 For I long to see you, that I may impart unto you some spiritual grace, to strengthen you:

AB: a Marvin Vincent, *Word Studies in the New Testament*. b Marvin Vincent, *Word Studies in the New Testament*.

THE EPISTLE OF PAUL TO THE

ROMANS

¹ Paul, a bond-servant of Christ Jesus, called *as* an apostle, set apart for the gospel of God,
² which He promised beforehand through His prophets in the holy Scriptures,
³ concerning His Son, who was born of a descendant of David according to the flesh,
⁴ who was declared the Son of God with power ⁷by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,
⁵ through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles, for His name's sake,
⁶ among whom you also are the called of Jesus Christ;
⁷ to all who are beloved of God in Rome, called *as* saints: Grace to you and peace from **God our Father and the Lord Jesus Christ.**
⁸ First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.
⁹ For God, whom I serve in my spirit in the *preaching of the* gospel of His Son, is my witness *as to* how unceasingly I make mention of you,
¹⁰ always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you.
¹¹ For I long to see you in order that I may impart some spiritual gift to you, that you may be established;

¹ Or, as a result of

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THE LETTER TO THE

ROMANS

¹ Paul, a slave of Christ Jesus, called to be an apostle and set apart for the gospel of God, ²which he promised previously through his prophets in the holy scriptures, ³the gospel about his Son, descended from David according to the flesh, ⁴but established as Son of God in power according to the spirit of holiness through resurrection from the dead, Jesus Christ our Lord. ⁵Through him we have received the grace of apostleship, to bring about the obedience of faith, for the sake of his name, among all the Gentiles, ⁶among whom are you also, who are called to belong to Jesus Christ; ⁷to all the beloved of God in Rome, called to be holy. Grace to you and peace from **God our Father and the Lord Jesus Christ.**
⁸First, I give thanks to my God through Jesus Christ for all of you, because your faith is heralded throughout the world. ⁹God is my witness, whom I serve with my spirit in proclaiming the gospel of his Son, that I remember you constantly, ¹⁰always asking in my prayers that somehow by God's will I may at last find my way clear to come to you. ¹¹For I long to see you, that I may share with you some spiritual gift so that you may be strengthened,

ROMANS

¹ Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God— ²the gospel he promised beforehand through his prophets in the Holy Scriptures ³regarding his Son, who as to his human nature was a descendant of David, ⁴and who through the Spirit^a of holiness was declared with power to be the Son of God^b by his resurrection from the dead: Jesus Christ our Lord. ⁵Through him and for his name's sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith. ⁶And you also are among those who are called to belong to Jesus Christ.

⁷To all in Rome who are loved by God and called to be saints:

Grace and peace to you from **God our Father and from the Lord Jesus Christ.**

⁸First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world. ⁹God, whom I serve with my whole heart in preaching the gospel of his Son, is my witness how constantly I remember you ¹⁰in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you.

¹¹I long to see you so that I may impart to you some spiritual gift to make you strong— ¹²that is, that you and I may be mutu-

^a 4 Or who as to his spirit ^b 4 Or was appointed to be the Son of God with power

New Revised Standard Version

THE LETTER OF PAUL TO THE

ROMANS

¹ Paul, a servant^a of Jesus Christ, called to be an apostle, set apart for the gospel of God, ²which he promised beforehand through his prophets in the holy scriptures, ³the gospel concerning his Son, who was descended from David according to the flesh ⁴and was declared to be Son of God with power according to the spirit^b of holiness by resurrection from the dead, Jesus Christ our Lord, ⁵through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, ⁶including yourselves who are called to belong to Jesus Christ.

⁷ To all God's beloved in Rome, who are called to be saints:

Grace to you and peace from **God our Father and the Lord Jesus Christ.**

⁸ First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the world. ⁹For God, whom I serve with my spirit by announcing the gospel^c of his Son, is my witness that without ceasing I remember you always in my prayers, ¹⁰asking that by God's will I may somehow at last succeed in coming to you. ¹¹For I am longing to see you so that I may share with you some spiritual gift to strengthen you— ¹²or

^a Gk slave ^b Or Spirit ^c Gk my spirit in the gospel

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

1 Παῦλος κλητὸς ἀπόστολος Ἰησοῦ διὰ θελήματος θεοῦ καὶ Σωσθένης ὁ ἀδελφὸς 2 τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὐσῇ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν· 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ, 5 ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, 6 καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν, 7 ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· 8 ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ]. 9 πιστὸς ὁ θεός, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

Amplified Bible

THE FIRST LETTER OF PAUL TO THE

CORINTHIANS

1 PAUL, SUMMONED by the will *and* purpose of God to be an apostle (special messenger) of Christ Jesus, and our brother Sosthenes,

2 To the church (assembly) of God which is in Corinth, to those consecrated *and* purified *and* made holy in Christ Jesus, [who are] selected *and* called to be saints (God's people), together with all those who in any place call upon *and* give honor to the name of our Lord Jesus Christ, both their Lord and ours:

3 Grace (favor and spiritual blessing) be to you and [heart] peace from **God our Father and the Lord Jesus Christ.**

4 I thank my God at all times for you because of the grace (the favor and spiritual blessing) of God which was bestowed on you in Christ Jesus,

5 [So] that in Him in every respect you were enriched, in full power *and* readiness of speech [to speak of your faith] and complete knowledge *and* illumination [to give you full insight into its meaning].

6 In this way [our] witnessing concerning Christ (the Messiah) was so confirmed *and* established *and* made sure in you

7 That you are not [consciously] falling behind *or* lacking in any special spiritual endowment *or* Christian grace [the reception of which is due to the power of divine grace operating in your souls by the Holy Spirit], while you wait *and* watch [constantly living in hope] for the coming of our Lord Jesus Christ *and* [His] being made visible to all.

8 And He will establish you to the end [keep you steadfast, give you strength, and guarantee your vindication; He will be your warrant against all accusation or indictment so that you will be] guiltless *and* irreproachable in the day of our Lord Jesus Christ (the Messiah).

9 God is faithful (reliable, trustworthy, and therefore ever true to His promise, and He can be depended on); by Him you were

THE FIRST EPISTLE OF ST. PAUL TO THE

CORINTHIANS

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

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

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.

Rheims New Testament

THE FIRST EPISTLE OF ST. PAUL TO THE

CORINTHIANS

1 Paul, called *to be* an apostle of Jesus Christ by the will of God, and Sosthenes a brother,

2 To the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that invoke the name of our Lord Jesus Christ, in every place of theirs and ours.

3 Grace to you, and peace from **God our Father, and from the Lord Jesus Christ.**

4 I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus,

5 That in all things you are made rich in him, in all utterance, and in all knowledge;

6 As the testimony of Christ was confirmed in you,

7 So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ.

8 Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

9 God is faithful: by whom you are called unto the fellowship of his Son Jesus Christ our Lord.

THE FIRST EPISTLE OF PAUL TO THE

CORINTHIANS

¹ Paul, called *as* an apostle of Jesus Christ by the will of God, and Sosthenes our brother,
² to the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call upon the name of our Lord Jesus Christ, their Lord and ours:
³ Grace to you and peace from **God our Father and the Lord Jesus Christ.**
⁴ I thank ¹my God always concerning you, for the grace of God which was given you in Christ Jesus,
⁵ that in everything you were enriched in Him, in all speech and all knowledge,
⁶ even as the testimony concerning Christ was confirmed in you,
⁷ so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ,
⁸ who shall also confirm you to the end, blameless in the day of our Lord Jesus Christ.
⁹ God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

¹ Some ancient mss. do not contain *my*

New American Bible

THE FIRST LETTER TO THE

CORINTHIANS

¹ Paul, called to be an apostle of Christ Jesus by the will of God, and Sosthenes our brother, ²to the church of God that is in Corinth, to you who have been sanctified in Christ Jesus, called to be holy, with all those everywhere who call upon the name of our Lord Jesus Christ, their Lord and ours. ³Grace to you and peace from **God our Father and the Lord Jesus Christ.**
⁴I give thanks to my God always on your account for the grace of God bestowed on you in Christ Jesus, ⁵that in him you were enriched in every way, with all discourse and all knowledge, ⁶as the testimony to Christ was confirmed among you, ⁷so that you are not lacking in any spiritual gift as you wait for the revelation of our Lord Jesus Christ. ⁸He will keep you firm to the end, irrep- roachable on the day of our Lord Jesus [Christ]. ⁹God is faithful, and by him you were called to fellowship with his Son, Jesus Christ our Lord.

1 CORINTHIANS

¹ Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes,
²To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours:
³Grace and peace to you from **God our Father and the Lord Jesus Christ.**
⁴I always thank God for you because of his grace given you in Christ Jesus. ⁵For in him you have been enriched in every way—in all your speaking and in all your knowledge— ⁶because our testimony about Christ was confirmed in you. ⁷Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed. ⁸He will keep you strong to the end, so that you will be blameless on the day of our Lord Jesus Christ. ⁹God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful.

