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.
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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." The Convention members briefly debated the issue and "after
several unsuccessful attempts for silently postponing the matter by adjourn-
ing the adjournment was at length carried, without any vote on the mo-
tion." The Convention convened the following morning, June 29th, for a
full day of business.

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 Philadel-
phia. They were men satisfied that they were endowed with minds with
which to think. Some were devout Christians, but those patriots in Philadel-
phia 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 sum-
mer, 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." 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." 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." What the writer, Rick Crowell, did not
tell us was that Barton cited as his only sources for those words two twenti-
heth century writers, Harold K. Lane in Liberty! Cry Liberty!, 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

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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
National Prayer for Peace

A number of sources attribute a "National Prayer of Peace" to Thomas Jefferson. 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


FOOTNOTES


3. 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).

They Never Said It

vėtius 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
George Washington

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
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 England 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 & effectually 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.)

[Dr. Franklin.] 12

Mr. President

The small progress we have made after 4 or five weeks close.
dance & 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 seem to feel our own want of political wisdom, since we have 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-

n this situation of this Assembly, groping as it were in lark to find political truth, and scarce able to distinguish en 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 protection.—Our prayers, Sir, were heard, and they graciously answered. All of us who were engaged in struggle must have observed frequent instances of a Sus-
tending providence in our favor. To that kind provid-
e we owe this happy opportunity of consulting in peace the 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 God 14 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-

14 "feel" is underscored in Franklin MS.
15 "God" twice underscored in Franklin MS.
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 dissentions within the convention, had suggested this measure. It was answered by Dror. 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 unsuc-
cessful attempts for silently postponing the matter by adjourng, the adjournment was at length carried, without any vote on the motion.18

18 In the Franklin MS. the following note is added: — "The Convention, except three or four persons, thought Prayers unnecessary.18 A distorted account of this incident is given in Appendix A, CCCLV; see also CXCV, CCCLXVII, CCCLXXXIX and CCCXCI.
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.

Montesquieu, Spirit of Laws, bk. 11, chs. 6-7
1748
(See ch. 17, no. 9)

CHAPTER 10, SEPARATION OF POWERS, NO. 5

William Blackstone, Commentaries
1:149-51, 259-60
1765

It is highly necessary for preserving the balance 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 its 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-
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 judiciary 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.

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 consistent 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 desireable. 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." (§50) Yet in that commonwealth and New-Hampshire, the executive branch, which consists of a single magistrate, has more control 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 everywhere 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 ineradicable 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 reproved 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.

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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-
tture 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" he says, "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 control, 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 empeachments. 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 removable 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 control over the legislative department; and what is more, gives a like control to the judiciary department, and even blends the executive and judiciary departments in the exercise of this control. 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 removable 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 removable by the legislature; and the executive power of pardoning in certain cases is 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 requires as essential to a free government, can never in practice, be duly maintained.

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 control 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 everywhere 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

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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 control over the others, the degree of separation which the maxim requires as essential to a free government, can never in practice, be duly maintained.

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PLAINTIFFS' APPENDIX OF OUT-OF-STATE AND OTHER SOURCES
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 Imagination 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[jo]ld. 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.

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

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-
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 the hands 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, and 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 confounded 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 in 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, or, 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 Gnudis, 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 desppicable 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 human 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 which 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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John R. Kohlenberger III
General Editor

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1 3 5 7 9 8 6 4 2

PLAINTIFFS' APPENDIX OF OUT-OF-STATE AND OTHER SOURCES
1 First, I thank my God through 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 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,
8 Grace to you and peace from God our Father, and from the Lord Jesus Christ.
9 I thank my God through Jesus Christ, called to be an apostle, separated unto the gospel of God,
10 Which he had promised before, by his prophets, in the holy scriptures,
11 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;
12 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead;
13 By whom we have received grace and apostleship for obedience to the faith among all nations, for his name;
14 Among whom are ye also the called of Jesus Christ;
15 To all that be in Rome, beloved of God, called to be saints,
16 Grace to you and peace from God our Father, and from the Lord Jesus Christ.
17 For I thank my God through Jesus Christ, called to be an apostle, separated unto the gospel of God,
18 Which he had promised before, by his prophets, in the holy scriptures,
19 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;
20 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead;
21 By whom we have received grace and apostleship for obedience to the faith among all nations, for his name;
22 Among whom are ye also the called of Jesus Christ;
23 To all that be in Rome, beloved of God, called to be saints,
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34 Which he had promised before, by his prophets, in the holy scriptures,
35 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;
36 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead;
37 By whom we have received grace and apostleship for obedience to the faith among all nations, for his name;
38 Among whom are ye also the called of Jesus Christ;
39 To all that be in Rome, beloved of God, called to be saints,
40 Grace to you and peace from God our Father, and from the Lord Jesus Christ.

