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**THE**  
**REVISED VERSION**  
**OF THE**  
**NEW TESTAMENT,**  
**WITH A**  
**HISTORY OF REVISION,**

EMBRACING

*THE AUTHORIZED VERSION OF THE ANGLO-AMERICAN REVISION OF THE NEW TESTAMENT,*

TOGETHER WITH

A SUCCINCT ACCOUNT OF THE ORIGIN OF THE NEW TESTAMENT SCRIPTURES, THEIR INSPIRATION, WRITERS AND COMPILERS; THE ANCIENT VERSIONS AND MANUSCRIPTS; ALL MODERN VERSIONS; KING JAMES' VERSION, ITS EXCELLENCIES AND DEFECTS; AND A COMPLETE HISTORY OF THE ORIGIN, PRINCIPLES, METHODS AND PROGRESS OF THIS REVISION, AND THE CHARACTER OF THE WORK ACCOMPLISHED, ETC.

**ILLUSTRATED WITH FAC-SIMILES OF ORIGINAL MANUSCRIPTS.**

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## PREFACE.

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The Revision of the New Testament is presented to the English speaking Christian world as the ripe result of the greatest and most comprehensive movement for the correct rendering of the Holy Scriptures ever attempted. After ten years of harmonious effort by the leading Biblical scholars of Great Britain and America, selected from all the prominent religious denominations, the work on the New Testament is completed. Never before have translators had access to such wealth of materials, or assembled such a variety of perfected scholarship. Yet, while many thoroughly justified changes have been made from the old version, so conservative have been the methods and extent of the alterations, that the Book does not thereby become a stranger to us, but retains the same familiar sound. And, even if many Christians cannot bring themselves at first to adopt it wholly in place of the old, yet no *sincere* student of God's Word, honestly seeking for *all* the light obtainable, can do otherwise than accept it as an invaluable and indispensable aid to study.

The American Committee of Revision have declared that the work shall be given to the people free of copyright. And the exact correctness of this reprint of the English edition is fully proved and certified to in each complete copy. It will be, word for word, and point for point, *the authorized edition perfectly reproduced.*

The exceedingly interesting and valuable History of the origin and progress of the Revision, and of all matters and subjects connected therewith, is an indispensable aid to a proper understanding and appreciation of the work. This will cause this edition to be preferred over bare reprints of the Testament alone. The large, open type—a luxury and benefaction to eyes tried by the so called “cheap” small and close type volumes flooding the book market—will still further recommend this edition.

The Old Testament Revision will not be completed for several years.





HISTORY OF REVISION.

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## PART FIRST.

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### CHAPTER I.

#### THE BOOK: ITS ORIGIN.

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*Biblos*, Bible, means *the Book*. "Bring me the book," said Sir Walter Scott, upon his dying bed.

"What book?" he was asked. "There is but one book," he replied, "the Word of God."

It is the oldest book in the world. The only other relics of an age as old, are found in hieroglyphic writings on the stone-work of tombs and monuments. The ancient books of India, and of China, are proved to be of much later origin than the books of Moses, and it is only the vanity of nations which has given to their early histories a fabulous date.

Our Book stands alone. There is none to compare to it in antiquity. It has no rival.

Whatever records once existed of the great empires of the far back ages and peoples, have perished, except those carved on durable stone. But the Bible still abides with all its freshness and interest, showing that God, its Author, must himself have watched over his *written* word, in which he has revealed his will to man.

Its contents represent different ages and writers. It begins at the very beginning of the human era, sketches the world's progress for four thousand years, and then records the advent, the life, the sayings, the death, the resurrection and ascension of the incarnate Son of God, together with the publication of his Gospel by his chosen Apostles.

The Bible must be the invention either of *good men or angels*, *bad men or devils*, or else it is from God. It could not be the invention of good men or good angels, for they neither could nor would make a book and attribute it to the Lord God, when

this was false. The Bible claims to be the word of the Lord. It is impossible that good men could forge his holy name.

It could not, on the other hand, be by bad men or evil spirits, for such beings would not produce a work which forbids all sin and threatens eternal condemnation to those who indulge in it. Hence, the Bible must be from God.

This book is unexampled and inimitable. The sublimity of the thought; the majesty and simplicity of its expression; the beauty and the purity of its teaching; the universality and expressive brevity of its precepts; and their adaptation to the nature and wants of man; the constant forgetfulness of themselves which characterizes all the writers of the various books; the simple yet sublime presentation of Jesus of Nazareth, which, without description or eulogy, places him immeasurably above the highest type of mere humanity—all go to impress the mind with the overwhelming conviction that the Bible originated with God, and contains his revealed will.

The New Testament contains the words and records the life of Jesus, the Son of Mary. It originated in his calling around him a number of plain, unambitious men to be witnesses of his life and his work.

Jesus wrote no book. He left no memorials of his life or his words. Yet all that is taught in the New Testament is by his authority, is indeed his diction. To preach him, to obey him, to carry out his mission, was the object of each writer of the books of the New Testament. It is, then, the book of the revelation of Jesus Christ. He is, in fact, its Supreme Author.

It originated with Jesus, the Son of God.

Hence, the New Testament—as this term really means—is the written word and will of Jesus Christ, the Son of God.

## CHAPTER II.

### THE INSPIRATION OF THE BOOK.

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The New Testament defines its own inspiration. Jesus the Christ is its theme. It declares him to be the Son of God, sent by the Eternal Father to make known the truth and redeem the race. Hence, the New Testament is—as this term imports—the written will and word of the Lord Jesus Christ, the Son of God. Admit his Divinity, or even his truthfulness as a man, and his infallibility follows. He claimed to have come from God. He exclaimed, in high converse with the Eternal Father, and in view of approaching torture and death, “O Father, glorify thou me with thine own self, with the Glory which I had with thee before the world was.” He declared of himself, “The Father loveth the Son, and showeth him all things that himself doeth.” “Whatsoever I speak therefore, even as the Father said unto me, so I speak.”

No being has ever appeared on the earth claiming the same sublime pre-eminence that Jesus did. “I am come a light into the world, that whosoever believeth on me should not abide in darkness.” These impressive utterances might be multiplied. They prove that Jesus claimed in the highest sense to be *the infallible Teacher of men*. And it will be admitted that such infallibility—such lofty and plenary inspiration—was essential to his work as the Redeemer of men and the Restorer of this earth from the ruins of the fall.

But then it is certain that Jesus did not complete the Revelation of the Gospel. He finished his sacrificial work; but he did not finish his communications to men. He said, “I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth is come, he will guide you into all truth.” Now, as it is proved beyond all doubt that Jesus left the

revelation of his will unfinished, and as it is evident that the closing portion of that revelation is as important as its beginning, therefore it was necessary that the teachings of the chosen Apostles should be as infallible as the teachings of Jesus himself.

Jesus began the revelation personally—as the Divine, infallible Teacher—the light of the world. He left it unfinished, to be completed in its most important parts by his chosen and commissioned ambassadors. This could not be done by ignorant, erring men. Surely, in the very nature of the case, the writers of the New Testament needed the same infallible guidance in completing the Gospel revelation that Jesus possessed for its beginning.

Jesus promised them his infallibility, or inspiration. He told them that they should receive “*power from on high;*” that it should not be they that spoke, “but the Spirit of your Father which speaketh in you;” “For he [the Holy Spirit] shall receive of mine and show it unto you.”

And then the writers of the New Testament *claimed this inspiration*. They claimed to speak, not in the words that man’s wisdom teacheth, but which the Holy Ghost teacheth; and so Paul declared, “I certify you, brethren, that the Gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but *by the revelation of Jesus Christ.*” The writings of each of the inspired penmen are strongly characteristic of the previous surroundings, culture and sympathies of the writer. So that, while each book shows upon its surface the human origin of its composition, there is manifest, through all the pages of the book, the Divine origin of its revelations as **THE INSPIRED WORD OF GOD,**

## CHAPTER III.

### THE WRITERS OF THE BOOK.

---

The apostles who were chosen to authorship were Matthew, Mark, Luke, John, Paul, James, Peter and Jude, sometimes called Judas (not Iscariot).

Divine wisdom has provided a fourfold biography of the Redeemer of men. The three first named writers are called the Synoptists. They differ from John in this, that while they give a simple synopsis or concise record of Christ's works and words, John gives at length the discourses of Jesus with a view to meet the errors which had originated in the churches in his later day.

It has been supposed that the Gospel of Matthew is the only purely original one; and that Mark and Luke either knew the work of Matthew or had access to some common documents. The circumstances of their writing are entirely unknown; but we can well suppose that they used or compared their own memories with any narratives then existing among the disciples.

There are some peculiarities common to the three.

(1.) Each keeps himself in the background and presents simply the figure of Christ before us. They stand quite aside, so that one may look only on them of whom they wrote.

(2.) Then the figure and story of Jesus are wholly unique. While we cannot help feeling that the Jesus of the Gospels is a fellow man, we are still impressed that we have never known—have never heard of—a being like him or a life like his. These writers could not have created such an ideal figure. All is real, yet all is too perfect, too extraordinary, for a human reality.

(3.) In the writings of these three evangelists there are, in detail, just those diversities of statement which always distinguish different narratives of the same events. The three succeed in presenting *one* being. We have nothing to reconcile in the pre-



sentations made by Christ himself. We rise from reading Matthew with the same feeling of the presence of the same Saviour that Mark and Luke present.

The writer of the fourth gospel, John, lived to witness the growth of errors, doctrinal and practical. His gospel, while giving the leading occurrences in the life of Jesus, dwells more fully on his discourses as the most powerful weapons with which to meet the errors which had arisen in the churches.

By this fourfold biography, all classes of minds are met. The conservatism of Matthew, the minuteness of Mark, the comprehensiveness of Luke, and the insight and love of John, give the life of Christ the power of appeal to all classes and characters.

The book of Acts, written by Luke, shows how the apostles, entrusted with the message, the principles and the spirit embraced in the life of Jesus, reduced them to practice. It teaches us on what principles or ideas the churches of Christ were founded, and shows us the children of Jesus trying to walk and to work alone—at least with no human hand to hold and guide, and no human voice to commend or correct.

Next to that of the Lord Jesus, the fullest biography in the New Testament is that of the Apostle Paul. He was chosen to write more than any of his co-laborers, and as his writings could be better understood by knowing his life, large space is given to his travels, his persecutions and his addresses.

Paul's epistles are thirteen, if we except that written to the Hebrews, about which there has been much dispute. It is generally believed that, if not written by him, it was by one of his immediate disciples, under his own direction. In writing to the Romans, Paul almost becomes a Roman in the argument and vindication of law; while in writing to the Ephesians and Colossians, he appears as one who by profound meditation and spiritual sympathies has reached the very inmost mysteries of the truth.

The epistles of Peter, James and Jude are very different from those of Paul. His were directed to churches or individuals, and may be termed personal. The others are more of a general character. Especially is this the fact in regard to the letters written by Peter. The first of these was always received as his. The

second epistle was termed in the early churches *antilegomena*, or a book whose authorship was disputed. The same is true of the epistles of James, and second and third of John, and Jude. The authorship of the book of Revelations was also disputed, and was left out of some of the early versions. But with all this variety of authorship and style, the fact still stands that the New Testament simply proclaims one Saviour, Jesus Christ, and faith in him as the ground of salvation.

## CHAPTER IV.

### THE COMPILERS OF THE BOOK.

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The collection of these inspired writings is called the *New Testament*. This appellation is a translation of two Greek words, which mean *New Covenant*. Paul called the doctrine, the precepts and the promises of the gospel, *Kaine Diatheke*, or *New Covenant*, in opposition to the old or Mosaic economy. This new covenant was the will or testament of Christ, and hence, though the apostles never applied this term to their writings, it was adopted at a very early age.

The writings known by this appellation consist of twenty-seven books, composed on different occasions at different places, by eight different persons. As many of the epistles, and doubtless also the several gospel narratives, were directed to different churches, as that at Rome, and that at Ephesus, and other cities, it became necessary to collect all these separate books into one volume. This was done at an early period under the foregoing title, and the list of books contained in this volume was called the *canon* of the New Testament. Canon simply means *rule*, or general regulation, and was applied to the New Testament books because these contained the rule or standard of doctrine and morals. Neither the exact time when this compilation was made, nor the persons by whom the separate writings were collected and formed into one volume, is known. All that can be ascertained with any certainty is that in the early ages of Christianity—indeed soon after the time of the apostles—this collection existed and was sought for and destroyed by the persecuting authorities. It is certain that in the early part of the second century the collection existed in two parts, distinguished as the *Evangelicum*, or gospel, and the *Apostolicum*, or apostolic writing.

In 315 a list of the books of the New Testament was published

by Athanasius. In 370 by Epiphanius. In 392 by Jerome. In 390 by Rufinus. In 394 by Augustine; and in 397 by forty bishops, who met in council at Carthage in Africa. These lists all agree with that of our received versions. There were other lists of these sacred writings, differing from those just mentioned—one by Eusebius, Bishop of Nicomedia. Among them he classified as controverted the epistles of James and Jude, the second epistle of Peter, and the third of John. But no one of those who made out these lists, nor the councils we have mentioned, claimed thereby to settle the canon of the New Testament. They simply published the names of the books which had for a century or more been generally received as the inspired writings of the apostles.

## CHAPTER V.

### THE ANCIENT VERSIONS OF THE BOOK.

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Although the common language in Jerusalem and all Judea at the time of Jesus was Chaldee, and in "Galilee of the Gentiles" was Syriac, it is a remarkable fact that the New Testament was written in Greek. "This most beautiful, subtle and powerful language," says Dean Alford, "that ever flowed from the lips of man, had been growing up to perfection for ages. There rose a mighty conqueror, Alexander the Great, who overran the East. Wherever his conquests spread he carried the tongue of Greece, and through him and the subsequent wider empire of the Romans, Greek became the civilized language of the world."

Though the New Testament is not written in what is known as classic Greek, still all its inimitable power is retained. Some specimens of the Syro-Chaldaic are preserved in the Gospels. "Ephphatha," "Abba," "Aceldama," "Bethesda," "Cephas," "Eli, Eli, lama sabachthani," "Maranatha," and "Talitha cumi," are examples.

The Greek, then, was the original of the New Testament, though some suppose that Matthew wrote his Gospel in Hebrew. The translation of this original Greek into various tongues constituted the different *versions* of the New Testament. The oldest of these was the

PESHITO-SYRIAC VERSION. *Peshito* means *simple*—that is, a literal translation, or a translation without note or comment. The ancient character of this version is beyond question. Some have gone so far as to assert that it was made either by one of the apostles, or under apostolic supervision. The apostle Thaddeus has been named as the translator. But, as the most convincing evidences prove that the books in our canonical New

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Testament are genuine and apostolic, the Peshito-Syriac could not have a similar origin, for it does not contain the second epistle of Peter, the second and third epistles of John, the epistle of Jude, or the book of Revelation. Eusebius, who wrote in the early part of the fourth century, mentions that Hegesippus, who lived earlier, quoted from the Syriac. From this, and other collateral evidences, it is concluded that the Syriac version of the New Testament existed in the second century. The interest of the translation arises chiefly from the fact already stated, that the Syriac was the common language of Palestine at the time of Christ.

An edition of this version was printed in Venice in 1555. Several other editions have appeared at different times, and a most excellent translation from the pen of Dr. Murdock was published in America a few years since.

Another Syriac version, the *Poloxenian*, named after the bishop under whose patronage it was rendered, is not considered of much critical value. Its date is A. D., 508.

EGYPTIAN VERSIONS. There are three of these, differing from each other in their dialects.

(1.) *The Thebaic Version.* This was the earlier of the Ethiopic translations, and is supposed to have been made in the early part of the third century, for the use of the common people in Upper Egypt.

(2.) *The Coptic or Memphitic Version.* This was executed in what was the more polished dialect of Lower Egypt, and originated in the same century as the Thebaic.

(3.) *The Egyptian Version* consists of fragments discovered in modern times.

Each of these versions is independent of the others, and springs from Greek copies. They are not considered of much critical value.

ARMENIAN VERSION. It is altogether probable that the Syriac version was used, together with the original Greek, in Armenia during the first and second centuries. But there is evidence that a translation was extant in that dialect in the early part of the fifth century, and it is considered of value as a critical help.

PERSIAN VERSION. The New Testament was translated into the



Persian language in the seventh century or at the beginning of the eighth.

**ARABIC VERSIONS.** There have been several translations of the New Testament made into this ancient language. But the oldest antedates the times of Mahomet. He must have had access to a version of the Scriptures, but doubtless was able to read the Syriac, which approaches the Arabic. The earliest version in Arabic is traced to the seventh century, soon after the death of Mahomet. It is known as the *Polyglot*. Another was rendered—though in the main a version of the former—in the sixteenth century, called the *Propaganda*, and a still later one in 1816 known as the *Sabat*.

**LATIN VERSIONS.** As the Latin language followed the track of Roman conquest, and became the general medium of communication throughout Northern Africa and Europe, where Christian churches were established, various translations were made into that tongue. The oldest of these versions, known as the *Vetus Latina* (Old Latin), is supposed to have been made in Africa during the second century. But its history and character—as also the less important old Latin versions—are lost in obscurity.

In the fourth century a new Latin version was made in northern Italy, superior, it seems, to any of its cotemporaries. It was called the *Itala*.

Soon after its appearance, Jerome, after years of studious preparation, undertook, probably at the request of Demasus, the Pope, the revision of the old Latin version of the New Testament. The labors of Jerome were met by a general outcry of reproach. He was accused of disturbing the repose of the church and of shaking the foundation of the faith. Jerome's version—which was in fact a new translation from the Greek, though not called so—gradually came into general use. In the sixth century it was universally used among scholars; in the seventh the traces of the old versions became rare, and in the eighth century it was the received version of all the Latin churches, having supplanted all others.

In 1590, Pope Sixtus ordered a corrected edition of Jerome's Vulgate to be published, and prefixed to it his famous declaration

of its plenary authority. It was soon afterward discovered that this edition was defective, and a new one was published under the superintendence of Clement the Eighth, with a preface by Cardinal Bellarmine.

The influence of the Vulgate on theological thought and terms has been extensive. Its terminology has been adopted in all the more modern versions, and the Anglicized words, *predestination*, *redemption*, *sacrament*, *scripture*, *communion*, and many others, are transferred from the Vulgate. All modern versions were based upon the Vulgate, and it has left its impress upon the language and the civilization of all the European nations. Biblical critics have been always ready to admit that it is a valuable, and, on the whole, a trustworthy translation.

**THE GOTHIC VERSION.** In the year 388 a Gothic missionary visited Constantinople, taking with him, it is supposed, a translation of the Scriptures which he had made. All trace of this ancient work was lost until thirteen hundred years after the translator, whose name was Ulphilas, died in the capital of the East. A man named Morillon incidentally mentioned that he had observed a copy of it in the Monastery of Werden, in Westphalia. Little notice was taken of his statement. But a few years after, at the close of what is known as the "Thirty Years' War," in 1648, there was found among the spoils in the city of Prague a manuscript of this ancient version. It is a valuable aid in ascertaining the true text of the original Scriptures. It is of Greek origin and wholly independent of the Vulgate.

**SLAVONIC VERSION.** In the year 862 there was a desire expressed for Christian teachers in Moravia, and in the following year the labors of the missionaries, Cyrillus and Methodius, two brothers from Thessalonica, began there. To Cyrillus is ascribed the invention of the Slavonian alphabet, and the commencement of the translation of the Scriptures. He appears to have died at Rome in 868, while Methodius continued for many years to be the bishop of the Slavonians. He is stated to have continued his brother's translation, although *how much* they themselves executed is quite uncertain. As the oldest known manuscript of the whole Bible is of the year 1499, this version may in large portions be compara-



tively modern. The oldest manuscript of any part of this version is an Evangeliarium, in Cyrillic characters, of the year 1056. The first printed portion was an edition of the Gospels in Wallachia, in 1519: in 1575 the same portion was printed at Wilna; and in 1581 the whole Bible was printed at Ostrog in Volhynia. The general text is such as would have been expected in the ninth century; some readings from the Latin have, it appears, been introduced in places.

## CHAPTER VI.

### ANCIENT MANUSCRIPTS.

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The ancient manuscripts of the Greek New Testament are numbered by the hundred. Some of them are essential to an accurate restoration of the Greek text; some others are most valuable helps; while many are comparatively worthless.

These numerous *hand-writings*— which is the meaning of *manuscripts*, are so many witnesses as to the exact words that were penned by the writers of the Book. The oldest manuscript is, therefore, the most direct and reliable testimony.

They were written either on vellum or paper. The vellum was often tinted a bright purple. The paper was made from linen, and glazed. The letters are usually uncial, that is, capitals.

Some manuscripts were highly adorned, while in others the lettering is plain. Some, however, are in small letters.

The oldest manuscripts are written without accents or punctuation marks, and read in the same manner, and with similar appearance, as the following sentence in English:

INTHEBEGINNINGGODCREATEDTHEHEAVENSANDTHE  
EARTH.

Many of the manuscripts are what are called Palimpsests, or *Codices Palimpsesti*—that is, rules or laws rubbed over and rewritten, or written upon. Before the invention of paper, the scarcity of parchment, or its expense, induced persons to rub out the writings on an ancient parchment and write their own works upon it. A French chemist discovered (by accident, it is said) a way to bring out the lower writing and make it legible without destroying the characters written over it. The parchment on which the first successful experiment was made, was the valuable

ΤΑΙΣ ΕΝ ΤΟΛΛΑΙΣ  
 ΚΑΙ ΔΙΚΑΙΩ  
 ΜΑΓΟΙΣ ΤΟΝ Κ  
 ΑΜΕΝ ΠΙΣΤΟΤ  
 ΚΑΙ ΟΥΚ ΗΛΙΑΝ  
 ΤΟΙΣ ΤΕΚΝΟΝΙ

*In quibus quibusdam non  
 crediderunt  
 sed subterfugit  
 dicitur in quibusdam  
 sed hic in summe subterfugit*

A Palimpsest Example from the Codex Guelpherbytanus, showing Luke i, 6, 7. The black characters show the later manuscript, and the dotted letters the restored ancient writing.

I. **CODEx EPHRAEMI.** By the persistent efforts of the learned Tischendorf (who afterwards discovered the oldest known manuscript) this result was reached. The writing had defied all the efforts of his predecessors. "There lay," he says, "in one of the libraries of Paris, one of the most important manuscripts then known of the Greek version of the Old Testament, and the whole of the New. This parchment copy, the writing of which was of the date of the fifth century, had been retouched and renewed in the seventh, and had again in the ninth century, and in the twelfth century, been submitted to a twofold process: It had been washed and pumiced to write on it the treaties of an old father of the church of the name of Ephraem. Five centuries later [in the fifteenth] a Swiss theologian of the name of Wetstein had tried to decipher a few traces of the original manuscript; and later still, another theologian, Griesbach of Jena, came to try his skill upon it, although the librarian assured him it was impossible for mortal eye to discover a trace of a writing which had perished for six centuries. In spite of these unsuccessful attempts, the French Government had recourse to powerful reagents to bring out the effaced characters." These efforts failed. But at length, Tischendorf, with the aid of a French chemist, had the good fortune to decipher it completely, and even to distinguish the dates of the different writers who had been engaged on the manuscript.

There are many *lacunæ*, or chasms in this valuable witness, and the disputed verse, I John v, 7, "There are three that bear record in heaven etc.," is not in the text, but is written on the margin.

II. **THE CODEx ALEXANDRINUS.** The Alexandrian manuscript, deposited in the British Museum, is a still more important witness. It was sent, as a present to King Charles I., from the Patriarch of Constantinople, in the year 1628, through Sir Thomas Rowe, the English Ambassador. In a schedule annexed to it is a statement that it was written or copied by Thecla, a noble Egyptian lady, nearly fourteen hundred years ago. It is supposed that it was written between the middle and the end of the fourth century, soon after the Council of Nice. The beginning of the New Testament is wanting in the manuscript; so also is a portion of John from chapter vi, verse 50, to chapter viii, verse 52; and like-

7  
7

ΕΝΑΡΧΗ ΗΝ Ὁ ΛΟΓΟΣ ΚΑΙ Ὁ ΛΟΓΟΣ ἦ  
ΠΡΟΣ ΤΟΝ ἘΝ· ΚΑΙ Ὁ ἘΝ Ὁ ΛΟΓΟΣ  
ΟὐΤΟΣ ἘΝ ἘΝΑΡΧΗ ΠΡΟΣ ΤΟΝ ἘΝ  
ΤΤΑΝΤΑ ΔΙΑΥΤΟΥ ΕΓΕΝΕΤΟ· ΚΑΙ ΧΩ  
ΡΕΙΣ ΔΥΤΟΥ ΕΓΕΝΕΤΟ ΟΥΔΕ ΕΝ·  
Ο ΓΕΓΟΝΕΝ ἘΝ ἘΝΑΥΤΩ ΖΩΗ ΗΝ·  
ΚΑΙ Η ΖΩΗ ΗΝ ΤΟ ΦΩΣ ΤΩ ΚΑΝΩΝ·  
ΚΑΙ ΤΟ ΦΩΣ ΕΝ ΤΗΣ ΚΟΤΙΑ ΦΑΙ  
ΝΕΙ ΚΑΙ ΗΣ ΚΟΤΙΑ ΔΥΤΟΥ ΚΑΤΕ  
ΛΑΒΕΝ· ΕΓΕΝΕΤΟ ἌΝΘΡΩΠΟΝ

7  
7

ΣΤΑΛΜΕΝ ΟΣΤΑ ΡΑ ΘΥΟΝΟΜΑ ΔΥ  
ΤΩΙ Ω ΔΑΝΝΗΣ· ΟΥΤΟΣ ἘΛΕΘΕΝ  
ΕΙΣ ΜΑΡΤΥΡΙΑ ΝΙΝΑ ΜΑΡΤΥΡΗ  
ΣΗΤΕΡ ΤΟΥ ΦΩΤΟΣ· ἼΝΑ ΤΤΑΝ  
ΤΕΣΤΙΣ ΤΕΥΣΩΣΙΝ ΔΙΑΥΤΟΥ·

Fac-Simile of the Codex Alexandrinus, Showing the Original of John i, 1-7.

wise a few verses in II Corinthians. Next in importance comes

III. THE CODEx VATICANUS. The Vatican manuscript, which lay long neglected and almost unknown in the great library of the Vatican, at Rome, was given to the public a few years ago. Rev. Dr. Brondinel, a former librarian of the Vatican, had a *fac-simile* accurately copied, from which a reprint has been executed. It is a quarto volume, ten and a half inches long, ten broad, and four and a half thick. It contains 146 leaves of fine thin vellum. It has three columns, with forty-two lines to a page, and is written in uncial, or capital letters. It is not complete. The latter part of the epistle to the Hebrews is wanting, and also Paul's epistles to Timothy, Titus and Philemon, and the book of Revelation. It is generally agreed that this manuscript was also executed in the fifth century, probably earlier than the Alexandrian manuscript.

Next comes the most valuable of all these ancient parchments

IV. THE CODEx SINAITICUS. This was discovered by Professor Tischendorf, at the foot of Mount Sinai, in a monastery, and is therefore called the Sinai manuscript. It is the most ancient of all known manuscripts.

In April, 1844, Tischendorf embarked at Leghorn for Egypt, hoping to find in the recess of some Greek, Coptic, or Arminian monastery some precious manuscripts which had been slumbering for ages in dust and darkness. He had devoted his life to the critical study of the Scriptures, and had already published a critical edition of the New Testament. On his way to Egypt he visited the convent of St. Catherine; at the foot of Mount Sinai, and, on entering the library, he saw in the middle of the great hall a wide basket full of old parchments. The librarian told him that two heaps of papers like them had already been committed to the flames. He was allowed to take away about a third of the parchments. But he showed such joy in finding among them sheets of the Old Testament, in Greek—the oldest he had ever seen—that they suspected some unknown value attached to them, and refused him any more. So, in 1853, he set out with the intention of making copies of these priceless documents. Not greatly successful, he made a third effort, under the patronage of the Russian government, in 1859. His success this time is best told in his own language :



α

+ ΨΑΛΜΟΙ +



ΜΑΚΑΡΙΟΣ ΑΝΗΡ ΟΣ ΟΥΚ ΕΠΟΡΕΥΘΗ ΕΝ  
 ΒΟΥΛΗ ΔΕ ΣΕΒΩΝ  
 ΚΑΙ ΕΝ ΟΔΩ ΧΜΑΡΤΩΔΩΝ ΟΥΚ ΕΣΤΗ  
 ΚΑΙ ΕΠΙ ΚΑΘΕ ΔΡΑΝΑ ΟΙΜΩΝ ΟΥΚ ΕΚΔΕΙΞΕ  
 ΑΛΛΗ ΕΝ ΤΩ ΝΟΜΩ ΚΥΤΟΥ ΕΣΗΜΑΛΥΤΥ  
 ΚΑΙ ΕΝ ΤΩ ΝΟΜΩ ΑΥΤΟΥ ΜΕΛΕΤΗΣΕ  
 Η ΜΕΡΑΣ ΚΑΙ ΝΥΚΤΟΣ  
 ΚΑ ΕΣΤΑΙ ΩΣ ΤΟ ΖΥΛΟΝ ΤΟ ΠΕΦΥΤΕΥ

+ 2 ΕΡΖΕΧΙΝΑ



ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΤΡΙΑ  
 ΚΟΣΤΩ ΕΓΕΙΤΕ ΤΑ ΤΩ  
 ΜΝΗΝ ΕΜΠΗΤΗ ΤΟΥ ΜΗΝΟΣ  
 ΚΑΙ ΕΓΩ ΗΜΗΝ ΕΝ ΜΕΣΩ  
 ΤΗΣ ΔΥΜΑΩΣΙΑΣ ΕΠΙ ΤΟΥ  
 ΠΟΤΑΜΟΥ ΤΟΥ ΧΟΒΑΡΚΗ  
 ΗΝ ΟΙ ΧΩΡΟΙ ΣΑΝ ΟΙΟΥΡΑΝΟΙ  
 ΚΑΙ ΒΙΔΟΝ ΟΡΔΕΙΣ ΘΥΓΕΛ  
 ΠΗΝ ΤΟΥ ΜΗΝΟΣ ΤΟΥΤΕ  
 ΤΟ ΕΤΟΣ ΤΟ ΠΕΜΠΤΟΝ ΤΗΣ  
 ΔΥΜΑΩΣΙΑΣ ΤΟΥ ΒΑΣΙ  
 ΛΕΩΣ ΤΩ ΔΕ ΚΕΙΜ ΚΑΙ ΕΓΕ  
 ΝΕΤΟ ΛΟΓΟΣ ΚΥ ΠΡΟΣ ΕΙ  
 ΖΕΚΗ ΛΥΙΟΝ ΒΟΥΖΕΙΤΟΝ  
 ΙΕΡΕΑ ΕΝ ΓΗ ΧΑΛΔΑΙΩΝ Ε  
 ΠΙ ΤΟΥ ΠΟΤΑΜΟΥ ΤΟΥ Χ  
 ΒΑΡ ΚΑΙ ΕΓΕΝΕΤΟ Ο ΕΜΕ  
 ΧΕΙΡ ΚΥ ΚΑΙ ΒΙΔΟΝ ΚΑΙ ΙΔΟΥ  
 ΠΝΑΞΑΙΡΟΝ ΗΡΧΕΤΟ ΑΝΘ  
 ΒΟΡΡΑ ΚΑΙ ΝΕΦΕΑ ΗΜΕΓΑ  
 ΛΗΝΑΥΤΩ

ILLUSTRATIONS in fac-simile of Codex Vaticanus.

The first specimen is Psalm i, 1, 2 and part of 3; and shows the mode of writing the poetical books in *sichois*, as it is called.  
 The second *fac-simile* is Ezekiel i, 1, 3.  
 The Vatican Manuscript is so jealously prized and guarded by the Papal Court, that it has been difficult to get any *fac-simile* from the New Testament.

“I had told my Bedouins, on the 4th of February, to be ready for departure on the 7th, when an entirely fortuitous circumstance carried me at once to the goal of my desires. I was taking a walk with the steward, and on our return he begged me to take some refreshment with him in his cell. Scarcely had we entered the room, when he said, ‘And I, too, have read a Septuagint’ (the Old Testament, in Greek, made by the Seventy); and, so saying, he took down from the corner of the cell a bulky kind of volume, wrapped up in a red cloth, and laid it before me. I unrolled the cover, and, to my great surprise, found not only those very fragments, which, fifteen years before, I had taken out of the basket, but also other parts of the Old Testament, the New Testament complete, the epistle of Barnabas, and a part of the Shepherd of Hermas.

“Restraining my joy, I asked, in a careless way, for permission to take the manuscript into my sleeping chamber, to look over it more at leisure. There, by myself, I could give way to the transport of joy which I felt. I knew that I held in my hand the most precious Biblical treasure in existence—a document whose age and importance exceeded that of all the manuscripts which I had ever examined through twenty years of study.”

After many hindrances and delays, he succeeded in getting possession of these treasures, and, with several years of painful labor, he accomplished his life-wish—the publication of the oldest manuscript extant. In October, 1862, he had the honor of presenting to the Emperor of Russia a printed *fac-simile* of this manuscript, called the *Codex Sinaiticus*, in four folio volumes. So important was this discovery of a lost ancient manuscript, in enabling learned men to preserve the very words of inspiration, that an aged scholar of the highest distinction exclaimed, “I would rather have been the discoverer of that manuscript than to have found the *Koh-i-noor!*”—the principal gem of the English crown.