New Revised Standard Version

THE FIRST LETTER OF PAUL TO THE

CORINTHIANS

¹ Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes,
²To the church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord^a and ours:
³Grace to you and peace from **God our Father and the Lord Jesus Christ.**
⁴I give thanks to my^b God always for you because of the grace of God that has been given you in Christ Jesus, ⁵for in every way you have been enriched in him, in speech and knowledge of every kind— ⁶just as the testimony of^c Christ has been strengthened among you— ⁷so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. ⁸He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. ⁹God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

^a Gk *theirs* ^b Other ancient authorities lack *my* ^c Or *to*

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ, 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρῶν καὶ θεὸς πάσης παρακλήσεως, 4 ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ. 5 ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτως διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. 6 εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν. 7 καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν εἰδότες ὅτι ὡς κοινωνοὶ ἐστέ τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως.

Amplified Bible

THE SECOND LETTER OF PAUL TO THE

CORINTHIANS

1 PAUL, AN apostle (a special messenger) of Christ Jesus by the will of God, and Timothy [our] brother, to the church (assembly) of God which is at Corinth, and to all the saints (the people of God) throughout Achaia (most of Greece):

2 Grace (favor and spiritual blessing) to you and [heart] peace from God our Father and the Lord Jesus Christ (the Messiah, the Anointed One).

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of sympathy (pity and mercy) and the God [Who is the Source] of every comfort (consolation and encouragement),

4 Who comforts (consoles and encourages) us in every trouble (calamity and affliction), so that we may also be able to comfort (console and encourage) those who are in any kind of trouble or distress, with the comfort (consolation and encouragement) with which we ourselves are comforted (consoled and encouraged) by God.

5 For just as Christ's [own] sufferings fall to our lot [as they overflow upon His disciples, and we share and experience them] abundantly, so through Christ comfort (consolation and encouragement) is also [shared and experienced] abundantly by us.

6 But if we are troubled (afflicted and distressed), it is for your comfort (consolation and encouragement) and [for your] salvation; and if we are comforted (consoled and encouraged), it is for your comfort (consolation and encouragement), which works [in you] when you patiently endure the same evils (misfortunes and calamities) that we also suffer and undergo.

7 And our hope for you [our joyful and confident expectation of good for you] is ever unwavering (assured and unshaken); for we know that just as you share and are partners in [our] sufferings and calamities, you also share and are partners in [our] comfort (consolation and encouragement).

THE SECOND EPISTLE OF ST. PAUL TO THE

CORINTHIANS

1 Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you and peace from God our Father, and from the Lord Jesus Christ.

3 ¶ Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 ¶ And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

Rheims New Testament

THE SECOND EPISTLE OF ST. PAUL TO THE

CORINTHIANS

1 Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother: to the church of God that is at Corinth, with all the saints that are in all Achaia:

2 Grace unto 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, the Father of mercies, and the God of all comfort.

4 Who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God.

5 For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound.

6 Now whether we be in tribulation, *it is* for your exhortation and salvation: or whether we be comforted, *it is* for your consolation: or whether we be exhorted, *it is* for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer.

7 That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation.

AB: a Marvin Vincent, *Word Studies in the New Testament*. b Marvin Vincent, *Word Studies*.

THE SECOND EPISTLE OF PAUL TO THE

CORINTHIANS

¹ Paul, an apostle of Christ Jesus by the will of God, and Timothy *our* brother, to the church of God which is at Corinth with all the saints who are throughout Achaia:

² Grace to you and peace from **God our Father and the Lord Jesus Christ.**

³ Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort;

⁴ who comforts us in all our affliction so that we may be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God.

⁵ For just as the sufferings of Christ are ours in abundance, so also our comfort is abundant through Christ.

⁶ But if we are afflicted, it is for your comfort and salvation; or if we are comforted, it is for your comfort, which is effective in the patient enduring of the same sufferings which we also suffer;

⁷ and our hope for you is firmly grounded, knowing that as you are sharers of our sufferings, so also you are *sharers* of our comfort.

New American Bible

THE SECOND LETTER TO THE

CORINTHIANS

¹ Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God that is in Corinth, with all the holy ones throughout Achaia: ²grace to you and peace from **God our Father and the Lord Jesus Christ.**

³Blessed be the God and Father of our Lord Jesus Christ, the Father of compassion and God of all encouragement, ⁴who encourages us in our every affliction, so that we may be able to encourage those who are in any affliction with the encouragement with which we ourselves are encouraged by God. ⁵For as Christ's sufferings overflow to us, so through Christ does our encouragement also overflow. ⁶If we are afflicted, it is for your encouragement and salvation; if we are encouraged, it is for your encouragement, which enables you to endure the same sufferings that we suffer. ⁷Our hope for you is firm, for we know that as you share in the sufferings, you also share in the encouragement.

2 CORINTHIANS

¹ Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,

To the church of God in Corinth, together with all the saints throughout Achaia:

²Grace and peace to you from **God our Father and the Lord Jesus Christ.**

³Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, ⁴who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God. ⁵For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows. ⁶If we are distressed, it is for your comfort and salvation; if we are comforted, it is for your comfort, which produces in you patient endurance of the same sufferings we suffer. ⁷And our hope for you is firm, because we know that just as you share in our sufferings, so also you share in our comfort.

New Revised Standard Version

THE SECOND LETTER OF PAUL TO THE

CORINTHIANS

¹ Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,

To the church of God that is in Corinth, including all the saints throughout Achaia:

² Grace to you and peace from **God our Father and the Lord Jesus Christ.**

³ Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation, ⁴who consoles us in all our affliction, so that we may be able to console those who are in any affliction with the consolation with which we ourselves are consoled by God. ⁵For just as the sufferings of Christ are abundant for us, so also our consolation is abundant through Christ. ⁶If we are being afflicted, it is for your consolation and salvation; if we are being consoled, it is for your consolation, which you experience when you patiently endure the same sufferings that we are also suffering. ⁷Our hope for you is unshaken; for we know that as you share in our sufferings, so also you share in our consolation.

ΠΡΟΣ ΓΑΛΑΤΑΣ

1 Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, 2 καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ ταῖς ἐκκλησίαις τῆς Γαλατίας, 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ 4 τοῦ δόντος ἐαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέλῃται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, 5 ὃ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων, ἀμήν.

6 Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι [Χριστοῦ] εἰς ἕτερον εὐαγγέλιον, 7 ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσὶν οἱ ταρασσόντες ὑμᾶς καὶ θέλοντες μεταστρέφαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. 8 ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται [ὑμῖν] παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. 9 ὡς προειρήκαμεν καὶ ἄρτι πάλιν λέγω, εἰ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

Amplified Bible

THE LETTER OF PAUL TO THE
GALATIANS

1 PAUL, AN apostle—[special messenger appointed and commissioned and sent out] not from [any body of] men nor by or through any man, but by and through Jesus Christ (the Messiah) and God the Father, Who raised Him from among the dead—

2 And all the brethren who are with me, to the churches of Galatia:

3 Grace and spiritual blessing be to you and [soul] peace from God the Father and our Lord Jesus Christ (the Messiah).

4 Who gave (yielded) Himself up [to atone] for our sins [and to save and sanctify us], in order to rescue and deliver us from this present wicked age and world order, in accordance with the will and purpose and plan of our God and Father—

5 To Him [be ascribed all] the glory through all the ages of the ages and the eternities of the eternities! Amen (so be it).

6 I am surprised and astonished that you are so quickly turning renegade and deserting Him Who invited and called you by the grace (unmerited favor) of Christ (the Messiah) [and that you are transferring your allegiance] to a different [even an opposition] gospel.

7 Not that there is [or could be] any other [genuine Gospel], but there are [obviously] some who are troubling and disturbing and bewildering you [with a different kind of teaching which they offer as a gospel] and want to pervert and distort the Gospel of Christ (the Messiah) [into something which it absolutely is not].

8 But even if we or an angel from heaven should preach to you a gospel contrary to and different from that which we preached to you, let him be accursed (anathema, devoted to destruction, doomed to eternal punishment)!

9 As we said before, so I now say again: If anyone is preaching to you a gospel different from or contrary to that which you received [from us], let him be accursed (anathema, devoted to destruction, doomed to eternal punishment)!

THE EPISTLE OF ST. PAUL TO THE
GALATIANS

1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

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

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

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

6 ¶ I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

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

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be 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.