Romans 1

Paul, a servant of Jesus Christ, called to be an apostle and set apart for the gospel of God, which he promised beforehand through his prophets in the holy Scriptures, concerning his Son, who was descended from David according to the flesh, and was declared to be Son of God in power according to the spirit of holiness by his resurrection from the dead, Jesus Christ our Lord.

Through 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. And you also are among those who are called to belong to Jesus Christ.

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

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

First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world. God, whom I serve with my whole heart in preaching the gospel of his Son, is my witness how constantly I remember you. In 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.

I long to see you so that I may impart to you some spiritual gift to make you strong—

Or as a result of

Or Or was appointed to be the Son of God with power

Or who as to his spirit

Or who as to his spirit

Or who as to his spirit

Or who as to his spirit
1 Corinthians 1
Greek New Testament

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Ἄ

1 Παῦλος καλεῖς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Σωκράτους ὁ διδάσκων 2 τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ ὁσίᾳ ἐν Κορινθίῳ, ἡγουμένως ἐν Χριστῷ Ἰησοῦ, κατὰ άγέως, οὐν πᾶσιν τοῖς ἐπικοινωνοῦσι τῷ ὑμῶν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς πατή τοῦ, αὐτῶν καὶ ἡμῶν 3 χάρις ἡμῖν καὶ εἰρήνη ἀπὸ τοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

4 Εὐχαριστοῦ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ τῇ ἁρμῇ τοῦ θεοῦ τῇ δόξῃ ὑμῶν εἰς Χριστὸν Ἰησοῦν. 5 οὐ γὰρ εἰς πατή ἐπικοινωνήσατε εἰς αὐτόν, εἰς πατή λόγου καὶ πατή γνώσει, 6 καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη εἰς ὑμᾶς, 7 ὡστε ἡμῖν ἑξετασθήσεται εἰς μηδενὶ χαρίσματι ἀπεδειχθήσεται ἡν ἀποκαλυφθεῖσα τὰς ἡμῶν Ἰησοῦ Χριστοῦ. 8 ὧν καὶ βεβαιώσεις ὑμᾶς ἕως τέλους οἰκοδομής εἰς τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Χριστοῦ. 9 πρὸς τὸ θέος δὲ οὗ ἐκλήθης εἰς κοινωνίαν τοῦ νεότυτον 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 witnesses [of 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 from the Lord Jesus Christ.

4 I thank my God always for you because of 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 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 EPISODE 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 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.

Paul, called as an apostle of Jesus Christ by the will of God, and Sosthenes our brother.
1. 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:
2. Grace to you and peace from God our Father and the Lord Jesus Christ.
3. I thank my God always concerning you, for the grace of God which was given you in Christ Jesus,
4. that in everything you were enriched in Him, in all speech and all knowledge,
5. even as the testimony concerning Christ was confirmed in you,
6. so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ,
7. who shall also confirm you to the end, blameless in the day of our Lord Jesus Christ.
8. God is faithful, through whom you were called into fellowship with his Son, Jesus Christ our Lord.
9. God is faithful, through whom you were called into 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.
2. To 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:
3. Grace and peace to you from God our Father and the Lord Jesus Christ.
4. I always thank God for you because of his grace given you in Christ Jesus. For in him you have been enriched in every way— in all your speaking and in all your knowledge— because our testimony about Christ was confirmed in you. Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed. He will keep you strong to the end, so that you will be blameless on the day of our Lord Jesus Christ. God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful.

a 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.
2. to 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. Grace to you and peace from God our Father and the Lord Jesus Christ.
3. I give thanks to my God always on your account for the grace of God given to you in Christ Jesus
4. that in everything you were enriched in him, in speech and knowledge of every kind— just as the testimony of Christ has been strengthened among you— so that you are not lacking in any spiritual gift as you wait for the revelation of our Lord Jesus Christ. He will keep you strong to the end, irreproachable on the day of our Lord Jesus Christ.