↙  
 ΙΣΧΝΕΦΕΡΕΤΟΕΙΣ ΤΟΝ ΟΥΝΟΝ  
 ΛΩΤΗΝ ΕΠΑΓΓΕΛΙ  
 ΑΝΤΟΥ ΠΑΤΡΟΣ ΜΟΥ  
 ΕΦΥΜΑΣΥΜΕΙΣ  
 ΔΕΚΑΘΙΣΑΤΕΕΝΤΗ  
 ΠΟΛΕΙ ΕΩΣ ΟΥ ΕΝ  
 ΔΥΣΗ ΣΘΕΕΣ ΥΨΟΥΣ  
 ΔΥΝΑΜΙΝ  
 ΞΗΓΑ ΓΕΝΔΕΛΥΤΟΥ  
 ΕΩΣ ΠΡΟΣ ΒΗΘΑ  
 ΝΙΑΝ ΚΑΙ ΕΠΑΡΑ  
 ΤΑΣ ΧΙΡΑΣ ΑΥΤΟΥ Η  
 ΥΛΟΤΗ ΣΕΝ ΑΥΤΟΥΣ  
 ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ  
 ΤΩ ΕΥΛΟΓΙΝΑΥΤΟΥ  
 ΑΥΤΟΥΣ ΔΙΕΣΤΗ  
 ΑΠΑΥΤΩΝ ΚΑΙ ΑΥ  
 ΤΟΙ ΠΡΟΣΚΥΝΗΣΑ  
 ΤΕΣ ΑΥΤΟΝ ΥΠΕΣ  
 ΤΡΕΨΑΝ ΕΙΣ ΙΕΡΟΥ  
 ΣΑΛΗΜ ΜΕΤΑΧΑ  
 ΡΑΣ ΜΕΓΑΛΗΣ ΚΑΙ  
 ΗΣΑΝ ΔΙΑ ΠΑΝΤΟΣ  
 ΕΝ ΤΩ ΙΕΡΩ ΕΥΛΟ  
 ΓΟΥΝΤΕΣ ΤΟΝ ΘΕΟΝ

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΛΟΥΚΑΝ

*Fac-Simile from the Codex Sinaiticus, Showing Luke xxiv; 49-53. The title of the book is in the two lines at the bottom, that being the ancient usage. The line at the top is a correction by a later hand, and a mark between the lines a little more than half way down shows the place to add the words, "and was carried up into heaven."*

ΤΩ ΥΔΑΤΙ ΜΟΝΟΝ  
 ΑΛΛ' ΕΝ ΤΩ ΥΔΑΤΙ  
 ΚΑΙ ΤΩ ΑΙΜΑΤΙ ΚΑΙ  
 ΤΟ ΠΝΑ ΕΣΤΙΝ ΤΟ  
 ΜΑΡΤΥΡΟΥΝ ΟΤΙ  
 ΗΝ ΕΣΤΗ Η ΑΛΗ  
 ΘΕΙΑ ΟΤΙ ΟΙ ΤΡΕΙΣ  
 ΣΙΝ ΟΙ ΜΑΡΤΥΡΟΥ  
 ΤΕΣ ΤΟ ΠΝΑ ΚΑΙ ΤΟΥ  
 ΔΩΡ ΚΑΙ ΤΟ ΑΙΜΑ  
 ΚΑΙ ΟΙ ΤΡΕΙΣ ΕΙΣ ΤΟ  
 ΕΝ ΕΙΣΙΝ ΕΙΤΗΝ ΜΑΡ  
 ΤΥΡΙΑΝ ΤΟΥ ΘΥΛΑΜ

ΗΣ ΕΝ ΧΗΜΕΙΟΝ Ε  
 ΓΟΝ ΟΥΤΟ ΕΣΤΙΝ  
 ΑΛΗΘΩΣ Ο ΠΡΟΦΗ  
 ΤΗΣ Ο ΕΙΣ ΤΟΝ Κ<sup>ο</sup> Μ<sup>ο</sup>  
 ΕΡΧΟΜΕΝΟΣ  
 ΙΣΟΥΝ ΓΝΟΥΣ ΟΤΙ  
 ΜΕΛΛΟΥΣΙΝ ΕΡΧΕ  
 ΣΘΑΙ ΚΑΙ ΑΡΠΑΞΕΙΝ  
 ΑΥΤΟΝ ΚΑΙ ΑΝΑ<sup>Β</sup>ΙΝΑΠΟΙΗ  
 ΝΑ Κ<sup>Α</sup>Ν<sup>Υ</sup>ΝΑΙ ΒΑΣΙΛΕΑ<sup>Ε</sup> Ε<sup>Ω</sup>ΣΙΝ  
 Δ<sup>Α</sup>ΦΕΥΓΕΙ ΠΑΛΙΝ ΕΙΣ  
 ΟΡΟΣ ΜΟΝΟΣ ΑΥΤ<sup>ο</sup>

*Fac-Simile showing Corrections or Alterations by Subsequent Hands.*

Expert scholars have become so familiar with the character of hand-writings of different centuries and ages, that they are able to estimate quite closely the date and value of corrections. The hand-writing of barbarous ages is always inferior in beauty to that of the early and purer time.

ΑΒΗΛΛΕΑΙΤ	Одеефн
ΥΙΡΙ	андреσ
ΦΡΑΤΡΕΣ	αδελφοι
ΕΤΡΑΤΡΕΣ	κλιτατρεс
ΑΥΔΙΤΕ	ακρουσατε
ΘΕУS	оε̄с
GLORIAE	τηςδοξης
UISUS EST	ωφθην
ΠΑΤΡΙ	τωτρι
ΝΟСТΡΟ	ιμων

*Fac-Simile of the Codex Laudianus, now in the Bodleian Library at Oxford. The right-hand column shows the Greek, and the left the same in Latin. The two exhibit the shortness of the lines of ancient manuscripts, and the resemblance in the sixth century of the Greek and Latin alphabets.*

## CHAPTER VII.

### MODERN VERSIONS.

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As in Germany the art of printing was first discovered, so it was the first in which the Holy Scriptures were issued from the press in the vernacular language of the people. As early as the year 1466, a translation from the Vulgate was printed whose author is unknown. Soon after Luther broke with Rome, he undertook a new version of the Scriptures for the use of his countrymen. In 1522 he published his translation of the New Testament in German. This was afterwards revised with the assistance of Melancthon and other learned men. The whole Bible, thus revised, was published in 1530. Luther's version of the New Testament is directly from the original Greek. It is clear and accurate, and in a pure and elegant style. It served as the basis of the Saxon, Pomeranian, Danish, Swedish and Dutch translations.

As a review of all modern versions of the New Testament would occupy much space, the classified list of modern versions of the New Testament is here given, with the date of publication, name of translator (when known), and place where first printed. As a complete history of the labors involved in such world-wide translations would fill a very large volume, it is hoped the carefully arranged table will give a birds' eye view of the whole work done by eminent linguists that will be, in many respects, even more valuable to the reader for quick reference than any voluminous work that might be compiled.

*Versions in the Languages of Modern Europe.*

Translation.	New Test.	Bible.	Author.	Place of Printing.
German.....	1522	1534	Martin Luther.....	Wittemberg.
English.....	1526	.....	Tindal .....	Uncertain.
do .....	.....	1535	Tindal and Coverdale. ....	Zurich.
French.....	.....	1535	Robert Olivetan.....	Geneva.
Swedish.....	1534	1541	Olaus Petri .....	Upsal, Sweden.
Danish.....	1524	1550	Palladius and others.....	Copenhagen.
Dutch.....	.....	1560	.....	.....
Italian.....	.....	1562	Antonio Brucioli's revised?	Geneva.
Spanish.....	1556	1563	Cassiodorus de Reyna...	Frankfort or Basil
Russian..	1519	1581	Cyril and Methodius.....	Ostrog.
Helvetian dialect....	1525	1529	.....	Zurich.
Lower Saxon dialect	.....	1533	.....	Lubeck.
Finnish.....	1548	1642	.....	Stockholm.
Croatian.....	1553	.....	.....	Tubingen.
Basque .....	1571	.....	.....	Roochle.
Welsh.....	1567	1588	.....	London.
Hungarian.....	1574	1589	.....	Vienna.
Wendish .....	.....	1584	.....	Wittemberg.
Icelandic.....	.....	1584	Thorlack.....	Holum, Iceland.
Pomeranian dialect..	.....	1588	.....	Barth.
Polish.....	1585	1596	Several.....	.....
Bohemian.....	.....	1593	Several .....	Craltz, Moravia.
Hebrew .....	1599	.....	Elias Hutter .....	Nuremberg.
Modern Greek.....	1638	.....	Maximus Calliergi.....	Geneva.
Wallachian.....	1648	.....	.....	Belgrade.
Romanese.....	.....	1657	.....	Schuel.
Lithuanian .....	.....	1660	Chylinsky.....	London.
Turkish.....	1666	.....	Lazarus Seaman .....	Oxford.
Irish.....	1602	1765	Dr. Daniel, Bishop Bedell	London.
Livonian .....	1685	1689	.....	Riga.
Esthonian.....	1685	1689	.....	Riga.
Esthonian, dialect of	1686	.....	.....	Riga.
Dorpatian dialect....	1727	.....	.....	.....
Grisons .....	.....	1719	.....	Coire.
Upper Lusatian..	1706	1728	Several .....	Bautzen.
Lapponic.....	1755	.....	.....	.....
Manks.....	.....	1763	Bps. Wilson and Hildesley	.....
Gaelic.....	1767	1802	James Stewart and others	Edinburgh.
Portuguese.....	1712	1748-53	Ferreira d'Almeida, <i>Cath.</i> }	Amsterdam and
Spanish.....				
Maltese.....	.....	1793-4	Padre Scio, <i>Cath.</i> .....	Lisbon.
Samogitian .....	1820	.....	{ Rev. W. Jowett, M. A., }	Madrid.
Judæo-Polish.....	1820	.....	{ and Signor Cannolo..... }	Malta.
Modern Russ.....	1821	.....	N. Solomon.....	Petersburgh.
Karelian (Gosp'l of	1820	.....	} Russian Bible Society....	Petersburgh.
Matthew)				
Turko-Greek.....	1826	1827	.....	Constantinople.
Catalonian.....	1832	Psalms	Mr. Prat .....	London.



## PART SECOND.

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### CHAPTER I.

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#### OLD ENGLISH VERSIONS.

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The first English translation of the Bible was executed by an unknown individual in the year 1230. Of this there exist three manuscript copies in the libraries of England. Nearly a hundred years after this, one John de Travesa, of Gloucester, at the instance of Lord Berkeley, is said to have translated the Old and New Testament into the English tongue. But this has perished. The old English translations of any note are these:

I. *Wycliffe's Version*.—John de Wycliffe was born in 1324, and died in 1384. He knew but little of the original languages, and his version is based upon the Latin Vulgate. The characteristics of his work are: (1.) The general plainness of its style; (2.) The substitution of equivalent for technical terms; (3.) The extreme literalness with which the Vulgate text is followed. It was given to the English public sometime in 1378 or 1380. This was before the invention of printing. The whole book had to be copied by hand. Hence the scarcity and costliness of the version, amounting to more than two hundred dollars of our money for a single copy. A bill was brought into the English House of Lords for suppressing it—although it was acknowledged to be a faithful translation of the Vulgate, which the church had pronounced accurate “in every particular.”

In the discussion of the bill, the Duke of Lancaster, uncle to the King, is reported to have said, “We will not be the dregs of all; seeing other nations have the law of God, which is the law of our faith, written in their own language, and that if the Gospel by being translated into English was the occasion of running into error,

they might know that there were more heretics among the Latins than among the people of any other language," and that "he would contend for having the law in our own tongue." But, in a convocation held at Oxford in the year 1408, it was decreed that "no one thereafter should translate any text of Holy Scripture into English by way of a book; and that no book of this kind should be read that was composed lately in the name of John Wycliffe or since his death." The version by Wycliffe had no perceptible influence on later translations, as these have been based on the Greek originals, while his was upon the Latin Vulgate.

II. *Tyndal's Version*.—William Tyndal, a native of Wales, devoted his life to the noble work of giving the oracles of God to his countrymen in their own tongue. At thirty-six years of age he left his position as private tutor in the neighborhood of Bristol, and went abroad to enter fully upon his life work. "Ere many years," he exclaimed, "a boy that driveth the plough shall know more of Scripture than the great body of the clergy" then knew.

He prepared himself for the work by long years of study in Greek and Hebrew. First, the Gospels of St. Matthew and St. Mark were published tentatively. In 1525 the whole of the New Testament was printed in 4to, at Cologne, and in small 8vo, at Worms. In England it was received with denunciations. Tostal, Bishop of London, asserted that there were at least 2,000 errors in it, and ordered all copies of it to be bought up and burnt. An act of Parliament forbade the use of Tyndal's "false translation." But editions were printed one after another. The last appeared in 1535, just before his death. His heroic life was brought to a close in 1536. His last prayer was, "Lord, open the King of England's eyes." To Tyndal belongs the honor of having given the first example of a translation based on true principles, and the excellence of later versions has been almost in exact proportion as they followed his. Believing that every part of Scripture had only the sense which was in the mind of the writer, he made it his work to attain that sense. He believed that the duty of a translator was to place his readers as nearly as possible on a level with those for whom the books were originally written. This kept him free from the fault of writing for scholars instead of for the people.

III. *Coverdale's Version*.—A complete translation of the Bible, different from Tyndal's, bearing the name of Miles Coverdale, printed probably at Zurich, appeared in 1535. The undertaking itself, and the choice of Coverdale as the translator, were probably due to Lord Cromwell. Tyndal's controversial treatises, and the polemical character of his prefaces and notes, had irritated the leading ecclesiastics and embittered the mind of the king himself against him. There was no hope of obtaining the king's sanction for anything that bore his name. But the idea of an English translation began to find favor. To Coverdale accordingly it was intrusted. It was done, as might be expected, in a very different fashion from Tyndal's. Of the two men one had made this the great object of his life; the other merely accepted it as a task assigned to him. He was content to make the translation at second hand "out of the Douche (Luther's German Version) and the Latine." It is not improbable, however, that as time went on he added to his knowledge. He, at any rate, continued his work as a painstaking editor. Fresh editions of his Bible were published, keeping their ground in spite of rivals, in 1537, 1539, 1550, 1553. He was called in at a still later period to assist in the Geneva Version.

IV. *Matthew's Bible*.—In the year 1537, a large folio Bible appeared as edited and dedicated to the king, by Thomas Matthew. No one of that name appears at all prominent in the religious history of Henry VIII, and this suggests the inference that the name was adopted to conceal the real translator. The tradition which connects Matthew with John Rogers, the proto-martyr of the Marian persecution, is all but undisputed. Matthew's Bible reproduces Tyndal's work in the New Testament, entirely; in the Old Testament as far as 2 Chr., the rest being taken with occasional modifications from Coverdale. The printing of the book was begun apparently abroad, and was carried on as far as the end of Isaiah. At that point a new pagination begins, and the names of London printers appear. A copy was ordered, by royal proclamation, to be set up in every church, the cost being divided between the clergy and the parishioners. This was, therefore, the first really authorized version. There are signs of a more advanced knowledge of Hebrew than



in Tyndal's version. Even more noticeable are the boldness and fullness of the exegetical notes scattered throughout the book. Strong and earnest in asserting what he looked on as the central truths of the Gospel, there was in Rogers a Luther-like freedom in other things which has not appeared again in any authorized translation or popular commentary.

V. *Taverner's Bible* appeared in 1539. The boldness of the pseudo-Matthew had frightened the ecclesiastical world from its propriety. Coverdale's Version was too inaccurate to keep its ground. It was necessary to find another editor, and the printers applied to Richard Taverner. But little is known of his life. The fact that, though a layman, he had been chosen as one of the canons of the Cardinal's College at Oxford indicates a reputation for scholarship, and this is confirmed by the character of his translation. In most respects this may be described as an expurgated edition of Matthew's.

VI. *Cranmer's Bible*.—In the same year as Taverner's, and coming from the same press, appeared an English Bible, in a stately folio, with a preface containing the initials T. C., which imply the archbishop's sanction. Cranmer's Version presents many points of interest. Words not in the original are printed in a different type. It was reprinted again and again, and was the authorized version of the English Church till 1568—the interval of Mary's reign excepted. From it, accordingly, were taken most, if not all, the portions of Scripture in the Prayer-books of 1549 and 1552. The Psalms, as a whole, the quotations from Scripture in the Homilies, the sentences in the Communion Services, and some phrases elsewhere, still preserve the remembrance of it.

VII. *The Geneva Bible*.—The exiles who fled to Geneva in the reign of Mary—among them Whittingham, Goodman, Pullain, Sampson, and Coverdale himself—labored, “for two years or more, day and night.” Their translation of the New Testament was “diligently revised by the most approved Greek examples.” The New Testament was printed in 1557, and the whole Bible in 1560. Whatever may have been its faults, the Geneva Bible, commonly called the Breeches Bible, from its rendering of Gen. iii. 7, was unquestionably, for sixty years, the most popular of all versions. Not

less than eighty editions, some of the whole Bible, were printed between 1558 and 1611. It was the version specially adopted by the great Puritan party through the whole reign of Elizabeth, and far into that of James. It was based on Tyndal's Version. Some peculiarities are worthy of special notice: (1) It professes a desire to restore the "true writing" of many Hebrew names, and we meet accordingly with such forms as Izhak (Isaac), Jaacob, and the like. (2) It omits the name of St. Paul from the title of the Epistle to the Hebrews, and, in a short preface, leaves the authorship an open question. (3) It avows the principle of putting all words not in the original in italics. (4) It presents, in a Calendar prefixed to the Bible, something like a declaration of war against the established order of the church's lessons commemorating Scripture facts, and the deaths of the great Reformers, but ignoring saints' days altogether. (5) It was the first English Bible which entirely omitted the Apocrypha.

VIII. *The Bishop's Bible*.—The facts just stated will account for the wish of Archbishop Parker to bring out another version. Great preparations were made. Eight bishops, together with some deans and professors, brought out the fruit of their labors in a magnificent folio (1568 and 1572). It was avowedly based on Cranmer's; but of all the English versions it had probably the least success. It did not command the respect of scholars, and its size and cost were too great.

IX. *Rheims and Douay Versions*.—The successive changes in the Protestant versions of the Scriptures were, as might be expected, a matter of triumph to the controversialists of the Latin Church. They saw in it an argument against any translation of Scripture into the spoken language of the people, and pointed derisively to the want of unity which these changes displayed. There were some, however, who did not object to the principle of an English translation. They only charged all the versions with being false, corrupt, heretical. But it was felt to be necessary that they should take some steps which might enable them to turn the edge of this reproach. The English Catholic refugees who were settled at Rheims undertook a new English version. The New Testament was published at Rheims

in 1582, based on "the authentic text of the Vulgate." Notes were added, as strongly dogmatic as those of the Geneva Bible, and keenly controversial. The work of translation was completed somewhat later by the publication of the Old Testament at Douay in 1609.

## CHAPTER II.

### HISTORY OF OUR PRESENT VERSION.

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The position of the English Church in relation to the versions in use at the commencement of the reign of James was hardly satisfactory. The Bishops' Bible was sanctioned by authority. That of Geneva had the strongest hold on the affections of the people. Scholars found grave fault with both. Among the demands of the Puritan representatives at the Hampton Court Conference in 1604, was one for a revision. The work of organizing and superintending the arrangements for a new translation was one specially congenial to James, and in 1606 the task was accordingly commenced. It was intrusted to 54 scholars. The following were the instructions given to the translators :

(1.) The Bishops' Bible was to be followed, and as little altered as the original would permit.

(2.) The names of prophets and others were to be retained, as nearly as may be, as they are vulgarly used.

(3.) The old ecclesiastical words to be kept.

(4.) When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith.

(5.) The division of the chapters to be altered either not at all or as little as possible.

(6.) No marginal notes to be affixed, but only for the explanation of Hebrew and Greek words.

(7.) Such quotations of places to be marginally set down as may serve for fit reference of one Scripture to another.

(8 and 9.) State plan of translation. Each company of translators is to take its own books; each person to bring his own corrections. The company to discuss them, and having finished their work, to send it on to another company, and so on.

(10.) Provides for differences of opinion between two companies by referring them to a general meeting.

(11.) Gives power, in cases of difficulty, to consult any scholars.

(12.) Invites suggestions from any quarter.

(13.) Names the directors of the work: Andrews, Dean of Westminster; Barlow, Dean of Chester; and the Regius Professors of Hebrew and Greek at both Universities.

(14.) Names translations to be followed when they agree more with the original than the Bishops' Bible, *sc.* Tyndal's, Coverdale's, Matthew's, Whitechurch's (Cranmer's), and Geneva.

(15.) Authorizes Universities to appoint three or four overseers of the work.

It is not known that any of the correspondence connected with this work, or any minute of the meetings for conference, is still extant. Nothing is more striking than the silence with which the version that was to be the inheritance of the English people for at least two centuries and a half was ushered into the world. For three years the work went on, the separate companies comparing notes, as directed. When the work drew towards its completion, it was necessary to place it under the care of a select few. Two from each of the three groups were accordingly selected, and the six met in London, to superintend the publication. The final correction, and the task of writing the arguments of the several books, were given to Bilson, Bishop of Winchester, and Dr. Miles Smith, the latter of whom also wrote the Dedication and Preface. The version thus published did not all at once supersede those already in possession. The fact that five editions were published in three years, shows that there was a good demand. But the Bishops' Bible probably remained in many churches, and the popularity of the Geneva Version is shown by not less than thirteen reprints, in whole or in part, between 1611 and 1617. It is not easy to ascertain the impression which King James' version made at the time of its appearance. Selden says it is "the best of all translations, as giving the true sense of the original."

The principal men among King James' translators were:

Dr. LAUNCELOT ANDREWES, Dean of Westminster, who presided over the Westminster Company. It was said of him: "The world wanted learning to know how learned this man was, so skilled in all (especially Oriental) languages, that some conceive he might, if then living, almost have served as an interpreter-general at the



confusion of tongues." He became successively Bishop of Chichester, Ely and Winchester. Born 1555, died 1626.

Dr. EDWARD LIVELY, Regius Professor of Hebrew at Cambridge, and thus at the head of the Cambridge Company, was eminent for his knowledge of Oriental languages, especially of Hebrew. He died in 1605, having been Professor of Hebrew for twenty-five years. His death was a great loss to the work which he had helped to begin, but not to complete.

Dr. JOHN OVERALL was Professor of Divinity at Cambridge from 1596 until 1604, when he was made Dean of St. Paul's, London. He was considered by some the most scholarly divine in England. In 1614 he was made Bishop of Litchfield and Coventry. He was transferred to the See of Norwich in 1618. Born 1559, died 1619.

Dr. ADRIAN DE SARAVIA was the only foreigner employed on the work. He was born in Artois, France; his father was a Spaniard, and his mother a Belgian. In 1582 he was Professor of Divinity at Leyden; in 1587 he came to England. He became Prebend of Canterbury, and afterward Canon of Westminster. He was noted for his knowledge of Hebrew. Born 1531, died 1612.

WILLIAM BEDWELL, or BEADWELL, was one of the greatest Arabic scholars of his day. At his death he left unfinished MSS. of an Arabic Lexicon, and also of a Persian Dictionary.

Dr. LAURENCE CHADDERTON was for thirty-eight years Master of Emanuel College, Cambridge, and well versed in Rabbinical learning. He was one of the few Puritan divines among the translators. Born 1537, died 1640, at the advanced age of one hundred and three.

Dr. JOHN REYNOLDS, who first suggested the work, was a man of great attainments in Hebrew and Greek. He died before the revision was completed, but worked at it during his last sickness as long as his strength permitted. Born 1549, died 1607.

Dr. RICHARD KILBYE, Oxford Professor of Hebrew, was reckoned among the first Hebraists of his day. Died 1620.

Dr. MILES SMITH was a student of classic authors from his youth, was well acquainted with Rabbinical learning, and well

versed in Hebrew, Chaldee, Syriac and Arabic. He was often called a "walking library." Born about 1568, died 1624.

JOHN BOYSE, or BOIS, at six years of age could write Hebrew elegantly. He was for twelve years chief lecturer in Greek at St. John's College, Cambridge. Bishop Andrews, of Ely, made him a Prebend in his church in 1615. He was one of the most laborious of all the revisers. Born 1560, died 1643.

SIR HENRY SAVILLE was warden of Merton College, Oxford, for thirty-six years. He devoted his fortune to the encouragement of learning, and was himself a fine Greek scholar. Born 1549, died 1622.

Dr. THOMAS HOLLAND was Regius Professor of Divinity in Exeter College, Oxford, and also Master of his College. He was considered a prodigy in all branches of literature. Born 1539, died 1612.

## CHAPTER III.

### THE EXCELLENCIES OF OUR PRESENT VERSION.

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In the words of Rev. Dr Chambers, of the American Committee of Revision, "King James' Version encountered prejudices and overcame them; it had rivals great in just claims and strong in possession, and it displaced them; it moved slowly that it might move surely; the Church of England lost many of her children, but they all took their mother's Bible with them, and, taking that, they were not wholly lost to her. It more and more melted indifference into cordial admiration, secured the enthusiastic approval of the cautious scholar, and won the artless love of the people. It has kindled into fervent praise men who were cold on every other theme. It glorified the tongue of the worshipper in glorifying God, and by the inspiration indwelling in it, and the inspiration it has imparted, has created English literature. Its most brilliant eulogies have come from those who, hating Protestantism, yet acknowledged the grandeur of this Book, which lives by that Protestantism of which it is the offspring—that Protestantism to which, world-wide, it gives life as one of its roots. When to him who has been caught in the snare of unbelief, or drawn by the lure of false belief, every other chord of the old music wakes only repugnant memories, its words have stolen in, too strong to be beaten back, too sweet to be renounced, once more the thunder of God's power, the pulsation of God's heart. Its faults have been hardly more than the foils of its beauties. It has so interwoven, by the artistic delicacy even of its mechanical transfers, the very idioms characteristic of the sacred tongues, that Hebraisms and Hellenisms need no comment to the English mind, but come as parts of its simplest, its noblest, its deepest thought and



emotion. Its words are nearer to men than their own, and it gives articulation to groanings which but for it could not be uttered. It has lifted the living world to the solemn fixedness of those old heavenly thoughts and feelings, instead of dragging them by low, secular phrase out of their high and holy thrones, down to the dust of the shifting present, or leaving them dim and dreary behind the fog of pedantry. It has fought against the relentless tendency of time to change language, and has won all the great fields; words have dropped away or have deserted their meaning, as soldiers are lost even by the side which conquers; but the great body of the army of its ancient but not antiquated forms, among the sweetest and the highest speech beneath the voices of the upper world, remains intact and victorious. The swords of its armory may have gathered here and there a spot of rust, but their double edge has lost none of its keenness, and their broad surface little of its refulgence. It has made a new translation, as against something old and fading, impossible, for it is itself new, more fresh, more vital, more youthful than anything which has sought to supplant it. We need, and may have, a revision of it. Itself a revision of revisions, its own wonderful growth reveals the secret of the approach to perfection. But by very virtue of its grandly closing one era of struggle, it opened another, for in human efforts all great endings are but great beginnings. A revision we may have, but a substitute, not now—it may be never. The accidents of our Authorized Version are open to change, but its substantial part is beyond it, until the English takes its place among the tongues that shall cease.”

## CHAPTER IV.

### OBSOLETE WORDS AND PHRASES IN OUR PRESENT VERSION.

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Living languages grow, and in that growth new words not only supply new ideas, but also become substitutes for the old ones. The English of the fourteenth century had to be read with the help of a dictionary in the sixteenth. The English language has not altered so much as this in the last two hundred years; yet the changes are such that many words current in the time of King James are now entirely out of use.

(1.) There is *a Change in Spelling*. A few of these are instances: "Vats" in Joel ii, 24, is spelled *fats*; "haul" in Luke xii, 58, is spelled *hale*; "hoisted" in Acts xxvii, 40, is *hoised*; and so we find "astonished" written *astonied*; "betray," *bewray*; "magnificent," *magnifical*; "delicacies" is spelled *delicates*; "lose," *leese*; "since," *sith*; and "cloak," *cloke*.

(2.) *Changes in Words*. Instead of "And they shall pass through it badly used," or "hardly served" we read in Isa. viii, 21, "They shall pass through it hardly *bestead*." In 2 Chronicles ix, 14, we read in our version: "Besides that which *chapmen* and merchants brought," for "marketmen and merchants," "Old shoes and *clouted* upon their feet," for "patched" (Josh. ix, 5) "*Ouches* of gold (Ex. xxviii, 11), "for sockets of gold." "Doves *tabering* on their breasts" (Nahum ii, 7), for "drumming on their breasts." "The lion filled his dens with ravin" (Nahum ii, 12), for "plunder." So *earing* is put for "ploughing," *eschew* for "shun," *habergeon* for "coat of mail," *hough* for "hamstring," *kine* for "cows," *leasing* for "lying;" to these may be added the names of animals and precious stones as *gier-eagle*, *ossifrage*, *ligure*, *bdellium*, which are really meaningless.

(3.) *Changes in the Meaning of Words*.—These are the more

numerous, and, most important because they are likely to lead the reader astray. Who would imagine that Ezekiel saying, "as an *adamant* harder than flint" (Ezek. iii, 9), and Zechariah, saying, "they made their hearts as an *adamant stone*," both referred to a "diamond"? The Hebrew word here translated "adamant" is translated "diamond" in Jer. xvii, 1. The *abjects*, in Ps. xxxv, 15, are the "dregs of the people." The *apothecary*, in Ex. xxx, 25, 35; xxxvii, 29, and Eccl. x, 1, is not our druggist, or preparer of medicines, but simply a "maker of unguents." *Aha*, in Ps. xxxv, 21, and many other places, is not an exclamation of one catching another in evil (as it now is used), but of one exulting over an enemy, and is equivalent to our "hurrah!" *Admired* and *admiration*, in 2 Thess. i, 10, Jude 16, and Rev. xvii, 6, have the old meaning of "wondered at" and "wonder," and not the modern one of delighted appreciation. *Affect*, in Gal. iv, 17, has the signification of "seek after zealously" (the Latin "affectare," rather than "afficere"). The passage means "they seek after you, but not well; yea, they would shut you out from us, that ye might seek after them; but it is good to be sought after always in a good thing." The Greek verb is *Zeloo*, "to desire emulously," "to strive after." In Judges ix, 53, "*all* to brake his skull" is usually understood as if it were "all to break his skull," *i. e.*, "in order to break," whereas "*all to*" is archaic for "thoroughly" or "completely."

## CHAPTER V.

### INACCURACIES IN GRAMMAR IN OUR PRESENT VERSION.

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It is no disparagement to the merits of those learned men who gave us our excellent authorized version to point out false grammar in their translation, and to seek to correct these errors. It was not the fault of the translators, but of the age in which they lived. The two hundred and sixty years which have elapsed since our version was made are marked by an intellectual action and progress in scientific and exegetical knowledge surpassing any like period in the world's history. Manuscripts have been discovered, collated and published, so as to give every scholar an opportunity of comparing them as witnesses for or against a disputed word or passage. Researches have been made in geography and topography which throw light on the names of countries and cities mentioned in the Bible unknown to the translators of our present version. It would be a shame to our age if no progress had been made in this branch of study, when the broad and splendid realms of discovery have been explored by other sciences. In fact, however, Biblical learning has kept pace with or outstripped other learned pursuits; and it is but just that the results of all this study and discovery, and advance in real knowledge, should be given to the world in a corrected version of God's word.

Dr. Kendrick, Professor of Greek in Rochester University, and one of the American Revisers, in a well-matured paper on the "Inaccuracies of the Authorized Version in Respect of Grammar and Exegesis," writes: "The Greek definite article, in many respects (not in all), squares precisely with the English. It cannot always be rendered, but it is no more used without a reason

than is the English article. Yet, of its special use and importance the English translators seem to have had but the faintest notion, and they rendered it or omitted it in the most capricious manner. 'Into a mountain,' 'into a ship,' appear almost constantly for 'into *the* mountain' and 'into *the* ship.' '*The* [one] pinnacle of the temple' becomes '*a* pinnacle (as if there were many). '*A* synagogue' stands for '*the* synagogue,' which implies the only or chief one in the place. Thus Luke vii, 5, 'He hath built us *a* synagogue,' for 'He himself built us *our* synagogue.' The English version here contains three errors: 'he, for himself, *hath* built' for 'built,' and '*a*' for '*the*,' which, by a convenient idiom, we replace by *our*. So Nicodemus (John iii, 10) is lowered from '*the* teacher of Israel,' to which rank the Savior exalts him, to '*a* teacher.' In 2 Tim. iv, 7, '*the* good fight (more exactly, 'the noble contest,' in contrast with the secular games of Greece) becomes '*a* good fight,' and '*the* crown of righteousness,' which follows it, becomes '*a* crown of righteousness.' In Heb. xi, 10, we have '*a* city that hath foundations,' for '*the* city that hath *the* foundations,' apparently of Rev. xxi. 19. On the other hand, the unwarranted insertion of the article in John iv, 27, 'wondered that he was talking with *the* woman,' instead of '*a* woman,' quite changes the ground of the disciples' wonder. They knew nothing of the woman's history. Their surprise was that he talked thus at length and familiarly with a woman. So in 1 Tim. vi, 5, 'their wives' should be simply 'women.' The apostle is speaking of deaconesses, not of the wives of deacons. In 1 Tim. vi, 2, the force of the article with the participle is not recognized, and we have 'because they are faithful and beloved, partakers of the benefit,' for the apostle's appropriate and beautiful declaration, 'because they that partake of their benefaction are faithful and beloved.'" In 1 Tim. vi, 5, by confusion of the subject and predicate, we have 'supposing that gain is godliness;' the original represents them as 'supposing that godliness is [a source of] gain.' In Rom. i, 17, and iii, 21, the definite article is unhappily introduced for '*a* righteousness of God;' seriously darkening the argument by the changed meaning thus forced upon the word '*righteousness*.' But it is unfortunately omitted again



in the striking description of John the Baptist, at John v, 35, 'he was the lamp that was burning and shining.' The English version here doubly errs both in the way of disparagement and of exaltation. Of exaltation, because it elevates to an original light him whom the Saviour designates as only a lamp, shining with borrowed brightness.

"The prepositions, in their variety and delicacy, are a most important element of the Greek language. In the rendering of these, the authorized version is not unfrequently at fault. 'On behalf of' (Cor. v, 20) is turned into 'instead of,' and in 2 Thess. ii, 1, it becomes 'by.' The preposition *en* becomes, needlessly, sometimes 'by' and sometimes 'with.' 'On the clouds' (Math. xxiv, 30) becomes 'in the clouds;' 'on their hands' 'in their hands,' in both cases to the injury of the figure."

Dr. Kendrick produces various illustrations of the incorrect rendering of particles such as *then*, *now*, *nevertheless*, *moreover*, and *notwithstanding*; and he then proceeds to point out errors in verbs. "Thus in Matt. viii, 24, the ship was not 'covered,' but 'being' or 'becoming covered,' by (not *with*) the waves. In Mark iv, 37, the ship was not 'filled,' but 'filling.'