Rheims New Testament

THE EPISTLE OF ST. PAUL TO THE
GALATIANS

1 Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,

2 And all the brethren who are with me, to 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 wicked world, according to the will of God and our Father:

5 To whom is glory for ever and ever. Amen.

6 I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel.

7 Which is not another, only there are some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.

9 As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received, let him be anathema.

AB: a Marvin Vincent, *Word Studies in the New Testament*. b Marvin Vincent, *Word Studies in the New Testament*. c Marvin Vincent, *Word Studies in the New Testament*. d Joseph P. Lightfoot, *Notes on the Epistles of Saint Paul*. e Marvin Vincent, *Word Studies in the New Testament*. f Marvin Vincent, *Word Studies in the New Testament*.

THE EPISTLE OF PAUL TO THE

GALATIANS

¹ Paul, an apostle (not sent from men, nor through the agency of man, but through Jesus Christ, and God the Father, who raised Him from the dead),

² and all the brethren who are with me, to the churches of Galatia:

³ Grace to you and peace from **God our Father, and the Lord Jesus Christ,**

⁴ who gave Himself for our sins, that He might deliver us out of this present evil age, according to the will of our God and Father,

⁵ to whom be the glory forevermore. Amen.

⁶ I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel;

⁷ which is *really* not another; only there are some who are disturbing you, and want to distort the gospel of Christ.

⁸ But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed.

⁹ As we have said before, so I say again now, if any man is preaching to you a gospel contrary to that which you received, let him be accursed.

New American Bible

THE LETTER TO THE

GALATIANS

¹ Paul, an apostle not from human beings nor through a human being but through Jesus Christ and God the Father who raised him from the dead, ²and all the brothers who are with me, to the churches of Galatia: ³grace to you and peace from **God our Father and the Lord Jesus Christ,** ⁴who gave himself for our sins that he might rescue us from the present evil age in accord with the will of our God and Father, ⁵to whom be glory forever and ever. Amen.

⁶I am amazed that you are so quickly forsaking the one who called you by [the] grace [of Christ] for a different gospel ⁷(not that there is another). But there are some who are disturbing you and wish to pervert the gospel of Christ. ⁸But even if we or an angel from heaven should preach [to you] a gospel other than the one that we preached to you, let that one be accursed! ⁹As we have said before, and now I say again, if anyone preaches to you a gospel other than the one that you received, let that one be accursed!

GALATIANS

¹ Paul, an apostle—sent not from men nor by man, but by Jesus Christ and God the Father, who raised him from the dead— ²and all the brothers with me,

To the churches in Galatia:

³Grace and peace to you from **God our Father and the Lord Jesus Christ,** ⁴who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father, ⁵to whom be glory for ever and ever. Amen.

⁶I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel— ⁷which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. ⁸But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! ⁹As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!

New Revised Standard Version

THE LETTER OF PAUL TO THE

GALATIANS

¹ Paul an apostle—sent neither by human commission nor from human authorities, but through Jesus Christ and God the Father, who raised him from the dead— ²and all the members of God's family^a who are with me,

To the churches of Galatia:

³ Grace to you and peace from **God our Father and the Lord Jesus Christ,** ⁴who gave himself for our sins to set us free from the present evil age, according to the will of our God and Father, ⁵to whom be the glory forever and ever. Amen.

⁶ I am astonished that you are so quickly deserting the one who called you in the grace of Christ and are turning to a different gospel— ⁷not that there is another gospel, but there are some who are confusing you and want to pervert the gospel of Christ. ⁸But even if we or an angel^b from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let that one be accursed! ⁹As we have said before, so now I repeat, if anyone proclaims to you a gospel contrary to what you received, let that one be accursed!

^a Gk all the brothers ^b Or a messenger

ΠΡΟΣ ΕΦΕΣΙΟΥΣ

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖν [ἐν Ἐφέσῳ] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ, 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, 4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, 5 προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, 6 εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ᾗς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ. 7 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ 8 ᾗς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ καὶ φρονήσει, 9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ

Amplified Bible

THE LETTER OF PAUL TO THE
EPHESIANS

1 PAUL, AN apostle (special messenger) of Christ Jesus (the Messiah), by the divine will (the purpose and the choice of God) to the saints (the consecrated, set-apart ones) at Ephesus who are also faithful and loyal and steadfast in Christ Jesus:

2 May grace (God's unmerited favor) and spiritual peace [which means peace with God and harmony, unity, and undisturbedness] be yours from God our Father and from the Lord Jesus Christ.

3 May blessing (praise, laudation, and eulogy) be to the God and Father of our Lord Jesus Christ (the Messiah) Who has blessed us in Christ with every spiritual (given by the Holy Spirit) blessing in the heavenly realm!

4 Even as [in His love] He chose us [actually picked us out for Himself as His own] in Christ before the foundation of the world, that we should be holy (consecrated and set apart for Him) and blameless in His sight, even above reproach, before Him in love.

5 For He foreordained us (destined us, planned in love for us) to be adopted (revealed) as His own children through Jesus Christ, in accordance with the purpose of His will [because it pleased Him and was His kind intent]—

6 [So that we might be] to the praise and the commendation of His glorious grace (favor and mercy), which He so freely bestowed on us in the Beloved.

7 In Him we have redemption (deliverance and salvation) through His blood, the remission (forgiveness) of our offenses (shortcomings and trespasses), in accordance with the riches and the generosity of His gracious favor,

8 Which He lavished upon us in every kind of wisdom and understanding (practical insight and prudence),

9 Making known to us the mystery (secret) of His will (of His plan, of His purpose). [And it is this:] In accordance with His good pleasure (His merciful intention) which He had previously purposed and set forth in Him,

THE EPISTLE OF ST. PAUL TO THE
EPHESIANS

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

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:

Rheims New Testament

THE EPISTLE OF ST. PAUL TO THE
EPHESIANS

1 Paul, an apostle of Jesus Christ, by the will of God, to all the saints who are at Ephesus, and to the faithful in Christ Jesus.

2 Grace be to you, and peace from God the Father, and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings in heavenly places, in Christ:

4 As he chose us in him before the foundation of the world, that we should be holy and unspotted in his sight in charity.

5 Who hath predestinated us unto the adoption of children through Jesus Christ unto himself: according to the purpose of his will:

6 Unto the praise of the glory of his grace, in which he hath graced us in his beloved son.

7 In whom we have redemption through his blood, the remission of sins, according to the riches of his grace,

8 Which hath superabounded in us in all wisdom and prudence,

9 That he might make known unto us the mystery of his will, according to his good pleasure, which he hath purposed in him,

AB: a Some manuscripts do not contain "at Ephesus." b Marvin Vincent, *Word Studies in the New Testament*. c Some commentators interpret "in Him" to mean "in Himself," while others see it as "in Christ."

THE EPISTLE OF PAUL TO THE

EPHESIANS

¹ Paul, an apostle of Christ Jesus by the will of God, to the saints who are ¹at Ephesus, and *who are faithful in Christ Jesus*:

² Grace to you and peace from **God our Father and the Lord Jesus Christ.**

³ Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ,

⁴ just as He chose us in Him before the foundation of the world, that we should be holy and blameless before ²Him. In love

⁵ He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,

⁶ to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

⁷ In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace,

⁸ which He lavished upon us. In all wisdom and insight

⁹ He made known to us the mystery of His will, according to His kind intention which He purposed in Him

¹ Some ancient mss. do not contain *at Ephesus* ² Or, *Him*, in love.

New American Bible

THE LETTER TO THE

EPHESIANS

¹ Paul, an apostle of Christ Jesus by the will of God, to the holy ones who are [in Ephesus] faithful in Christ Jesus: ²grace to you and peace from **God our Father and the Lord Jesus Christ.**

³Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavens, ⁴as he chose us in him, before the foundation of the world, to be holy and without blemish before him. In love ⁵he destined us for adoption to himself through Jesus Christ, in accord with the favor of his will, ⁶for the praise of the glory of his grace that he granted us in the beloved.

⁷In him we have redemption by his blood, the forgiveness of transgressions, in accord with the riches of his grace ⁸that he lavished upon us. In all wisdom and insight, ⁹he has made known to us the mystery of his will in accord with his favor that

^{1, 1:} [*In Ephesus*]: the phrase is lacking in important early witnesses such as P46 (3rd cent.), and Sinaiticus and Vaticanus (4th cent.), appearing in the latter two as a fifth-century addition. Basil and Origen mention its absence from manuscripts.