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.
2. To 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 and ours:
3. Grace and peace to you from God our Father and the Lord Jesus Christ.
4. I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus. For in every way you have been enriched in him, in speech and knowledge of every kind— just as the testimony of Christ has been strengthened among you— so that you are not lacking in any spiritual gift as you wait for the revelation of our Lord Jesus Christ. He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

a Or theirs b Other ancient authorities lack my c Or to

PLAINTIFFS’ APPENDIX OF OUT-OF-STATE AND OTHER SOURCES
1 Paul, an apostle (a special messenger) of Jesus Christ by the will of God, and Timothy our brother, to the church (assembly) 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 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 may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

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

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

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

8 The second letter of Paul to the Corinthians.

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

10 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.

11 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any kind of trouble, by the exhortation wherewith we also are exhorted by God.

12 For as the sufferings of Christ abound in us, so also doth our comfort abound.

13 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.

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

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 in Corinth, together with all the holy ones throughout Achaia:

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

3 Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all encouragement,

4 who encourages us in our every affliction, so that we can comfort those in any trouble with the comfort we ourselves have received from God. For just as the sufferings of Christ flow over into our lives, so also through Christ our encouragement overflows.

5 If 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. And 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 International Version

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:

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

3 Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort,

4 who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God. For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows.

5 If we are being afflicted, it is for your consolation and salvation; if we are being consoled, it is for your comfort, which produces in you patient endurance of the same sufferings we suffer. And our hope for you is firm, because we know that just as you share in our sufferings, so also you share in our consolation.

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 compassion and God of all consolation,

4 who 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. For just as the sufferings of Christ are abundant for us, so also our consolation is abundant through Christ.

5 If we are being 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. Our hope for you is firm, for we know that as you share in the sufferings, you also share in the encouragement.
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 now I say again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

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.
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, if any man is preaching to you a gospel contrary to that which you received, let him be accursed.
Ephesians 1

THE LETTER OF 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,

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) who 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 has blessed us with all spiritual blessings in heavenly places in Christ:
4 According as he has 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 has 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 has 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 has purposed in himself,

Rheims New Testament

THE LETTER OF 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 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 spiritual blessings in heavenly places in Christ:
4 According 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 by Jesus Christ to himself, according to the good pleasure of his will,
6 Unto the praise of the glory of his grace, in which he hath graccd 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 himself,

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:
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 Him 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.

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THE LETTER OF PAUL TO THE

EPHESIANS

1 Paul, an apostle of Christ Jesus by the will of God,
To the saints in Ephesus, faithful in Christ Jesus:
2 Grace and peace to you from God our Father and the Lord Jesus Christ.
3 Praise 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.
4 For He chose us in Him before the creation of the world to be holy and blameless in His sight. In love He predestined us to be adopted as His sons through Jesus Christ, in accordance with His pleasure and will— to the praise of His glorious grace, which He has freely given us in the One He loves. In Him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of His grace that He lavished on us with all wisdom and understanding.
5 He has made known to us the mystery of His will, according to His good pleasure, which He made known to us in all wisdom and understanding,
6 that He lavished on us with all wisdom and understanding.
7 And He has made known to us the mystery of His will, according to His good pleasure, which He has made known to us in all wisdom and understanding,
8 that He lavished on us with all wisdom and understanding.

1 Some ancient ms. do not contain at Ephesus. 2 Or, Him, in love.
3 Or believers who are faithful. 4 Or sight in love. 5 Or, His. 6 Or as. 7 With all wisdom and understanding. 8 Or, made known to us.
9 Other ancient authorities lack in Ephesus, reading saints who are also faithful. b Or, in him.
THE EPISTLE OF ST. PAUL TO THE
PHILIPPIANS

1 Paul and Timotheus, the servants of Jesus Christ, to all the
saints in Christ Jesus, who are at Philippi, with the bishops and
deocons:
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 unto 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 eneauty and peti-
tion for you all with joy (delight).
5 I thank my God for your fellowship (your sympathetic coopera-
tion 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 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 aquire 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
seen 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 Timotheus, the servants of Jesus Christ, to all the
saints in Christ Jesus, who are at Philippi, with the bishops and
deocons:
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 began
a good work in you, will perform 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 bonds, 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.