"The Greek perfect tense is very uniform in its use, but is dealt with upon no fixed principle by our translators. They often confound it with the present, as Gal. ii, 20, 'am crucified,' for 'have been crucified.' Rom. v, 5, 'is shed abroad,' for 'hath been shed abroad' (where the distinction is important). Rom. iii, 21, 'is manifested,' for 'hath been manifested.' It is quite as frequently, and more disadvantageously, confounded with the imperfect or aorist, as John i, 3, 'was not anything made that was made,' for 'that hath been made.' Matt. xix, 8, 'from the beginning it was not so' for 'it hath not been so.' Matt. xxiv, 21, 'such as was not since the beginning of the world,' for 'such as hath not been from the beginning,' etc. John iv, 38, 'I sent you to reap,' for 'I have sent you to reap;' 'others labored,' for 'others have labored.' Heb. iv, 2, 'unto us was the gospel preached,' for 'hath the glad message been proclaimed' (*i. e.*, the promise of a rest); v, 3, 'as he said,' for 'as he hath said;' v, 4, 'for he spake,' for 'he hath spoken.' Heb. ii, 3, 'for this man was counted worthy,' for

'hath been counted worthy' (referring to his recent glorification). 1 Cor. xv, 12, 'be preached that he rose,' for 'hath arisen,' or 'hath been raised;' v, 21, 'the first-fruits of them that slept,' for 'have fallen asleep,' and hence, 'are sleeping.'

"I shall now," continues Dr. Kendrick, "select a few farther examples of unfortunate renderings, without attempt at classification. The distinction between the indicative and subjunctive moods in conditional sentences ('if it is,' and 'if it be') is habitually neglected. *Oida, I know*, (2 Cor. xii, 2) is rendered *I knew*. Luke xxi, 19, 'in your patience possess your souls,' should be 'in your endurance gain (*i. e.*, preserve) your souls.' The verb to *become* (*gignomai*) is habitually confounded with the verb to *be*, and sometimes improperly made passive. Thus, John i, 14, 'the word was made flesh,' for 'the word became flesh.' Heb. i, 4, 'being made so much better,' for 'becoming so much better,' or 'superior.' Gal. iv, 5, 'made of a woman, made under law,' for 'born from a woman, coming under law.' 2 Cor. iii, 7, 'was glorious,' should be 'came in glory.' In Matt. xvii, 24, *seq.*, is an interesting account of an application to Peter to know whether his Master paid the 'tribute money,' and our Lord's explanation to Peter why he should be exempted from paying it. The word in the Greek is entirely different from the ordinary word for the tribute or custom paid to the Roman government, and clearly designates the Jewish half-shekel paid to support the temple service. Yet, this distinction is lost in the translation. The reader has no clue to the special character of the tribute required, and the Saviour's beautiful plea for exemption, based on the fact that he was the Son of the Lord of the temple, becomes utterly unintelligible. 'Tribute money' should be 'the half-shekel' (see Ex. xxx, 13)."

To these examples others might be added. Only one more will be noticed. In Romans vi, 3, we read, correctly, "know ye not, that as many of us as were baptised into Jesus' Church were baptised into his death." A past action is referred to. This same past action is again introduced in the fourth verse, with the same mood and tense. But here it is translated, "Therefore we *are* blessed," as a present continuous thing, not only violating the



grammar of the original, but also introducing an impossible state of things—*are* blessed.

## CHAPTER VI.

### THE USE OF ITALICS IN OUR PRESENT VERSION.

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There often occur, in both the Hebrew and the Greek originals, sentences and clauses which cannot be rendered into English by corresponding terms, without some added word or words. For instance, in the second chapter of Ephesians, the original reads, "And you who were dead in sins," pursuing this description of their previous state down to verse 4, where the predicate comes in, "hath quickened us." But in order to present the thought at once, the translators have introduced, often, "and you," with the predicate, "*hath he quickened,*" in a different kind of letters, called italics. It will be seen that this is a very delicate and important work in giving a translation where each word is invested with momentous interest. The italics are, in fact, explanations, and often commentaries on the original. The first to introduce a different form of letter to fill up gaps—as we may say—were the translators of the "Great Bible" of 1539. The prologue gives the following explanation:

"Whereas, oftentimes ye shall find a small letter in the text, it signifieth that so much as is in the small letter doth abound, and is more in the common translation in Latin than is found either in the Hebrew or the Greek, which words and sentences we have added, not only to manifest the same unto you, but also to satisfy and content those that here before time have missed such sentences in the Bibles and New Testaments set forth."

Previously to this all such added words were placed in brackets. The Geneva Bible was the first to use italics, which it employed similarly to our authorized version. The latter appeared in the year 1611, printed in black letter, and the supplementary or added

words in Roman. Afterwards the black letter was exchanged for Roman type, in which it is still printed, and then the additions were marked by *italics*.

Our translators have made too free a use of this privilege. We say privilege, because when the original reads, "And God saw that good," it is the privilege or duty of the translators to turn it into the English idiom by inserting the italicized words, "And God saw that *it was* good." But there is no need of adding the italic words in Luke xvi, 5, "He called every one of his lord's debtors *unto him*." In John xx, 5, 11, the Greek word translated "look," means both *stooping* and *looking*, and should be so translated, without any italics. But it reads, "She stooped down *and looked* into the sepulcher;" as though "looked" were not in the original word. "*Thy* sins be forgiven thee," is implied in the address of Jesus, and the words used, and the pronoun "they" need not be printed in italics. So of "gathereth her children under *her* wings," the italicised word also being implied. The words of Jesus at his baptism are, in Greek, "Suffer now." To render this into plain English the pronoun "it" might well be introduced in italics. But the translators have added four words, "Suffer *it to be so* now." *By the space of* are added before "forty years" in Acts vii, 42. "Tell no man" (Acts xxiii, 22) is prefaced with *see thou*, without any necessity. "For star differeth from star in glory," is the original. Our translators have made it with italics; "*one* star differeth from *another* star in glory." "*Forasmuch as ye* are manifestly declared to be the epistle of Christ" (Eph iv, 14) has properly the "ye" implied, and there is no need of so much italics.

But there are other uses of italics in our English version which pervert the sense. In Matthew xxv, 14, are recorded the Saviour's words, "For as a man traveling into a far country, who called his own servants and delivered unto him his goods." The translators here have made it read, "For *the kingdom of heaven* is as a man traveling into a far country, *who* called his servants." This changes the character of the parable—as it really is one—and adds confusion to the meaning of "kingdom of heaven."

The apostle Paul says (2 Tim. iii, 16), "All scripture [that is,

writing] given by inspiration of God *is* profitable:" not that all writing, which is the meaning of the word scripture, is inspired of God. Our version, by the insertion of "is" in the wrong place, makes this incorrect impression. It reads "All scripture *is* given by inspiration of God, and is profitable." The verb "is" must doubtless be supplied to make sense, but should be placed after "inspiration of God," and not after "scripture."

A careful revision of these added words and clauses, so essential to a correct reading of God's word, is very necessary.

## PART THIRD.

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### CHAPTER I.

#### ORIGIN OF THE WORK.

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The various inaccuracies and mistranslations in our authorized version have induced many of the best Biblical scholars to attempt new translations, from which these blemishes would be removed. Dr. George Campbell, an eminent Presbyterian scholar of Scotland, published a translation of the four Gospels in the beginning of the present century, which was followed by a new version of the Epistles by Dr. McKnight, of the same country and church. These works were considered of high authority, but were merely contributions to Biblical literature. Other versions followed from different sources, until in 1852 the American Bible Union in America was organized for the express purpose of giving a pure version of the sacred Scriptures to the English-speaking peoples. This organization enlisted eminent scholars in their work, both in America and in England, and the subject of revision was very generally discussed. In the meantime Conybeare and Howson published a new and transparent version of Paul's Epistles, which showed what might be done in giving the Scriptures in our current English. The Bible Union published nearly all the New Testament in 1864, and several books of the Old, — both in this country and in England, — and the venerable and erudite Archdeacon Trench gave to the world his masterly work on revision.

All these movements led to a Convocation of the heads of the English Established Church, led by Dean Stanley and the Archbishop of Canterbury, to inaugurate an Anglo-American Revision

Movement which should command the confidence of all interested in the work. A plan was arranged, and a Convocation was called to meet May 6th, 1870, by the committee having the preliminary arrangements in charge. They presented a plan that had been slowly maturing under the advice of the most eminent minds in America and Europe for years. This plan was so well digested, so broad in its catholicity, yet so conservative in its aims, that it met with prompt approval, and the work was begun without delay. The scheme could never have had any hopes of success had it been confined to the established church, and it therefore contemplated a union of learning and special fitness for the labor that would embrace the whole world; that would unite all English-speaking races and all denominations; that would produce a text to be accepted in all lands and among all peoples as an "authorized version" and a correct rendering of the original text, so far as the original text can be agreed upon by scholars.

The English Committee appointed by the Convocation comprised

#### THE ENGLISH REVISION COMMITTEE.

##### (1) *Old Testament Company.*

The Right Rev. EDWARD HAROLD BROWNE, D. D., Bishop of Winchester (Chairman), Farnham Castle, Surrey.

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WILLIAM ALDIS WRIGHT, Esq. (Secretary), Bursar of Trinity College, Cambridge.

The English Old Testament Company has lost, by death, the Right Rev. Dr. CONNOP THIRLWALL, Bishop of St. Davids; the Ven. HENRY JOHN ROSE, Archdeacon of Bedford; the Rev. WILLIAM SELWYN, D. D., Canon of Ely; the Rev. Dr. PATRICK FAIR-



BAIRN, Principal of the Free Church College, Glasgow; Professors MCGILL, WEIR, and DAVIES. They have lost, by resignation, the Right Rev. Dr. CHRISTOPHER WORDSWORTH, Bishop of Lincoln; the Rev. JOHN JEBB, Canon of Hereford; and the Rev. EDWARD HAYES PLUMPTRE, D. D., Professor of N. T. Exegesis, King's College, London.

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The Rev. J. TROUTBECK (Secretary), Dean's Yard, Westminster.

The English New Testament Company has lost, by death, the Right Rev. Dr. SAMUEL WILBERFORCE, Bishop of Winchester; the Very Rev. Dr. HENRY ALFORD, Dean of Canterbury; the Rev. Dr. JOHN EADIE, Professor of Biblical Literature in the United Presbyterian Church, Glasgow; and Mr. SAMUEL PRIDEAUX TRIGELLES, LL. D.; and they lost, by resignation, the Rev. Dr. CHARLES MERIVALE, Dean of Ely.

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#### THE AMERICAN REVISION COMMITTEE.

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The American Old Testament Company has lost by death TAYLER LEWIS, LL. D., Professor Emeritus of Greek and Hebrew, Union College, Schenectady, N. Y.

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The Rev. E. A. WASHBURN, D. D., Calvary P. E. Church, N. Y.

The American New Testament Company has lost, by death,  
JAMES HADLEY, LL. D., Professor of Greek, Yale College, Conn. ;  
Professor HENRY BOYNTON SMITH, D. D., LL. D., Union Theologi-  
cal Seminary, New York ; Professor HORATIO B. HACKETT, D. D.,  
LL. D., Theological Seminary, Rochester, N. Y. ; and Professor  
CHARLES HODGE, D. D., LL. D., Theological Seminary, Princeton,  
N. J. ; and, by resignation, Rev. G. R. CROOKS, D. D., New York,  
and Rev. W. F. WARREN, D. D., Boston.

The labor of the Revisers in both countries has been given  
without compensation. The necessary expenses for travelling,  
printing, &c., of the British Committee, have been paid by the  
University Presses ; those of the American Committee, by volun-  
tary contributions of liberal friends, under the direction of an  
efficient Committee of Finance, which consisted of the following  
well-known and highly-esteemed gentlemen :

Hon. NATHAN BISHOP, LL. D., Chairman.

ANDREW L. TAYLOR, Esq., Treasurer.

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The chairman of this Committee, Hon. NATHAN BISHOP, LL.D., and Rev. Dr. WILLIAM ADAMS died before the New Testament revision was completed.

In addition to these committees, Tischendorf, Kennen, Ewald, and nearly a hundred other eminent Bible scholars of the Continent (including several Catholic prelates) placed their special knowledge, their time, and their manuscript treasures at the disposal of the committee, and, as corresponding members, have rendered assistance of the very highest value.

Nothing could be more satisfactory than this whole arrangement, and the scholars appointed entered upon their great undertaking.

Of the great and learned Christian men who have each of them devoted a lifetime to the correct readings of the New Testament, by the discovery of some, and the collation and comparison of thousands of manuscripts and versions in most all dialects, only a few are here mentioned apart from their noble co-laborers.

Prominent among these distinguished scholars stands the Right Rev. CHARLES JOHN ELLICUTT, D.D., Bishop of Gloucester and Bristol, England. He is now far advanced in life, having devoted himself from his early manhood to the work of New Testament criticism. He has given to the public an edition of the New Testament, with notes, which long since placed him in the front ranks of Biblical critics.

Next in prominence comes the Most Rev. RICHARD CHENEVIX TRENCH, D. D., Archbishop of Dublin. Dr. Trench has long been known to the world of letters. His volume on the import of words, his work on the Parables, and especially his book on the need of a revision of the sacred Scriptures, have commanded the universal respect and confidence of all Biblical scholars.



The Very Reverend ARTHUR PENRHYN STANLEY, D.D., is also known wherever the English language is read—and, indeed, throughout the civilized world. For a long time Professor of Ecclesiastical History in England's chief University, he has for many years since been Dean of Westminster, and after traveling extensively in the east, gave the results of his studies and observations in a work which stands as an authority in New Testament geography and topography.

Next may be mentioned the Rev. JOSEPH ANGUS, D.D., President of the Baptist College, Regent's Park, London. He was in his young days the predecessor of Charles H. Spurgeon. But having devoted himself to the study and elucidation of New Testament Greek, he was made Professor of the department of Sacred Literature in Regent's Park College, and afterwards President. He ranks high among Hellenists.

The Rev. DAVID D. BROWN, President of the Free Church College, Aberdeen, is the author of the most extensively known work on the second coming of Christ—opposing the pre-millennium view—that has ever been published. He is (together with Jameson and Fausset) the author of the very able and popular Commentary, republished in America and extensively circulated.

Another great light in the fields of biblical study is Rev. JOSEPH LIGHTFOOT, D.D., Bishop of Durham. While Professor of Greek in England's greatest University, he was regarded as "a scholar who has no superior among the Germans in breadth and thoroughness of research." Since he has been exalted to the high position of Bishop of Durham—a position once occupied by the author of "Butler's Analogy," he has pursued his studies in this same line, with unremitting diligence, and an article from his pen in 1877 settled forever a controverted question, long discussed among scholars, in regard to a work by Tatian on the Harmony of the Four Gospels.

The American Revisers are also men distinguished for extensive scholarship. As Chairman of the American Committee, stands at the head the name of PHILIP SCHAFF, D.D., of the Union University, New York. He is known as the supervisor of the American translation of Lange's great Commentary. Professor WM.

HENRY GREEN, D.D., L.L.D., the venerable and erudite Professor of Hebrew in Princeton College, is Chairman of the Committee on the Old Testament. With these are associated the very first scholars of America, representing each of the leading denominations.

Professor CALVIN E. STOWE has been known as a biblical scholar for nearly half a century, and his contributions to biblical literature have done honor to his age and country.

Dr. THOMAS J. CONANT, D.D., long director of the "Bible Union," a translation society, has given to the public a new translation of Genesis, of Job, of the Psalms, and much of the New Testament.

Professor EZRA ABBOTT, D.D., L.L.D., is Bussey Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University, Mass. Among his valuable contributions to sacred literature, he has recently given to the public a work of surpassing value and great research, entitled "The Authorship of the Fourth Gospel," in which its genuineness is forever settled. He stands deservedly among the first biblical scholars of the age.

Professor HORATIO B. HACKETT, D.D., L.L.D., died since the commencement of the work, but his vast learning while he lived was given to its promotion.

Professor A. C. KENDRICK, the translator of Oldhausen's great Commentary, and Professor of Greek in Rochester University, is one of the most eminent of Greek scholars.

All the men whose names are enrolled on the Committees, merit similar encomiums for special learning in particular departments, but it is deemed invidious and unjust to select where all are eminent. To simply give the list of such names is sufficient to inspire the universal confidence of all sincere students of God's word.



## CHAPTER II.

### PRINCIPLES AND METHODS ADOPTED.

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The Revisers no sooner entered upon their assigned work than the announcement was made, to allay all fears, that "the intention is not to furnish a new *version*, but a conservative *revision* of the already received version, so deservedly esteemed as far as the English language extends." "The new Bible is to read like the old, and the sacred associations connected with it are not to be disturbed."

The principles adopted by both the English and American Committees at the outset, are the following:

"To introduce as few alterations as possible into the text of the authorized version consistently with faithfulness.

(Faithfulness to the original, which is the first duty of a translator, requires a great many changes, though mostly of an unessential character.)

"2. To limit, as far as possible, the expression of such alterations to the language of the authorized or earlier versions.

(So far, only one new word has been introduced in the New Testament.)

"3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally.

"4. That the text to be adopted be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from which the authorized version was made, the alteration be indicated in the margin.

(The Hebrew text followed is the Masoretic, which presents few variations. The text of the New Testament is taken from the oldest and best uncial MSS., the oldest versions, and patristic quotations; while the received text from which King James' version was made, is derived from comparatively late mediæval MSS.)

“5. To make or retain no change in the text, on the second final revision by each Company, except two-thirds of those present approve of the same; but on the first revision to decide by simple majorities.

“6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereon till the next meeting, whensoever the same shall be required by one-third of those present at the meeting, such intended vote to be announced in the notice for the next meeting.

“7. To revise the headings of chapters, pages, paragraphs, italics, and punctuation.

“8. To refer, on the part of each Company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions.”

In other words, the method of labor was this: Both Committees took up, let us say, the first synoptic. The Americans revised it. The English revised it. The work was then exchanged, and each committee compared the revision with its own. Where they agreed the work was accepted. Where they disagreed the work was again gone over, explained, and exchanged, this being continued until agreement was had. There was very little disagreement, however, and the precaution provided for final disagreement was not necessary.

### CHAPTER III.

#### THE PROGRESS OF THE WORK AND CHARACTER OF THE CHANGES MADE.

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By special arrangement, the progress of the work and character of the changes made have been kept secret until publication. The Old Testament was given to men whose specialty was the Hebrew Language, and the New Testament to those equally expert in Greek. The English Committees meet frequently in the old Jerusalem Chamber in Westminster, and those of America in rooms of the Bible House in New York.

The changes in the Revised Version are most extensive in spelling, obsolete words, italicized words, and the tenses of verbs. These changes will not shock the most devoted admirers of the old version. The changes in the Epistles are more frequent than elsewhere, as the errors and obscurities to be removed were there more numerous than elsewhere.

There are some remarkable omissions, or adverse comments in the margin, of what have generally been considered the word of God. The Lord's Prayer is made to read in Matt. vi, 9, 13: "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil *one*."

What is known as the "doxology"—"For thine is the kingdom, the power and the glory, forever, Amen"—(vi, 13) steps out from the text. It is an old liturgical addition, quite proper to use, but not in the original record of the Evangelist. "As we *have forgiven*" takes the place of "as we forgive;" but the pres-

ent tense remains in the corresponding passage in Luke, as it should. But Luke's record of the Lord's Prayer (xi, 2-5) is curtailed by the omission of the clauses which had been brought over from manuscripts of the first Gospel. They seem to have been added by a copyist from Matthew. This doxology is wanting in all the most ancient manuscripts. It is not in the old Latin Versions, which date back to the middle of the second century. It is therefore not found in Jerome's Latin Vulgate. In accordance with its absence from these earlier versions it is passed by in silence by the so-called Greek and Latin fathers. On the other hand, it is found in the Peshito-Syriac Version, from which it has been transferred into other Oriental translations, though in the Syriac it wants the "Amen," which, if the whole of the doxology were genuine, would hardly be omitted. So strong are the evidences against its genuineness, that the great body of biblical critics decide to expunge it.

For reasons nearly the same, Matthew xxiii, 14, "Woe unto you, scribes and pharisees, hypocrites!" etc., is expunged. It is seen at a glance that the same thought, in almost identical language, occurs in the previous verse, and the repetition seems to have been unintentionally made by a copyist.

The last twelve verses of Mark are printed with the marginal statement that the two oldest Greek manuscripts are against them, and that some other manuscripts have a different ending to the Gospel. It is quite improbable that Mark wrote these verses.

The forty-third verse of the ninth of Mark closes with the words, "The fire that never shall be quenched." This is followed in our old version by "Where the worm dieth not, and the fire is not quenched." Then again, after the forty-fifth verse, the same words recur, "Where the worm dieth not, and the fire is not quenched." This sentence, in any of these verses, is found in none of the ancient manuscripts, and is accordingly expunged.

A part of the third and all of the fourth verse of John v, reading in the old version, "Waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had,"

is omitted in the revision, but is given in the margin, with the statement that, although found in some ancient manuscripts, the weight of evidence is against them.

The changes made in Acts xxvi, recording Paul's memorable address before King Agrippa, will interest every reader.

Although not actually cut out and removed, what amounts to one of the longest excisions is from John's Gospel. The last verse (53) of the seventh chapter reads, "And every man went unto his own house:" then commences the eighth chapter with the story of the woman taken in adultery. This is printed in brackets, with a marginal statement decidedly adverse to its genuineness.

The reasons for this important action are weighty. The account of the woman is wanting in *all* the ancient manuscripts, except the Cambridge—from all the ancient versions, Syriac, Latin, Coptic, Armenian and Gothic. In four of what are called cursive manuscripts, written after the tenth century, the whole passage, as found in our English Version, is placed after Luke, chap. xxi, where it fits the context better than it does in John. Tischendorf says, "It is certain that the passage concerning the woman taken in adultery was not written by John. It seems to have been received and used sooner." The critical editors, Lackmann, Tregelles and Alford place it in the margin.

Another noticeable omission is the words addressed to Saul of Tarsus: "It is hard for thee to kick against the pricks;" and in the sixth verse of Acts, chap. ix, "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do," will be expunged for like reasons.

The authorized version, like that of Luther, has a rhythm which the revisers have done their best to leave undisturbed. In some places, a sacrifice on this score has to be made for the sake of a greater good. In that marvelous chapter in which the Apostle Paul exalts love to the throne among the virtues, the thirteenth chapter of 1 Cor., we lose the word "charity," and with it a portion of the music of this wonderful passage. But the gain more than compensates for the loss. Apart from the ambiguity of "charity" in its present use, the old Saxon word "love" has



a meaning stored up in it which no word taken from the Latin has been able to gather. The doctrine of the Apostle is made, by the change, far more distinct and emphatic. Had "love" always stood in this chapter where "charity" stood, no antagonism between the theology of Paul and of John could plausibly have been affirmed to exist.

The famous text in 1 John v, 7, is cut out. The words are found in none of the oldest manuscripts or versions, except in the Dublin manuscript, which is a copy of the Latin Vulgate, and in two others still more modern. The passage was not originally in the Latin Vulgate. It was at first written as a commentary on the text preceding it; and in the eighth century it was introduced into the body of the epistle. It is very properly omitted, as there is really no evidence in its favor.

Another change of much importance is the distinction which is now clearly made between the words which were rendered "Hell"—namely, "Gehenna," which signifies, uniformly, the place of punishment in the future life, and "Hades," which is the equivalent of the "Sheol" of the Old Testament, the abode of the dead, without reference to their condition as happy or otherwise. The confusion of these terms is one of the most marked and mischievous blemishes of the authorized version. It is the gates of "Hades"—of the under-world which swallows up all the living—which shall not prevail against the church (Matt. xvi, 18).

These are some of the principal expurgations and changes in the new version; and while at first they may create somewhat of a shock to general readers, they must soon meet with nearly universal approval. Other numerous and interesting changes of more or less importance will present themselves to students. These can be found by the careful comparative reading with the old to which the new version will be subjected by Christians everywhere.



## CHAPTER IV.

### CHAPTERS, VERSES AND PARAGRAPHS.

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The first thing that strikes the eye when we open the new book, is the recasting of its matter into paragraphs, without reference to the old division of chapters and verses, which, though of necessity retained, is kept from breaking up the proper sequence of the epistle or narrative. This is a great gain. The division of the word of God into chapters and verses is not of considerable antiquity. - The first version divided into chapters only was the Vulgate, and the work is attributed by some to Cardinal Hugo, and by others to Archbishop Langton, in the thirteenth century. The New Testament was divided into chapters and verses by Robert Stephens, who completed it about the year 1551 during a journey from Paris to Lyons. Any alteration in this division considerably disturbs our ideas of the position of passages in the Bible, and throws into confusion the infinite number of references to the sacred text contained in almost countless volumes in all departments of literature; yet we can but welcome such alteration; so exceedingly imperfect is the division as has existed. We will give a few illustrations of this from an eminent writer on the subject:

“The subject of 2 Kings vii, begins at 2 Kings vi, 24. The description of the humiliation and glory of Christ (the subject of Isa. liii) begins at Isa. lii, 13; and the previous verses of fifty-two belong to fifty-one. Jer. iii, 6, begins a distinct prophecy, which is continued to the end of Jer. vi. The first verse of Col. iv, belongs to chap. iii. Connect in the same way Gen. ii, 1-3 and chap. 1; Rom. xv, 1-13 and chap. xiv; 1 Cor. xi, 1 and chap. x; 2 Cor. iv and chaps. v, vi and vii. The latter part of Matt. ix belongs to chap. x. John viii, 1, belongs to chap. vii; and

the last two verses of Acts iv, belong to chap. v. No longer is the remark (John ii, 23) that many believed because they saw miracles, cut off from the illustration afforded by the case of Nicodemus which follows (John iii, *seq.*); and the partition is taken down which separated the twelfth of Hebrews from the foregoing chapter which has presented to view 'the cloud of witnesses' by whom (xii, 1) we are said to be surrounded in the Christian race."

The number of marginal notes, also, at once arrests attention. This feature we count to be a signal merit. We want to know what the authors of the New Testament really said; and if there is a doubt on this point, we want to know that fact, also, and between what words, or collocations of words, the choice lies. The advantage of a smooth page is nothing if it is obtained at the cost of accurate information. Many of the marginal notes relate to the Greek text. It is best that all the essential facts respecting the Bible should be communicated to its readers. If the effect is to modify somewhat their theories about the Scriptures, the real power of the Bible will not be diminished, and in the long run there will be a gain to practical religion. Vague suspicions are dispelled. Somnolence is broken up. A new spur is given to investigation and reflection.

To obviate all these the present version is given in paragraphs, so as to give the connection; at the same time the old division into chapters and verses is indicated by figures at the head and on the margin of the pages.

The manner of showing the quotations from the poetical books of the Old Testament will also be one of the marked changes to the eye. In fact, it may be said that nearly all the changes made are far more noticeable to the eye than to the ear. So that it is evident that the changes are more apparent than real—are very conservative in substance. The new book will *look* different from the old, but will *sound* very much the same.

## CHAPTER V.

### GENERAL CHARACTER OF THE WORK ACCOMPLISHED.

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It had been stated at the outset of this great undertaking, that it was not intended to furnish a new version, but a conservative revision of the old. The Venerable Dr. Trench, Archbishop of Dublin, in his work on the need of revision, published in 1858, uttered this language :

“ It is clear that the question, Are we, or are we not to have a new translation of the Scripture? or, rather, since few would propose this who do not wish to lift anchor, and loosen from its moorings the whole religious life of the English people, shall we, or shall we not have a new revision of the Authorized Version? is one which is presenting itself more and more familiarly to the minds of men.” “ Of the arguments against a revision none will deny the weight. Indeed, there are times when the whole matter presents itself as so full of difficulty and doubtful hazard, that one could be well content to resign all gains that would accrue from this revision, and only ask that things might remain as they are; but this, I am persuaded, is impossible. However we may be disposed to let the question alone, it will not let us alone. It has been too effectually stirred, ever again to go to sleep; and the difficulties with which it is surrounded, be they few or many, will have at no distant day to be encountered. The time will come when the perils of remaining where we are will be so manifestly greater than the perils of action, that action will become inevitable. There will be danger in both courses, for that saying of the Latin moralist is a profoundly true one, ‘ *Nunquam periculum sine periculo vincitur;*’ but the lesser danger will have to be chosen.”

These difficulties, as the work shows, have been fearlessly and judiciously undertaken and nobly overcome. The grand old translation given to the world by King James has been read during two hundred and fifty years, interweaving its individual verses and phraseology into the language and into the hearts of all English-speaking peoples. It binds us to the past and speaks to us with the same tender and sublime words it addressed to our forefathers. These sacred associations will not be disturbed by this Revision. The grand old book remains in its glory, while the blemishes which disfigured it are conscientiously removed.

This has been the result of centuries of investigation and toil. As the lava of Vesuvius covered for centuries the columns and temples of Pompeii, and years of labor have removed the rubbish and restored to the light the ancient city, so the accumulations of ages that hid or marred God's truth have been removed, and it stands before us, if not perfect, as it came from the hands of its inspired writers, so nearly so that we can rejoice that we hold in our hand the unadulterated word of God.

PARALLEL EDITION.

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THE

# NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST,

TRANSLATED OUT OF THE GREEK;

BEING

“THE KING JAMES’” OR “AUTHORIZED” VERSION SET FORTH A. D.  
1611, WITH THE OFFICIAL TEXT OF THE NEW VERSION  
REVISED 1881 BY THE ANGLO-AMERICAN COMMITTEES;  
BOTH BEING ARRANGED AND PRINTED IN PARALLEL  
COLUMNS FOR COMPARISON, WITH ALL THE  
MARGINAL AND AMERICAN APPENDIX  
NOTES AT FOOT OF EACH PAGE.

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## PREFACE.

THE English Version of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly known by the name of the Authorised Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognised in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539-41 in the reign of Henry VIII; next, the publication of the Bishops' Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1611, two require special notice; first, the Greek Text which it appears to have represented; and secondly, the character of the Translation itself.

1. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgement, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few

in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms: — ‘The ordinary Bible read in the Church, commonly called the Bishops’ Bible, to be followed, and as little altered as the truth of the Original will permit.’ There was, however, this subsequent provision: — ‘These translations to be used, when they agree better with the text than the Bishops’ Bible: Tindale’s, Matthew’s, Coverdale’s, Whitchurch’s, Geneva.’ The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version. They do not however appear to have frequently returned to the renderings of the other Versions named in the rule, where those Versions differed from the Bishops’ Bible. On the other hand, their work shews evident traces of the influence of a Version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek Original.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows: — ‘When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.’ With this rule was associated the following, on which equal stress appears to have been laid: — ‘The old ecclesiastical words to be kept, viz., the word *Church* not to be translated *Congregation*, &c.’ This latter rule was for the most part carefully observed; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of this class, the Trans-

lators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been guided by the feeling that their Version would secure for the words they used a lasting place in the language; and they express a fear lest they should 'be charged (by scoffers) with some unequal dealing towards a great number of good English words,' which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows: — 'No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text.' Here again the Translators used some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the Authorised Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed: — 'The names of the prophets and the holy writers, with the other names of the text, to be retained, as high as may be, accordingly as they were vulgarly used.' The Translators had also the liberty, in 'any place of special obscurity,' to consult those who might be qualified to give an opinion.

Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorised Version, we must call attention to the manner in which the actual work of the translation was carried on. The New Testament was assigned to two separate Companies, the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and likewise to the four Companies



to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another twelve. When it is remembered that this supervision was completed in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honoured Version which we have been called upon to revise. We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us. Of that task, and of the conditions under which we have attempted its fulfilment, it will now be necessary for us to speak.

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorised Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of

Canterbury on the third and fifth days of May 1870 were as follows:—

‘1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.

‘2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.

‘3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgement of the most competent scholars such change is necessary.

‘4. That in such necessary changes, the style of the language employed in the existing version be closely followed.

‘5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.’

The Principles and Rules agreed to by the Committee of Convocation on the 25th day of May 1870 were as follows:—

‘1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.

‘2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English versions.

‘3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

‘4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.

‘5. To make or retain no change in the Text on the second final revision by each Company, except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

‘6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

‘7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

‘8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.’

These rules it has been our endeavour faithfully and consistently

to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule, we have carefully revised the paragraphs, italics, and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labors and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death.

At an early stage in our labours, we entered into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorised Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the



four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorised Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin. A better mode however of giving them publicity has been found, as the University Presses have undertaken to print them in connexion with complete Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that 'the text to be adopted' should be 'that for which the evidence is decidedly preponderating,' was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the first revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the second revision, at which a majority of two thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorised Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.

Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases 'many ancient authorities,' 'some ancient authorities,' are used with some latitude to denote a greater or lesser proportion of those

authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, 'to introduce as few alterations as possible, consistently with faithfulness.' Our task was revision, not retranslation.

In the application however of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorised Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where the Authorised Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings. Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are, — Fourthly, alterations of the Authorised Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary *by consequence*, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorised Version have caused us much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning, we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorised Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word might have prescribed some modification.

There are however numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

The last class of alterations is that which we have described as rendered necessary *by consequence*; that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually occurs in St. Mark's Gospel, and that may be translated either 'straightway,' 'forthwith,' or 'immediately.' Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated 'straightway.' Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorised Version happens to be 'forthwith' or 'immediately.' That rendering must be changed on the second of the above principles; and yet such a change would not have been



made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorised Version as faithfulness would allow.

There are some other points of detail which it may be here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek aorist. There are numerous cases, especially in connexion with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel, where the combination of the aorist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed.

Changes of translation will also be found in connexion with the aorist participle, arising from the fact that the usual periphrasis of this participle in the Vulgate, which was rendered necessary by Latin idiom, has been largely reproduced in the Authorised Version by 'when' with the past tense (as for example in the second chapter of St. Matthew's Gospel), even where the ordinary participial rendering would have been easier and more natural in English.

In reference to the perfect and the imperfect tenses but little needs to be said. The correct translation of the former has been for the most part, though with some striking exceptions, maintained in the Authorised Version: while with regard to the imperfect, clear as its meaning may be in the Greek, the power of expressing it is so limited in English, that we have been frequently compelled to leave the force of the tense to be inferred from the context. In a few instances, where faithfulness imperatively required it, and especially where, in the Greek, the significance of the imperfect tense seemed to be additionally marked by the use of the participle with the auxiliary verb, we have introduced the corresponding form in English. Still, in the great majority of cases we have been obliged to retain the English preterite, and to rely either on slight changes in the order of the words, or on

prominence given to the accompanying temporal particles, for the indication of the meaning which, in the Greek, the imperfect tense was designed to convey.