EPHESIANS

¹ Paul, an apostle of Christ Jesus by the will of God,

To the saints in Ephesus,^a the faithful^b in Christ Jesus:

²Grace and peace to you from **God our Father and the Lord Jesus Christ.**

³Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. ⁴For he chose us in him before the creation of the world to be holy and blameless in his sight. In love ⁵he^c predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will— ⁶to the praise of his glorious grace, which he has freely given us in the One he loves. ⁷In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace ⁸that he lavished on us with all wisdom and understanding. ⁹And he^d made known to us the mystery of his will according to his good pleasure, which he

^{a 1} Some early manuscripts do not have *in Ephesus*. ^{b 1} Or *believers who are* ^{c 4,5} Or *sight in love*. ^{d He} ^{d 8,9} Or *us*. With all wisdom and understanding, ⁹he

New Revised Standard Version

THE LETTER OF PAUL TO THE

EPHESIANS

¹ Paul, an apostle of Christ Jesus by the will of God, To the saints who are in Ephesus and are faithful^a in Christ Jesus:

² Grace to you and peace from **God our Father and the Lord Jesus Christ.**

³ Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, ⁴just as he chose us in Christ^b before the foundation of the world to be holy and blameless before him in love. ⁵He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, ⁶to the praise of his glorious grace that he freely bestowed on us in the Beloved. ⁷In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace ⁸that he lavished on us. With all wisdom and insight ⁹he has made known to us the mystery of his will, according to his good pleasure that

^a Other ancient authorities lack *in Ephesus*, reading *saints who are also faithful* ^b Gk *in him*

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ

1 Παῦλος καὶ Τιμόθεος δοῦλοι Χριστοῦ Ἰησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ διακόνοις, 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνεῖᾳ ὑμῶν 4 πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ χαρᾶς τὴν δέησιν ποιούμενος, 5 ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν, 6 πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ Ἰησοῦ· 7 καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαίωσει τοῦ εὐαγγελίου συγκοινωνοῦς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. 8 μάρτυς γάρ μου ὁ θεὸς ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ. 9 καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἐτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ

THE EPISTLE OF ST. PAUL TO THE

PHILIPPIANS

1 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;

Amplified Bible

THE LETTER OF PAUL TO THE

PHILIPPIANS

1 PAUL AND Timothy, bond servants of Christ Jesus (the Messiah), to all the saints (God's consecrated people) in Christ Jesus who are at Philippi, with the bishops (overseers) and deacons (assistants):

2 Grace (favor and blessing) to you and [heart] peace from **God our Father and the Lord Jesus Christ (the Messiah).**

3 I thank my God in all my remembrance of you.

4 In every prayer of mine I always make my entreaty *and* petition for you all with joy (delight).

5 [I thank my God] for your fellowship (your *sympathetic* cooperation and contributions and partnership) in advancing the good news (the Gospel) from the first day [you heard it] until now.

6 And I am convinced *and* sure of this very thing, that He Who began a good work in you will continue until the day of Jesus Christ [right up to the time of His return], developing [that good work] *and* perfecting *and* bringing it to full completion in you.

7 It is right *and* appropriate for me to have this confidence *and* feel this way about you all, because *you* have me in your heart *and* I hold you in my heart as partakers *and* sharers, one *and* all with me, of grace (God's unmerited favor and spiritual blessing). [This is true] both when I am shut up in prison and when I am out in the defense and confirmation of the good news (the Gospel).

8 For God is my witness how I long for *and* pursue you all with love, in the tender mercy of Christ Jesus [Himself]!

9 And this I pray: that your love may abound yet more and more *and* extend to its fullest development in knowledge and all keen insight [that your love may *display* itself in greater depth of acquaintance and more comprehensive discernment],

Rheims New Testament

THE EPISTLE OF ST. PAUL TO THE

PHILIPPIANS

1 Paul and Timothy, the servants of Jesus Christ; to all the saints in Christ Jesus, who are at Philippi, with the bishops and deacons.

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

3 I give thanks to my God in every remembrance of you,

4 Always in all my prayers making supplication for you all, with joy;

5 For your communication in the gospel of Christ from the first day until now.

6 Being confident of this very thing, that he, who hath begun a good work in you, will perfect it unto the day of Christ Jesus.

7 As it is meet for me to think this for you all, for that I have you in my heart; and that in my bands, and in the defence and confirmation of the gospel, you all are partakers of my joy.

8 For God is my witness, how I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your charity may more and more abound in knowledge, and in all understanding;

AB: a Marvin Vincent, *Word Studies in the New Testament*. b Alternate translation. c Joseph Thayer, *A Greek-English Lexicon of the New Testament*. d Marvin Vincent, *Word Studies in the New Testament*.

THE EPISTLE OF PAUL TO THE

PHILIPPIANS

¹ Paul and Timothy, bond-servants of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, including the overseers and deacons:

² Grace to you and peace from **God our Father and the Lord Jesus Christ.**

³ I thank my God in all my remembrance of you,

⁴ always offering prayer with joy in my every prayer for you all,

⁵ in view of your participation in the gospel from the first day until now.

⁶ For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.

⁷ For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me.

⁸ For God is my witness, how I long for you all with the affection of Christ Jesus.

⁹ And this I pray, that your love may abound still more and more in real knowledge and all discernment,

PHILIPPIANS

¹ Paul and Timothy, servants of Christ Jesus,

To all the saints in Christ Jesus at Philippi, together with the overseers^a and deacons:

² Grace and peace to you from **God our Father and the Lord Jesus Christ.**

³ I thank my God every time I remember you. ⁴ In all my prayers for all of you, I always pray with joy ⁵ because of your partnership in the gospel from the first day until now, ⁶ being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.

⁷ It is right for me to feel this way about all of you, since I have you in my heart; for whether I am in chains or defending and confirming the gospel, all of you share in God's grace with me. ⁸ God can testify how I long for all of you with the affection of Christ Jesus.

⁹ And this is my prayer: that your love may abound more and more in knowledge and depth of insight, ¹⁰ so that you may be

^a 1 Traditionally *bishops*

THE LETTER TO THE

PHILIPPIANS

¹ Paul and Timothy, slaves of Christ Jesus, to all the holy ones in Christ Jesus who are in Philippi, with the overseers and ministers: ² grace to you and peace from **God our Father and the Lord Jesus Christ.**

³ I give thanks to my God at every remembrance of you, ⁴ praying always with joy in my every prayer for all of you, ⁵ because of your partnership for the gospel from the first day until now. ⁶ I am confident of this, that the one who began a good work in you will continue to complete it until the day of Christ Jesus. ⁷ It is right that I should think this way about all of you, because I hold you in my heart, you who are all partners with me in grace, both in my imprisonment and in the defense and confirmation of the gospel. ⁸ For God is my witness, how I long for all of you with the affection of Christ Jesus. ⁹ And this is my prayer: that your love may increase ever more and more in knowledge and every kind of

THE LETTER OF PAUL TO THE

PHILIPPIANS

¹ Paul and Timothy, servants^a of Christ Jesus,

To all the saints in Christ Jesus who are in Philippi, with the bishops^b and deacons:^c

² Grace to you and peace from **God our Father and the Lord Jesus Christ.**

³ I thank my God every time I remember you, ⁴ constantly praying with joy in every one of my prayers for all of you, ⁵ because of your sharing in the gospel from the first day until now. ⁶ I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ. ⁷ It is right for me to think this way about all of you, because you hold me in your heart,^d for all of you share in God's grace^e with me, both in my imprisonment and in the defense and confirmation of the gospel. ⁸ For God is my witness, how I long for all of you with the compassion of Christ Jesus. ⁹ And this is my prayer, that your love may overflow more and more with

^a Gk *slaves* ^b Or *overseers* ^c Or *overseers and helpers* ^d Or *because I hold you in my heart* ^e Gk *in grace*

ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφός 2 τοῖς ἐν Κολοσσαῖς ἀγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν.

3 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε περὶ ὑμῶν προσευχόμενοι, 4 ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἀγίους 5 διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου 6 τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφοροῦμενοι καὶ αὐξανόμενοι καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ· 7 καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστιν πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ, 8 ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.

9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι, ἵνα πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ, 10 περιπατῆσαι ἀξίως

THE EPISTLE OF ST. PAUL TO THE

COLOSSIANS

1 Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from **God our Father and the Lord Jesus Christ.**

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;

Amplified Bible

THE LETTER OF PAUL TO THE

COLOSSIANS

1 PAUL, AN apostle (special messenger) of Christ Jesus (the Messiah), by the will of God, and Timothy [our] brother,

2 To the saints (the consecrated people of God) and ^abelieving and faithful brethren in Christ who are at Colossae: Grace (spiritual favor and blessing) to you and [heart] peace from **God our Father.**

3 We ^bcontinually give thanks to God the Father of our Lord Jesus Christ (the Messiah), as we are praying for you,

4 For we have heard of your faith in Christ Jesus [^cthe leaning of your entire human personality on Him in absolute trust and confidence in His power, wisdom, and goodness] and of the love which you [have and show] for all the saints (God's consecrated ones),

5 Because of the hope [of experiencing what is] laid up (^dreserved and waiting) for you in heaven. Of this [hope] you heard in the past in the message of the truth of the Gospel,

6 Which has come to you. Indeed, in the whole world [that Gospel] is bearing fruit *and* still is growing ^e[by its own inherent power], even as it has done among yourselves ever since the day you first heard and came to know *and* understand the grace of God in truth. [You came to know the grace or undeserved favor of God in reality, deeply and clearly and thoroughly, becoming accurately and intimately acquainted with it.]