PLAINTIFFS' APPENDIX OF OUT-OF-STATE AND OTHER SOURCES
New American Bible

THE EPISODE OF PAUL TO THE PHILIPPIANS

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

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

I thank my God in all my remembrance of you, always offering prayer with joy in my every prayer for you in view of your participation in the gospel from the first day until now.

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.

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 sharers of grace with me.

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

And this I pray, that your love may abound still more and more in real knowledge and all discernment,
Plaintiffs' Appendix of Out-of-State and Other Sources

Colossians

Greek New Testament

ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ

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 Colossae: grace be unto you, and peace, from God our Father and the Lord Jesus Christ.
3 If 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 fellow servant, 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 understandings:

The Epistle of St. Paul to the Colossians

King James Version

THE EPISODE OF ST. PAUL TO THE

1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother,
2 To the saints and faithful brethren in Christ which are at Colossae: grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

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 Timotheus our brother,
2 To the saints (the consecrated people of God) and believing 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 continually 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 (the learning 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 (reserved and waiting) for you in heaven.
6 Which has come to you. Indeed, in the whole world [that Gospel] is bearing fruit and is still growing 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 So you learned it from Epaphras, our beloved fellow servant.
8 He is a faithful minister of Christ in our stead and as our representative and yours.
9 Also he has informed us of your love in the Holy Spirit.
10 For this reason we also, from the day we heard of it, have not ceased to pray and make [special] request for you, [asking] that you may be filled with the full (deep and clear) knowledge of His will in all spiritual wisdom (in comprehensive insight into the ways and purposes of God) and in understanding and discernment of spiritual things—

Rheims New Testament

THE EPISODE 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 Coloss.,
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 which 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 it is in all the world, and bringeth forth fruit and growth, even as it doth 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 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 understandings.

Plaintiffs' Appendix of Out-of-State and Other Sources

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COLOSSIANS

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,
2 To the holy ones and faithful brothers in Christ at Colossae:
3 Grace and peace to you from God our Father.
4 We always thank God, the Father of our Lord Jesus Christ, when we pray for you,
5 because we have heard of your faith in Christ Jesus and of the love you have for all the saints—
6 the faith and love that spring from the hope that is stored up for you in heaven.
7 You learned it from Epaphras, our dear fellow slave, who is a trustworthy minister of Christ on your behalf,
8 and who also told us of your love in the Spirit.
9 For 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 under-

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THE LETTER TO THE
COLOSSIANS

New American Bible

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,
2 To the holy ones and faithful brothers in Christ at Colossae:
3 Grace and peace to you from God our Father.
4 We always thank God, the Father of our Lord Jesus Christ, when we pray for you,
5 because we have heard of your faith in Christ Jesus and of the love you have for all the saints—
6 the faith and love that spring from the hope that is stored up for you in heaven.
7 You learned it from Epaphras, our dear fellow slave, who is a trustworthy minister of Christ on your behalf,
8 and who also told us of your love in the Spirit.
9 For 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 under-

New International Version

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,
2 To the holy ones and faithful brothers in Christ at Colossae:
3 Grace and peace to you from God our Father.
4 We always thank God, the Father of our Lord Jesus Christ, when we pray for you,
5 because we have heard of your faith in Christ Jesus and of the love you have for all the saints—
6 the faith and love that spring from the hope that is stored up for you in heaven.
7 You learned it from Epaphras, our dear fellow slave, who is a trustworthy minister of Christ on your behalf,
8 and who also told us of your love in the Spirit.
9 For 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 under-

New Revised Standard Version

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,
2 To the holy ones and faithful brothers in Christ at Colossae:
3 Grace and peace to you from God our Father.
4 We always thank God, the Father of our Lord Jesus Christ, when we pray for you,
5 because we have heard of your faith in Christ Jesus and of the love you have for all the saints—
6 the faith and love that spring from the hope that is stored up for you in heaven.
7 You learned it from Epaphras, our dear fellow slave, who is a trustworthy minister of Christ on your behalf,
8 and who also told us of your love in the Spirit.
9 For 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 under-

a Gk brothers  b Gk slave  c Other ancient authorities read our
   d Gk his
THE SECOND EPISODE 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 chari-
ty 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 tribu-
lation 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 (assem-
band) 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 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 afflict-
ions 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 afflic-
t you.
7 And to [recompense] you who are so distressed and afflic-
ted [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 EPISODE 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, abound-
eth:
4 So that we ourselves 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 ye also suffer:
6 Seeing it is a righteous thing with God to recompense tribu-
lation 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 a flame of fire, giving vengeance to them that know not
God, and that obey not the gospel of our Lord Jesus Christ:
New American Standard Bible

THE SECOND EPISODE OF ST. PAUL TO THE

THESALONIANS

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 it is surely just on God's part to repay with afflictions those who afflict you, 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,
7 dealing our retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.