On other points of grammar it may be sufficient to speak more briefly.

Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of English idiom, as well as the general tenor of each passage. Sometimes we have felt it enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence. Sometimes, conversely, we have had to tolerate the presence of the definite article in our Version, when it is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have been careful to observe the use of the article wherever it seemed to be idiomatically possible: where it did not seem to be possible, we have yielded to necessity.

As to the pronouns and the place they occupy in the sentence, a subject often overlooked by our predecessors, we have been particularly careful; but here again we have frequently been baffled by structural or idiomatic peculiarities of the English language which precluded changes otherwise desirable.

In the case of the particles we have met with less difficulty, and have been able to maintain a reasonable amount of consistency. The particles in the Greek Testament are, as is well known, comparatively few, and they are commonly used with precision. It has therefore been the more necessary here to preserve a general uniformity of rendering, especially in the case of the particles of causality and inference, so far as English idiom would allow.

Lastly, many changes have been introduced in the rendering of the prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have however borne in mind the comprehensive character of such prepositions as 'of' and 'by,' the one in reference to agency and the other in reference to means, especially in the English of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence.

3. We now come to the subject of Language.

The second of the rules, by which the work has been governed,

prescribed that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorised Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorised Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorised Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

In regard of Proper Names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best to follow generally the rule laid down for our predecessors. That rule, it may be remembered, was to this effect, 'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of



words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debatable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorised Version, was supported by at least one third, and, where it differs from the Authorised Version, by at least two thirds of those who were present at the second revision of the passage in question.

A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of Italics, the arrangement in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and, last of all, the Titles of the different Books that make up the New Testament,—all of them particulars on which it seems desirable to add a few explanatory remarks.

(a) The determination, in each place, of the words to be printed in italics has not been by any means easy; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorised Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorised Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition of 1769. None of them however rest on any higher authority than that of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into uniformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870–73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather

than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless require to be present in the Version; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

(b) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The present arrangement will be found, we trust, to have preserved the due mean between a system of long portions which must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorised Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, end where there is no sufficient break in the sense. The division of chapters into verses, which was introduced into the New Testament for the first time in 1551, is an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked: but if any one will consider for a moment the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular. The arrangement by chapters and verses undoubtedly affords facilities for reference: but this advantage we have been able to retain by placing the numerals on the inside margin of each page.

(c) A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetical character of the quotation, but as also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.

(d) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavier system of stopping, or, in other words, that system which, especially for convenience in reading aloud, suggests such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(e) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances we have deemed it best to leave unchanged the titles which are given in the Authorised Version as printed in 1611.

We now conclude, humbly commending our labours to Almighty God, and praying that his favour and blessing may be vouchsafed to that which has been done in his name. We recognised from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organised efforts of scholarship and criticism, unless assisted by divine help.

We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All endeavours to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognised in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility, and prayer. Of thanksgiving, for the many

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blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

JERUSALEM CHAMBER,  
WESTMINSTER ABBEY,  
*11th November 1880.*

THE NAMES AND ORDER  
OF ALL THE  
BOOKS OF THE NEW TESTAMENT.

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LIST OF READINGS AND RENDERINGS REFERRING TO GENERAL PASSAGES,  
PREFERRED BY THE AMERICAN COMMITTEE AND RECORDED AT THEIR  
DESIRE. (See Preface, page viii.)

(The special readings and renderings of the American Committee are given  
in foot notes, marked "AM.")

- I. Strike out "S." (i.e. Saint) from the title of the Gospels and from the heading of the pages.
- II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."
- III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."
- IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."
- V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.
- VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 13, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 23; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.
- VII. Substitute modern forms of speech for the following archaisms, viz. "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."
- VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words *δαίμων*, *δαιμόνιον*); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons").
- IX. After "baptize" let the marg. "Or, *in*" and the text "with" exchange places.
  - X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Heb. ix. 15-17.
- XI. Wherever "patience" occurs as the rendering of *ὑπομονή* add "steadfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.
- XII. Let *ἡσάριον* (Matt. x. 29; Luke xii. 6) be translated "penny" and *δηνάριον* "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.
- XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "Or, *God and the Father*," etc.; viz. in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "Our God and Father" add the marg. "Or, *God and our Father*"; viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii. 11, 13; Jas. i. 27. And against the expression "his God and Father" add the marg. "Or, *God and his Father*," viz. in Rev. i. 6.
- XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.



THE GOSPEL ACCORDING TO

S. MATTHEW.

CHAPTER I.

*1 The genealogy of Christ from Abraham to Joseph. 18 He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph. 19 The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the names of Christ.*

**T**HE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and

**1** The book of the <sup>2</sup>generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat

3 Judah and his brethren; and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hez-

4 ron begat <sup>3</sup>Ram; and <sup>3</sup>Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat

5 Salmon; and Salmon begat Boaz of Rahab; and Boaz begat Obed of

6 Ruth; and Obed begat Jesse; and Jesse begat David the king.

And David begat Solomon of her *that had been the wife* of Uriah;

7 and Solomon begat Rehoboam; and Rehoboam begat Abijah; and

8 Abijah begat <sup>4</sup>Asa; and <sup>4</sup>Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat

9 Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz

10 begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat <sup>5</sup>Amon; and <sup>5</sup>Amon begat Josiah;

11 and Josiah begat Jechoniah and his brethren, at the time of the <sup>6</sup>carrying away to Babylon.

12 And after the <sup>6</sup>carrying away to Babylon, Jechoniah begat <sup>7</sup>Shealtiel; and <sup>7</sup>Shealtiel begat Zerub-

13 babel; and Zerubbabel begat Abiud; and Abiud begat Eliakim;

14 and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat

<sup>1</sup> Or, *The genealogy of Jesus Christ*  
<sup>4</sup> Gr. *Asaph.*

<sup>5</sup> Gr. *Amos.*

<sup>2</sup> Or, *birth:* as in ver. 18.

<sup>6</sup> Or, *removal to Babylon*

<sup>3</sup> Gr. *Aram.*

<sup>7</sup> Gr. *Salathiel.*

Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Achim; and Achim begat Eliud; 15 and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham unto David are fourteen generations; and from David unto the <sup>1</sup>carrying away to Babylon fourteen generations; and from the <sup>1</sup>carrying away to Babylon unto the Christ fourteen generations.

18 Now the <sup>2</sup>birth <sup>3</sup>of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the <sup>4</sup>Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to

20 put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is <sup>5</sup>conceived

21 in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet saying,

23 Behold, the virgin shall be with child, and shall bring forth a son,

And they shall call his name <sup>6</sup>Immanuel;

24 which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a son: and he called his name JESUS.

<sup>1</sup> Or, *removal to Babylon* authorities read of the *C.rist.* begotten.

<sup>6</sup> Gr. *Emmanuel.*

<sup>2</sup> Or, *generation*: as in ver. 1.

<sup>4</sup> Or, *Holy Spirit*: and so throughout this book.

<sup>3</sup> Some ancient au-

<sup>5</sup> Gr.

## CHAPTER II.

1 *The wise men out of the east are directed to Christ by a star. 11 They worship him, and offer their presents. 14 Joseph fleeth into Egypt, with Jesus and his mother. 16 Herod slayeth the children; 20 himself dieth. 23 Christ is brought back again into Galilee to Nazareth.*

**N**OW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and

2 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, <sup>1</sup>wise men from the east came to Jerusalem, saying, <sup>2</sup>Where is he that is

born King of the Jews? for we saw his star in the east, and are

3 come to worship him. And when Herod the king heard it, he was

troubled, and all Jerusalem with

4 him. And gathering together all the chief priests and scribes of the

people, he inquired of them where the Christ should be born.

5 And they said unto him, In Bethlehem of Judæa: for thus it is

written <sup>3</sup>by the prophet,

6 And thou Bethlehem, land of Judah,

Art in no wise least among the

princes of Judah:

For out of thee shall come forth

a governor,

Which shall be shepherd of my

people Israel.

7 Then Herod privily called the

<sup>1</sup>wise men, and learned of them

carefully <sup>4</sup>what time the star ap-

8 peared. And he sent them to Bethlehem, and said, Go and

search out carefully concerning the young child; and when ye

have found him, bring me word, that I also may come and worship

9 him. And they, having heard the king, went their way; and lo,

the star, which they saw in the east, went before them, till it

came and stood over where the

10 young child was. And when they saw the star, they rejoiced with

11 exceeding great joy. And they came into the house and saw the

young child with Mary his mother;

<sup>1</sup> Cr. *Magi*. Compare Esther i. 13; Dan. ii. 12.      <sup>2</sup> Or, *Where is the King of the Jews that is born?*

<sup>3</sup> Or, *through*.

<sup>4</sup> Or, *the time of the star that appeared*

when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Arche-

and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.

14 And he arose and took the young child and his mother by night,

15 and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out

16 of Egypt did I call my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned

17 of the wise men. Then was fulfilled that which was spoken

18 by Jeremiah the prophet, saying, A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children;

And she would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in

20 Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the

21 young child's life. And he arose and took the young child and his mother, and came into the land



laus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

### CHAPTER III.

*1 John preacheth: his office: life, and baptism. 7 He reprehendeth the Pharisees, 13 and baptizeth Christ in Jordan.*

**I**N those days came John the Baptist, preaching in the wilderness of Judæa,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

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

8 Bring forth therefore fruits meet for repentance:

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

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

11 I indeed baptize you with water

22 of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

**3** And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by Isaias the prophet, saying,

The voice of one crying in the wilderness,

Make ye ready the way of the Lord,

Make his paths straight.

4 Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food

5 was locusts and wild honey. Then went out unto him Jerusalem, and all Judæa, and all the region round

6 about Jordan; and they were baptized of him in the river Jordan,

7 confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come?

8 Bring forth therefore fruit worthy of repentance: and think not to say within yourselves, We have Abraham to our father: for I say

9 unto you, that God is able of these stones to raise up children unto

10 Abraham. And even now is the axe laid unto the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down,

11 and cast into the fire. I indeed

<sup>1</sup> Or, through      <sup>2</sup> Or, your repentance

AM.—<sup>a</sup> Against "to his baptism" add marg. Or, for baptism

<sup>b</sup> For "is the axe

laid unto" read "the axe lieth at"

unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

12 Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

#### CHAPTER IV.

*1 Christ fasteth, and is tempted. 11 The angels minister unto him. 13 He dwelleth in Capernaum, 17 beginneth to preach, 18 calleth Peter, and Andrew, 21 James, and John, 23 and healeth all the diseased.*

**T**HEN was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

baptize you <sup>1</sup>with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not <sup>2</sup>worthy to bear: he shall baptize you <sup>3</sup>with the Holy Ghost and with fire: whose fan is in his hand, and he will throughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

13 Then cometh Jesus from Galilee to the Jordan unto John, to be

14 baptized of him. But John would have hindered him, saying, I have

15 need to be baptized of thee, and comest thou to me? But Jesus

16 answering said unto him, Suffer <sup>4</sup>it now: for thus it becometh us to fulfill all righteousness. Then

17 he suffereth him. And Jesus, when he was baptized, went up straight-

18 way from the water: and lo, the heavens were opened <sup>5</sup>unto him, and he saw the Spirit of God

19 descending as a dove, and coming upon him; and lo, a voice out of

20 the heavens, saying, <sup>6</sup>This is my beloved Son, in whom I am well

21 pleased.

4 Then was Jesus led up of the Spirit into the wilderness to be

2 tempted of the devil. And when he had fasted forty days and forty

3 nights, he afterward hungered.

3 And the tempter came and said unto him, if thou art the Son of

4 God, command that these stones become <sup>7</sup>bread. But he answered

5 and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out

5 of the mouth of God. Then the devil taketh him into the holy city;

6 and he set him on the <sup>8</sup>pinnacle of the temple, and saith unto him, If

6 thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:

1 Or, in. 2 Gr. sufficient. 3 Or, in. 4 Or, me. 5 Some ancient authorities omit unto him. 6 Or, This is my Son; my beloved in whom I am well pleased. See ch. xii. 18. 7 Gr. loaves. 8 Gr. wing.



6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow

And on their hands they shall bear thee up,  
Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not tempt the

8 Lord thy God. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and

9 the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down

10 and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him; and behold, angels came and ministered unto him.

12 Now when he heard that John was delivered up, he withdrew into

13 Galilee; and leaving Nazareth, he came and dwelt in Capernaum,

14 which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken <sup>1</sup>by Isaiah the prophet, saying,

15 The land of Zebulun and the land of Naphtali,

<sup>2</sup>Toward the sea, beyond Jordan,

16 Galilee of the <sup>3</sup>Gentiles,  
The people which sat in darkness

Saw a great light,

And to them which sat in the region and shadow of death,

To them did light spring up.

17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the

19 sea; for they were fishers. And he saith unto them, Come ye after

<sup>1</sup> Or, *through*

<sup>2</sup> Gr. *The way of the sea.*

<sup>3</sup> Gr. *nations*: and so elsewhere.

me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

#### CHAPTER V.

1 *Christ beginneth his sermon in the mount: 3 declaring who are blessed, 13 who are the salt of the earth, 14 the light of the world, the city on an hill, 15 the candle: 17 that he came to fulfil the law. 21 What it is to kill, 27 to commit adultery, 33 to swear: 38 exhorteth to suffer wrong, 44 to love even our enemies, 48 and to labour after perfectness.*

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: they for shall inherit the earth.

me, and I will make you fishers of men. And they straightway left the nets, and followed him. And

going on from thence he saw other two brethren, <sup>1</sup>James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway left the boat and their father, and followed him.

23 And <sup>2</sup>Jesus went about in all Galilee, teaching in their synagogues, and preaching the <sup>3</sup>gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

24 And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, <sup>4</sup>possessed with devils, and epileptic, and palsied; and he healed

25 them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan.

5 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 <sup>5</sup>Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

1 Or, *Jacob*: and so elsewhere.  
tidings: and so elsewhere.

2 Some ancient authorities read *he*.  
4 Or, *demoniacs*

3 Or *good*  
5 Some ancient authorities transpose  
ver. 4 and 5.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of

11 heaven. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under

14 foot of men. Ye are the light of the world. A city set on a hill

15 cannot be hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the

16 house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I came to destroy the law or the prophets: I came

18 not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things

19 be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach

teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the *righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

20 them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the *righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother<sup>1</sup> shall be in danger of the judgment; and whosoever shall say to his brother, <sup>2</sup>Raca, shall be in danger of the council; and whosoever shall say, <sup>3</sup>Thou fool, shall be in danger <sup>4</sup>of the <sup>5</sup>hell of fire.

23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge <sup>6</sup>deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

27 Ye have heard that it was said, Thou shalt not commit adultery:

28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into

<sup>1</sup> Many ancient authorities insert *without cause*.

<sup>2</sup> An expression of contempt.

<sup>3</sup> Or, *Moreh*, a Hebrew expression of condemnation.

<sup>4</sup> Gr. *unto* or *into*.

<sup>5</sup> Gr.

*Gehenna* of fire.

<sup>6</sup> Some ancient authorities omit *deliver thee*.



30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

30 <sup>1</sup>hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy

31 whole body go into <sup>1</sup>hell. It was said also, Whosoever shall put away his wife, let him give her a

32 writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord

34 thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of

35 God; nor by the earth, for it is the footstool of his feet; nor <sup>2</sup>by Jerusalem, for it is the city of

36 the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or

37 black. <sup>3</sup>But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of <sup>4</sup>the evil one.

38 Ye have heard that it was said, An eye for an eye, and a tooth for

39 a tooth: but I say unto you, Resist not <sup>5</sup>him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.

40 And if any man would go to law with thee, and take away thy coat, let him have thy cloke also.

41 And whosoever shall <sup>6</sup>compel thee to go one mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it was said, Thou shalt love thy neighbour,

<sup>1</sup> Gr. *Gehenna*. <sup>2</sup> Or, *toward*. <sup>3</sup> Some ancient authorities read *But your speech shall be*. <sup>4</sup> Or, *evil*: as in ver. 39; vi. 13. <sup>5</sup> Or, *evil*. <sup>6</sup> Gr. *impress*.



44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

#### CHAPTER VI.

*1 Christ continueth his sermon in the mount, speaking of alms, 5 prayer, 14 forgiving our brethren, 16 fasting, 19 where our treasure is to be laid up, 24 of serving God, and mammon: 25 exhorteth not to be careful for worldly things: 33 but to seek God's kingdom.*

**T**AKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast

44 and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you;

45 that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the

46 publicans the same? And if ye salute your brethren only, what do ye more *than others*? do not

47 even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

**6** Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received

3 their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They

6 have received their reward. But thou, when thou prayest, enter

<sup>1</sup> That is, *collectors or renters of Roman taxes*: and so elsewhere.

shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where

into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall

7 recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their

8 much speaking. Be not therefore like unto them: for <sup>1</sup>your Father knoweth what things ye have need

9 of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hal-

10 lowed be thy name. Thy kingdom come. Thy will be done, as

11 in heaven, so on earth. Give us

12 this day <sup>2</sup>our daily bread. And forgive us our debts, as we also

13 have forgiven our debtors. And bring us not into temptation, but

14 deliver us from <sup>3</sup>the evil *one*.<sup>4</sup>

15 For if ye forgive men their trespasses, your heavenly Father will

16 also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their

17 faces, that they may be seen of men to fast. Verily I say unto you, They have received their re-

18 ward. But thou, when thou fastest, anoint thy head, and wash

19 thy face; that thou be not seen of men to fast, but of thy Father

20 which is in secret: and thy Father, which seeth in secret, shall

recompense thee.

19 Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where

20 thieves <sup>5</sup>break through and steal: but lay up for yourselves treasures

<sup>1</sup> Some ancient authorities read *God your Father*. <sup>2</sup> a Gr. *our bread for the coming day*. <sup>3</sup> Or, *evil* <sup>4</sup> Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen.* <sup>5</sup> Gr. *dig through*.

thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor

21 steal: for where thy treasure is, there will thy heart be also. The

22 lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the

24 darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve

25 God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the rai-

26 ment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of

27 much more value than they? And which of you by being anxious

can add one cubit unto<sup>a</sup> his

28 <sup>2</sup>stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither

29 do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal

32 shall we be clothed? For after all these things do the Gentiles seek; for your heavenly father knoweth that ye have need of all

<sup>1</sup> Gr. *dig through*.

<sup>2</sup> Or, *age*

AM.—<sup>a</sup> For "his stature" read "the measure of his life" (with marg. Or, *his stature*) So in Luke xii. 25.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

#### CHAPTER VII.

*1 Christ ending his sermon in the mount, reproveth rash judgment, 6 forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 not to be hearers, but doers of the word: 24 like houses builded on a rock, 26 and not on the sand.*

**J**UDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

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

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how

33 these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added

34 unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

**7** Judge not, that ye be not judged.

2 For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

3 Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

4 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

5 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish,

10 will give him a serpent? If ye then, being evil, know how to give good gifts unto your children,

11



to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the

how much more shall your Father which is in heaven give good things to them that ask him?

12 All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

13 Enter ye in by the narrow gate: for wide <sup>1</sup>is the gate, and broad is the way, that leadeth to destruction, and many be they that enter

14 in thereby. <sup>2</sup>For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves.

16 By their fruits ye shall know them.

17 Do *men* gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good

18 fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit,

19 neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit

20 is hewn down, and cast into the fire. Therefore by their fruits ye

21 shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out <sup>3</sup>devils, and by thy name do

23 many <sup>4</sup>mighty works? And then will I profess unto them, I never knew you: depart from me, ye that

24 work iniquity. Every one therefore which heareth these words of mine, and doeth them, shall be

25 likened unto a wise man, which built his house upon the rock: and the rain descended, and the floods came, and the winds blew,

1 Some ancient authorities omit *is the gate*.  
*How narrow is the gate, &c.*

3 *Gr. demons.*

2 Many authorities read  
4 *Gr. powers.*



floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

#### CHAPTER VIII.

*2 Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peter's mother in law, 16 and many other diseased: 18 sheweth how he is to be followed: 23 stilleth the tempest on the sea, 28 driveth the devils out of two men possessed, 31 and suffereth them to go into the swine.*

**W**HEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, see thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

28 And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching:

29 for he taught them as *one* having authority, and not as their scribes.

8 And when he was come down from the mountain, great multitudes followed him. And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but <sup>a</sup>go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when he was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my <sup>1</sup>servant lieth in the house sick of the palsy, grievously tormented. And he saith

7 unto him, I will come and heal

8 him. And the centurion answered and said, Lord, I am not <sup>2</sup>worthy that thou shouldst come under my roof: but only say <sup>3</sup>the word, and my <sup>1</sup>servant shall be healed.

<sup>1</sup> Or, boy      <sup>2</sup> Gr. sufficient.      <sup>3</sup> Gr. with a word.

AM.—<sup>a</sup> For "go thy [your] way" read simply "go"

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples

9 For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my <sup>2</sup>servant, Do this, and he doeth it.

10 And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, <sup>3</sup>I have not found so great faith, no,

11 not in Israel. And I say unto you, that many shall come from the east and the west, and shall <sup>4</sup>sit down with Abraham, and Isaac, and Jacob, in the kingdom of

12 heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; as thou hast believed, *so* be it done unto thee. And the <sup>5</sup>servant was healed in that hour.

14 And when Jesus was come into Peter's house, he saw his wife's

15 mother lying sick of a fever. And he touched her hand, and the fever left her; and she arose, and min-

16 istered unto him. And when even was come, they brought unto him many <sup>6</sup>possessed with devils: and he cast out the spirits with a word,

17 and healed all that were sick: that it might be fulfilled which was spoken <sup>7</sup>by Isaias the prophet, saying, Himself took our infirmities, and bare our diseases.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other

19 side. And there came <sup>8</sup>a scribe, and said unto him, <sup>9</sup>Master, I will follow thee whithersoever thou

20 goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven *have* <sup>10</sup>nests; but the Son of man hath

21 not where to lay his head. And

1 Some ancient authorities insert *set*: as in Luke vii. 8.

2 Gr. *bondservant*.

3 Many ancient authorities read *With no men in Israel have I found so great faith*.

4 Gr.

*rectine*.

5 Or, *boy*

6 Or, *demoniacs*

7 Or, *through*

8 Gr. *one scribe*.

9 Or,

*Teacher*

10 Gr. *lodging-places*.

said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, their arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came

another of the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.

23 And when he was entered into a boat, his disciples followed him.

24 And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves; but he was asleep.

25 And they came to him, and awoke him, saying, Save, Lord; we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was

27 a great calm. And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

28 And when he was come to the other side into the country of the Gadarenes, there met him two <sup>1</sup>possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could

29 pass by that way. And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?

30 Now there was afar off from them a herd of many swine feeding.

31 And the <sup>2</sup>devils besought him, saying, If thou cast us out, send us away

32 into the herd of swine. And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and

33 perished in the waters. And they that fed them fled, and went away into the city, and told every thing, and what was befallen to them that were <sup>1</sup>possessed with devils.

34 And behold, all the city came out to meet Jesus: and when they

<sup>1</sup>Or, *demoniacs*

<sup>2</sup>Gr. *demons*.

out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

### CHAPTER IX.

*2 Christ curing one sick of the palsy, 9 calleth Matthew from the receipt of custom, 10 eateth with publicans and sinners, 14 defendeth his disciples for not fasting, 20 cureth the bloody issue, 23 raiseth from death Jairus' daughter, 27 giveth sight to two blind men, 32 healeth a dumb man possessed of a devil, 36 and hath compassion of the multitude.*

**A**ND he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eat-

saw him, they besought *him* that he would depart from their borders.

9 And he entered into a boat, and crossed over, and came into his

2 own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, <sup>1</sup>Son, be of good cheer; thy sins are forgiven.

3 And behold, certain of the scribes said within themselves, This man

4 blasphemeth. And Jesus <sup>2</sup>knowing their thoughts said, Wherefore

5 think ye evil in your hearts? For whether is easier, to say, Thy sins

6 are forgiven; or to say, Arise, and walk? But that ye may know

7 that the Son of man hath <sup>3a</sup>power on earth to forgive sins (then saith he to the sick of the palsy),

8 Arise, and take up thy bed, and go unto thy house. And he arose,

9 and departed to his house. But when the multitudes saw *it*, they were afraid, and glorified God,

10 which had given such <sup>3p</sup>power unto men.

9 And as Jesus passed by from thence, he saw a man called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as he <sup>4</sup>sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disci-

11 ples. And when the Pharisees saw

1 Gr. *Child*. 2 Many ancient authorities read *seeing*.

3 Or, *authority*.

4 Gr.

*reclined*: and so always.

AM.—a For "power" read "authority" (see marg. 3)



eth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

it, they said unto his disciples, Why eateth your <sup>1</sup>Master with the publicans and sinners?

12 But when he heard it, he said, They that are <sup>2</sup>whole have no need of a physician, but they that are sick. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast <sup>3</sup>oft, but thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they

16 fast. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. Neither do *men* put new wine into old <sup>4</sup>wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

18 While he spake these things unto them, behold, there came <sup>5</sup>a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 And behold, a woman, who had an issue of blood twelve years, came behind him, and touched

21 the border of his garment: for she said within herself, If I do but touch his garment, I shall be

22 <sup>6</sup>made whole. But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath <sup>7</sup>made thee whole. And the woman was <sup>6</sup>made whole from that hour.

<sup>1</sup> Or, *Teacher*    <sup>2</sup> Gr. *strong*.

is, *skins used as bottles*.

<sup>3</sup> Gr. *one ruler*.

<sup>4</sup> Some ancient authorities omit *oft*.

<sup>5</sup> Or, *saved*

<sup>6</sup> Or, *saved thee*

<sup>7</sup> That



23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

23 And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a

24 tumult, he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn.

25 But when the crowd was put forth, he entered in, and took her by the

26 hand; and the damsel arose. And <sup>1</sup>the fame hereof went forth into all that land.

27 And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it

30 done unto you. And their eyes were opened. And Jesus <sup>2</sup>strictly charged them, saying, See that no

31 man know it. But they went forth, and spread abroad his fame in all that land.

32 And as they went forth, behold, there was brought to him a dumb

33 man possessed with a <sup>3</sup>devil. And when the <sup>3</sup>devil was cast out, the dumb man spake: and the multitudes marvelled, saying, It was

34 never so seen in Israel. But the Pharisees said, <sup>4</sup>By the prince of the <sup>5</sup>devils casteth he out <sup>5</sup>devils.

35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep

1 Gr. *this fame*.2 Or, *sternly*3 Gr. *demon*.4 Or, *In*5 Gr. *demons*.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers in his harvest.

#### CHAPTER X.

*1 Christ sendeth out his twelve apostles, enabling them with power to do miracles, 5 giveth them their charge, teacheth them, 16 comforteth them against persecutions: 40 and promiseth a blessing to those that receive them.*

AND when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddæus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses;

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

37 not having a shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers

38 are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

10 And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his

3 brother: Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Thaddæus; Simon the

4 Cananæan, and Judas Iscariot,

5 who also <sup>2</sup>betrayed him. These twelve Jesus sent forth, and charged them, saying,

Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of

7 Israel. And as ye go, preach, saying, The kingdom of heaven is

8 at hand. Heal the sick, raise the dead, cleanse the lepers, cast out

9 devils: freely ye received, freely

10 give. Get you no gold, nor silver, nor brass in your <sup>4</sup>purses;

11 no wallet for your journey, neither two coats, nor shoes, nor staff:

for the labourer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there

1 Or, *Zealot*. See Luke vi. 15; Acts i. 13.  
3 Gr. *demons*. 4 Gr. *girdles*.

2 Or, *delivered him up*: and so always.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that

12 abide till ye go forth. And as ye enter into the house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the

15 dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and

17 harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you;

18 yea and before governors and kings shall ye be brought for my sake, for a testimony to them and

19 to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour

20 what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in

21 you. And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and <sup>2</sup>cause

22 them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be

23 saved. But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

24 A disciple is not above his <sup>3</sup>master, nor a <sup>4</sup>servant above his lord.

25 It is enough for the disciple that

1 Or, simple

2 Or, put them to death

3 Or, teacher

4 Gr. bondservant.

he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall

he be as his <sup>1</sup>master, and the <sup>2</sup>servant as his lord. If they have called the master of the house <sup>3</sup>Beelzebub, how much more *shall they call* them of his household!

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall

27 not be known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear,

28 proclaim upon the housetops. And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him

29 which is able to destroy both soul and body in <sup>4</sup>hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the

30 ground without your Father: but the very hairs of your head are all

31 numbered. Fear not therefore; ye are of more value than many

32 sparrows. Every one therefore who shall confess <sup>5</sup>me before men,

33 <sup>6</sup>him will I also confess before my Father which is in heaven. But

whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I came to <sup>7</sup>send peace on the earth: I came not to

35 <sup>7</sup>send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the

36 daughter in law against her mother in law: and a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not

38 worthy of me. And he that doth not take his cross and follow after

39 me, is not worthy of me. He that <sup>8</sup>findeth his <sup>9a</sup>life shall lose it; and

1 Or, *teacher* 2 Gr. *bondservant*.  
Gehenna. 5 Gr. *in me*. 6 Gr. *in him*.

3 Gr. *Beelzebub* and so elsewhere. 4 Gr.  
7 Gr. *cast*. 8 Or, *found* 9 Or, *soul*



lose it: and he that loseth his life for my sake shall find it.

40 ¶ He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

### CHAPTER XI.

*2 John sendeth his disciples to Christ. 7 Christ's testimony concerning John. 18 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the unthankfulness and unrepentance of Chorazin, Bethsaida, and Capernaum: 25 and praising his Father's wisdom in revealing the gospel to the simple, 28 he calleth to him all such as feel the burden of their sins.*

**A**ND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

he that <sup>1</sup>loseth his <sup>2</sup>life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me re-

41 ceiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

**11** And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

2 Now when John heard in the prison the works of the Christ, he sent

3 by his disciples, and said unto him, Art thou he that cometh, or look

4 we for another? And Jesus answered and said unto them, Go your way and tell John the things

5 which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have <sup>3</sup>good tidings preached to them.

6 And blessed is *he*, whosoever shall find none occasion of stumbling

7 in me. And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken

1 Or, *lost*

2 Or, *soul*

3 Or, *the gospel*



8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

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

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Si-

8 with the wind? But what went ye out for to see? a man clothed in soft *raiment*? Behold, they that wear soft *raiment* are in

9 kings' houses. <sup>1</sup>But wherefore went ye out? to see a prophet? Yea, I say unto you, and much

10 more than a prophet. This is he, of whom it is written,

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is <sup>2</sup>but little in the kingdom of heaven is

12 greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth

13 violence, and men of violence take it by force. For all the

14 prophets and the law prophesied until John. And if ye are willing

15 to receive <sup>3</sup>*it*, this is Elijah, which is to come. He that hath

16 ears <sup>4</sup>to hear, let him hear. But whereunto shall I liken this generation? It is like unto children

17 sitting in the market places, which call unto their fellows, and say,

We piped unto you, and ye did not dance; we wailed, and ye did not

18 <sup>5</sup>mourn. For John came neither eating nor drinking, and they say,

19 He hath a <sup>6</sup>devil. The Son of man came eating and drinking, and they say, Behold, a gluttonous man,

and a winebibber, a friend of publicans and sinners! And wisdom

<sup>7</sup>is justified by her <sup>8</sup>works.

20 Then began he to upbraid the cities wherein most of his <sup>9</sup>mighty

works were done, because they repented not. Woe unto thee,

21 Chorazin! woe unto thee, Bethsaida! for if the <sup>9</sup>mighty works had been done in Tyre and Sidon

<sup>1</sup> Many ancient authorities read *But what went ye out to see? a prophet?* <sup>2</sup> Gr. *lesser.* <sup>3</sup> Or, *him* <sup>4</sup> Some ancient authorities omit *to hear.* <sup>5</sup> Gr. *beat the breast.* <sup>6</sup> Gr. *demon.* <sup>7</sup> Or, *was* <sup>8</sup> Many ancient authorities read *children:* as in Luke vii. 35. <sup>9</sup> Gr. *powers.*

don, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 ¶ Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

#### CHAPTER XII.

*1 Christ reproveth the blindness of the Pharisees concerning the breach of the sabbath, 3 by scriptures, 9 by reason, 13 and by a miracle. 22 He healeth the man possessed that was blind and dumb. 31 Blasphemy against the Holy Ghost shall never be forgiven. 36 Account shall be made of idle words. 38 He rebuketh the unfaithful, who seek after a sign: 49 and sheweth who is his brother, sister, and mother.*

AT that time Jesus went on the sabbath day through the corn; and his disciples; were an hungred, and began to pluck the ears of corn, and to eat.

which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you.

23 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement than for thee.

25 At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father:

and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

12 At that season Jesus went on the sabbath day through the cornfields; and his disciples were an hungred, and began to pluck

<sup>1</sup> Many ancient authorities read *be brought down*.  
4 Or, *that*

<sup>2</sup> Gr. *powers*.

<sup>3</sup> Or, *praise*

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 ¶ And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

2 ears of corn, and to eat. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which is not lawful to do

3 upon the sabbath. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were

4 with him; how he entered into the house of God, and <sup>1</sup>did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only

5 for the priests? Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guilt-

6 less? But I say unto you, that <sup>2</sup>one greater than the temple is

7 here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have

8 condemned the guiltless. For the Son of man is lord of the sabbath.

9 And he departed thence, and

10 went into their synagogue: and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might ac-

11 cuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold

12 on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.

13 Then saith he to the man, Stretch forth thy hand. And he stretched *it* forth; and it was restored

14 whole, as the other. But the Pharisees went out, and took counsel against him, how they

15 might destroy him. And Jesus perceiving *it*, withdrew from thence: and many followed him;

16 and he healed them all, and

<sup>1</sup> Some ancient authorities read *they did eat*.

<sup>2</sup> Gr. a greater thing.

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

charged them that they should not make him known: that it might be fulfilled which was spoken <sup>1</sup>by Esaias the prophet, saying,

18 Behold, my servant whom I have chosen;

My beloved in whom my soul is well pleased:

I will put my spirit upon him, And he shall declare judgment to the Gentiles.

19 He shall not strive, nor cry aloud;

Neither shall any one hear his voice in the streets.