7 You so learned it from Epaphras, our beloved fellow servant. He is a faithful minister of Christ in our stead *and* as our representative *and* yours.

8 Also he has informed us of your love in the [Holy] Spirit.

9 For this reason we also, from the day we heard of it, have not ceased to pray *and* make [^fspecial] request for you, [asking] that you may be filled with the ^gfull (deep and clear) knowledge of His will in all spiritual wisdom [^hin comprehensive insight into the ways and purposes of God] and in understanding *and* discernment of spiritual things—

Rheims New Testament

THE EPISTLE OF ST. PAUL TO THE

COLOSSIANS

1 Paul, an apostle of Jesus Christ, by the will of God, and Timothy, a brother,

2 To the saints and faithful brethren in Christ Jesus, who are at Colossa.

3 Grace be to you and peace from **God our Father, and from the Lord Jesus Christ.** We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you.

4 Hearing your faith in Christ Jesus, and the love which you have towards all the saints.

5 For the hope that is laid up for you in heaven, which you have heard in the word of the truth of the gospel,

6 Which is come unto you, as also it is in the whole world, and bringeth forth fruit and groweth, even as it doth in you, since the day you heard and knew the grace of God in truth.

7 As you learned of Epaphras, our most beloved fellow servant, who is for you a faithful minister of Christ Jesus;

8 Who also hath manifested to us your love in the spirit.

9 Therefore we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding:

AB: a Marvin Vincent, *Word Studies in the New Testament*. b Marvin Vincent, *Word Studies in the New Testament*: "Continually" belongs with "give thanks," not elsewhere. c Alexander Souter, *Pocket Lexicon of the Greek New Testament*. d Marvin Vincent, *Word Studies in the New Testament*. e Alexander Souter, *Pocket Lexicon*. f Many ancient manuscripts read "yours." g Marvin Vincent, *Word Studies in the New Testament*. h Marvin Vincent, *Word Studies in the New Testament*. i Alexander Souter, *Pocket Lexicon*.

THE EPISTLE OF PAUL TO THE

COLOSSIANS

¹ Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother,
² to the saints and faithful brethren in Christ *who are at Colossae*: Grace to you and peace from **God our Father**.
³ We give thanks to God, the Father of our Lord Jesus Christ, praying always for you,
⁴ since we heard of your faith in Christ Jesus and the love which you have for all the saints;
⁵ because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel,
⁶ which has come to you, just as in all the world also it is constantly bearing fruit and increasing, even as *it has been doing* in you also since the day you heard *of it* and understood the grace of God in truth;
⁷ just as you learned *it* from Epaphras, our beloved fellow bond-servant, who is a faithful servant of Christ on *our* behalf,
⁸ and he also informed us of your love in the Spirit.
⁹ For this reason also, since the day we heard *of it*, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding,

¹ Some later mss. read *your*

New American Bible

THE LETTER TO THE

COLOSSIANS

¹ Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, ²to the holy ones and faithful brothers in Christ in Colossae: grace to you and peace from **God our Father**.
³We always give thanks to God, the Father of our Lord Jesus Christ, when we pray for you, ⁴for we have heard of your faith in Christ Jesus and the love that you have for all the holy ones ⁵because of the hope reserved for you in heaven. Of this you have already heard through the word of truth, the gospel, ⁶that has come to you. Just as in the whole world it is bearing fruit and growing, so also among you, from the day you heard it and came to know the grace of God in truth, ⁷as you learned it from Epaphras our beloved fellow slave, who is a trustworthy minister of Christ on your behalf ⁸and who also told us of your love in the Spirit.
⁹Therefore, from the day we heard this, we do not cease praying for you and asking that you may be filled with the knowledge of his will through all spiritual wisdom and understanding ¹⁰to

COLOSSIANS

¹ Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,
²To the holy and faithful^a brothers in Christ at Colosse:
 Grace and peace to you from **God our Father**.^b
³We always thank God, the Father of our Lord Jesus Christ, when we pray for you, ⁴because we have heard of your faith in Christ Jesus and of the love you have for all the saints— ⁵the faith and love that spring from the hope that is stored up for you in heaven and that you have already heard about in the word of truth, the gospel ⁶that has come to you. All over the world this gospel is bearing fruit and growing, just as it has been doing among you since the day you heard it and understood God's grace in all its truth. ⁷You learned it from Epaphras, our dear fellow servant, who is a faithful minister of Christ on *our*^c behalf, ⁸and who also told us of your love in the Spirit.
⁹For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understand-

^a ² Or *believing* ^b ² Some manuscripts *Father and the Lord Jesus Christ*
^c ⁷ Some manuscripts *your*

New Revised Standard Version

THE LETTER OF PAUL TO THE

COLOSSIANS

¹ Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,
² To the saints and faithful brothers and sisters^a in Christ in Colossae:
 Grace to you and peace from **God our Father**.
³ In our prayers for you we always thank God, the Father of our Lord Jesus Christ, ⁴for we have heard of your faith in Christ Jesus and of the love that you have for all the saints, ⁵because of the hope laid up for you in heaven. You have heard of this hope before in the word of the truth, the gospel ⁶that has come to you. Just as it is bearing fruit and growing in the whole world, so it has been bearing fruit among yourselves from the day you heard it and truly comprehended the grace of God. ⁷This you learned from Epaphras, our beloved fellow servant.^b He is a faithful minister of Christ on *your*^c behalf, ⁸and he has made known to us your love in the Spirit.
⁹ For this reason, since the day we heard it, we have not ceased praying for you and asking that you may be filled with the knowledge of God's^d will in all spiritual wisdom and understand-

^a Gk *brothers* ^b Gk *slave* ^c Other ancient authorities read *our*
^d Gk *his*

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β

1 Παῦλος καὶ Σιλβανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ, 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς [ἡμῶν] καὶ κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπερανέειπεν ἡ πίστις ὑμῶν καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους, 4 ὥστε αὐτοὺς ἡμᾶς ἐν ὑμῖν ἐγκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε, 5 ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ εἰς τὸ καταξιώσθαι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς καὶ πάσχετε, 6 εἵπερ δίκαιον παρὰ θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν 7 καὶ ὑμῖν τοῖς θλιβομένοις ἀνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ 8 ἐν πυρὶ φλογός, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσιν θεόν καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ,

THE SECOND EPISTLE OF ST. PAUL TO THE

THESSALONIANS

1 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 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Amplified Bible

THE SECOND LETTER OF PAUL TO THE

THESSALONIANS

1 PAUL, SILVANUS (Silas), and Timothy, to the church (assembly) of the Thessalonians in **God our Father and the Lord Jesus Christ (the Messiah, the Anointed One):**

2 Grace (unmerited favor) be to you and [heart] peace from God the Father and the Lord Jesus Christ (the Messiah, the Anointed One).

3 We ought *and* indeed are obligated [as those in debt] to give thanks always to God for you, brethren, as is fitting, because your faith is growing exceedingly and the love of every one of you each toward the others is increasing *and* abounds.

4 And this is a cause of our mentioning you with pride among the churches (assemblies) of God for your steadfastness (your unflinching endurance and patience) and your firm faith in the midst of all the persecutions and crushing distresses *and* afflictions under which you are holding up.

5 This is positive proof of the just *and* right judgment of God to the end that you may be deemed deserving of His kingdom [a plain token of His fair verdict which designs that you should be made *and* counted worthy of the kingdom of God], for the sake of which you are also suffering.

6 [It is a fair decision] since it is a righteous thing with God to repay with distress *and* affliction those who distress *and* afflict you,

7 And to [recompense] you who are so distressed *and* afflicted [by granting you] relief *and* rest along with us [your fellow sufferers] when the Lord Jesus is revealed from heaven with His mighty angels in a flame of fire,

8 To deal out retribution (chastisement and vengeance) upon those who do not know *or* perceive *or* become acquainted with God, and [upon those] who ignore *and* refuse to obey the Gospel of our Lord Jesus Christ.

Rheims New Testament

THE SECOND EPISTLE OF ST. PAUL TO THE

THESSALONIANS

1 Paul, and Sylvanus, and Timothy, to 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 from the Lord Jesus Christ.

3 We are bound to give thanks always to God for you, brethren, as it is fitting, because your faith groweth exceedingly, and the charity of every one of you towards each other, aboundeth:

4 So that we ourselves also glory in you in the churches of God, for your patience and faith, and in all your persecutions and tribulations, which you endure,

5 For an example of the just judgment of God, that you may be counted worthy of the kingdom of God, for which also you suffer.