New International Version

THE SECOND LETTER TO THE

THESALONIANS

1 Paul, Silvanus 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. Therefore, among God's churches we boast about your perseverance and faith in all your persecutions and trials you are enduring.
4 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.
5 God is just: He will pay back trouble to those who trouble you, 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. He will punish those who do not know God and do not obey the

New Revised Standard Version

THE SECOND LETTER OF PAUL TO THE

THESALONIANS

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 must always give thanks to God for you, brothers and sisters, 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 on God's part to repay with afflictions those who afflict you, 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. In flaming fire, inflicting punishment on those who do not acknowledge God and on those who do not obey the gospel of our Lord Jesus.
16 Now our Lord Jesus Christ himself, and God, even our Father, hath loved us, and hath given us everlasting consolation and good hope through grace.

17 Comfort your hearts, and establish you in every good word and work.

7 For ye have need of patience, that, after ye have done the will of God, ye may receive the promise.

3 But among the brethren of the Lord, that which is dispersed, in the state of Greece, and the epistle which ye wrote, stand fast in my work which ye did for my name, showing unto all that they might be able to answer every man that questioneth them.

7 For ye have need of patience, that, after ye have done the will of God, ye may receive the promise of eternal life which he hath promised us.

3 Now our Lord Jesus Christ himself, and God, even our Father, hath loved us, and hath given us everlasting consolation and good hope through grace.

17 Comfort your hearts, and establish you in every good word and work.

2 Therefore let us, as many as be perfect, be thus minded: and if in other things we walk not yet in this perfect knowledge, yet howbeit we have the spirit of Christ.

15 For our Lord Jesus Christ himself, and God, even our Father, hath loved us, and hath given us everlasting consolation and good hope through grace.

17 Comfort your hearts, and establish you in every good word and work.

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17 Comfort your hearts, and establish you in every good word and work.

2 Therefore let us, as many as be perfect, be thus minded: and if in other things we walk not yet in this perfect knowledge, yet howbeit we have the spirit of Christ.
Finally, brethren, pray for us, that the word of the Lord may spread rapidly and be glorified, just as it was 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 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 unsteady 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 such service,
10 but we did 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.
11 For even when we were with you, we used to give you this command: Anyone unwilling to work, neither let him eat.

Finally, brothers, pray for us, that the word of the Lord may spread rapidly and be glorified, just as it was 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 We have confidence in the Lord concerning you, 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, brethren, to keep away from every brother who is idle and does not live according to the teachings 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."

May the Lord direct your hearts into God's love and to the steadfastness of Christ.
2 Now we command you, beloved,
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.
3 For you know how one must imitate us. For we did not act in a disorderly way among you, 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.
4 Nor that we do not have the right. Rather, we wanted to present ourselves as a model for you, so that you might imitate us.
5 In fact, when we were with you, we instructed you that if anyone was unwilling to work, neither should that one eat. We hear that some are

Finally, brothers, pray for us, that the word of the Lord may spread rapidly and be glorified everywhere, just as it is among you. And that we may be rescued from wicked and evil men, for not all have faith.
2 But the Lord is faithful, and he will strengthen and protect you from the evil one.
3 For even when we were with you, we gave you this rule: "If a man will not work, he shall not eat."
4 We have confidence in the Lord concerning you, 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.
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4 Nor that we do not have the right. Rather, we wanted to present ourselves as a model for you, so that you might imitate us.
5 In fact, when we were with you, we instructed you that if anyone was unwilling to work, neither should that one eat. We hear that some are
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 brother 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.
4 I give thanks to my God, always making a remembrance of you always 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 toward all the 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 Apphia 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 the Lord Jesus Christ.
4 I give thanks to my God, always making mention of thee 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 have much confidence in Christ Jesus, to command thee that which is to the purpose:
9 For charity 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:

King James Version

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 Therefore though I might be much bold in Christ to enjoin thee that which is convenient,
5 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.
6 I beseech thee for my son Onesimus, whom I have begotten in my bonds:
7 Which in time past was to thee unprofitable, but now profitable to thee and to me:
PHILEMON

1 Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our beloved and our co-worker, 2 to Apphia our sister, 3 to Archippus our fellow soldier, and to the church that meets in your house: 4 Grace to you and peace from God our Father and the Lord Jesus Christ.