20 A bruised reed shall he not break,

And smoking flax shall he not quench,

Till he send forth judgment unto victory.

21 And in his name shall the Gentiles hope.

22 Then was brought unto him <sup>2</sup>one possessed with a devil, blind and dumb: and he healed him, insomuch that the dumb man spake

and saw. And all the multitudes were amazed, and said, <sup>3</sup>Is

this the son of David? But when the Pharisees heard it, they

said, This man doth not cast out <sup>3</sup>devils, but <sup>4</sup>by Beelzebub the

prince of the <sup>3</sup>devils. And knowing their thoughts he said unto

them, Every kingdom divided against itself is brought to desolation;

and every city or house divided against itself shall not

stand: and if Satan casteth out Satan, he is divided against him-

self; how then shall his kingdom stand? And if I <sup>4</sup>by Beelzebub

cast out <sup>3</sup>devils, <sup>4</sup>by whom do your sons cast them out? therefore

shall they be your judges. But if I <sup>4</sup>by the Spirit of God cast out

<sup>3</sup>devils, then is the kingdom of

God come upon you. Or how can one enter into the house of the strong man, and spoil his

<sup>1</sup> Or, through

<sup>2</sup> Or, a demoniac

<sup>3</sup> Gr. demons.

<sup>4</sup> Or, in

AM.—<sup>a</sup> For "Is this the son of David?" read "Can this be the son of David?" [comp. John iv. 29.]



30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they

goods, except he first bind the strong *man*? and then he will

30 spoil his house. He that is not with me is against me; and he that gathereth not with me scat-

31 tereth. Therefore I say unto you, Every sin and blasphemy shall be forgiven <sup>1a</sup>unto men; but the blasphemy against the Spirit

32 shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it

shall not be forgiven him, neither in this <sup>2</sup>world, nor in that which

33 is to come. Either make the tree good, and its fruit good; or make the tree corrupt, and its

34 fruit corrupt: for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil,

35 speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of

his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth

36 forth evil things. And I say unto you, that every idle word that men shall speak, they shall

37 give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and Pharisees answered him, saying, <sup>3</sup>Master, we would see a sign

39 from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no

40 sign be given to it but the sign of the prophet: for as Jonas was three days and three nights

in the belly of the <sup>4</sup>whale, so shall the Son of man be three days and three nights in the

41 heart of the earth. The men of Nineveh shall stand up in the

<sup>1</sup> Some ancient authorities read *unto you men*.

<sup>2</sup> Or, *age*

<sup>3</sup> Or, *Teacher*

<sup>4</sup> Gr. *sea-monster*.



repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

### CHAPTER XIII.

3 *The parable of the sower and the seed: 18 the exposition of it. 24 The parable of the tares, 31 of the mustard seed, 33 of the leaven, 44 of the hidden treasure, 45 of the pearl, 47 of the draagnet cast into the sea: 53 and how Christ is contemned of his own countrymen.*

**T**HE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gath-

judgement with this generation, and shall condemn it: for they repented at the preaching of Jo-

42 nah; and behold, <sup>1</sup>a greater than

Jonah is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon;

43 and behold, <sup>1</sup>a greater than Solomon is here. But the unclean

spirit, when <sup>2</sup>he is gone out of the man, passeth through waterless

44 places, seeking rest, and findeth it not. Then <sup>2</sup>he saith, I will return into my house whence I came

out; and when <sup>2</sup>he is come, <sup>2</sup>he findeth it empty, swept, and gar-

45 nished. Then goeth <sup>2</sup>he, and taketh with <sup>3</sup>himself seven other

spirits more evil than <sup>3</sup>himself, and they enter in and dwell there:

and the last state of that man be-

cometh worse than the first. Even so shall it be also unto this evil

46 generation.

46 While he was yet speaking to the multitudes, behold, his

47 mother and his brethren stood without, seeking to speak to him.

47 <sup>4</sup>And one said unto him, Behold, thy mother and thy brethren

48 stand without, seeking to speak to thee. But he answered and

said unto him that told him, Who is my mother? and who

49 are my brethren? And he stretched forth his hand towards

50 his disciples, and said, Behold, my mother and my brethren! For

whosoever shall do the will of my Father which is in heaven,

he is my brother, and sister, and mother.

**13** On that day went Jesus out of the house, and sat by the sea

2 side. And there were gathered

<sup>1</sup> Gr. *more than*.  
ver. 47.

<sup>2</sup> Or, *it*

<sup>3</sup> Or, *itself*

<sup>4</sup> Some ancient authorities omit

ered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears,

unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the

3 beach. And he spake to them many things in parables, saying, Behold, the sower went forth to

4 sow; and as he sowed, some *seeds* fell by the wayside, and the birds came and devoured them: and

5 others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of

6 earth: and when the sun was risen, they were scorched; and because they had no root, they withered

7 away. And others fell upon the thorns; and the thorns grew up,

8 and choked them: and others fell upon the good ground, and yielded fruit, some a hundred fold, some

9 sixty, some thirty. He that hath ears, <sup>1</sup>let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto

11 them in parables? And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to

12 them it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that

13 which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they un-

14 derstand. And unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise understand;

And seeing ye shall see, and shall in no wise perceive:

15 For this people's heart is waxed gross,

And their ears are dull of hearing, And their eyes they have closed;

Lest haply they should perceive with their eyes,

<sup>1</sup> Some ancient authorities add here, and in ver. 43, *to hear*: as in Mark iv. 9; Luke viii. 8.

and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth <sup>it</sup>;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the house-

And hear with their ears,  
And understand with their heart,  
And should turn again,  
And I should heal them.

16 But blessed are your eyes, for they see; and your ears, for they hear.

17 For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and

18 heard them not. Hear then ye the

19 parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side.

20 And he that was sown upon the rocky places, this is he that heareth the word, and straightway with

21 joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth.

22 And he that was sown among the thorns, this is he that heareth the word; and the care of the <sup>1</sup>world, and the deceitfulness of riches, choke the word, and he becometh

23 unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that

25 sowed good seed in his field: but while men slept, his enemy came and sowed <sup>2</sup>tares also among the

26 wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares

27 also. And the <sup>3</sup>servants of the

<sup>1</sup> Or, age

<sup>2</sup> Or, darnel

<sup>3</sup> Cr. bondservants.

holder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, he that soweth the good seed is the Son of man;

householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then

28 hath it tares? And he said unto them, <sup>1</sup>An enemy hath done this. And the servants say unto him, Wilt thou then that we go and

29 gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat

30 with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took,

32 and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three <sup>2</sup>measures of meal, till it was all leavened.

34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing

35 unto them: that it might be fulfilled which was spoken <sup>3</sup>by the prophet, saying,

I will open my mouth in parables;

I will utter things hidden from the foundation <sup>4</sup>of the world.

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the

37 tares of the field. And he answered and said, He that soweth the good seed is the Son of man;

<sup>1</sup> Gr. *A man that is an enemy.* <sup>2</sup> The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half. <sup>3</sup> Or, *through* <sup>4</sup> Many ancient authorities omit *of the world.*



38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity:

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

38 and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are

39 the sons of the evil *one*; and the enemy that sowed them is the devil: and the harvest is <sup>1</sup>the end of the world; and the reapers are

40 angels. As therefore the tares are gathered up and burned with fire; so shall it be in <sup>1</sup>the end of the

41 world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and

42 them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and

43 gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and <sup>2</sup>in his joy he goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a man that is a merchant

46 seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a <sup>3</sup>net, that was cast into the sea, and gathered of every

48 kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they

49 cast away. So shall it be in <sup>1</sup>the end of the world: the angels shall come forth, and sever the wicked

50 from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

51 Have ye understood all these things? They say unto him, Yea.

<sup>1</sup> Or, *the consummation of the age*

<sup>2</sup> Or, *for joy thereof*

<sup>3</sup> Gr. *drag-net*.



52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, when Jesus had finished these parables, he departed thence. And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these <sup>1</sup>mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man

57 all these things? And they were <sup>2</sup>offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And

58 he did not many <sup>1</sup>mighty works there because of their unbelief.

#### CHAPTER XIV.

*1 Herod's opinion of Christ. 3 Wherefore John Baptist was beheaded. 13 Jesus departeth into a desert place: 15 where he feedeth five thousand men with five loaves and two fishes: 22 he walketh on the sea to his disciples: 34 and landing at Genesaret, healeth the sick by the touch of the hem of his garment.*

**A**T that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

**14** At that season Herod the tetrarch heard the report concerning

2 Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him.

3 For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias,

4 his brother Philip's wife. For John said unto him, It is not law-

<sup>1</sup> Gr. *powers*.

<sup>2</sup> Gr. *caused to stumble*.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two

5 ful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a

6 prophet. But when Herod's birthday came, the daughter of Herodias danced in the midst, and

7 pleased Herod. Whereupon he promised with an oath to give her

8 whatsoever she should ask. And she, being put forward by her

9 mother, saith, Give me here in a charger the head of John the Baptist. And the king was grieved;

10 but for the sake of his oaths, and of them which sat at meat with

11 him, he commanded it to be given; and he sent, and beheaded John

12 in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples

13 came, and took up the corpse, and buried him; and they went and told Jesus.

14 Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof*, they

15 followed him on foot from the

16 cities. And he came forth, and saw a great multitude, and he had compassion on them, and healed

17 their sick. And when even was come, the disciples came to him,

18 saying, The place is desert, and the time is already past; send the multitudes away, that they may go

19 into the villages, and buy themselves food. But Jesus said unto

20 them, They have no need to go

21 away; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. And he said, Bring them hither to me.

22 And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two

1 Or, by land

2 Gr. recline.

fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the  
20 disciples to the multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces,  
21 twelve baskets full. And they that did eat were about five thousand men, beside women and children.

22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send  
23 the multitudes away. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was  
24 come, he was there alone. But the boat <sup>1</sup>was now in the midst of the sea, distressed by the waves;  
25 for the wind was contrary. And in the fourth watch of the night he came unto them, walking upon  
26 the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for  
27 fear. But straightway Jesus spake unto them, saying, Be of good  
28 cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come  
29 unto thee upon the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters, <sup>2</sup>to come to  
30 Jesus. But when he saw the <sup>3</sup>wind, he was afraid; and beginning to sink, he cried out, saying,  
31 Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? And when they were gone up into the

<sup>1</sup> Some ancient authorities read *was many furlongs distant from the land.*

ancient authorities read *and came.*

<sup>3</sup> Many ancient authorities add *strong.*

<sup>2</sup> Some

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

### CHAPTER XV.

*3 Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions: 11 teacheth how that which goeth into the mouth doth not defile a man. 21 He healeth the daughter of the woman of Canaan, 30 and other great multitudes: 32 and with seven loaves and a few little fishes feedeth four thousand men, beside women and children.*

**T**HEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to his father or his mother, *It is a gift*, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth

33 boat, the wind ceased. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

34 And when they had crossed over, they came to the land, unto Gennesaret. And when the men of

35 that place knew him, they sent into all that region round about, and brought unto him all that

36 were sick; and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

**15** Then there come to Jesus from Jerusalem Pharisees and scribes,

2 saying, Why do thy disciples transgress the tradition of the elders? for they wash not their

3 hands when they eat bread. And he answered and said unto them, Why do ye also transgress the

4 commandment of God because of your tradition? For God said, Honour thy father and thy mother:

5 and, He that speaketh evil of father or mother, let him <sup>1</sup>die the death. But ye say, Whosoever

6 shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; he shall not honour his <sup>2</sup>father. And ye have made void the <sup>3</sup>sword of God because of your tradition. Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people honoureth me with their lips;

<sup>1</sup> Or, *surely die*      <sup>2</sup> Some ancient authorities add *or his mother*.

<sup>3</sup> Some ancient authorities read *law*.



me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

But their heart is far from me.  
9 But in vain do they worship me, Teaching *as their* doctrines the precepts of men.

10 And he called to him the multitude, and said unto them, Hear,

11 and understand: Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth

12 the man. Then came the disciples, and said unto him, Knowest thou that the Pharisees were <sup>1</sup>offended, when they heard this saying?

13 But he answered and said, Every <sup>2</sup>plant which my heavenly Father planted not, shall be rooted

14 up. Let them alone: they are blind guides. And if the blind

15 guide the blind, both shall fall into a pit. And Peter answered

16 and said unto him, Declare unto us the parable. And he said, Are ye also even yet without under-

17 standing? Perceive ye not, that whatsoever goeth into the mouth

18 passeth into the belly, and is cast out into the draught? But the things which proceed out of the

19 mouth come forth out of the heart; and they defile the man.

20 For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness,

21 railings: these are the things which defile the man: but to eat with unwashen hands defileth not the

22 man.  
And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. And behold, a Canaanitish woman came out from those borders, and cried, saying,

Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a <sup>3</sup>devil.

<sup>1</sup> Gr. *caused to stumble.*

<sup>2</sup> Gr. *planting.*

<sup>3</sup> Gr. *demon.*



23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I was not sent but unto the lost sheep

25 of the house of Israel. But she came and worshipped him, saying,

26 Lord, help me. And he answered and said, It is not meet to take the children's bread and cast it

27 to the dogs. But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their mas-

28 ters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain,

30 and sat there. And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet;

31 and he healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the

33 way. And the disciples say unto him, Whence should we have so many loaves in a desert place, as

34 to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said,

35 Seven, and a few small fishes. And he commanded the multitude to sit

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

#### CHAPTER XVI.

*1 The Pharisees require a sign. 6 Jesus warneth his disciples of the leaven of the Pharisees and Sadducees. 13 The people's opinion of Christ, 16 and Peter's confession of him. 21 Jesus foresheweth his death, 23 reproving Peter for dissuading him from it: 24 and admonisheth those that will follow him, to bear the cross.*

**T**HE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather: for the sky is red.*

3 And in the morning, *It will be foul weather to-day: for the sky is red and lowring.* O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, nei-

36 down on the ground; and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. And

37 they did all eat, and were filled: and they took up that which remained over of the broken pieces,

38 seven baskets full. And they that did eat were four thousand men,

39 beside women and children. And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

**16** And the Pharisees and Sadducees came, and tempting him asked him to shew them a sign from

2 heaven. But he answered and said unto them, <sup>1</sup>When it is evening, ye say, *It will be fair weather:*

3 for the heaven is red. And in the morning, *It will be foul weather to-day: for the heaven is red and lowring.* Ye know

how to discern the face of the heaven; but ye cannot *discern*

4 the signs of the times. An evil and adulterous generation seeketh after a sign; and there shall no

sign be given unto it, but the sign of Jonas. And he left them, and departed.

5 And the disciples came to the other side and forgot to take

6 <sup>2</sup>bread. And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and

7 Sadducees. And they reasoned among themselves, saying, <sup>3</sup>We

8 took no <sup>2</sup>bread. And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves,

9 because ye have no <sup>2</sup>bread? Do

<sup>1</sup> The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities. <sup>2</sup> Gr. *loaves.* <sup>3</sup> Or, *It is because we took no bread.*

ther remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that I the Son of man am?

14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be

ye not yet perceive, neither remember the five loaves of the five thousand, and how many <sup>1</sup>baskets

10 ye took up? Neither the seven loaves of the four thousand, and how many <sup>1</sup>baskets ye took up?

11 How is it that ye do not perceive that I spake not to you concerning <sup>2</sup>bread? But beware of the leaven of the Pharisees and Sad-

12 ducees. Then understood they how that he bade them not beware of the leaven of <sup>2</sup>bread, but of the teaching of the Pharisees and Sadducees.

13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men

14 say <sup>3</sup>that the Son of man is? And they said, Some *say* John the Baptist; some, Elijah: and others, Jeremias, or one of the prophets.

15 He saith unto them, But who say

16 ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my

18 Father which is in heaven. And I also say unto thee, that thou art <sup>4</sup>Peter, and upon this <sup>5</sup>rock I will build my church; and the gates of Hades shall not prevail against it.

19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he the disciples that they should tell no man that he was the Christ.

21 From that time began <sup>6</sup>Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and

<sup>1</sup> Basket in ver. 9 and 10 represents different Greek words. <sup>2</sup> Gr. *loaves*. <sup>3</sup> Many ancient authorities read *that I the Son of man am*. See Mark viii. 27; Luke ix. 18. <sup>4</sup> Gr. *Petros*. <sup>5</sup> Gr. *petra*. <sup>6</sup> Some ancient authorities read *Jesus Christ*.

killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

#### CHAPTER XVII.

*1 The transfiguration of Christ. 14 He healeth the lunatic, 22 foretelleth his own passion, 24 and payeth tribute.*

**A**ND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them:

be killed, and the third day be

22 raised up. And Peter took him, and began to rebuke him, saying,

23 Be it far from thee, Lord: this shall never be unto thee. But he

turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou

24 mindest not the things of God, but the things of men. Then said

Jesus unto his disciples, If any man would come after me, let him deny himself, and take up

25 his cross, and follow me. For whosoever would save his

26 life shall lose it: and whosoever shall lose his <sup>2a</sup>life for my sake shall find

it. For what shall a man be profited, if he shall gain the whole

27 world, and forfeit his <sup>2</sup>life? or what shall a man give in exchange

for his <sup>2</sup>life? For the Son of man shall come in the glory of his

28 Father with his angels; and then shall he render unto every man

according to his <sup>3</sup>deeds. Verily I say unto you, There be some of

them that stand here, which shall in no wise taste of death, till they

see the Son of man coming in his kingdom.

**17** And after six days Jesus taketh with him Peter, and James, and

John his brother, and bringeth them up into a high mountain

2 apart: and he was transfigured before them: and his face did shine

3 as the sun, and his garments became white as the light. And be-

hold, there appeared unto them Moses and Elijah talking with

4 him. And Peter answered, and said unto Jesus, Lord, it is good

for us to be here: if thou wilt, I will make here three <sup>4a</sup>tabernacles;

one for thee, and one for Moses, and one for Elijah. While he was

yet speaking, behold, a bright

1 Or, God have mercy on thee

2 Or, soul

3 Gr. doing.

4 Or, booths

AM.—a "life" strike out the marg.



and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said, Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only.

9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. And his disciples asked him, saying, Why then say the scribes that Elijah must first come? And he answered and said, Elijah indeed cometh, and shall restore all things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them. Then understood the disciples that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. And I brought him to thy disciples, and they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. 18 And Jesus rebuked him; and the <sup>1</sup>devil went out from him: and the boy was cured from that hour.

<sup>1</sup>Gr. *demon*.



19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

### CHAPTER XVIII.

*1 Christ warneth his disciples to be humble and harmless: 7 to avoid offences, and not to despise the little ones: 15 teacheth how we are to deal with our brethren, when they offend us: 21 and how oft to forgive them: 23 which he setteth forth by a parable of the king, that took account of his servants, 32 and punished him, who shewed no mercy to his fellow.*

**A**T the same time came the disciples unto Jesus, saying, Who is

19 Then came the disciples to Jesus apart, and said, Why could not we

20 cast it out? And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.<sup>1</sup>

22 And while they <sup>2</sup>abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of men; and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

24 And when they were come to Capernaum, they that received the <sup>3</sup>half-shekel came to Peter, and said, Doth not your <sup>4</sup>master pay the <sup>3</sup>half-shekel? He saith, Yea.

25 And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, shalt find a <sup>5</sup>shekel: that take, and give unto them for me and thee.

**18** In that hour came the disciples unto Jesus, saying, Who then is

<sup>1</sup> Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer and fasting.* See Mark ix. 29. <sup>2</sup> Some ancient authorities read *were gathering themselves together.* <sup>3</sup> Gr. *didrachma.* <sup>4</sup> Or, *teacher* <sup>5</sup> Gr. *stater.*

the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth

1greatest in the kingdom of heaven?

2 And he called to him a little child, and set him in the midst of them,

3 and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is the 1greatest in the kingdom of

5 heaven. And whoso shall receive one such little child in my name

6 receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that 2a great millstone should be hanged about his neck, and *that* he should be

7 sunk in the depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come;

but woe to that man through 8 whom the occasion cometh! And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into

9 the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the 3hell

10 of fire. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.4

12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which

13 goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not

14 gone astray. Even so it is not

1 Gr. *greater*.

2 Gr. *a millstone turned by an ass*.

3 Gr. *Gehenna of fire*.

4 Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost*. See Luke xix. 10

more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and

the will of your Father which is in heaven, that one of these little ones should perish.

15 And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy

16 brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.

17 And if he refuse to hear them, tell it unto the church:

and if he refuse to hear the church also, let him be unto thee as the

18 Gentile and the publican. Verily I say unto you, What things soever

ye shall bind on earth shall be bound in heaven: and what things

soever ye shall loose on earth shall

19 be loosed in heaven. Again I say unto you, that if two of you shall

agree on earth as touching anything that they shall ask, it shall

20 be done for them of my Father which is in heaven. For where

two or three are gathered together in my name, there am I in the

21 midst of them. Then came Peter, and said to him, Lord, how oft shall my

brother sin against me, and I forgive him? until seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but,

23 Until seventy times seven. Therefore is the kingdom of heaven

likened unto a certain king, which would make a reckoning

24 with his servants. And when he had begun to reckon, one was

brought unto him, which owed

25 him ten thousand talents. But forasmuch as he had not wherewith

to pay, his lord commanded him

1 Gr. a thing willed before your Father.

2 Some ancient authorities read *my*.

3 Some ancient authorities omit *against thee*.

4 Or, *congregation*

5 Or, *seventy*

times and seven

6 Gr. *bondservants*.

7 This talent was probably worth about £240.

all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

#### CHAPTER XIX.

*2 Christ healeth the sick: 3 answereth the Pharisees concerning divorcement: 10 sheweth when marriage is necessary: 13 receiveth little children: 16 instructeth the young man how to attain eternal life, 20 and how to be perfect: 23 telleth his disciples how hard it is for a rich man to enter into the kingdom of God, 27 and promiseth reward to those that forsake anything to follow him.*

**A**ND it came to pass, that when Jesus had finished these say-

to be sold, and his wife, and children, and all that he had, and payment to be made. The <sup>1</sup>servant

26 therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay

27 thee all. And the lord of that <sup>1</sup>servant, being moved with compassion, released him, and forgave

28 him the <sup>2</sup>debt. But that <sup>1</sup>servant went out, and found one of his

28 fellow-servants, which owed him a hundred <sup>3</sup>pence: and he laid hold on him, and took *him* by the

29 throat, saying, Pay what thou owest. So his fellow-servant fell

29 down and besought him, saying, Have patience with me, and I will

30 pay thee. And he would not: but went and cast him into prison, till he should pay that which was due.

31 So when his fellow-servants saw what was done, they were exceeding

32 sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and

32 saith to him, Thou wicked <sup>1</sup>servant, I forgave thee all that debt, because thou besoughtest me:

33 shouldest not thou also have had mercy on thy fellow-servant, even

34 as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should

35 pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his

brother from your hearts.

**19** And it came to pass when Jesus had finished these words, he de-

<sup>1</sup> Gr. *bondservant*.

<sup>2</sup> Gr. *loan*.

<sup>3</sup> The word in the Greek denotes a coin worth about eight pence half-penny.



ings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and who so marrieth her which is put away doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto

parted from Galilee, and came into the borders of Judæa beyond Jordan; and great multitudes followed him; and he healed them there.

3 And there came unto him <sup>1</sup>Pharisees, tempting him, and saying, Is it lawful *for a man* to put away his

4 wife for every cause? And he answered and said, Have ye not read, that he which <sup>2</sup>made *them* from the beginning made them

5 male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall

6 become one flesh? So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why then did Moses command to give a bill of divorcement, and to put *her* away?

8 He saith unto them, Moses for your hardness of heart suffered you to put away your wives; but from the beginning it hath not

9 been so. And I say unto you, Whosoever shall put away his wife, <sup>3</sup>except for fornication, and shall marry another, committeth adultery: <sup>4</sup>and he that marrieth her when she is put away committeth

10 adultery. The disciples say unto him, If the case of the man is so with his wife, it is not expedient

11 to marry. But he said unto them, All men cannot receive this saying, but they to whom it is given.

12 For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 Then were there brought unto

<sup>1</sup> Many authorities, some ancient, insert *the*. <sup>2</sup> Some ancient authorities read *created*. <sup>3</sup> Some ancient authorities read *severing for the cause of fornication, maketh her an adulteress*: as in ch. v. 32. <sup>4</sup> The following words, to the end of the verse, are omitted by some ancient authorities.



him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is none good but one, that is, God:* but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impos-

him little children, that he should lay his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer the little children, and forbid them not, to come unto me: for <sup>a</sup>of such is the

15 kingdom of heaven. And he laid his hands on them, and departed thence.

16 And behold, one came to him and said, <sup>12</sup>Master, what good thing shall I do, that I may have

17 eternal life? And he said unto him, <sup>3</sup>Why askest thou me concerning that which is good? One there is who is good: but if thou

18 wouldest enter into life, keep the commandments. He saith unto him, Which? And Jesus said,

19 Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false

20 witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The

21 young man saith unto him, All these things have I observed: what lack I yet? Jesus said unto

22 him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come,

23 follow me. But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

24 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And

25 again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom

26 of God. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? And Jesus looking upon them said to

<sup>1</sup> Or *Teacher*

<sup>2</sup> Some ancient authorities read *Good Master*. See Mark x. 17; Luke xviii. 18.

<sup>3</sup> Some ancient authorities read *Why callest thou me good? None is good save one, even God*. See Mark x. 18; Luke xviii. 19.

sible; but with God all things are possible.

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many *that are* first shall be last; and the last *shall be* first.

#### CHAPTER XX.

*1 Christ, by the similitude of the labourers in the vineyard, sheweth that God is debtor unto no man: 17 foretelleth his passion: 20 by answering the mother of Zebedee's children teacheth his disciples to be lowly: 30 and giveth two blind men their sight.*

**F**OR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto

them, With men this is impossible; but with God all things are possible. Then answered Peter and said unto him, Lo, we have left all, and followed thee; what 28 then shall we have? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve 29 tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, <sup>1</sup>or children, or lands, for my name's sake, shall receive <sup>2</sup>a hundred-fold, and shall inherit eternal life. But many shall be last *that are* first; and first *that are* last. 30

20 For the kingdom of heaven is like unto a man <sup>a</sup>that is a householder, which went out early in the morning to hire labourers into 2 his vineyard. And when he had agreed with the labourers for a <sup>3</sup>penny a day, he sent them into 3 his vineyard. And he went out about the third hour, and saw others standing in the market- 4 place idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and the ninth hour, and did like- 6 wise. And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the 7 day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also

<sup>1</sup> Many ancient authorities add *or wife*: as in Luke xviii. 29. <sup>3</sup> See note on ch. xviii. 28.

<sup>2</sup> Some ancient

AM.—a For "that is" read "that was"

them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the good-man of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*; and the third day he shall rise again

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

8 into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto

9 the first. And when they came that *were hired* about the eleventh hour, they received every man a

10 penny. And when the first came, they supposed that they would receive more; and they likewise received every man a penny.

11 And when they received it, they murmured against the house-

12 holder, saying, These last have spent *but* one hour, and thou hast made them equal unto us, which have borne the burden of the day

13 and the <sup>2</sup>scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a

14 penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as

15 unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am

16 good? So the last shall be first, and the first last.

17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he

18 said unto them, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall

19 condemn him to death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

20 Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking

1 See note on ch. xviii. 28.

2 Or, *hot wind*

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, because they should hold their peace; but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

21 a certain thing of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him,

23 We are able. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give, but *it is for them* for whom it hath

24 been prepared of my Father. And when the ten heard it, they were moved with indignation concern-

25 ing the two brethren. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over

26 them. Not so shall it be among you: but whosoever would become great among you shall be your <sup>1</sup>minister;

27 and whosoever would be first among you shall be your <sup>2</sup>servant:

28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they went out from Jericho, a great multitude followed

30 him. And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy

31 on us, *thou* son of David. And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, *thou* son

32 of David. And Jesus stood still, and called them, and said, What will ye that I should do unto you?

33 They say unto him, Lord, that our

<sup>1</sup> Or, *servant*

<sup>2</sup> Gr, *bondservant*.



34 So Jesus had compassion *on them*, and touched their eyes; and immediately their eyes received sight, and they followed him.

### CHAPTER XXI.

*1 Christ rideth into Jerusalem upon an ass, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig tree, 23 putteth to silence the priests and elders, 28 and rebuketh them by the similitude of the two sons, 33 and the husbandmen, who slew such as were sent unto them.*

**A**ND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

34 eyes may be opened. And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

**21** And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives,

2 then Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any one say aught unto you, ye shall say, the Lord hath need of them; and straightway he will

4 send them. Now this is come to pass, that it might be fulfilled which was spoken <sup>1</sup>by the prophet saying,

5 Tell ye the daughter of Zion, Behold, thy King cometh unto thee,

Meek, and riding upon an ass,

And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus appointed them, and brought the ass, and the colt, and put on them their garments; and

8 he sat thereon. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and

9 spread them in the way. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the lord; Hosanna in the

10 highest. And when he was come into Jerusalem, all the city was

11 stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

<sup>1</sup> Or, *through*



12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased.

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the

12 And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats

13 of them that sold the doves; and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den

14 of robbers. And the blind and the lame came to him in the temple: and he healed them. But

15 when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, and said unto him,

16 Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings

17 thou hast perfected praise? And he left them, and went forth out of the city to Bethany, and lodged there.

18 Now in the morning as he returned to the city, he hungered.

19 And seeing <sup>2a</sup> a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward forever. And immediately the fig

20 tree withered away. And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away?

21 And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it

22 shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the

<sup>1</sup> Many ancient authorities omit of God.

<sup>2</sup> Or, a single

elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, if we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this

24 authority? And Jesus answered and said unto them, I also will ask you one <sup>1</sup>question, which if ye tell me, I likewise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him?

26 But if we shall say, From men; we fear the multitude; for all

27 hold John as a prophet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what

28 authority I do these things. But what think ye? A man had two sons; and he came to the first, and said, <sup>2</sup>Son, go work to-day in

29 the vineyard. And he answered and said, I will not: but afterward he repented himself, and

30 went. And he came to the second, and said likewise. And he answered and said, I go, sir: and

31 went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that

the publicans and the harlots go into the kingdom of God before

32 you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him:

and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

33 Hear another parable: There was a man that was a householder, which planted a vineyard, and set a hedge about it, and

digged a winepress in it, and built a tower, and let it out to husbandmen, and went into an-

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

34 other country. And when the season of the fruits drew near, he sent his <sup>1</sup>servants to the husband-

35 men, to receive <sup>2</sup>his fruits. And the husbandmen took his <sup>1</sup>servants, and beat one, and killed another,

36 and stoned another. Again, he sent other <sup>1</sup>servants more than the first: and they did unto them in

37 like manner. But afterward he sent unto them his son, saying,

38 They will reverence my son. But the husbandmen, when they saw the son, said among themselves,

39 And they took him, and cast him forth out of the vineyard, and

40 killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen,

42 which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders

rejected,

The same was made the head of the corner:

This was from the Lord, And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the

44 fruits thereof. <sup>3</sup>And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as

45 dust. And when the chief priests and the Pharisees heard his parables, they perceived that he

46 spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

<sup>1</sup> Gr. *bondservants*.  
ver. 44.

<sup>2</sup> Or, *the fruits of it*

<sup>3</sup> Some ancient authorities omit

## CHAPTER XXII.

1 *The parable of the marriage of the king's son.* 9 *The vocation of the Gentiles.* 12 *The punishment of him that wanted the wedding garment.* 15 *Tribute ought to be paid to Cæsar.* 23 *Christ confuteth the Sadducees for the resurrection:* 34 *answereth the lawyer, which is the first and great commandment:* 41 *and poseth the Pharisees about the Messias.*

AND Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

22 And Jesus answered and spake again in parables unto them, say-

2 ing, The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son,

3 and sent forth his <sup>1</sup>servants to call them that were bidden to the marriage feast: and they would not

4 come. Again he sent forth other <sup>1</sup>servants, saying, Tell them that are bidden, Behold, I have made

ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage

5 feast. But they made light of it, and went their ways, one to his own farm, another to his merchan-

6 dise: and the rest laid hold on his <sup>1</sup>servants, and entreated them

7 shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those mur-

8 derers, and burned their city. Then saith he to his <sup>1</sup>servants, The wedding is ready, but they that were bidden were not worthy.

9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage

10 feast. And those <sup>1</sup>servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests.

11 But when the king came in to behold the guests, he saw there a man which had not on

12 a wedding-garment: and he saith unto him, Friend, how camest thou in hither not hav-

ing a wedding-garment? And

<sup>1</sup> Gr. *bondservants*.



13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, and carest thou for any *man*: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Show me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection

13 he was speechless. Then the king said to the <sup>1</sup>servants, Bind him hand and foot, and cast him out into the outer darkness: there shall be the weeping and gnashing of teeth. For many are called, but few chosen.

15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk. And they send to him their disciples, with the Herodians, saying, <sup>2</sup>Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute money. And they brought unto him a <sup>3</sup>penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things

22 that are God's. And when they heard it, they marvelled, and left him, and went their way.

23 On that day there came to him Sadducees, <sup>4</sup>which say that there is no resurrection: and they asked him, saying, <sup>2</sup>Master, Moses said, If a man die, having no children, his brother <sup>5</sup>shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first married and deceased, and having no seed

26 left his wife unto his brother; in like manner the second also, and

27 the third, unto the <sup>6</sup>seventh. And after them all the woman died.

28 In the resurrection therefore whose

<sup>1</sup> Or, *ministers*      <sup>2</sup> Or, *Teacher*      <sup>3</sup> See note on ch. xviii. 28.      <sup>4</sup> Gr. *saying*.  
<sup>5</sup> Gr. *shall perform the duty of a husband's brother to his wife*. Compare Deut. xxv. 5.  
<sup>6</sup> Gr. *seven*.



whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David*.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

wife shall she be of the seven? for they all had her. But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as angels<sup>1</sup> in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the God* of the dead, but of the living. And when the multitudes heard it, they were astonished at his teaching.

34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him a question, tempting him,<sup>2</sup> Master, which is the great commandment in the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. <sup>3</sup>And a second like *unto it* is this, Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets.

41 Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, *The son of David*. He saith unto them, How then doth David in the Spirit call him Lord, saying,

44 The Lord said unto my Lord, Sit thou on my right hand, Till I put thine enemies underneath thy feet?

<sup>1</sup> Many ancient authorities add of *God*. like unto it, Thou shalt love &c.