6 Seeing it is a just thing with God to repay 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 the angels of his power:

8 In a flame of fire, giving vengeance to them who know not God, and who obey not the gospel of our Lord Jesus Christ.

AB: α Robert Jamieson, A.R. Fausset and David Brown, *A Commentary on the Old and New Testaments*.

THE SECOND EPISTLE OF ST. PAUL TO THE

THESSALONIANS

¹ Paul and Silvanus and Timothy to the church of the Thessalonians in **God our Father and the Lord Jesus Christ:**

² Grace to you and peace from God the Father and the Lord Jesus Christ.

³ We ought always to give thanks to God for you, brethren, as is *only* fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows *ever* greater;

⁴ therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure.

⁵ *This is* a plain indication of God's righteous judgment so that you may be considered worthy of the kingdom of God, for which indeed you are suffering.

⁶ For after all it is *only* just for God to repay with affliction those who afflict you,

⁷ and to *give* relief to you who are afflicted and to us as well when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire,

⁸ dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.

2 THESSALONIANS

¹ Paul, Silas^a and Timothy,

To the church of the Thessalonians in **God our Father and the Lord Jesus Christ:**

² Grace and peace to you from God the Father and the Lord Jesus Christ.

³ We ought always to thank God for you, brothers, and rightly so, because your faith is growing more and more, and the love every one of you has for each other is increasing. ⁴ Therefore, among God's churches we boast about your perseverance and faith in all the persecutions and trials you are enduring.

⁵ All this is evidence that God's judgment is right, and as a result you will be counted worthy of the kingdom of God, for which you are suffering. ⁶ God is just: He will pay back trouble to those who trouble you ⁷ and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. ⁸ He will punish those who do not know God and do not obey the

^a ¹ Greek *Silvanus*, a variant of *Silas*

THE SECOND LETTER TO THE

THESSALONIANS

¹ Paul, Silvanus, and Timothy to the church of the Thessalonians in **God our Father and the Lord Jesus Christ:**

² grace to you and peace from God [our] Father and the Lord Jesus Christ.

³ We ought to thank God always for you, brothers, as is fitting, because your faith flourishes ever more, and the love of every one of you for one another grows ever greater. ⁴ Accordingly, we ourselves boast of you in the churches of God regarding your endurance and faith in all your persecutions and the afflictions you endure.

⁵ This is evidence of the just judgment of God, so that you may be considered worthy of the kingdom of God for which you are suffering. ⁶ For it is surely just on God's part to repay with afflictions those who are afflicting you, ⁷ and to grant rest along with us to you who are undergoing afflictions, at the revelation of the Lord Jesus from heaven with his mighty angels, ⁸ in blazing fire, inflicting punishment on those who do not acknowledge God and on those who do not obey the gospel of our Lord Jesus. ⁹ These

THE SECOND LETTER OF PAUL TO THE

THESSALONIANS

¹ Paul, Silvanus, and Timothy,

To the church of the Thessalonians in **God our Father and the Lord Jesus Christ:**

² Grace to you and peace from God our^a Father and the Lord Jesus Christ.

³ We must always give thanks to God for you, brothers and sisters,^b as is right, because your faith is growing abundantly, and the love of everyone of you for one another is increasing. ⁴ Therefore we ourselves boast of you among the churches of God for your steadfastness and faith during all your persecutions and the afflictions that you are enduring.

⁵ This is evidence of the righteous judgment of God, and is intended to make you worthy of the kingdom of God, for which you are also suffering. ⁶ For it is indeed just of God to repay with affliction those who afflict you, ⁷ and to give relief to the afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels ⁸ in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the

^a Other ancient authorities read *the* ^b Gk *brothers*

Ἰησοῦς Χριστὸς καὶ [ὁ] θεὸς ὁ πατὴρ ἡμῶν ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, 17 παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

3 Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς, 2 καὶ ἵνα ῥυθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. 3 πιστὸς δέ ἐστιν ὁ κύριος, ὃς στηρίζει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. 4 πεποίθαμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι ἂ παραγγέλλομεν [καὶ] ποιείτε καὶ ποιήσετε. 5 Ὁ δὲ κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρελάβοσαν παρ' ἡμῶν. 7 αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν 8 οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρὰ τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν. 9 οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. 10 καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω.

Amplified Bible

16 Now may **our Lord Jesus Christ Himself and God our Father**, Who loved us and gave us everlasting consolation *and* encouragement and well-founded hope through [His] grace (unmerited favor),

17 Comfort *and* encourage your hearts and strengthen them [make them steadfast and keep them unswerving] in every good work and word.

3 FURTHERMORE, BRETHREN, do pray for us, that the Word of the Lord may speed on (spread rapidly and run its course) and be glorified (extolled) *and* triumph, even as [it has done] with you,

2 And that we may be delivered from perverse (improper, unrighteous) and wicked (actively malicious) men, for not everybody has faith *and* is held by it.

3 Yet the Lord is faithful, and He will strengthen [you] *and* set you on a firm foundation and guard you from the evil [one].

4 And we have confidence in the Lord concerning you, that you are doing and will continue to do the things which we suggest *and* with which we charge you.

5 May the Lord direct your hearts into [realizing and showing] the love of God and into the steadfastness *and* patience of Christ *and* in waiting for His return.

6 Now we charge you, brethren, in the name *and* on the authority of our Lord Jesus Christ (the Messiah) that you withdraw *and* keep away from every brother (fellow believer) who is slack in the performance of duty *and* is disorderly, living as a shirker *and* not walking in accord with the traditions *and* instructions that you have received from us.

7 For you yourselves know how it is necessary to imitate our example, for we were not disorderly *or* shirking of duty when we were with you [we were not idle].

8 Nor did we eat anyone's bread without paying for it, but with toil and struggle we worked night and day, that we might not be a burden *or* impose on any of you [for our support].

9 [It was] not because we do not have a right [to such support], but [we wished] to make ourselves an example for you to follow.

10 For while we were yet with you, we gave you this rule *and* charge: If anyone will not work, neither let him eat.

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.

3 Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:

2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

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.

Rheims New Testament

15 Now **our Lord Jesus Christ himself, and God and our Father**, who hath loved us, and hath given us everlasting consolation, and good hope in grace,

16 Exhort your hearts, and confirm you in every good work and word.

3 For the rest, brethren, pray for us, that the word of God may run, and may be glorified, even as among you;

2 And that we may be delivered from importunate and evil men; for all men have not faith.

3 But God is faithful, who will strengthen and keep you from evil.

4 And we have confidence concerning you in the Lord, that the things which we command, you both do, and will do.

5 And the Lord direct your hearts, in the charity of God, and the patience of Christ.

6 And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us.

7 For yourselves know how you ought to imitate us: for we were not disorderly among you;

8 Neither did we eat any man's bread for nothing, but in labour and in toil we worked night and day, lest we should be chargeable to any of you.

9 Not as if we had not power: but that we might give ourselves a pattern unto you, to imitate us.

10 For also when we were with you, this we declared to you: that, if any man will not work, neither let him eat.

New American Standard Bible

16 Now may **our Lord Jesus Christ Himself and God our Father**, who has loved us and given us eternal comfort and good hope by grace,

17 comfort and strengthen your hearts in every good work and word.

3 Finally, brethren, pray for us that the word of the Lord may spread rapidly and be glorified, just as *it did* also with you;

2 and that we may be delivered from perverse and evil men; for not all have faith.

3 But the Lord is faithful, and He will strengthen and protect you from the evil one.

4 And we have confidence in the Lord concerning you, that you are doing and will *continue* to do what we command.

5 And may the Lord direct your hearts into the love of God and into the steadfastness of Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep aloof from every brother who leads an unruly life and not according to the tradition which you received from us.

7 For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you,

8 nor did we eat anyone's bread without paying for it, but with labor and hardship we *kept* working night and day so that we might not be a burden to any of you;

9 not because we do not have the right *to this*, but in order to offer ourselves as a model for you, that you might follow our example.

10 For even when we were with you, we used to give you this order: if anyone will not work, neither let him eat.

2 THESSALONIANS 2, 3

New International Version

16 May **our Lord Jesus Christ himself and God our Father**, who loved us and by his grace gave us eternal encouragement and good hope, 17 encourage your hearts and strengthen you in every good deed and word.

3 Finally, brothers, pray for us that the message of the Lord may spread rapidly and be honored, just as it was with you. 2 And pray that we may be delivered from wicked and evil men, for not everyone has faith. 3 But the Lord is faithful, and he will strengthen and protect you from the evil one. 4 We have confidence in the Lord that you are doing and will continue to do the things we command. 5 May the Lord direct your hearts into God's love and Christ's perseverance.