5 I thank my God always, making mention of you in my prayers, 6 because I hear of your love, and of the faith which you have toward the Lord Jesus Christ, and toward all the saints; 7 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. 8 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. 9 Therefore, though I have enough confidence in Christ to order you to do that which is proper, 10 yet for love’s sake I rather appeal to you—since I am such a prisoner as Paul, the aged, and now also a prisoner of Christ Jesus— 11 I appeal to you for my child, whom I have begotten in my imprisonment, Onesimus, 12 who formerly was useless to you, but now is useful both to you and to me.

6 From verse 4 through verse 21, you is singular Other ancient authorities read you (plural) 7 Or as an ambassador of Christ Jesus, and now also his prisoner 8 The name Onesimus means useful (compare verse 10) beneficial

New American Standard Bible

THE EPISODE OF PAUL TO

PHILEMON

1 Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our beloved and our co-worker, 2 to Apphia our sister, 3 to Archippus our fellow soldier, and to the church that meets in your house: 4 Grace to you and peace from God our Father and the Lord Jesus Christ.

5 I thank my God always, making mention of you in my prayers, 6 because I hear of your love, and of the faith which you have toward the Lord Jesus Christ, and toward all the saints; 7 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. 8 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. 9 Therefore, though I have enough confidence in Christ to order you to do that which is proper, 10 yet for love’s sake I rather appeal to you—since I am such a prisoner as Paul, the aged, and now also a prisoner of Christ Jesus— 11 I appeal to you for my child, whom I have begotten in my imprisonment, Onesimus, 12 who formerly was useless to you, but now is useful both to you and to me.

New International Version

THE LETTER OF PAUL TO

PHILEMON

1 Paul, a prisoner of Christ Jesus, and Timothy our brother, 2 to Philemon our dear friend and fellow worker, 3 to Apphia our sister, 4 to Archippus our fellow soldier and to the church that meets in your house: 5 Grace to you and peace from God our Father and the Lord Jesus Christ.

6 I always thank my God as I remember you in my prayers, 7 because I hear about your faith in the Lord Jesus and your love for all the saints. 8 I 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. 9 Your love has given me great joy and encouragement, because you, brother, have refreshed the hearts of the saints. 10 Therefore, although in Christ I could be bold and order you to do what you ought to do, 11 yet I appeal to you on the basis of love. I then, as Paul—an old man and now also a prisoner of Christ Jesus— 12 appeal to you for my son Onesimus, 13 who became my son while I was in chains. 14 Formerly he was useless to you, but now he has become useful both to you and to me. 15 For this reason, 16 though I am bold enough in Christ to command you to do your duty, 17 yet 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. 18 I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. 19 Formerly he was useless to you, but now he is indeed useful both to you and to me. 20 I am sending him, that you

PLAINTIFFS’ APPENDIX OF OUT-OF-STATE AND OTHER SOURCES
25 But he that hath looked into the perfect law of liberty, and continue therin, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 And if any man seem to be religious, and brideth 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.  

 amplified

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.

rheims

25 But he who hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgerous 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 unblemished before God and the Father is this: to visit the fatherless and widows in their affliction: and to keep oneself unspotted from the world.

ab

25 But whose 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 brideth 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.

king james

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manuscript

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rheims

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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.
25 But the 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 notbride his tongue but deceives his own heart, this man’s religion is worthless.

27. This is pure and undefiled religion in the sight of ourGod 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 fine clothes, and there also comes in a poor man in dirty clothes, 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 the world to be rich in faith and heirs of the kingdom which He promised to those who love Him?

6 But you dishonored the poor. 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?

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 is pure and undefiled before God and the Father 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,” have you not discriminated among yourselves and become judges with evil thoughts?

4 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?

5 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? Are they not the ones who are slandering the noble name of him to whom you belong?

New American Bible

25 But the 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.

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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 the world to be rich in faith and heirs of the kingdom which He promised to those who love Him?

6 But you 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?

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25 But the one who looks intently at the perfect law, the law of liberty, 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 distress, 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. 3 For if a man comes into your assembly with a gold ring and fine clothes, and there also comes in a poor man in dirty clothes, 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.”

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