<sup>2</sup> Or, *Teacher*

<sup>3</sup> Or, *And a second is*

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

### CHAPTER XXIII.

1 *Christ admonisheth the people to follow the good doctrine, not the evil examples, of the scribes and Pharisees. 5 His disciples must beware of their ambition. 13 He denounceth eight woes against their hypocrisy and blindness: 34 and prophesieth of the destruction of Jerusalem.*

**T**HEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no man your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! because ye shut up the kingdom of heaven against

45 If David then calleth him Lord,  
46 how is he his son? And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

**23** Then spake Jesus to the multitude and to his disciples, saying, The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens,<sup>1</sup> and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders *of their garments*, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market-places, and to be called of men, Rabbi. 8 But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your <sup>a</sup>Father, <sup>2</sup>which is in heaven. Neither be ye called masters: for one is your master, *even* the Christ. But he that is <sup>3</sup>greatest among you shall be your <sup>4</sup>servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven <sup>5</sup>against men: for ye enter not in

1 Many ancient authorities omit *and grievous to be borne.*

2 Gr. *the heavenly.*

3 Gr. *greater.*

4 Or, *minister*

5 Gr. *before.*

AM.—<sup>a</sup> For "Father, which is in heaven" read "Father, *even* he who is in heaven."

men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the plat-

ter, neither suffer ye them that are entering in to enter.<sup>1</sup>

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

17 Ye fools and blind: for whether is greater, the gold, or the temple that hath sanctified the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor.

19 Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it,

20 and by all things thereon. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein.

21 And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

22 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe the mint and anise and cummin, and have left undone the weightier matters of the law, judgment, and mercy, and faith: but these ye ought to have done, and not to have left the other undone.

23 Ye blind guides, which strain out the gnat, and swallow the camel.

24 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within

25

25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within

<sup>1</sup> Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widow's houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.* See Mark xii. 40; Luke xx. 47.  
<sup>2</sup> Gr. *Gehenna.*    <sup>3</sup> Or, *sanctuary:* as in ver. 35.    <sup>4</sup> Or, *bound by his oath*    <sup>5</sup> Or, *dill*

ter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen

they are full from extortion and  
26 excess. *Thou* blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the

30 righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets.

32 Fill ye up then the measure of your fathers. *Ye* serpents, *ye* offspring of vipers, how shall ye escape the judgement of hell?

34 Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from

35 city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen



gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

#### CHAPTER XXIV.

*1 Christ foretelleth the destruction of the temple: 3 what and how great calamities shall be before it: 29 the signs of his coming to judgment. 36 And because that day and hour is unknown, 42 we ought to watch like good servants, expecting every moment our master's coming.*

**A**ND Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you <sup>1</sup>desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

**24** And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy <sup>2</sup>coming, and of <sup>2</sup>the end of the world? And Jesus answered and said unto them, Take heed that no man lead you astray. For many shall come in my name, saying I am the Christ; and shall lead many astray. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs come to pass; but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places. 8 But all these things are the beginning of travail. Then shall they deliver you up unto tribulation, and shall kill you; and ye shall be hated of all the nations for

<sup>1</sup> Some ancient authorities omit *desolate*.  
*tion of the age*

<sup>2</sup> Gr. *presence*.

<sup>3</sup> Or, *the consumma-*



10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judæa flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go

10 my name's sake. And then shall many stumble, and shall deliver up one another, and

11 shall hate one another. And many false prophets shall arise, and

12 shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax

13 cold. But he that endureth to the end, the same shall be saved.

14 And <sup>1</sup>this gospel of the kingdom shall be preached in the whole <sup>2</sup>world for a testimony unto all the nations; and then shall the end come.

15 When therefore ye see the abomination of desolation, which was spoken of <sup>3</sup>by Daniel the prophet, standing in <sup>4</sup>the holy place (let him that readeth understand), then let them that are in

16 Judæa flee unto the mountains:

17 let him that is on the housetop not go down to take out the things

18 that are in his house: and let him that is in the field not return

19 back to take his cloke. But woe unto them that are with child and to them that give suck in those

20 days! And pray ye that your flight be not in the winter, neither

21 on a sabbath: for then shall be great tribulation, such as hath

22 not been from the beginning of the world until now, no, nor ever

23 shall be. And except those days had been shortened, no flesh

24 would have been saved: but for the elect's sake those days shall

25 be shortened. Then if any man shall say unto you, Lo, here is

26 the Christ, or, Here; believe <sup>5</sup>*it* not. For there shall arise false

Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if pos-

27 sible, even the elect. Behold,

28 I have told you beforehand. If therefore they shall say unto you,

Behold, he is in the wilderness; go not forth: Behold, he is in the

<sup>1</sup> Or, these good tidings  
place

<sup>2</sup> Gr. inhabited earth.

<sup>3</sup> Or, through

<sup>4</sup> Or, a holy

<sup>5</sup> Or, him

not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood

inner chambers; believe <sup>lit</sup> not.

27 For as the lightning cometh forth from the east, and is seen even unto the west: so shall be the

28 <sup>2</sup>coming of the Son of man. Wheresoever the carcase is, there will the <sup>3</sup>eagles be gathered together.

29 But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall

30 be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven

31 with power and great glory. And he shall send forth his angels <sup>4</sup>with <sup>5</sup>a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the sum-

33 mer is nigh; even so ye also, when ye see all these things, know ye that <sup>6</sup>he is nigh, *even*

34 at the doors. Verily I say unto you, this generation shall not pass away, till all these things be

35 accomplished. Heaven and earth shall pass away, but my words

36 shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, <sup>7</sup>neither the Son, but the Father

37 only. And as *were* the days of Noe, so shall be the <sup>8</sup>coming

38 of the Son of man. For as in those days which were before the flood they were eating and drink-

39 ing, marrying and giving in marriage, until the day that Noe entered into the ark, and they knew not until the flood came, and took them all away; so shall

1 Or, them      2 Gr. *presence*.      3 Or, *vultures*      4 Many ancient authorities read *with a great trumpet, and they shall gather &c.*      5 Gr, *a trumpet of great sound*      6 Or, *it*  
7 Many authorities, some ancient, omit *neither the Son*.      8 Gr. *presence*.

came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be grinding at the mill*; the one shall be taken, and the other left.

42 ¶ Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

#### CHAPTER XXV.

*1 The parable of the ten virgins, 14 and of the talents. 31 Also the description of the last judgment.*

**T**HEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their

be the <sup>1</sup>coming of the Son of man.

40 Then shall two men be in the field; one is taken, and one is left:

41 two women *shall be grinding at the mill*; one is taken, and one is

42 left. Watch therefore: for ye know not on what day your Lord

43 cometh. <sup>2</sup>But know this, that if the master of the house had known

in what watch the thief was coming, he would have watched, and would not have suffered his house

44 to be <sup>3</sup>broken through. Therefore be ye also ready: for in an hour

45 cometh. Who then is the faithful and wise <sup>4</sup>servant, whom his lord

hath set over his household, to give them their food in due sea-

46 son? Blessed is that <sup>4</sup>servant whom his lord when he cometh

47 shall find so doing. Verily I say unto you, that he will set him

48 over all that he hath. But if that evil <sup>4</sup>servant shall say in his heart,

49 My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunk-

50 en; the lord of that <sup>4</sup>servant shall come in a day when he expecteth

not, and in an hour when he know-

51 eth not, and shall <sup>5</sup>cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

25 Then shall the kingdom of heaven be likened unto ten virgins, which took their <sup>6</sup>lamps, and went forth to meet the bridegroom.

2 And five of them were foolish, and five were wise. For the foolish, when they took their

<sup>1</sup> Gr. *presence.*      <sup>2</sup> Or, *but this ye know*  
<sup>5</sup> Or, *severely scourge him*      <sup>6</sup> Or, *torches*

<sup>3</sup> Gr. *digged through.*      <sup>4</sup> Gr. *bondservant.*

lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five

lamps, took no oil with them:

4 but the wise took oil in their 5 vessels with their lamps. Now

while the bridegroom tarried, they 6 all slumbered and slept. But at

midnight there is a cry, Behold, the bridegroom! Come ye forth

7 to meet him. Then all those virgins arose, and trimmed their

8 lamps. And the foolish said unto the wise, Give us of your oil; for

9 our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.

10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the

11 door was shut. Afterward come also the other virgins, saying,

12 Lord, Lord, open to us. But he answered and said, Verily, I say

13 unto you, I know you not. Watch therefore, for ye know not the day

nor the hour.

14 For *it is* as *when* a man, going into another country, called his own <sup>2</sup>servants, and delivered unto

15 them his goods. And unto one he gave five talents, to another two,

to another one; to each according to his several ability; and he went

16 on his journey. Straightway he that received the five talents went

and traded with them, and made 17 other five talents. In like manner

he also that *received* the two gained 18 other two. But he that received

the one went away and digged in the earth, and hid his lord's money.

Now after a long time the lord of those <sup>2</sup>servants cometh, and maketh a reckoning with

20 them. And he that received the five talents came and brought

other five talents, saying, Lord,

<sup>1</sup> Or, torches

<sup>2</sup> Gr. bondservants.



talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy

thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him,

Well done, good and faithful <sup>1</sup>servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the

22 joy of thy lord. And he also that *received* the two talents came and said, Lord, thou deliveredst unto

23 me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and

faithful <sup>1</sup>servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

24 And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard

25 man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid,

and went away and hid thy talent in the earth: lo, thou hast thine

26 own. But his lord answered and said unto him, Thou wicked and slothful <sup>1</sup>servant, thou knewest

27 that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to

28 have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore

29 the talent from him, and give it unto him that hath the ten talents.

30 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be

31 taken away. And cast ye out the unprofitable <sup>1</sup>servant into the outer darkness: there shall be the weeping and gnashing of teeth.

31 But when the Son of man shall come in his glory, and all the an-



angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, say-

gels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth his sheep

32 from the goats: and he shall set the sheep on his right hand, but the

33 goats on the left. Then shall the

34 King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation

35 of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in;

36 naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or athirst, and gave *thee* drink?

38 And when saw we thee a stranger, and took *thee* in? or naked, and

39 clothed *thee*? And when saw we thee sick, or in prison, and came

40 unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it un-

41 to me. Then shall he say also unto them on the left hand, <sup>2</sup>Depart from me, ye cursed, into the eternal fire which is prepared for

42 the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave

43 me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

44 Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inas-

1 Gr. *kids*.

2 Or, *Depart from me under a curse*

ing, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

### CHAPTER XXVI.

*1 The rulers conspire against Christ. 6 The woman anointeth his head. 14 Judas selleth him. 17 Christ eateth the passover: 26 instituteth his holy supper: 36 prayeth in the garden: 47 and being betrayed with a kiss, 57 is carried to Caiaphas, 69 and denied of Peter.*

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast of the passover*, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached

much as ye did it not unto one of these least, ye did it not unto me.

46 And these shall go away into eternal punishment: but the righteous into eternal life.

26 And it came to pass, when Jesus had finished all these words,

2 he said unto his disciples, Ye know that after two days the passover cometh, and the Son of man is

3 delivered up to be crucified. Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas;

4 and they took counsel together that they might take Jesus, by subtilty, and kill him. But they said,

5 Not during the feast, lest a tumult arise among the people.

6 Now when Jesus was in Bethany, in the house of Simon the

7 leper, there came unto him a woman having <sup>1</sup>an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he

8 sat at meat. But when the disciples saw *it*, they had indignation, saying, To what purpose is

9 this waste? For this *ointment* might have been sold for much, and given

10 to the poor. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought

11 a good work upon me. For ye have the poor always with you;

12 but me ye have not always. For in that she <sup>2</sup>poured this ointment upon my body, she did it to pre-

13 pare me for burial. Verily I say unto you, Wheresoever <sup>3</sup>this gospel shall be preached in the whole

<sup>1</sup> Or, a flask

<sup>2</sup> Gr. cast.

<sup>3</sup> Or, these good tidings

in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ Now the first *day* of the *feast* of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

world, that also which this woman hath done shall be spoken of for a memorial of her.

14 Then one of the twelve, who was called Judas Iscariot, went  
15 unto the chief priests, and said,  
What are ye willing to give me,  
and I will deliver him unto you?  
And they weighed unto him thirty  
16 pieces of silver. And from that  
time he sought opportunity to de-  
liver him *unto them*.

17 Now on the first *day* of unleav-  
ened bread the disciples came to  
Jesus, saying, Where wilt thou  
that we make ready for thee to eat  
18 the passover? And he said, Go in-  
to the city to such a man, and say  
unto him, The <sup>1</sup>Master saith, My  
time is at hand; I keep the pass-  
over at thy house with my disciples.  
19 And the disciples did as Jesus ap-  
pointed them; and they made ready  
20 the passover. Now when even  
was come, he was sitting at meat  
21 with the twelve <sup>2</sup>disciples; and as  
they were eating, he said, Verily I  
say unto you, that one of you shall  
22 betray me. And they were ex-  
ceeding sorrowful, and began to  
say unto him every one, Is it I,  
23 Lord? And he answered and said,  
He that dipped his hand with me  
in the dish, the same shall betray  
24 me. The Son of man goeth, even  
as it is written of him: but woe  
unto that man through whom the  
Son of man is betrayed! good  
were it <sup>3</sup>for that man if he had  
not been born. And Judas, which  
betrayed him, answered and said,  
Is it I, Rabbi? He saith unto  
25 him, Thou hast said. And as  
they were eating, Jesus took  
<sup>4</sup>bread and blessed, and brake it;  
and he gave to the disciples,  
and said, Take, eat; this is my  
26 body. And he took <sup>5</sup>a cup, and  
gave thanks, and gave to them,

<sup>1</sup> Or, *Teacher*  
*if that man*.

<sup>2</sup> Many authorities, some ancient, omit *disciples*.

<sup>3</sup> Gr. *for him*

<sup>4</sup> Or, *a loaf*

<sup>5</sup> Some ancient authorities read *the cup*.

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceedingly sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

28 saying, Drink ye all of it; for this is my blood of <sup>1</sup>the <sup>2</sup>covenant, which is shed for many unto remission of sins. But I say unto you, <sup>3</sup>I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out unto the mount of Olives.

31 Then saith Jesus unto them, All ye shall be <sup>3</sup>offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered

32 abroad. But after I am raised up, I will go before you into

33 Galilee. But Peter answered and said unto him, If all shall be <sup>3</sup>offended in thee, I will never be

34 <sup>3</sup>offended. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou

35 shalt deny me thrice. Peter saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto <sup>4</sup>a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and

37 pray. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful

38 and sore troubled. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide

39 ye here, and watch with me. And he went forward a little, and fell on his face, and prayed, saying, O

my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou

40 wilt. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one

<sup>1</sup> Or, *the testament*  
stumble.

<sup>2</sup> Many ancient authorities insert *new*.

<sup>3</sup> Gr. *caused to*

<sup>4</sup> Gr. *an enclosed piece of ground*.



41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

41 hour? <sup>1</sup>Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the

42 flesh is weak. Again, a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it,

43 thy will be done. And he came again and found them sleeping, for

44 their eyes were heavy. And he left them again, and went away, and prayed a third time, saying

45 again the same words. Then cometh he to the disciples, and

saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed unto the hands of

46 sinners. Arise, let us be going: behold, he is at hand that betrayeth me.

47 And while he yet spake, lo, Judas, one of the twelve, came,

and with him a great multitude with swords and staves, from the chief priests and elders of the

48 people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is

49 he: take him. And straightway he came to Jesus, and said, Hail,

50 Rabbi; and <sup>2</sup>kissed him. And Jesus said unto him, Friend, *do*

that for which thou art come. Then they came and laid hands on

51 Jesus and took him. And behold, one of them that were with Jesus stretched out his hand, and drew

his sword, and smote the <sup>3</sup>servant of the high priest, and struck off

52 his ear. Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword.

53 Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than

<sup>1</sup> Or, *Watch ye, and pray that ye enter not servant.*

<sup>2</sup> Gr. *kissed him much.*

<sup>3</sup> Gr. *bond-*



54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it* which these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

54 twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be?

55 In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me

56 not. But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

57 And they that had taken Jesus led him away to *the house of* Caiaphas the high priest, where the scribes and the elders were gathered

58 together. But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the

59 end. Now the chief priests and the whole council sought false witness against Jesus, that they

60 might put him to death; and they found it not, though many false witnesses came. But afterward

61 came two, and said, This man said, I am able to destroy the temple of God, and to build it in

62 three days. And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63 But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be

64 the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of

65 power, and coming on the clouds of heaven. Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the

1 Or, *sanctuary*: as in ch. xxiii. 35; xxvii. 5.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

### CHAPTER XXVII.

*1 Christ is delivered bound to Pilate. 3 Judas hangeth himself. 19 Pilate, admonished of his wife, 24 washeth his hands: 26 and looseth Barabbas. 29 Christ is crowned with thorns, 34 crucified, 40 reviled, 50 dieth, and is buried: 66 his sepulchre is sealed, and watched.*

**W**HEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

66 blasphemy: what think ye? They answered and said, He is

67 <sup>1</sup>worthy of death. Then did they spit in his face and buffet him: and some smote him <sup>2</sup>with the

68 palms of their hands, saying, Prophecy unto us, thou Christ: who is he that struck thee?

69 Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with

70 Jesus the Galilæan. But he denied before them all, saying, I

71 know not what thou sayest. And when he was gone out into the porch, another maid saw him, and saith unto them that were there,

72 This man also was with Jesus the Nazarene. And again he denied with an oath, I know not the man.

73 And after a little while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech bewrayeth

74 thee. Then began he to curse and to swear, I know not the man. And straightway the cock crew.

75 And Peter remembered the word which Jesus had said, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

**27** Now when morning was come, all the chief priests and the elders of the people took counsel against

2 Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.

3 Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders,

1 Gr. liable to.

2 Or, with rods

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Heardest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on

4 ers, saying, I have sinned in that I betrayed <sup>1</sup>innocent blood. But they said, What is that to us?

5 see thou *to it*. And he cast down the pieces of silver into the sanctuary, and departed; and he went

6 away and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the <sup>2</sup>treasury,

7 since it is the price of blood. And they took counsel, and bought with them the potter's field, to

8 bury strangers in. Wherefore that field was called, The field of

9 blood, unto this day. Then was fulfilled that which was spoken <sup>3</sup>by Jeremiah the prophet, saying, And

4they took the thirty pieces of silver, the price of him that was priced, <sup>5</sup>whom *certain* of the children of Israel did price; and <sup>6</sup>they gave them for the potter's field, as the Lord appointed me.

11 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said

12 unto him, Thou sayest. And when he was accused by the chief priests and elders, he answered

13 nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he gave him no answer, not even to one word: insomuch that the governor marvelled great-

15 ly. Now at <sup>7</sup>the feast the governor was wont to release unto the multitude one prisoner, whom

16 they would. And they had then a notable prisoner, called Barab-

17 bas. When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barab-

18 bas, or Jesus which is called Christ? For he knew that for envy they had delivered him up.

19 And while he was sitting on the judgement-seat, his wife sent unto

<sup>1</sup> Many ancient authorities read *righteous*.

<sup>2</sup> Gr. *corbanas*, that is, *sacred treasury*.

Compare Mark vii. 11.

<sup>3</sup> Or, *through*

<sup>4</sup> Or, *I took*

<sup>5</sup> Or, *whom they priced on*

*the part of the sons of Israel*

<sup>6</sup> Some ancient authorities read *I gave*.

<sup>7</sup> Or, *a*

*feast*

the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him.

20 Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas,

21 and destroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And

22 they said, Barabbas. Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They all say, Let him be cruci-

23 fied. And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let

24 him be crucified. So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed

his hands before the multitude, saying, I am innocent <sup>1</sup>of the blood of this righteous man: see

25 ye *to it*. And all the people answered and said, His blood *be* on us, and on our children. Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.

27 Then the soldiers of the governor took Jesus into the <sup>2</sup>palace, and gathered unto him the whole

28 <sup>3</sup>band. And they <sup>4</sup>stripped him, and put on him a scarlet robe.

29 And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of

30 the Jews! And they spat upon him, and took the reed and smote

31 him on the head. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

<sup>1</sup> Some ancient authorities read *of this blood: see ye &c.* <sup>2</sup> Gr. *Prætorium*. See Mark xv. 16. <sup>3</sup> Or, *cohort* Some ancient authorities read *clothed*.

AM.— a For “palace” read “Prætorium” with marg. Or, *palace* [as in Mark xv. 16]



32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 ¶ They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others: himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there,

32 And as they came out, they found a man of Cyrene, Simon by name: him they <sup>1</sup>compelled to go *with them*, that he might bear

33 his cross. And when they were come unto a place called Golgotha, that is to say, The place of a skull, they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.

35 And when they had crucified him, they parted his garments among them, casting lots: and they sat and watched him there. And they set up over his head his accusation written, THIS IS JESUS

37 THE KING OF THE JEWS. Then are there crucified with him two robbers, one on the right hand,

39 and one on the left. And they that passed by railed on him, wagging

40 their heads, and saying, Thou that destroyest the <sup>2</sup>temple, and buildest it in three days, save thyself: if thou art the Son of God, come

41 down from the cross. In like manner also the chief priests mocking *him*, with the scribes and

42 elders, said, He saved others; <sup>3</sup>himself he cannot save. He is the King of Israel; let him now

43 come down from the cross, and we will believe on him. He trusteth on God; let him deliver him

44 now, if he desireth him: for he said, I am the son of God. And the robbers also that were cruci-

45 ed with him cast upon him the same reproach.

45 Now from the sixth hour there was darkness over all the <sup>4</sup>land

46 until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, <sup>5</sup>why hast thou forsaken me?

47 And some of them that stood there,

<sup>1</sup> Gr. *impressed*. <sup>2</sup> Or, *sanctuary*  
<sup>5</sup> Or, *why didst thou forsake me?*

<sup>3</sup> Or, *can he not save himself?*

<sup>4</sup> Or, *earth*



when they heard *that*, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

when they heard it, said, This man calleth Elijah. And straightway

one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave

him to drink. And the rest said, Let be; let us see whether Elijah cometh to save him.<sup>1</sup> And Jesus

cried again with a loud voice, and yielded up his spirit. And behold,

the veil of the <sup>2</sup>temple was rent in twain from the top to the bottom; and the earth did quake; and the

rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep

were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and

appeared unto many. Now the centurion, and they that were with him watching Jesus, when they

saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was <sup>3</sup>the Son of God. And many women were

there beholding from afar, which had followed Jesus from Galilee, ministering unto him: among

whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself

was Jesus' disciple: this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded

it to be given up. And Joseph took the body, and wrapped it in a clean linen cloth, and laid it in

his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. And

Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

<sup>1</sup> Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood.* See John xix. 34.    <sup>2</sup> Or, *sanctuary*    <sup>3</sup> Or, *a son of God*

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

#### CHAPTER XXVIII.

*1 Christ's resurrection is declared by an angel to the women. 9 He himself appeareth unto them. 11 The high priests give the soldiers money to say that he was stolen out of his sepulchre. 16 Christ appeareth to his disciples, 19 and sendeth them to baptize and teach all nations.*

**I**N the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead;

62 Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pi-

63 late, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I

64 rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first.

65 Pilate said unto them, <sup>1</sup>Ye have a guard: <sup>2</sup>go your way, <sup>2</sup>make it *as*

66 sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

**28** Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to

2 see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

3 His appearance was as lightning, and his raiment white as snow:

4 and for fear of him the watchers did quake, and became as dead

5 men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified.

6 He is not here; for he is risen, even as he said. Come, see the

7 place <sup>3</sup>where the Lord lay. And go quickly, and tell his disciples,

<sup>1</sup> Or, *Take a guard*

<sup>2</sup> Gr. *make it sure, as ye know.*

<sup>3</sup> Many ancient authorities

read *where he lay.*

and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

9 And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him.

10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were

12 come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 saying, Say ye, His disciples came by night, and stole him away

14 while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care.

15 So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven

19 and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and

20 of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

<sup>1</sup> Or, come to a hearing before the governor summation of the age

<sup>2</sup> Gr. all the days.

<sup>3</sup> Or, the con-

# THE GOSPEL ACCORDING TO

## S. M A R K.

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### CHAPTER I.

*1 The office of John the Baptist. 9 Jesus is baptized, 12 tempted, 14 he preacheth: 16 calleth Peter, Andrew, James and John: 23 healeth one that had a devil, 29 Peter's mother in law, 32 many diseased persons, 41 and cleanseth the leper.*

**T**HE beginning of the gospel of Jesus Christ, the Son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

**1** THE beginning of the gospel of Jesus Christ, <sup>1</sup>the Son of God.

2 Even as it is written <sup>2</sup>in Isaiah the prophet,

Behold, I send my messenger before thy face,  
Who shall prepare thy way;

3 The voice of one crying in the wilderness,

Make ye ready the way of the Lord,  
Make his paths straight;

4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission

5 of sins. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river

6 Jordan, confessing their sins. And John was clothed with camel's

7 hair, and *had* a leathern girdle about his loins, and did eat locusts

8 and wild honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet

9 of whose shoes I am not <sup>3</sup>worthy to stoop down and unloose. I baptized you <sup>4</sup>with water; but he shall baptize you <sup>4</sup>with the <sup>5</sup>Holy Ghost.

10 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized

11 of John <sup>6</sup>in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove

12 descending upon him: and a voice

1 Some ancient authorities omit the *Son of God*.  
read in the prophets. <sup>3</sup> Gr. *sufficient*.  
throughout this book. <sup>6</sup> Gr. *into*.

2 Some ancient authorities  
<sup>5</sup> Or, *Holy Spirit*: and so

<sup>4</sup> Or, in



12 And immediately the spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

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

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit

came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

12 And straightway the Spirit driveth him forth into the wilderness.

13 And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

14 Now after that John was delivered up, Jesus came into Galilee,

15 preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you

18 to become fishers of men. And straightway they left the nets, and

19 followed him. And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat

20 mending the nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue

22 and taught. And they were astonished at his teaching: for he

23 taught them as having authority, and not as the scribes. And straightway there was in their

24 synagogue a man with an unclean spirit; and he cried out, saying, What have we to do with thee, thou Jesus of Nazareth? art thou

25 come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked <sup>1</sup>him,

26 saying, Hold thy peace, and come out of him. And the un-



had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him,

clean spirit, <sup>1</sup>tearing him and crying with a loud voice, came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him. And the report of him went out straightway everywhere into all the region of Galilee round about.

29 And straightway, <sup>2</sup>when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30 Now Simon's wife's mother lay sick of a fever; and straightway

31 they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were sick, and them that

33 were <sup>3</sup>possessed with devils. And all the city was gathered together

34 at the door. And he healed many that were sick with divers diseases, and cast out many <sup>4</sup>devils; and he suffered not the <sup>4</sup>devils to speak, because they knew him.<sup>5</sup>

35 And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. And

36 Simon and they that were with him followed after him; and they

37 found him, and say unto him, All

38 are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end

39 came I forth. And he went into their synagogues throughout all Galilee, preaching and casting out <sup>4</sup>devils.

40 And there cometh to him a

<sup>1</sup> Or, convulsing  
synagogue, he came &c.

<sup>3</sup> Some ancient authorities read when he was come out of the  
<sup>3</sup> Or, demoniacs

<sup>4</sup> Gr. demons.

<sup>5</sup> Many ancient au-

thorities add to be Christ. See Luke iv. 41.

beseeking him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

## CHAPTER II.

*1 Christ healeth one sick of palsy, 14 calleth Matthew from the receipt of custom, 15 eateth with publicans and sinners, 18 excuseth his disciples for not fasting, 23 and for plucking the ears of corn on the sabbath day.*

**A**ND again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

leper, beseeking him, <sup>1</sup>and kneeling down to him, and saying unto him, If thou wilt, thou canst make

41 me clean. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou

42 made clean. And straightway the leprosy departed from him, and

43 he was made clean. And he <sup>2</sup>strictly charged him, and straight-

44 way sent him out, and saith unto him, See thou say nothing to any man: but <sup>a</sup>go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimo-

45 ny unto them. But he went out, and began to publish *it* much, and to spread abroad the <sup>3</sup>matter, insomuch that <sup>4</sup>Jesus could no more openly enter into <sup>5</sup>a city, but was without in desert places: and they came to him from every quarter.

**2** And when he entered again into Capernaum after *some* days, it

was noised that he was <sup>6</sup>in the

2 house. And many were gathered together, so that there was no longer room *for them*, no, not

3 even about the door: and he spake the word unto them. And

they come, bringing unto him a man sick of the palsy, borne of

4 four. And when they could not <sup>7</sup>come nigh unto him for the

crowd, they uncovered the roof where he was: and when they had

broken *it* up, they let down the <sup>8</sup>bed whereon the sick of the

5 palsy lay. And Jesus seeing their faith saith unto the sick of the palsy, <sup>8</sup>Son, thy sins are forgiven.

<sup>1</sup> Some ancient authorities omit *and kneeling down to him.*

<sup>2</sup> Or, *sternly*

<sup>3</sup> Gr.

*word.* <sup>4</sup> Gr. *he.*

<sup>5</sup> Or, *the city*

<sup>6</sup> Or, *at home*

<sup>7</sup> Many ancient authorities

read *bring him unto him.*

<sup>8</sup> Gr. *Child.*

AM.—<sup>a</sup> For “go thy [your] way” read simply “go”

<sup>b</sup> “bed” add marg. Or.

*pallet*

6 But there were certain of the scribes sitting there, and reasoning in their hearts.

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the *son* of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

6 But there were certain of the scribes sitting there, and reason-

7 ing in their hearts, Why doth this man thus speak? he blasphemeth: who can forgive sins but one, *even*

8 God? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?

9 Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy <sup>a</sup>bed, and walk? But that ye may know that the Son of man hath <sup>1b</sup>power on earth to forgive sins (he saith to the sick of the

10 palsy), I say unto thee, Arise, take up thy <sup>a</sup>bed, and go unto thy house.

11 And he arose, and straightway took up the <sup>a</sup>bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

12 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught

13 them. And as he passed by, he saw Levi the *son* of Alphaeus sitting at the place of toll, and he saith unto him, Follow me. And he arose

14 and followed him. And it came to pass, that he was sitting at meat in his house, and many <sup>2</sup>publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him.

15 And the scribes <sup>3</sup>of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, <sup>4</sup>He eateth <sup>5</sup>and drinketh with publicans and

16 sinners. And when Jesus heard it, he saith unto them, They that are <sup>6</sup>whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

1 Or, *authority* 2 See note on Matt. v. 46 3 Some ancient authorities read *and the Pharisees.* 4 Or. How is it that he eateth ... sinners? 5 Some ancient authorities omit *and drinketh.* 6 Gr. *strong.*

AM.—a “bed” add marg. Or, *pallet*

b For “power” read “authority” (see marg.1)

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

### CHAPTER III.

*1 Christ healeth the withered hand, 10 and many other infirmities: 11 rebuketh the un-*

18 And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.

21 No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made.

22 And no man putteth new wine into old wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wine-skins.

23 And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples began, as they went, to pluck the

24 ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that

25 which is not lawful? And he said unto them, Did ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he entered into the house of God when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to

27 them that were with him? And he said unto them, The sabbath was made for man, and not man

28 for the sabbath: so that the Son of man is lord even of the sabbath.

<sup>1</sup> That is, skins used as bottles. <sup>2</sup> Gr. began to make their way plucking.

<sup>3</sup> Some

ancient authorities read in the days of Abiathar the high priest.



*clean spirits: 13 chooseth his twelve apostles: 22 convinceth the blasphemy of casting out devils by Beelzebub: 31 and sheweth who are his brother, sister, and mother.*

AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,

8 And from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

3 And he entered again into the synagogue; and there was a man there which had his hand withered.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man that had his hand withered, <sup>1</sup>Stand forth. And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they

5 held their peace. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth:

6 and his hand was restored. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed:

8 and from Judæa, and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing <sup>2</sup>what great things he did, came unto

9 him. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: for he had healed many; insomuch that as many as had <sup>3</sup>plagues <sup>4</sup>pressed upon him that they might touch

11 him. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he charged them much that they should not make him known.

<sup>1</sup> Gr. *Arise into the midst.*  
<sup>4</sup> Gr. *fell.*

<sup>2</sup> Gr. *all the things that he did*

<sup>3</sup> Gr. *scourges.*



13 And he goeth up into a mountain, and calleth *unto him* whom he would; and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder.

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

13 And he goeth up into the mountain, and calleth unto him whom he himself would: and they went

14 unto him. And he appointed twelve, <sup>1</sup>that they might be with him, and that he might send them

15 forth to preach, and to have au-

16 thority to cast out <sup>2</sup>devils: <sup>3</sup>and

17 Simon he surnamed Peter; and James the *son* of Zebedee, and John the brother of James; and them he surnamed Boanerges,

18 which is, Sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the

19 <sup>4</sup>Canaanæan, and Judas Iscariot, which also betrayed him.

And he cometh <sup>5</sup>into a house.

20 And the multitude cometh together again, so that they could not so

21 much as eat bread. And when his friends heard it, they went out to lay hold on him: for they said, He

22 is beside himself. And the scribes which came down from Jerusalem said, He hath Beelzebub, and, <sup>6</sup>By the prince of the <sup>2</sup>devils casteth

23 he out the <sup>2</sup>devils. And he called them unto him, and said unto them in parables, How can Satan

24 cast out Satan? And if a kingdom be divided against itself, that

25 kingdom cannot stand. And if a house be divided against itself,

26 that house will not be able to stand. And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end.

27 But no one can enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*; and then he will

28 spoil his house. Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme;

<sup>1</sup> Some ancient authorities add *whom also he named apostles*. See Luke vi. 13. <sup>2</sup> Gr. *demons*. <sup>3</sup> Some ancient authorities insert *and he appointed twelve*. <sup>4</sup> Or, *Zealot*. See Luke vi. 15; Acts i. 13. <sup>5</sup> Or, *home* <sup>6</sup> Or, *In*

29 But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and my mother.

#### CHAPTER IV.

*1 The parable of the sower, 14 and the meaning thereof. 21 We must communicate the light of our knowledge to others. 26 The parable of the seed growing secretly, 30 and of the mustard seed. 35 Christ still-eth the tempest on the sea.*

AND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and

29 but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: because they said, He hath an unclean spirit.