6 In the name of the Lord Jesus Christ, we command you, brothers, to keep away from every brother who is idle and does not live according to the teaching^a you received from us. 7 For you yourselves know how you ought to follow our example. We were not idle when we were with you, 8 nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you. 9 We did this, not because we do not have the right to such help, but in order to make ourselves a model for you to follow. 10 For even when we were with you, we gave you this rule: "If a man will not work, he shall not eat."

^a 6 Or *tradition*

New American Bible

16 May **our Lord Jesus Christ himself and God our Father**, who has loved us and given us everlasting encouragement and good hope through his grace, 17 encourage your hearts and strengthen them in every good deed and word.

3 Finally, brothers, pray for us, so that the word of the Lord may speed forward and be glorified, as it did among you, 2 and that we may be delivered from perverse and wicked people, for not all have faith. 3 But the Lord is faithful; he will strengthen you and guard you from the evil one. 4 We are confident of you in the Lord that what we instruct you, you [both] are doing and will continue to do. 5 May the Lord direct your hearts to the love of God and to the endurance of Christ.

6 We instruct you, brothers, in the name of [our] Lord Jesus Christ, to shun any brother who conducts himself in a disorderly way and not according to the tradition they received from us. 7 For you know how one must imitate us. For we did not act in a disorderly way among you, 8 nor did we eat food received free from anyone. On the contrary, in toil and drudgery, night and day we worked, so as not to burden any of you. 9 Not that we do not have the right. Rather, we wanted to present ourselves as a model for you, so that you might imitate us. 10 In fact, when we were with you, we instructed you that if anyone was unwilling to work, neither should that one eat. 11 We hear that some are

New Revised Standard Version

16 Now may **our Lord Jesus Christ himself and God our Father**, who loved us and through grace gave us eternal comfort and good hope, 17 comfort your hearts and strengthen them in every good work and word.

3 Finally, brothers and sisters,^a pray for us, so that the word of the Lord may spread rapidly and be glorified everywhere, just as it is among you, 2 and that we may be rescued from wicked and evil people; for not all have faith. 3 But the Lord is faithful; he will strengthen you and guard you from the evil one.^b 4 And we have confidence in the Lord concerning you, that you are doing and will go on doing the things that we command. 5 May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

6 Now we command you, beloved,^a in the name of our Lord Jesus Christ, to keep away from believers who are^c living in idleness and not according to the tradition that they^d received from us. 7 For you yourselves know how you ought to imitate us; we were not idle when we were with you, 8 and we did not eat anyone's bread without paying for it; but with toil and labor we worked night and day, so that we might not burden any of you. 9 This was not because we do not have that right, but in order to give you an example to imitate. 10 For even when we were with you, we gave you this command: Anyone unwilling to work

^a Gk *brothers* ^b Or *from evil* ^c Gk *from every brother who is* ^d Other ancient authorities read *you*

ΠΡΟΣ ΘΙΛΗΜΟΝΑ

1 Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ Τιμόθεος ὁ ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν 2 καὶ Ἀπφία τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ, 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε μνηΐαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου, 5 ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους, 6 ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστόν. 7 χαρὰν γάρ πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπναιται διὰ σοῦ, ἀδελφέ.

8 Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον 9 διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος πρεσβύτερος νυνὶ δὲ καὶ δέσμιος Χριστοῦ Ἰησοῦ· 10 παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς, Ὀνήσιμον, 11 τὸν ποτέ σοι ἄχρηστον νυνὶ δὲ [καὶ] σοὶ καὶ ἐμοὶ εὐχρηστον, 12 ὃν

Amplified Bible

THE LETTER OF PAUL TO

PHILEMON

1 PAUL, A prisoner [for the sake] of Christ Jesus (the Messiah), and our brother Timothy, to Philemon our dearly beloved sharer with us in our work,

2 And to Apphia our sister and Archippus our fellow soldier [in the Christian warfare], and to the church [assembly that meets] in your house:

3 Grace (spiritual blessing and favor) be to all of you and [heart] peace from **God our Father and the Lord Jesus Christ (the Messiah).**

4 I give thanks to my God for you always when I mention you in my prayers,

5 Because I continue to hear of your love and of your loyal faith which you have toward the Lord Jesus and [which you show] toward all the saints (God's consecrated people).

6 [And I pray] that the participation in *and* sharing of your faith may produce *and* promote full recognition *and* appreciation *and* understanding *and* precise knowledge of every good [thing] that is ours in [our identification with] Christ *Jesus* [and unto His glory].

7 For I have derived great joy and comfort *and* encouragement from your love, because the hearts of the saints [who are your fellow Christians] have been cheered *and* refreshed through you, [my] brother.

8 Therefore, though I have abundant boldness in Christ to charge you to do what is fitting *and* required *and* your duty to do,

9 Yet for love's sake I prefer to appeal to you just for what I am—I, Paul, an ambassador [of Christ Jesus] *and* an old man and now a prisoner for His sake also—

10 I appeal to you for my [own spiritual] child, Onesimus [meaning profitable], whom I have begotten [in the faith] while a captive in these chains.

11 Once he was unprofitable to you, but now he is indeed profitable to you as well as to me.

THE EPISTLE OF ST. PAUL TO

PHILEMON

1 ¶ Paul, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer,

2 And to *our* beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

3 Grace to you, and peace, from **God our Father and the Lord Jesus Christ.**

4 ¶ I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 ¶ Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son 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:

Rheims New Testament

THE EPISTLE OF ST. PAUL TO

PHILEMON

1 Paul, a prisoner of Christ Jesus, and Timothy, a brother: to Philemon, our beloved and fellow labourer;

2 And to Appia, our dearest sister, and to Archippus, our fellow soldier, and to the church which is in thy house:

3 Grace to you and peace from **God our Father, and from the Lord Jesus Christ.**

4 I give thanks to my God, always making a remembrance of thee in my prayers.

5 Hearing of thy charity and faith, which thou hast in the Lord Jesus, and towards all the saints:

6 That the communication of thy faith may be made evident in the acknowledgment of every good work, that is in you in Christ Jesus.

7 For I have had great joy and consolation in thy charity, because the bowels of the saints have been refreshed by thee, brother.

8 Wherefore though I have much confidence in Christ Jesus, to command thee that which is to the purpose:

9 For charity sake I rather beseech, whereas thou art such a one, as Paul an old man, and now a prisoner also of Jesus Christ.

10 I beseech thee for my son, whom I have begotten in my bands, Onesimus,

11 Who hath been heretofore unprofitable to thee, but now is profitable both to me and thee,

THE EPISTLE OF PAUL TO

PHILEMON

¹ Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved *brother* and fellow worker,
² and to Apphia our sister, and to Archippus our fellow soldier, and to the church in your house:

³ Grace to you and peace from **God our Father and the Lord Jesus Christ.**

⁴ I thank my God always, making mention of you in my prayers,

⁵ because I hear of your love, and of the faith which you have toward the Lord Jesus, and toward all the saints;

⁶ and I pray that the fellowship of your faith may become effective through the knowledge of every good thing which is in you for Christ's sake.

⁷ For I have come to have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother.

⁸ Therefore, though I have enough confidence in Christ to order you to do that which is proper,

⁹ yet for love's sake I rather appeal to you—since I am such a person as Paul, the aged, and now also a prisoner of Christ Jesus—

¹⁰ I appeal to you for my child, whom I have begotten in my imprisonment, ³Onesimus,

¹¹ who formerly was useless to you, but now is useful both to you and to me.

¹ Or, in ² Some ancient mss. read *us* ³ I.e., useful

New American Bible

THE LETTER TO

PHILEMON

¹ Paul, a prisoner for Christ Jesus, and Timothy our brother, to Philemon, our beloved and our co-worker, ²to Apphia our sister, to Archippus our fellow soldier, and to the church at your house.

³Grace to you and peace from **God our Father and the Lord Jesus Christ.**

⁴I give thanks to my God always, remembering you in my prayers, ⁵as I hear of the love and the faith you have in the Lord Jesus and for all the holy ones, ⁶so that your partnership in the faith may become effective in recognizing every good there is in us that leads to Christ.

⁷For I have experienced much joy and encouragement from your love, because the hearts of the holy ones have been refreshed by you, brother. ⁸Therefore, although I have the full right in Christ to order you to do what is proper, ⁹I rather urge you out of love, being as I am, Paul, an old man, and now also a prisoner for Christ Jesus. ¹⁰I urge you on behalf of my child Onesimus, whose father I have become in my imprisonment, ¹¹who was once useless to you but is now useful to [both] you

¹²am sending him, that

¹Paul, a prisoner of Christ Jesus, and Timothy our brother,

To Philemon our dear friend and fellow worker, ²to Apphia our sister, to Archippus our fellow soldier and to the church that meets in your home:

³Grace to you and peace from **God our Father and the Lord Jesus Christ.**

⁴I always thank my God as I remember you in my prayers, ⁵because I hear about your faith in the Lord Jesus and your love for all the saints. ⁶I pray that you may be active in sharing your faith, so that you will have a full understanding of every good thing we have in Christ. ⁷Your love has given me great joy and encouragement, because you, brother, have refreshed the hearts of the saints.