31 And there come his mother and his brethren; and standing without, they sent unto him, calling him. And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answereth them, and saith, Who is my mother and my brethren?

34 And looking round on them which sat round about him, he saith, Behold, my mother and my

35 brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.

4 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the 2 land. And he taught them many things in parables, and said unto 3 them in his teaching, Hearken: Behold, the sower went forth to 4 sow: and it came to pass, as he sowed, some seed fell by the way side, and the birds came and de- 5 voured it. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deep- 6 ness of earth: and when the sun was risen, it was scorched; and because it had no root, it withered 7 away. And other fell among the

the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable:

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables.

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended,

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear

thorns, and the thorns grew up, and choked it, and it yielded no fruit. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. And he said, Who hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parables.

11 And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done

12 in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven

13 them. And he saith unto them, Know ye not this parable? and how shall ye know all the parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been

16 sown in them. And these in like manner are they that are sown upon the rocky *places*, who, when they have heard the word, straightway receive it with joy;

17 and they have no root in themselves, but endure for a while: then, when tribulation or persecution ariseth because of the word,

18 straightway they stumble. And others are they that are sown among the thorns; these are they that have heard the word, and the cares of the <sup>1</sup>world, and the deceitfulness of riches, and the lusts of other things entering in,

19 choke the word, and it becometh unfruitful. And those are they

the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

21 And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, *and* not

22 to be put on the stand? For there is nothing hid, save that it should be manifested; neither was *any-*

23 *thing* made secret, but that it should come to light. If any man hath ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you: and more shall be given unto

25 you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast

27 seed upon the earth; and should sleep and rise night and day, and the seed should spring up and

28 grow, he knoweth not how. The earth <sup>1</sup>beareth fruit of herself; first the blade, then the ear, then

29 the full corn in the ear. But when the fruit <sup>2</sup>is ripe, straightway he <sup>3</sup>putteth forth the sickle, because the harvest is come.

30 And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth?

31 <sup>4</sup>It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the

32 earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out

33 great branches; so that the birds of the heaven can lodge under the shadow thereof.

33 And with many such parables spake he the word unto them, as

1 Or, *yieldeth*2 Or, *alloweth*3 Or, *sendeth forth*4 Gr. *As unto*.



34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

#### CHAPTER V.

*1 Christ delivering the possessed of the legion of devils, 13 they enter into the swine.*

*25 He healeth the woman of the bloody issue, 35 and raiseth from death Jairus his daughter.*

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken

34 they were able to hear it: and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

35 And on that day, when even was come, he saith unto them, Let us go over unto the other

36 side. And leaving the multitude, they take him with them, even as he was, in the boat. And other

37 boats were with him. And there ariseth a great storm of wind, and the waves beat into the boat, in-

38 somuch that the boat was now filling. And he himself was in

39 the stern, asleep on the cushion: and they awake him, and say unto him, <sup>1</sup>Master, carest thou not that

40 we perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the

41 wind ceased, and there was a great calm. And he said unto them, Why are ye fearful? have ye not yet

42 faith? And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

5 And they came to the other side of the sea, into the country of the

2 Gerasenes. And when he was come out of the boat, straightway there met him out of the tombs a

3 man with an unclean spirit, who had his dwelling in the tombs: and no man could any more bind

4 him, no, not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by

<sup>1</sup> Or, *Teacher*

in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how *it* befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed

him, and the fetters broken in pieces: and no man had strength

5 to tame him. And always, night and day, in the tombs, and in the mountains, he was crying out, and cutting himself with stones.

6 And when he saw Jesus from afar, he ran and worshipped him;

7 and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by

8 God, torment me not. For he said unto him, Come forth, thou unclean spirit, out of

9 the man. And he asked him, What is thy name? And he saith unto him, My name is

10 Legion; for we are many. And he besought him much that he would not send them away out

11 of the country. Now there was there on the mountain side a great herd of swine feeding.

12 And they besought him, saying, Send us into the swine, that

13 we may enter into them. And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep in-

to the sea, *in number* about two thousand; and they were choked

14 in the sea. And they that fed them fled, and told *it* in the city, and in the country. And they came to see what it was that had

15 come to pass. And they come to Jesus, and behold <sup>1</sup>him that was possessed with devils sitting,

clothed and in his right mind, *even* him that had the legion: and

16 they were afraid. And they that saw *it* declared unto them how *it* befell <sup>1</sup>him that was possessed with devils, and concerning the

17 swine. And they began to beseech him to depart from their

18 borders. And as he was entering into the boat, he that had been possessed with <sup>2</sup>devils besought

1 Or, *the demoniac*

2 Gr. *demons*,

with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of *Jesus*, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And *Jesus*, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging

him that he might be with him.

19 And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy on thee. And he went his way, and began to publish in Decapolis how great things *Jesus* had done for him: and all men did marvel.

21 And when *Jesus* had crossed over again in the boat unto the other side, a great multitude was gathered unto him: and he was

22 by the sea. And there cometh one of the rulers of the synagogue, *Jairus* by name; and seeing him, he falleth at his feet, and beseecheth him much, saying, My little daughter is at the point of death: *I pray thee*, that thou come and lay thy hands on her, that she may be <sup>1</sup>made whole, and live.

23 And he went with him; and a great multitude followed him, and they thronged him.

25 And a woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered,

26 but rather grew worse, having heard the things concerning *Jesus*, came in the crowd behind, and touched his garment. For she said, If I touch but his garments, I shall be <sup>1</sup>made whole.

27 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her <sup>2</sup>plague. And straight-

28 way *Jesus*, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd, and said, Who

29 touched my garments? And his disciples said unto him, Thou

1 Or, *saved*2 Gr. *scourge*.

thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

seest the multitude thronging thee, and sayest thou, Who touched

32 me? And he looked round about to see her that had done

33 this thing. But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him

34 all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead: why troublest thou the

36 Master any further? But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe.

37 And he suffered no man to follow with him, save Peter, and James, and John the brother of James.

38 And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many

39 weeping and wailing greatly. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not

40 dead, but sleepeth. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her

41 mother and them that were with him, and goeth in where the child was. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee,

42 Arise. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a

43 great amazement. And he charged them much that no man should know this: and he commanded that something should be given her

to eat.

1 Or, saved thee

2 Gr. Scourge.

3 Or, Teacher

4 Or, overhearing



## CHAPTER VI.

1 *Christ is contemned of his countrymen. 7 He giveth the twelve power over unclean spirits. 14 Divers opinions of Christ. 27 John Baptist is beheaded, 29 and buried. 30 The apostles return from preaching. 34 The miracle of five loaves and two fishes. 48 Christ walketh on the sea: 53 and healeth all that touch him.*

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 ¶ And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against

6 And he went out from thence; and he cometh into his own country; and his disciples follow him.

2 And when the sabbath was come, he began to teach in the synagogue: and <sup>1</sup>many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such <sup>2</sup>mighty works wrought by his

3 hands? Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were

4 <sup>3</sup>offended in him. And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin,

5 and in his own house. And he could there do no <sup>4</sup>mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief.

And he went round about the villages teaching.

7 And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean

8 spirits; and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no <sup>5</sup>money in their

9 <sup>6</sup>purse; but *to go* shod with sandals: and, *said he*, put not on two coats. And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence.

11 And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake

<sup>1</sup> Some ancient authorities insert *the*.

<sup>4</sup> Gr. *power*.

<sup>5</sup> Gr. *brass*.

<sup>6</sup> Gr. *girdle*.

<sup>2</sup> Gr. *powers*.

<sup>3</sup> Gr. *caused to stumble*.

them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

14 And king Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

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

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

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

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

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

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

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

off the dust that is under your feet  
12 for a testimony unto them. And they went out and preached that  
13 *men* should repent. And they cast out many <sup>1</sup>devils, and anointed with oil many that were sick, and healed them.

14 And king Herod heard *thereof*; for his name had become known: and <sup>2</sup>he said, John <sup>3</sup>the Baptist is risen from the dead, and therefore do these powers work in him.

15 But others said, It is Elijah. And others said, *It is* a prophet, *even as* one of the prophets. But Herod, when he heard *thereof*, said, John, whom I beheaded, he is risen.

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

18 For John said unto Herod, It is not lawful for thee to have thy  
19 brother's wife. And Herodias set herself against him, and desired to

20 kill him; and she could not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he <sup>4</sup>was much perplexed, and he heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the <sup>5</sup>high captains, and the chief

22 men of Galilee; and when <sup>6</sup>the daughter of Herodias herself came in and danced, <sup>7</sup>she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou

23 wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my king-

<sup>1</sup> Gr. *demons*.

<sup>2</sup> Some ancient authorities read *they*.

<sup>3</sup> Gr. *the Baptizer*.

<sup>4</sup> Many ancient authorities read *did many things*.

<sup>5</sup> Or, *military tribunes* Gr. *chiliarchs*.

<sup>6</sup> Some ancient authorities read *his daughter Herodias*.

<sup>7</sup> Or, *it*

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

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

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

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

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

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

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about,

24 dom. And she went out, and said unto her mother, What shall I ask? And she said, The head of

25 John <sup>1</sup>the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John <sup>1</sup>the

26 Baptist. And the king was exceeding sorry: but for the sake of his oaths, and of them that sat at meat, he would not reject her.

27 And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in

28 the prison, and brought his head in a charger, and gave it the damsel; and the damsel gave it to her

29 mother. And when his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.

31 And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.

32 And they went away in the boat to

33 a desert place apart. And *the people* saw them going, and many knew *them*, and they ran there together <sup>2</sup>on foot from all the cities,

34 and outwent them. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began

35 to teach them many things. And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now

36 far spent: send them away, that they may go into the coun-

1 Gr. *the Baptizer*.

2 Or, *by land*



and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were

try and villages round about, and buy themselves somewhat to eat.

37 But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to

38 eat? And he saith unto them, How many loaves have ye? go and see. And when they knew, they

39 say, Five, and two fishes. And he commanded them that all should sit down by companies

40 upon the green grass. And they sat down in ranks, by hundreds,

41 and by fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed,

42 and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided

43 he among them all. And they did all eat, and were filled. And they took up broken pieces, twelve

44 basketsful, and also of the fishes. And they that ate the loaves were five thousand men.

45 And straightway he constrained his disciples to enter into the boat, and to go before *him* unto the other side to Bethsaida, while he himself sendeth the multitude

46 away. And after he had taken leave of them, he departed into

47 the mountain to pray. And when even was come, the boat was in the midst of the sea, and he alone

48 on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed

49 by them: but they, when they saw him walking on the sea, supposed that it was an apparition,

50 and cried out: for they all saw him, and were troubled. But he



troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves: for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

#### CHAPTER VII.

*1 The Pharisees find fault with the disciples for eating with unwashed hands. 8 They break the commandment of God by the traditions of men. 14 Meat defileth not the man. 24 He healeth the Syrophenician woman's daughter of an unclean spirit, 31 and one that was deaf, and stammered in his speech.*

**T**HEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to

straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves; 52 for they understood not concerning the loaves, but their heart was hardened.

53 And when they had <sup>1</sup>crossed over, they came to the land unto Gennesaret, and moored to the 54 shore. And when they were come out of the boat, straightway *the* 55 *people* knew him, and ran round about that whole region, and began to carry about on their <sup>2</sup>beds those that were sick, where they heard 56 he was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched <sup>2</sup>him were made whole.

**7** And there gathered together unto him the Pharisees, and certain of the scribes, which had 2 come from Jerusalem, and had seen that some of his disciples ate their bread with <sup>3</sup>defiled, that 3 is, unwashed, hands. For the Pharisees, and all the Jews, except they wash their hands <sup>4</sup>diligently, eat not, holding the 4 dition of the elders: and *when they come* from the marketplace, except they <sup>5</sup>wash themselves, they eat not: and many other things there be, which they have

<sup>1</sup> Or, *crossed over to the land, they came unto Gennesaret*      <sup>2</sup> Or, *it*      <sup>3</sup> Or, *common*  
<sup>4</sup> Or, *up to the elbow* Gr. *with the fist.*      <sup>5</sup> Gr. *baptize.* Some ancient authorities read *sprinkle themselves.*

AM.—<sup>a</sup> “beds” add marg. Or, *pallets*  
 xi. 38.]

<sup>b</sup> For “wash” read “bathe” [comp. Luke

hold, as the washing of cups, and pots, brazen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother: and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do aught for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Harken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

received to hold, <sup>1</sup>washings of cups, and pots, and brazen vessels.<sup>2</sup> And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with <sup>3</sup>defiled hands? And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoureth me with their lips,

But their heart is far from me.

7 But in vain do they worship me, Teaching *as their* doctrines the precepts of men.

8 Ye leave the commandment of God, and hold fast the tradition of men. And he said unto them, Full well do ye reject the commandment of God, that ye

10 may keep your tradition. For Moses said, Honour thy father and thy mother: and, He that

11 speaketh evil of father or mother, let him <sup>4</sup>die the death: but ye say, If a man shall say to

his father or his mother, That wherewith thou mightest have

12 been profited by me is Corban, that is to say, Given *to God*;

13 ye no longer suffer him to do aught for his father or his

14 mother: making void the word of God by your tradition, which ye have delivered: and many

15 such like things ye do. And he called to him the multitude again, and said unto them, Hear

me all of you, and understand: 15 there is nothing from without the man, that going into him

can defile him: but the things which proceed out of the man are those that defile the man.<sup>5</sup>

17 And when he was entered into the house from the multitude, his disciples asked of him the parable.

<sup>1</sup> Gr. baptizings.

<sup>2</sup> Many ancient authorities add *and couches*.

<sup>3</sup> Or, common

<sup>4</sup> Or, surely die

<sup>5</sup> Many ancient authorities insert ver. 16 *If any man hath ears to*

hear, let him hear.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the

18 And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, *it* cannot

19 defile him; because it goeth not into his heart, but into his belly, and goeth out into the draught? *This he said*, making all

20 meats clean. And he said, That which proceedeth out of the man,

21 that defileth the man. For from within, out of the heart of men,

22 evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit,

23 lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man.

24 And from thence he arose, and went away into the borders of Tyre <sup>2</sup>and Sidon. And he entered into a house, and would have no man know it: and he could not

25 be hid. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his

26 feet. Now the woman was a <sup>3</sup>Greek, a Syrophenician by race.

And she besought him that he would cast forth the <sup>4</sup>devil out of

27 her daughter. And he said unto her, Let the children first be filled: for it is not meet to take the children's

28 <sup>5</sup>bread and cast it to the dogs. But she answered and saith unto

29 him, Yea, Lord: even the dogs under the table eat of the children's

30 crumbs. And he said unto her, For this saying go thy way; the <sup>4</sup>devil is gone out of thy daughter. And she went away unto her house, and found the child laid upon the bed, and the <sup>4</sup>devil gone out.

31 And again he went out from the borders of Tyre, and came through Sidon unto the sea of

<sup>1</sup> Gr. *thoughts that are evil.*  
*Gentile*

<sup>2</sup> Some ancient authorities omit *and Sidon.*

<sup>3</sup> Or,

<sup>4</sup> Gr. *demon.*

<sup>5</sup> Or, *loaf*



midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

#### CHAPTER VIII.

*1 Christ feedeth the people miraculously: 10 refuseth to give a sign to the Pharisees: 14 admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod: 22 giveth a blind man his sight: 27 acknowledgeth that he is the Christ, who should suffer and rise again: 34 and exhorteth to patience in persecution for the profession of the gospel.*

**I**N those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to

Galilee, through the midst of the borders of Decapolis. And they

bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to

lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into

his ears, and he spat, and touched his tongue; and looking up to

heaven, he sighed, and saith unto him, Ephphatha, that is, Be

opened. And his ears were opened, and the bond of his tongue was

loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.

37 And they were beyond measure

astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to

speak.

**8** In those days, when there was again a great multitude, and they

had nothing to eat, he called unto him his disciples, and saith unto

2 them, I have compassion on the multitude, because they continue

with me now three days, and have 3 nothing to eat: and if I send them

away fasting to their home, they will faint in the way; and some of 4 them are come from far. And his

disciples answered him, Whence shall one be able to fill these men with <sup>1</sup>bread here in a desert place?

5 And he asked them, How many loaves have ye? And they said,

6 Seven. And he commandeth the multitude to sit down on the

<sup>1</sup> Gr. loaves.



sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set 7 them before the multitude. And they had a few small fishes: and having blessed them, he commanded to set these also before them.

8 And they did eat, and were filled: and they took up, of broken pieces that remained over, seven baskets.

9 And they were about four thousand: and he sent them away. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

10 and: and he sent them away. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and again entering into *the boat* departed to the other side.

12 And they forgot to take bread; and they had not in the boat with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod.

13 And they reasoned one with another, <sup>1</sup>saying, <sup>2</sup>We have no bread. And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many <sup>3</sup>baskets full of broken pieces took ye up?

14 And they forgot to take bread; and they had not in the boat with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod.

15 And they reasoned one with another, <sup>1</sup>saying, <sup>2</sup>We have no bread.

16 And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many <sup>3</sup>baskets full of broken pieces took ye up?

17 And they forgot to take bread; and they had not in the boat with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod.

18 And they reasoned one with another, <sup>1</sup>saying, <sup>2</sup>We have no bread.

19 And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many <sup>3</sup>baskets full of broken pieces took ye up?

20 and: and he sent them away. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

21 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and again entering into *the boat* departed to the other side.

<sup>1</sup> Some ancient authorities read *because they had no bread*. <sup>2</sup> Or, *It is because we have no bread* <sup>3</sup> *Basket* in ver. 19 and 20 represents different Greek words.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not

20 They say unto him, Twelve. And when the seven among the four thousand, how many <sup>1</sup>basketfuls of broken pieces took ye up? And

21 they say unto him, Seven. And he said unto them, Do ye not yet understand?

22 And they come unto Bethsaida.

And they bring to him a blind man, and beseech him to touch

23 him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he

24 asked him, Seest thou aught? And he looked up, and said, I see men; for I behold *them* as trees, walk-

25 ing. Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw

26 all things clearly. And he sent him away to his home, saying, Do not even enter into the village.

27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who do men say that I am?

28 And they told him, saying, John the Baptist: and others, Elijah; but others, One of the prophets.

29 And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the

30 Christ. And he charged them that they should tell no man of

31 him. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise

32 again. And he spake the saying openly. And Peter took him, and

33 began to rebuke him. But he turning about, and seeing his disciples, rebuked Peter, and saith,

<sup>1</sup> *Basket* in ver. 19 and 20 represents different Greek words.

the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

#### CHAPTER IX.

*2 Jesus is transfigured. 11 He instructeth his disciples concerning the coming of Elias: 14 casteth forth a dumb and deaf spirit: 30 foretelleth his death and resurrection: 33 exhorteth his disciples to humility: 38 bidding them not to prohibit such as be not against them, nor to give offence to any of the faithful.*

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 ¶ And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three taberna-

Get thee behind me, Satan: for thou mindest not the things of God, but the things of men. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and forfeit his<sup>1</sup> life? For what should a man give in exchange for his life? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

9 And he said unto them, Verily I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power.

2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them: and his garments became glistering, exceeding white; so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be

<sup>1</sup> Or, *soul*

AM.—a "life" strike out the marg.

cles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy dis-

here: and let us make three <sup>1</sup>tabernacles; one for thee, and one for Moses, and one for Elijah. For he wist not what to answer; for they became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead should mean.

11 And they asked him, saying, <sup>2</sup>The scribes say that Elijah must first come. And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought? But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

14 And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. And he asked them, What question ye with them? And one of the multitude answered him, <sup>3</sup>Master, I brought unto thee my son, which hath a dumb spirit; and wheresoever it taketh him, it <sup>4</sup>dasheth him down: and he foameth, and grindeth his teeth, and pineth

<sup>1</sup> Or, booths

<sup>2</sup> Or, How is it that the scribes say ... come?

<sup>3</sup> Or, Teacher

<sup>4</sup> Or, rendeth him



ciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.*

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that

away: and I spake to thy disciples that they should cast it out;

19 and they were not able. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I

20 bear with you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him

21 grievously; and he fell on the ground, and wallowed foaming.

22 And he asked his father, How long time is it since this hath come unto him? And he said,

23 From a child. And oftentimes it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do any-

24 thing, have compassion on us, and help us. And Jesus said unto him, If thou canst! All things

25 are possible to him that believeth.

26 Straightway the father of the child cried out, and said,<sup>2</sup> I believe; help thou mine unbelief. And

27 when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out

28 of him, and enter no more into him. And having cried out, and

29 torn him much, he came out: and *the child* became as one dead; insomuch that the more part said,

30 He is dead. But Jesus took him by the hand, and raised him up;

31 and he arose. And when he was come into the house, his disciples asked him privately,<sup>3</sup> saying, We

32 could not cast it out. And he said unto them, This kind can come out by nothing, save by prayer.<sup>4</sup>

33 And they went forth from thence, and passed through Galilee; and he would not that any man

34 should know it. For he taught his disciples, and said unto them, The Son of man is deliv-

<sup>1</sup> Or, *convulsed*.

<sup>2</sup> Many ancient authorities add *with tears*.

<sup>3</sup> Or, How is it

that we could not cast it out?

<sup>4</sup> Many ancient authorities add *and fasting*.

he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two

ered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. But they understood not the saying, and were afraid to ask him.

33 And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning in the way; But they held their peace: for they had disputed one with another in the way, who

35 *was* the <sup>1</sup>greatest. And he sat down, and called the twelve: and he saith unto them, If any man would be first, he shall be last of all, and minister of all. And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them,

37 Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

38 John said unto him, <sup>2</sup>Master, we saw one casting out <sup>3</sup>devils in thy name: and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man which shall do a <sup>4</sup>mighty work in my name, and be able quickly to speak evil of me.

40 For he that is not against us is for us. For whosoever shall give you a cup of water to drink, <sup>5</sup>because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.

42 And whosoever shall cause one of these little ones that believe <sup>6</sup>on me to stumble, it were better for him if <sup>7</sup>a great millstone were hanged about his neck, and he were cast into the sea. And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands

43 And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands

<sup>1</sup> Gr. *greater*.  
name that ye are.  
by an ass.

<sup>2</sup> Or, *Teacher*

<sup>6</sup> Many ancient authorities omit *on me*.

<sup>3</sup> Gr. *demons*.

<sup>4</sup> Gr. *power*.

<sup>5</sup> Gr. *in*

<sup>7</sup> Gr. *a millstone turned*

hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

#### CHAPTER X.

*2 Christ disputeth with the Pharisees touching divorcement: 13 blesseth the children that are brought unto him: 17 resolveth a rich man how he may inherit life everlasting: 23 telleth his disciples of the danger of riches: 28 promiseth rewards to them that forsake anything for the gospel: 32 foretelleth his death and resurrection: 35 biddeth the two ambitious suitors to think rather of suffering with him: 46 and restoreth to Bartimeus his sight.*

AND he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife, tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said

to go into <sup>1</sup>hell, into the unquench-  
45 able fire.<sup>2</sup> And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two  
47 feet to be cast into <sup>1</sup>hell. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into <sup>1</sup>hell;  
48 where their worm dieth not, and  
49 the fire is not quenched. For every one shall be salted with  
50 fire.<sup>3</sup> Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

10 And he arose from thence, and cometh into the borders of Judæa and beyond Jordan: and multitudes come together unto him again; and, as he was wont, he  
2 taught them again. And there came unto him Pharisees, and asked him, Is it lawful for a man to put away *his* wife? tempting  
3 him. And he answered and said unto them, What did Moses com-  
4 mand you? And they said, Moses suffered to write a bill of divorce-  
5 ment, and to put her away. But

<sup>1</sup> Gr. *Gehenna*.      <sup>2</sup> Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities.      <sup>3</sup> Many ancient authorities add *and every sacrifice shall be salted with salt*. See Lev. ii. 13.

unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.*

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

Jesus said unto them, For your hardness of heart he wrote you this commandment. But from the beginning of the creation, Male and female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh: so that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house the disciples asked him again of this matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery.

13 And they <sup>a</sup>brought unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for <sup>b</sup>of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.

17 And as he was going forth <sup>2</sup>into the way, there ran one to him, and kneeled to him, and asked him, Good <sup>3</sup>Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, *even* God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and

<sup>1</sup> Some ancient authorities omit *and shall cleave to his wife.*

<sup>2</sup> Or, *on his way*

AM.—<sup>a</sup> For “brought” read “were bringing” such belongeth” with marg. Or, *of such is*

<sup>b</sup> For “of such is” read “to



20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is impossible*, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many *that are* first shall be last; and the last first.

20 mother. And he said unto him, <sup>1</sup>Master, all these things have I observed from my youth.

21 And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven:

22 and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it <sup>2</sup>for them that trust in riches to enter into the

25 kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter

26 into the kingdom of God. And they were astonished exceedingly,

27 saying <sup>3</sup>unto him, Then who can be saved? Jesus looking upon

28 them saith, With men it is impossible, but not with God: for all

29 things are possible with God. Peter began to say unto him, Lo, we

30 have left all, and have followed thee. Jesus said, Verily I say

31 unto you, There is no man that hath left house, or brethren, or sisters,

or mother, or father, or children, or lands, for my sake, and for the

32 gospel's sake, but he shall receive a hundredfold now in this time,

houses, and brethren, and sisters, and mothers, and children, and

33 lands, with persecutions; and in the <sup>4</sup>world to come eternal life.

34 But many *that are* first shall be last; and the last first.

<sup>1</sup> Or, *Teacher*

<sup>2</sup> Some ancient authorities omit *for them that trust in riches*.

<sup>3</sup> Many ancient authorities read *among themselves*.

<sup>4</sup> Or, *age*

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ And James and John, the sons, of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand; and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

32 And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; <sup>1</sup>and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen

33 unto him, *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

35 And there come near unto him James and John, the sons of Zebedee, saying unto him, <sup>2</sup>Master, we would that thou shouldst do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do

37 for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy*

38 left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?

39 And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand or on *my* left hand

40 is not mine to give: but *it is for them* for whom it hath been prepared. And when the ten heard

41 *it*, they began to be moved with indignation concerning James and

42 John. And Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exer-

1 Or, *but some as they followed were afraid*

2 Or, *Teacher*

AM—a "and they that followed" etc. omit the marg.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

## CHAPTER XI.

*1 Christ rideth with triumph into Jerusalem: 12 curseth the fruitless leafy tree: 15 purgeth the temple: 20 exhorteth his disciples to stedfastness of faith, and to forgive their enemies: 27 and defendeth the lawfulness of his actions, by the witness of John, who was a man sent of God.*

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

43 cise authority over them. But it is not so among you: but whosoever would become great among you, shall be your <sup>1</sup>minister: and whosoever would be first among you, shall be <sup>2</sup>servant of all. <sup>3</sup>For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. And he, casting away his garment, sprang up, and came to Jesus. And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, <sup>3</sup>Rabboni, that I may receive my sight. And Jesus said unto him, Go thy way; thy faith hath <sup>4</sup>made thee whole. And straightway he received his sight, and followed him in the way.

11 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples,

<sup>1</sup> Or, *servant*

<sup>2</sup> Gr. *bondservant*.

<sup>3</sup> See John xx. 16.

<sup>4</sup> Or, *saved thee*

AM.—<sup>a</sup> For "For verily" etc. read "For the Son of man also" etc.



2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strewed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said

2 and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat;

3 loose him, and bring him. And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he

4 <sup>1</sup>will send him <sup>2</sup>back hither. And they went away, and found a colt tied at the door without in the open

5 street; and they loose him. And certain of them that stood there said unto them, What do ye, loos-

6 ing the colt? And they said unto them even as Jesus had said: and

7 they let them go. And they bring the colt unto Jesus, and cast on him their garments; and he sat

8 upon him. And many spread their garments upon the way; and others <sup>3</sup>branches, which they had

9 cut from the fields. And they that went before, and they that followed, cried, Hosanna; Blessed *is* he that cometh in the name of the

10 Lord: Blessed *is* the kingdom that cometh, *the kingdom* of our father David: Hosanna in the highest.

11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

12 And on the morrow, when they were come out from Bethany, he

13 hungered. And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for

14 it was not the season of figs. And

<sup>1</sup> Gr. *sendeth*,

<sup>2</sup> Or, *again*

<sup>3</sup> Gr. *layers of leaves*.



unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither

he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

15 And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; 16 and he would not suffer that any man should carry a vessel through the temple. And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.

18 And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

19 And <sup>1</sup>every evening <sup>2</sup>he went forth out of the city.

20 And as they passed by in the morning, they saw the fig tree withered away from the roots.

21 And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst

22 is withered away. And Jesus

answering saith unto them, Have

23 faith in God. Verily I say unto

you, Whosoever shall say unto

this mountain, Be thou taken up

and cast into the sea; and shall

not doubt in his heart, but shall

believe that what he saith cometh

24 to pass; he shall have it. There-

fore I say unto you, All things

whatsoever ye pray and ask for,

believe that ye <sup>a</sup>have received

them, and ye shall have them.

25 And whensoever ye stand praying,

forgive, if ye have aught against

any one; that your Father also

which is in heaven may forgive

you your trespasses.<sup>3</sup>

<sup>1</sup> Gr. *whenever evening came*. <sup>2</sup> Some ancient authorities read *they*. <sup>3</sup> Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses*.

Am.—<sup>a</sup> For "have received" read "receive" with marg. Gr. *received*.

will your father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders.

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

#### CHAPTER XII.

*1 In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles; 13 He avoideth the snare of the Pharisees and Herodians about giving tribute to Cæsar. 18 convinceth the error of the Sadducees, who denied the resurrection: 23 resolvethe the scribe, who questioned of the first commandment: 35 refuteth the opinion that the scribes held of Christ: 38 bidding the people to beware of their ambition and hypocrisy: 41 and commendeth the poor widow for her two mites, above all.*

AND he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and

28 the elders; and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things?

29 And Jesus said unto them, I will ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or from men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 <sup>2</sup>But should we say, From men — they feared the people: <sup>3</sup>for all verily held John to be a prophet.

33 And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

12 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went

<sup>1</sup> Gr. word. prophet indeed.

<sup>2</sup> Or, But shall we say, From men?

<sup>3</sup> Or, for all held John to be a

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another: and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir: come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; the stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvelous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they sent unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth; Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not

2 into another country. And at the season he sent to the husbandmen a <sup>1</sup>servant, that he might receive from the husbandmen of the

3 fruits of the vineyard. And they took him, and beat him, and sent

4 him away empty. And again he sent unto them another <sup>1</sup>servant: and him they wounded in the head, and handled shamefully.

5 And he sent another; and him they killed: and many others; beating some, and killing some.

6 He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir: come, let us kill him, and the inheritance

8 shall be ours. And they took him, and killed him, and cast him forth

9 out of the vineyard. What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the

10 vineyard unto others. Have ye not read even this scripture:

The stone which the builders rejected,

The same was made the head of the corner:

11 This was from the Lord, And it is marvelous in our eyes?

12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

13 And they send unto him certain of the Pharisees and of the Herodians, that they might catch him

14 in talk. And when they were come, they say unto him, <sup>2</sup>Master, we know that thou art true, and carest not for any one:

for thou regardest not the person of men, but of a truth teachest the way of God; Is it lawful to give tribute unto Cæsar, or not?

15 Shall we give, or shall we not

give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny,

16 that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said

17 unto him, Cæsar's. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

18 And there come unto him Sadducees, which say that there is no resurrection; and they asked him,

19 saying, <sup>2</sup>Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother

20 should take his wife, and raise up seed unto his brother. There were seven brethren: and the first took a wife, and dying left

21 no seed; and the second took her, and died, leaving no seed behind

22 him; and the third likewise: and the seven left no seed. Last of

23 all the woman also died. In the resurrection whose wife shall she be of them? for the seven had her

24 to wife. Jesus said unto them, Is it not for this cause that ye

25 err, that ye know not the scriptures, nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as

26 angels in heaven. But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concern-

ing the Bush, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but of the living: ye do greatly err.

<sup>1</sup> See note on Matt. xviii. 28.

<sup>2</sup> Or, Teacher



28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the market-places,

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?

29 Jesus answered, The first is, Hear, O Israel; <sup>1</sup>The Lord our

30 God, the Lord is one: and thou shalt love the Lord thy God <sup>2</sup>with all thy heart, and <sup>2</sup>with all thy soul, and <sup>2</sup>with all thy mind, and

31 <sup>2</sup>with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater

32 than these. And the scribe said unto him, Of a truth, <sup>3</sup>Master, thou hast well said that he is one; and there is none other but

33 he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than

34 all sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him

any question.

35 And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is

36 the son of David? David himself said in the Holy Spirit,

The Lord said unto my Lord,  
Sit thou on my right hand,  
Till I make thine enemies <sup>4</sup>the  
footstool of thy feet.

37 David himself calleth him Lord; and whence is he his son? And <sup>5</sup>the common people heard him gladly.

38 And in his teaching he said, Beware of the scribes, which desire to walk in long robes, and *to have* salutations in the market-

<sup>1</sup> Or, *The Lord is our God; the Lord is one*

<sup>4</sup> Some ancient authorities read *underneath thy feet*.

<sup>2</sup> Gr. *from*

<sup>5</sup> Or, *the great multitude*

<sup>3</sup> Or, *Teacher*

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury.

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

39 places, and chief seats in the synagogues, and chief places at feasts: they which devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation.

41 And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

### CHAPTER XIII.

*1 Christ foretelleth the destruction of the temple: 9 the persecutions for the gospel: 10 that the gospel must be preached to all nations: 14 that great calamities shall happen to the Jews: 24 and the manner of his coming to judgment: 32 the hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.*

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any man deceive you:

13 And as he went forth out of the temple, one of his disciples saith unto him, Master, behold, what manner of stones and what manner of buildings! And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

3 And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished? And Jesus began to say unto them, Take heed that no man lead you astray.

<sup>1</sup> Or, *even while for a pretence they make Teacher*

<sup>2</sup> Gr. *brass.*

<sup>3</sup> Gr. *one.*

<sup>4</sup> Or,

6 For many shall come in my name, saying, I am *Christ*; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be yet*.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

6 Many shall come in my name, saying, I am *he*; and shall lead many

7 astray. And when ye shall hear of wars and rumours of wars, be not troubled: *these things* must needs come to pass; but the end

8 is not yet. For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.

9 But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them. And the gospel must first be preached unto all the nations.

11 And when they lead you to *judgement*, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and <sup>1</sup>cause them to be put to death.