⁸Therefore, although in Christ I could be bold and order you to do what you ought to do, ⁹yet I appeal to you on the basis of love. I then, as Paul—an old man and now also a prisoner of Christ Jesus— ¹⁰I appeal to you for my son Onesimus,^a who became my son while I was in chains. ¹¹Formerly he was useless to you, but now he has become useful both to you and to me.

^a *10* Onesimus means useful.

PHILEMON

New Revised Standard Version

THE LETTER OF PAUL TO

PHILEMON

¹ Paul, a prisoner of Christ Jesus, and Timothy our brother,^a

To Philemon our dear friend and co-worker, ²to Apphia our sister,^b to Archippus our fellow soldier, and to the church in your house:

³ Grace to you and peace from **God our Father and the Lord Jesus Christ.**

⁴ When I remember you^c in my prayers, I always thank my God ⁵because I hear of your love for all the saints and your faith toward the Lord Jesus. ⁶I pray that the sharing of your faith may become effective when you perceive all the good that we^d may do for Christ. ⁷I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother.

⁸ For this reason, though I am bold enough in Christ to command you to do your duty, ⁹yet I would rather appeal to you on the basis of love—and I, Paul, do this as an old man, and now also as a prisoner of Christ Jesus.^e ¹⁰I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. ¹¹Formerly he was useless to you, but now he is indeed useful^f both to you and to me. ¹²I am sending him, that

^a Gk *the brother* ^b Gk *the sister* ^c From verse 4 through verse 21, *you* is singular ^d Other ancient authorities read *you* (plural) ^e Or *as an ambassador of Christ Jesus, and now also his prisoner* ^f The name Onesimus means *useful* or (compare verse 20) *beneficial*

ὁποῖος ἦν. 25 ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

26 Εἰ τις δοκεῖ θρησκὸς εἶναι μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία. 27 θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἀσπilon ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

2 Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. 2 εἰς γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῇτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῇτι, 3 ἐπιβλέψῃτε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπράν καὶ εἴπητε, Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἴπητε, Σὺ στῆθι ἐκεῖ ἢ κάθου ὑπὸ τὸ ὑποπόδιόν μου, 4 οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

5 Ἀκούσατε, ἀδελφοί μου ἀγαπητοί· οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπᾶσιν αὐτόν; 6 Ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν καὶ αὐτοὶ ἔκκουσιν ὑμᾶς εἰς κριτήρια; 7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τοῦ

Amplified Bible

25 But he who looks carefully into the faultless law, the [law] of liberty, and is faithful to it *and* perseveres in looking into it, being not a heedless listener who forgets but an active doer [who obeys], he shall be blessed in his doing (his life of obedience).

26 If anyone thinks himself to be religious (piously observant of the external duties of his faith) and does not bridle his tongue but deludes his own heart, this person's religious service is worthless (futile, barren).

27 External religious worship [religion as it is expressed in outward acts] that is pure and unblemished in the sight of God the Father is this: to visit *and* help *and* care for the orphans and widows in their affliction *and* need, and to keep oneself unspotted *and* uncontaminated from the world.

2 MY BRETHREN, pay no servile regard to people [show no prejudice, no partiality]. Do not [attempt to] hold *and* practice the faith of our Lord Jesus Christ [the Lord] of glory [together with snobbery]!

2 For if a person comes into your congregation whose hands are adorned with gold rings and who is wearing splendid apparel, and also a poor [man] in shabby clothes comes in,

3 And you pay special attention to the one who wears the splendid clothes and say to him, Sit here in this preferable seat! while you tell the poor [man], Stand there! or, Sit there on the floor at my feet!

4 Are you not discriminating among your own and becoming critics *and* judges with wrong motives?

5 Listen, my beloved brethren: Has not God chosen those who are poor in the eyes of the world to be rich in faith *and* in their position as believers and to inherit the kingdom which He has promised to those who love Him?

6 But you [in contrast] have insulted (humiliated, dishonored, and shown your contempt for) the poor. Is it not the rich who domineer over you? Is it not they who drag you into the law courts?

7 Is it not they who slander *and* blaspheme that precious name by which you are distinguished *and* called [the name of Christ invoked in baptism]?

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridlet not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

2 My brethren, have not the faith of our Lord Jesus Christ, *the* Lord of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

Rheims New Testament

25 But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work; this man shall be blessed in his deed.

26 And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain.

27 Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation: and to keep one's self unspotted from this world.

2 My brethren, have not the faith of our Lord Jesus Christ of glory with respect of persons.

2 For if there shall come into your assembly a man having a golden ring, in fine apparel, and there shall come in also a poor man in mean attire,

3 And you have respect to him that is clothed with the fine apparel, and shall say to him: Sit thou here well; but say to the poor man: Stand thou there, or sit under my footstool:

4 Do you not judge within yourselves, and are become judges of unjust thoughts?

5 Hearken, my dearest brethren: hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him?

6 But you have dishonoured the poor man. Do not the rich oppress you by might? and do not they draw you before the judgment seats?

7 Do not they blaspheme the good name that is invoked upon you?

AB: e Robert Jamieson, A.R. Fausset and David Brown, *A Commentary on the Old and New Testaments*: "Religion in its rise interests us about ourselves; in its progress, about our fellow creatures; in its highest stage, about the honor of God." f G. Abbott-Smith, *Manual Greek Lexicon of the New Testament*.

25 But one who looks intently at the perfect law, the *law* of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does.

26 If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his *own* heart, this man's religion is worthless.

27 This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress, and to keep oneself unstained by the world.

2 My brethren, do not hold your faith in our glorious Lord Jesus Christ with an *attitude* of personal favoritism.

2 For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes,

3 and you pay special attention to the one who is wearing the fine clothes, and say, "You sit here in a good place," and you say to the poor man, "You stand over there, or sit down by my footstool,"

4 have you not made distinctions among yourselves, and become judges with evil motives?

5 Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?

6 But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court?

7 Do they not blaspheme the fair name by which you have been called?

New American Bible

25 But the one who peers into the perfect law of freedom and perseveres, and is not a hearer who forgets but a doer who acts, such a one shall be blessed in what he does.

26 If anyone thinks he is religious and does not bridle his tongue but deceives his heart, his religion is vain. 27 Religion that is pure and undefiled before God and the Father is this: to care for orphans and widows in their affliction and to keep oneself unstained by the world.

2 My brothers, show no partiality as you adhere to the faith in our glorious Lord Jesus Christ. 2 For if a man with gold rings on his fingers and in fine clothes comes into your assembly, and a poor person in shabby clothes also comes in, 3 and you pay attention to the one wearing the fine clothes and say, "Sit here, please," while you say to the poor one, "Stand there," or "Sit at my feet," 4 have you not made distinctions among yourselves and become judges with evil designs?

5 Listen, my beloved brothers. Did not God choose those who are poor in the world to be rich in faith and heirs of the kingdom that he promised to those who love him? 6 But you dishonored the poor person. Are not the rich oppressing you? And do they themselves not haul you off to court? 7 Is it not they who blaspheme the noble name that was invoked over you? 8 However, if

the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it—he will be blessed in what he does.

26 If anyone considers himself religious and yet does not keep a tight rein on his tongue, he deceives himself and his religion is worthless. 27 Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.

2 My brothers, as believers in our glorious Lord Jesus Christ, don't show favoritism. 2 Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in. 3 If you show special attention to the man wearing fine clothes and say, "Here's a good seat for you," but say to the poor man, "You stand there" or "Sit on the floor by my feet," 4 have you not discriminated among yourselves and become judges with evil thoughts?

5 Listen, my dear brothers: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him? 6 But you have insulted the poor. Is it not the rich who are exploiting you? Are they not the ones who are dragging you into court? 7 Are they not the ones who are slandering the noble name of him to whom you belong?

New Revised Standard Version

law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing.

26 If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. 27 Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

2 My brothers and sisters,^a do you with your acts of favoritism really believe in our glorious Lord Jesus Christ?^b 2 For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, 3 and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet,"^c 4 have you not made distinctions among yourselves, and become judges with evil thoughts?

5 Listen, my beloved brothers and sisters.^d Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? 6 But you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? 7 Is it not they who blaspheme the excellent name that was invoked over you?

^a Gk. My brothers ^b Or hold the faith of our glorious Lord Jesus Christ without acts of favoritism ^c Gk. Sit under my footstool ^d Gk. brothers