13 And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains:

15 And let him that is on the housetop not go down, nor enter in, to take anything out of his house: and let him that is in the field not return back to take

<sup>1</sup> Or, put them to death

17 But woe to them that are with child, and to them that give suck in those days;

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

17 his cloke. But woe unto them that are with child and to them that give suck in those days!

18 And pray ye that it be not in the

19 winter. For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be.

20 And except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he short-

21 ened the days. And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; be-

22 lieve *it* not: for there shall arise false Christs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible, the elect. But take ye heed:

23 behold, I have told you all things beforehand.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give

25 her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall

26 be shaken. And then shall they see the Son of man coming in clouds with great power and

27 glory. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of

the earth to the uttermost part of heaven.

28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth

29 its leaves, ye know that the summer is nigh; even so ye also, when ye see these things coming to pass, know ye that <sup>2</sup>he is nigh, *even* at

30 the doors. Verily I say unto you, This generation shall not pass

31 away, until all these things be accomplished. Heaven and earth shall pass away: but my words

1 Or, him

2 Or, *it*



32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.*

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

#### CHAPTER XIV.

1 *A conspiracy against Christ. 3 Precious ointment is poured on his head by a woman.*

10 *Judas selleth his master for money. 12 Christ himself foretelleth how he shall be betrayed of one of his disciples: 22 after the passover prepared, and eaten, instituteth his supper: 26 declareth aforehand the flight of all his disciples, and Peter's denial. 43 Judas betrayeth him with a kiss. 46 He is apprehended in the garden, 53 falsely accused, and impiously condemned of the Jews' council: 65 shamefully abused by them: 66 and thrice denied of Peter.*

**A**FTER two days was *the feast of the passover*, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

3 ¶ And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and

32 shall not pass away. But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *It is as when a man, sojourning in another country, having left his house, and given authority to his <sup>2</sup>servants, to each one his work, commanded also the porter to*

35 watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock crowing,

36 or in the morning; lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

14 Now after two days was *the feast of the passover* and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty, and kill him: for they said, Not during the feast, lest haply there shall be a tumult of the people.

3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having <sup>3</sup>an alabaster cruse of ointment of <sup>4</sup>aspikenard very costly; and she brake the cruse, and

4 poured it over his head. But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? For this ointment might have been sold for above three hundred <sup>5</sup>pence, and given to the poor.

<sup>1</sup> Some ancient authorities omit *and pray*.

<sup>2</sup> Gr. *bondservants*.

<sup>3</sup> Or, *a flask*

<sup>4</sup> Gr. *pistic nard*, pistic being perhaps a local name. Others take it to mean *genuine*, others, *liquid*

<sup>5</sup> See note on Matt. xviii. 28.

AM.—<sup>a</sup> For “spikenard” read “pure nard” (with marg. Or, *liquid nard*), and omit marg.<sup>4</sup>

have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone: why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

And they murmured against her.

6 But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye

8 have not always. She hath done what she could: she hath anointed my body aforehand for the burying.

9 And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, <sup>1</sup>he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them.

11 And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him *unto them*.

12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover?

13 And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him;

14 and wheresoever he shall enter in, say to the goodman of the house, The <sup>2</sup>Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples?

15 And he will himself shew you a large upper room furnished *and* ready: and there make ready for us.

16 And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And when it was evening he

18 cometh with the twelve. And as they <sup>3</sup>sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, *even he*

<sup>1</sup> Gr. *the one of the twelve*

<sup>2</sup> Or, *Teacher*

<sup>3</sup> Gr. *reclined*.

19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?*

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

19 that eateth with me. They began to be sorrowful, and to say unto 20 him one by one, *Is it I?* And he said unto them, *It is* one of the twelve, he that dippeth with me 21 in the dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

22 And as they were eating, he took <sup>2</sup>bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is 23 my body. And he took a cup, and when he had given thanks, he gave to them: and they all drank of it.

24 And he said unto them, This is my blood of <sup>3</sup>the <sup>4</sup>covenant, which is 25 shed for many. Verily I say unto you, <sup>5</sup>I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And when they had sung a hymn, they went out unto the mount of Olives.

27 And Jesus saith unto them, All ye shall be <sup>6</sup>offended: for it is written, I will smite the shepherd, and the sheep shall be scattered

28 abroad. Howbeit, after I am raised up, I will go before you into 29 Galilee. But Peter said unto him, Although all shall be <sup>6</sup>offended, yet will not I. And Jesus saith

30 unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt

31 deny me thrice. But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

32 And they come unto <sup>6a</sup>a place which was named Gethsemane: and he saith unto his disciples,

<sup>1</sup> Gr. for him if that man.    <sup>2</sup> Or, a loaf    <sup>3</sup> Or, the testament    <sup>4</sup> Some ancient authorities insert *new*.    <sup>5</sup> Gr. caused to stumble.    <sup>6</sup> Gr. an enclosed piece of ground.

A.M.—<sup>a</sup> For "I will no more drink" read "I shall not drink"

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me; nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 ¶ And they laid their hands on him and took him.

33 Sit ye here, while I pray. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.

34 And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, Father, all things

are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest

thou not watch one hour? <sup>1</sup>Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

39 And again he went away, and prayed, saying the same words.

40 And again he came, and found them sleeping, for their eyes were very heavy; and they wist not

41 what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of

42 sinners. Arise, let us be going: behold, he that betrayeth me is at hand.

43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.

44 Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead

45 him away safely. And when he was come, straightway he came to him, and saith, Rabbi; and <sup>2</sup>kissed him. And they laid

46 hands on him, and took him.

<sup>1</sup> Or, Watch ye, and pray that ye enter not

<sup>2</sup> Gr. kissed him much.



47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took<sup>e</sup> me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it* which these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the son of man sitting on

47 But a certain one of them that stood by drew his sword, and smote the <sup>1</sup>servant of the high priest, and struck off his ear. And

48 Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves

49 to seize me? I was daily with you in the temple teaching, and ye took me not: but *this is done* that the scriptures might be fulfilled.

50 And they all left him, and fled.

51 And a certain young man followed with him, having a linen cloth cast about him, over *his* naked *body*: and they lay hold on

52 him; but he left the linen cloth, and fled naked.

53 And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the

54 scribes. And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of

55 *the fire*. Now the chief priests and the whole council sought witness against Jesus to put him to

56 death; and found it not. For many bare false witness against him, and their witness agreed not

57 together. And there stood up certain, and bare false witness against him, saying, We heard him say, I

58 will destroy this <sup>2</sup>temple that is made with hands, and in three days I will build another made

59 without hands. And not even so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it* which these witness

61 against thee? But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye

<sup>1</sup> Gr, *bondservant*.

<sup>2</sup> Or, *sanctuary*

the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilæan, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

#### CHAPTER XV.

*1 Jesus brought bound, and accused before Pilate. 15 Upon the clamour of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified. 17 He is crowned with thorns, 19 spit on, and mocked: 21 fainteth in bearing his cross: 27 hangeth between two thieves: 29 suffereth the triumphing reproaches of the Jews: 39 but confessed by the centurion to be the Son of God: 43 and is honourably buried by Joseph.*

shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven.

63 And the high priest rent his clothes, and saith, What further

64 need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be <sup>1</sup>worthy of

65 death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the officers received him with <sup>2</sup>blows of their hands.

66 And as Peter was beneath in the court, there cometh one of the

67 maids of the high priest; and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, *even*

68 Jesus. But he denied, saying, <sup>3</sup>I neither know, nor understand what thou sayest: and he went out into the <sup>4</sup>porch; <sup>5</sup>and the cock

69 crew. And the maid saw him, and began again to say to them that stood by, This is *one* of them.

70 But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art *one* of them; for thou art a Galilæan.

71 But he began to curse, and to swear, I know not this man of whom ye speak.

72 And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. <sup>6</sup>And when he thought thereon, he wept.

<sup>1</sup> Gr. *liable to*. <sup>2</sup> Or, *strokes of rods*  
thou, what sayest thou? <sup>4</sup> Gr. *forecourt*.  
cock crew. <sup>6</sup> Or, *And he began to weep*.

<sup>3</sup> Or, *I neither know, nor understand*:  
<sup>5</sup> Many ancient authorities omit *and the*

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing: so that Pilate marvelled.

6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus,

15 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest. And the chief priests accused him of many things. And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of. But Jesus no more answered anything; insomuch that Pilate marvelled.

6 Now at <sup>1</sup>the feast he used to release unto them one prisoner, whom they asked of him. And there was one called Barabbas,

*lying* bound with them that had made insurrection, men who in the insurrection had committed

8 murder. And the multitude went up and began to ask him *to do* as he was wont to do unto them.

9 And Pilate answered them, saying, Will ye that I release unto

10 you the King of the Jews? For he perceived that for envy the chief priests had delivered him up.

11 But the chief priests stirred up the multitude, that he should rather release Barabbas unto them.

12 And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King

13 of the Jews? And they cried out

14 again, Crucify him. And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him.

15 And Pilate, wishing to content the multitude, released unto them Barabbas, and



when he had scourged *him*, to be crucified.

16 And the soldiers led him away into the hall, called Prætorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*.

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests

delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away within the court, which is the <sup>1</sup>Prætorium; and they call together

17 the whole <sup>2</sup>band. And they clothe him with purple, and plaiting a

18 crown of thorns, they put it on him; and they began to salute

19 him, Hail, King of the Jews! And they smote his head with a reed,

and did spit upon him, and bowing their knees worshipped him.

20 And when they had mocked him, they took off from him the purple, and put on him his garments. And they led him out to crucify him.

21 And they <sup>3</sup>compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go *with them*,

22 that he might bear his cross. And they bring him unto the place Golgotha, which is, being interpreted,

23 The place of a skull. And they offered him wine mingled with myrrh: but he received *it* not.

24 And they crucify him, and part his garments among them, casting lots upon them, what each should

25 take. And it was the third hour, and they crucified him. And the superscription of his accusation

26 was written over, THE KING OF THE JEWS. And with him they crucify two robbers; one on his

27 right hand, and one on his left.<sup>4</sup>

29 And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest

the <sup>5</sup>temple, and buildest

30 it in three days, save thyself, and come down from the cross.

31 In like manner also the chief

<sup>1</sup> Or, *palace*    <sup>2</sup> Or, *cohort*    <sup>3</sup> Gr. *impress*.    <sup>4</sup> Many ancient authorities insert ver. 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See Luke xxii. 37.    <sup>5</sup> Or, *sanctuary*



mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

priests mocking *him* among themselves with the scribes said, He saved others; <sup>1</sup>himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

33 And when the sixth hour was come, there was darkness over the whole <sup>2</sup>land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, <sup>3</sup>why

35 hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth 36 Elijah. And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down.

37 And Jesus uttered a loud voice, 38 and gave up the ghost. And the veil of the <sup>4</sup>temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood by over against him, saw that he <sup>5</sup>so gave up the ghost, he said, Truly this man was <sup>6</sup>the Son of God. And there were also

women beholding from afar: among whom *were* both Mary Magdalene, and Mary the mother of James the <sup>7</sup>less and of Joses, 41 and Salome; who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 And when even was now come, because it was the Preparation, that is, the day before the sabbath, 43 there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked

<sup>1</sup> Or, can he not save himself?

<sup>2</sup> Or, earth

<sup>3</sup> Or, why didst thou forsake me?

<sup>4</sup> Or, sanctuary

<sup>5</sup> Many ancient authorities read so cried out, and gave up the ghost.

<sup>6</sup> Or, a son of God

<sup>7</sup> Gr. little.

44 And Pilate marvelled if he were already dead: and called unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary the mother of Josès beheld where he was laid.

#### CHAPTER XVI.

*1 An angel declareth the resurrection of Christ to three women. 9 Christ himself appeareth to Mary Magdalene: 12 to two going into the country: 14 then to the apostles, 15 whom he sendeth forth to preach the gospel: 19 and ascendeth into heaven.*

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment: and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

44 for the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he learned it of the centurion, he granted the corpse to Joseph. And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone

47 against the door of the tomb. And Mary Magdalene and Mary the mother of Josès beheld where he was laid.

16 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might

2 come and anoint him. And very early on the first day of the week, they come to the tomb when the

3 sun was risen. And they were saying among themselves, Who shall roll us away the stone from

4 the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceeding

5 great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were

6 amazed. And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where

7 they laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out, and fled from the tomb; for trembling and astonishment had come upon them:

<sup>1</sup> Many ancient authorities read *were already dead*.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

9 ¶ Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

and they said nothing to any one; for they were afraid.

9 <sup>1</sup>Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven <sup>2</sup>devils. She went and told them that had been with him, as they mourned and wept. And they, when they heard that he was alive, and had been seen of her, disbelieved.

12 And after these things he was manifested in another form unto two of them, as they walked, on their way into the country. And they went away and told it unto the rest: neither believed they them.

14 And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He

that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.

17 And these signs shall follow them that believe: in my name shall they cast out <sup>2</sup>devils; they shall

speak with <sup>3</sup>new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

19 So then the Lord *Jesus*, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God.

20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

<sup>1</sup> The two oldest Greek manuscripts, and some other authorities, omit from ver 9 to the end. Some other authorities have a different ending to the Gospel. <sup>2</sup> Gr.

<sup>3</sup> Some ancient authorities omit *new*.

# THE GOSPEL ACCORDING TO

## S. LUKE.

### CHAPTER I.

*1 The preface of Luke to his whole gospel. 5  
The conception of John the Baptist, 26 and  
of Christ. 39 The prophecy of Elisabeth,  
and of Mary, concerning Christ. 57 The  
nativity and circumcision of John. 67 The  
prophecy of Zacharias, both of Christ, 76  
and of John.*

**F**ORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye witnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

5 ¶ **T**HERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

**1** FORASMUCH as many have taken in hand to draw up a narrative concerning those matters which  
2 have been <sup>1</sup>fulfilled among us, even as they delivered them unto us, which from the beginning were eye witnesses and ministers of the  
3 word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou  
4 mightest know the certainty concerning the <sup>2</sup>things <sup>3</sup>wherein thou wast instructed.

5 **THERE** was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.  
7 And they had no child, because that Elisabeth was barren, and they both were *now* <sup>4</sup>well stricken in years.

8 Now it came to pass, while he executed the priest's office before God in the order of his course,  
9 according to the custom of the priest's office, his lot was to enter into the <sup>5</sup>temple of the Lord and burn incense. And the whole multitude of the people were praying without at the hour of incense.

<sup>1</sup> Or, fully established mouth

<sup>2</sup> Gr. words.

<sup>3</sup> Gr. advanced in their days.

<sup>4</sup> Or, which thou wast taught by word of

<sup>5</sup> Or, sanctuary



11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And Zacharias was troubled when he saw *him*, and fear fell upon

13 him. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name

14 John. And thou shalt have joy and gladness; and many shall re-

15 joice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor <sup>1</sup>strong drink; and he shall be filled with the <sup>2</sup>Holy Ghost, even

16 from his mother's womb. And many of the children of Israel shall he turn unto the Lord their

17 God. And he shall <sup>3</sup>go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the Lord a people prepared *for him*.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife <sup>4</sup>well

19 stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these

20 good tidings. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believest not my words, which shall be fulfilled in their

21 season. And the people were waiting for Zacharias, and they marvelled <sup>5</sup>while he tarried in the

22 <sup>6</sup>temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the <sup>6</sup>temple: and he continued making signs unto them, and remained dumb.

23 And it came to pass, when

1 Gr. *sikera*.  
2 Or, *Holy Spirit*: and so throughout this book.  
3 Some ancient authorities read *come nigh before his face*.  
4 Gr. *advanced in her days*.  
5 Or, *at his tarrying*.  
6 Or, *sanctuary*.

3 Some ancient authorities read *come nigh before his face*.  
4 Gr. *advanced in her days*.  
5 Or, *at his tarrying*.

soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth

the days of his ministration were fulfilled, he departed unto his house.

24 And after these days Elisabeth his wife conceived; and she hid herself five months, saying, Thus hath the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

26 Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail, *thou that art* highly favoured, the

29 Lord *is* with thee.<sup>2</sup> But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary: for thou hast found <sup>3</sup>favour

31 with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name

32 Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father

33 David: and he shall reign over the house of Jacob <sup>4</sup>for ever; and of his kingdom there shall be no end.

34 And Mary said unto the angel, How shall this be, seeing I know not a

35 man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: <sup>5</sup>wherefore also <sup>6</sup>that which <sup>6</sup>is to be born <sup>7</sup>shall be called holy, the Son of God.

36 And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the

<sup>1</sup> Or, *endued with grace*      <sup>2</sup> Many ancient authorities add *blessed art thou among women*. See ver. 42.      <sup>3</sup> Or, *grace*      <sup>4</sup> Gr. *unto the ages*.      <sup>5</sup> Or, *the holy thing which is to be born shall be called the son of God*.      <sup>6</sup> Or, *is begotten*      <sup>7</sup> Some ancient authorities insert *of thee*.

AM.—<sup>a</sup> Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.

month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty

sixth month with her that <sup>1</sup>was called barren. For no word from God shall be void of power. And Mary said, Behold, the <sup>2</sup>handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in these days and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias and saluted Elisabeth.

41 And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost; and she lifted up her voice with a loud cry, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed *is* she that <sup>3</sup>believed; for there shall be a fulfillment of the things which have been spoken to her from the

46 Lord. And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath looked upon the low estate of his <sup>4</sup>handmaiden: For behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; And holy is his name.

50 And his mercy is unto generations and generations, On them that fear him. He hath shewed strength with his arms;

51 He hath scattered the proud <sup>5</sup>in the imagination of their heart.

52 He hath put down princes from *their* thrones,

<sup>1</sup> Or, *is*  
<sup>5</sup> Or, *by*

<sup>2</sup> Gr. *bondmaid*.

<sup>3</sup> Or, *believed that there shall be*

<sup>4</sup> Gr. *bondmaiden*.



from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Is-

And hath exalted them of low degree.

53 The hungry he hath filled with good things; and the rich he hath sent empty away.

54 He hath holpen Israel his servant,

55 That he might remember mercy (As he spake unto our fathers) Toward Abraham and his seed for ever.

56 And Mary abode with her about three months, and returned unto her house.

57 Now Elisabeth's time was fulfilled that she should be delivered;

58 and she brought forth a son. And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. And it came

59 to pass on the eighth day, that they came to circumcise the child; and they would have called him

60 Zacharias, after the name of his father. And his mother answered

61 and said, Not so; but he shall be called John. And they said unto

62 her, There is none of thy kindred that is called by this name. And they made signs to his father, what

63 he would have him called. And he asked for a writing tablet, and wrote, saying, His name is John.

64 And they marvelled all. And his mouth was opened immediately,

65 and his tongue *loosed*, and he spake, blessing God. And fear

66 came on all that dwelt round about them: and all these sayings were noised abroad throughout

67 all the hill country of Judæa. And all they that heard *them* laid *them* up in their heart, saying,

68 What then shall this child be? For the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,



rael; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God: whereby the dayspring from on high hath visited us,

79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

#### CHAPTER II.

*1 Augustus taxeth all the Roman empire. 6 The nativity of Christ. 8 One angel relateth it to the shepherds: 13 many sing praises to God for it. 21 Christ is circumcised. 22 Mary purified. 28 Simeon and Anna prophesy of Christ: 40 who increaseth in wisdom, 46 questioneth in the temple with the doctors, 51 and is obedient to his parents.*

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

68 Blessed *be* the Lord, the God of Israel;

For he hath visited and wrought redemption for his people,

69 And hath raised up a horn of salvation for us

In the house of his servant David

70 (As he spake by the mouth of his holy prophets which have been <sup>a</sup>since the world began),

71 Salvation from our enemies, and from the hand of all that hate us:

72 To shew mercy towards our fathers,

And to remember his holy covenant;

73 The oath which he sware unto Abraham our father,

74 To grant unto us that we being delivered out of the hand of our enemies

Should serve him without fear,

75 In holiness and righteousness before him all our days.

76 Yea and thou, child, shalt be called the prophet of the Most High:

For thou shalt go before the face of the Lord to make ready his ways;

77 To give knowledge of salvation unto his people

In the remission of their sins, Because of the <sup>t</sup>tender mercy of our God,

<sup>2</sup>Whereby the dayspring from on high <sup>3</sup>shall visit us,

79 To shine upon them that sit in darkness and the shadow of death;

To guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

2 Now it came to pass in those

<sup>1</sup> Or, heart of mercy visited us.

<sup>2</sup> Or, Wherein

<sup>3</sup> Many ancient authorities read *hath*

AM.—<sup>a</sup> For "since the world began" read "of old"

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people,

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which

days, there went out a decree from Cæsar Augustus, that all the world should be enrolled.

2 This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city

3 of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were shepherds in the same country abiding in the field, and keeping watch by night

9 over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore

10 afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

11 for there is born to you this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a

12 manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, And on earth peace among men in whom he is well pleased.

15 And it came to pass, when the angels went away from them into

1 Gr. *the inhabited earth.* 2 Or, *night-watches* 3 Or, *Anointed Lord* 4 Many ancient authorities read *peace, good pleasure among men.* 5 Gr. *men of good pleasure.*

is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this <sup>1</sup>thing that is to come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these <sup>2</sup>sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

21 And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

22 And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the spirit into the temple: and when the parents brought in the

<sup>1</sup> Or, *saying*

<sup>2</sup> Or, *things*



28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou has prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the

child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said,

29 Now lettest thou thy <sup>1</sup>servant depart, O <sup>2</sup>Lord,

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all peoples;

32 A light for <sup>3</sup>revelation to the Gentiles, And the glory of thy people Israel.

33 And his father and his mother were marvelling at the things which were spoken concerning

34 him; and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling <sup>4</sup>and rising up of many in Israel; and for a sign which is

35 spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. And

there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was <sup>4</sup>of a great age, having lived with a husband seven years from her

37 virginity, and she had been a widow <sup>5</sup>even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and

38 day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption

39 of Jerusalem. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong, <sup>5</sup>filled with wisdom: and the grace of God was upon him.

<sup>1</sup> Gr. *bondservant*.  
*advanced in many days.*

<sup>2</sup> Gr. *Master*.

<sup>3</sup> Or, *the unveiling of the Gentiles*

<sup>4</sup> Gr.

<sup>5</sup> Gr. *becoming full of wisdom.*

AM.—<sup>a</sup> For "and rising up" read "and the rising"

<sup>b</sup> For "even for" read "even unto"



days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

### CHAPTER III.

1 *The preaching and baptism of John: 15 his testimony of Christ. 20 Herod imprisoneth John. 21 Christ baptized, receiveth testimony from heaven. 23 The age, and genealogy of Christ from Joseph upwards.*

**N**OW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the

41 And his parents went every year to Jerusalem at the feast of the

42 passover. And when he was twelve years old, they went up

43 after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem;

44 and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:

45 and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass,

46 after three days they found him in the temple, sitting in the midst of the <sup>1</sup>doctors, both hearing them,

47 and asking them questions: and all that heard him were amazed at his understanding and his an-

48 swers. And when they saw him, they were astonished: and his mother said unto him, <sup>2</sup>Son, why

49 hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto

50 them, How is it that ye sought me? wist ye not that I must be <sup>3</sup>in

51 my Father's house? And they understood not the saying which he spake unto them. And he

52 went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* <sup>4</sup>sayings in her heart.

52 And Jesus advanced in wisdom and <sup>5</sup>stature, and in <sup>6</sup>favour with God and men.

**3** Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias <sup>2</sup>tetrarch of Abilene, in the high-

<sup>1</sup> Or, teachers  
of my Father.

<sup>2</sup> Gr. Child.  
<sup>4</sup> Or, things

<sup>3</sup> Or, about my Father's business  
<sup>5</sup> Or, age

Gr. in the things  
<sup>6</sup> Or, grace

high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth.

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

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

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And He said unto

priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins; as it is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,

Make ye ready the way of the Lord,

Make his paths straight.

5 Every valley shall be filled, And every mountain and hill shall be brought low;

And the crooked shall become straight,

And the rough ways smooth;

6 And all flesh shall see the salvation of God.

7 He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore

fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father:

for I say unto you, that God is able of these stones to raise up children

9 unto Abraham. And even now <sup>1</sup>is the axe also laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire.

10 And the multitudes asked him, saying, What then must we do?

11 And he answered <sup>1</sup>and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do

12 likewise. And there came also <sup>2</sup>publicans to be baptized, and they said unto him, <sup>3</sup>Master, what must

3 we do? And he said unto them, Extort no more than that which

14 is appointed you. And <sup>4</sup>soldiers also asked him, saying, And we, what must we do? And he said

<sup>1</sup> Or, *your repentance*  
*diers on service.*

<sup>2</sup> See note on Matt. v. 46.

<sup>3</sup> Or, *Teacher*

<sup>4</sup> Gr. *sol-*

them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

unto them, <sup>a</sup>Do violence to no man, neither <sup>1</sup>exact *anything* wrongfully; and be content with your wages.

15 And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ;

16 John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not <sup>2</sup>worthy to unloose: he shall baptize you <sup>3</sup>with the Holy Ghost and *with* fire:

17 whose fan *is* in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

18 With many other exhortations therefore preached he <sup>4</sup>good tidings unto the people; but Herod

the tetrarch, being reproved by him for Herodias, his brother's wife, and for all the evil things

20 which Herod had done, <sup>b</sup>added yet this above all, that he shut up John in prison.

21 Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened,

22 and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself, when he began to *teach*, was about thirty years of age, being the son (as was supposed) of Joseph, the *son* of Heli,

24 the *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of Janna, the *son* of Joseph, the *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son* of Esli, the

26 *son* of Naggai, the *son* of Maath,

<sup>1</sup> Or, *accuse any one*

<sup>2</sup> Gr. *sufficient*.

<sup>3</sup> Or, *in*

<sup>4</sup> Or, *the gospel*

AM.—<sup>a</sup> For "Do violence to no man" etc. read "Extort from no man by violence. neither accuse *any one* wrongfully" and omit marg. <sup>1</sup> <sup>b</sup> For "added yet this above all" read "added this also to them all"

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nabor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which

the *son* of Mattathias, the *son* of Semei, the *son* of Josech, the *son* of Joda, the *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbabel, the *son* of <sup>1</sup>Shealtiel, the *son* of Neri, the *son* of Melchi, the *son* of Addi, the *son* of Cosam, the *son* of Elmadam, the *son* of Er, the *son* of Jesus, the *son* of Eliezer, the *son* of Jorim, the *son* of Matthat, the *son* of Levi, the *son* of Symeon, the *son* of Judas, the *son* of Joseph, the *son* of Jonam, the *son* of Eliakim, the *son* of Melea, the *son* of Menna, the *son* of Mattatha, the *son* of Nathan, the *son* of David, the *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of <sup>2</sup>Salmon, the *son* of Nahshon, the *son* of Aminadab, <sup>3</sup>the *son* of <sup>4</sup>Arni, the *son* of Hezron, the *son* of Perez, the *son* of Judah, the *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of Terah, the *son* of Nahor, the *son* of Serug, the *son* of Reu, the *son* of Peleg, the *son* of Eber, the *son* of Shelah, the *son* of Cainan, the *son* of Arphaxad, the *son*

<sup>1</sup> Gr. *Salathiel*.      <sup>2</sup> Some ancient authorities write *Sala*.      <sup>3</sup> Many ancient authorities insert *the son of Admin*: and one writes *Admin* for *Aminadab*.      <sup>4</sup> Some ancient authorities write *Aram*.



was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

#### CHAPTER IV.

1 *The temptation and fasting of Christ. 13 He overcometh the devil: 14 beginneth to preach. 16 The people of Nazareth admire his gracious words. 33 He cureth one possessed of a devil, 38 Peter's mother in law, 40 and divers other sick persons. 41 The devils acknowledge Christ, and are reproved for it. 43 He preacheth through the cities.*

AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness.

2 Being forty days tempted of the devil. And in those days he did eat nothing; and when they were ended, he afterwards hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

of Shem, the *son* of Noah, the *son* of Lamech, the *son* of Methuselah, the *son* of Enoch, the *son* of Jared, the *son* of Mahalaleel, the *son* of Cainan, the *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

4 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led <sup>1a</sup>by the Spirit in the wilderness during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered. And the devil said unto him, If thou art the Son of God, command this stone that it become <sup>2</sup>bread. And Jesus answered unto him, It is written, Man shall not live by bread alone. 5 And he led him up, and shewed him all the kingdoms of <sup>3</sup>the world in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship before me, 8 it shall all be thine. And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt

<sup>1</sup> Or, in      <sup>2</sup> Or, a loaf      <sup>3</sup> Gr, the inhabited earth.

AM.-<sup>a</sup>For "by the Spirit" read "in the Spirit" and omit the marg.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

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

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

16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

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

9 thou serve. And he led him to Jerusalem, and set him on the <sup>1</sup>pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from

10 hence: for it is written,

He shall give his angels charge concerning thee, to guard thee:

11 and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had completed every temptation, he departed from him <sup>2</sup>for a season.

14 And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him <sup>3</sup>the book of the prophet Isaiah. And he opened the <sup>4</sup>book, and found the place where it was written,

18 The Spirit of the Lord is upon me,

<sup>5</sup>Because he anointed me to preach <sup>6</sup>good tidings to the poor:

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,

To set at liberty them that are bruised,

19 To proclaim the acceptable year of the Lord.

20 And he closed the <sup>4</sup>book, and gave it back to the attendant, and sat down: and the eyes of all in

<sup>1</sup> Gr. *wing*.

<sup>2</sup> Or, *until*

<sup>3</sup> Or, *a roll*

<sup>4</sup> Or, *roll*

<sup>5</sup> Or, *Wherefore*

<sup>6</sup> Or, *the gospel*

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

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

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

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

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

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

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

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

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

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

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

the synagogue were fastened on 21 him. And he began to say unto them, To-day hath this scripture 22 been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son?

23 And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine 24 own country. And he said, Verily I say unto you, No prophet is acceptable in his own country.

25 But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land;

26 and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman 27 that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but

28 only Naaman the Syrian. And they were all filled with wrath in the synagogue, as they heard these 29 things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down head-

30 long. But he passing through the midst of them went his way.

31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath 32 day: and they were astonished at his teaching; for his word was

33 with authority. And in the synagogue there was a man, which had a spirit of an unclean

34 <sup>2</sup>devil; and he cried out with a loud voice, <sup>3</sup>Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to des-

1 Gr. *Sarepta*.2 Gr. *demon*.3 Or, *Let alone*

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

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

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

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

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

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

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

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

44 And he preached in the synagogues of Galilee.

#### CHAPTER V.

*1 Christ teacheth the people out of Peter's ship: 4 in a miraculous taking of fishes, sheweth how he will make him and his partners fishers of men: 12 cleanseth the leper: 16 prayeth in the wilderness: 18 healeth one sick of the palsy: 27 calleth Matthew the publican: 29 eateth with sinners, as being the physician of souls: 34 foretelleth the fastings and afflictions of the apostles after his ascension: 36 and likeneth fainthearted and weak disciples to old bottles and worn garments.*

troy us? I know thee who thou art, the Holy One of

35 God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the <sup>1</sup>devil had thrown him down in the midst, he came out of him, having done

36 him no hurt. And amazement came upon all, and they spake together, one with another, saying, What is <sup>2</sup>this word? for with authority and power he commandeth the unclean spirits, and they

37 come out. And there went forth a rumour concerning him into every place of the region round about.

38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for

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

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

41 them. And <sup>3</sup>devils also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he

43 should not go from them. But he said unto them, I must preach the <sup>4</sup>good tidings of the kingdom of God to the other cities also: for therefore was I sent.

44 And he was preaching in the synagogues of <sup>5</sup>Galilee.

<sup>1</sup> Gr. demon.

<sup>2</sup> Or, this word, that with authority... come out?

<sup>3</sup> Gr. demons.

<sup>4</sup> Or, gospel

<sup>5</sup> Very many ancient authorities read Judea.



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

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

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

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

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

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

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

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

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

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

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

12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him saying, Lord, if thou wilt, thou canst make me clean.

5 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gen-

2 nesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and

3 were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land.

4 And he sat down and taught the multitudes out of the boat. And

when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a

5 draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets.

6 And when they had this done, they inclosed a great multitude of fishes; and their nets were break-

7 ing; and they beckoned unto their partners in the other boat, that they should come and help them.

8 And they came, and filled both the boats, so that they began to

9 sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am

10 a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes

11 which they had taken; and so were also James and John, sons of Zebedee, which were partners with

12 Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when

they had brought their boats to land, they left all, and followed him.

12 And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me

1 Gr. *take alive*.

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

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

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

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

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

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

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

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

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

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick

13 clean. And he stretched forth his hand, and touched him, saying, I will: be thou made clean. And straightway the leprosy departed

14 from him. And he charged him to tell no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded,

15 for a testimony unto them. But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. But he withdrew himself in the deserts, and prayed.

17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him <sup>1</sup>to

18 heal. And behold, men bring on a bed a man that was palsied: and they sought to bring him in,

19 and to lay him before him. And not finding by what *way* they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch

20 into the midst before Jesus. And seeing their faith, he said, Man, thy sins are forgiven thee. And

21 the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God

22 alone? But Jesus perceiving their reasonings, answered and said unto them, <sup>2</sup>What reason

23 ye in your hearts? Whether is easier, to say, Thy sins are forgiven thee; or to say, Arise and

24 walk? But that ye may know that the Son of man hath <sup>3</sup>power on earth to forgive sins (he said

<sup>1</sup> Gr. *that he should heal*. Many ancient authorities read *that he should heal them*.

<sup>2</sup> Or, *Why*      <sup>3</sup> Or, *authority*

A.M.—a For "power" read "authority" (see marg.)<sup>3</sup>

of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

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

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

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

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

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

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

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

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

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house.

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

26 And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

27 And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow

me. And he forsook all, and rose up and followed him.

29 And Levi made him a great feast in his house: and there was a great multitude of publicans and of others

30 that were sitting at meat with them. And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans

31 and sinners? And Jesus answering said unto them, They that are whole have no need of a physi-

32 cian; but they that are sick. I am not come to call the righteous

33 but sinners to repentance. And they said unto him, The disciples of John fast often, and make sup-

34 plications; likewise also the disciples of the Pharisees; but thine eat and drink. And Jesus said

35 unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them?

36 But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days.

And he spake also a parable unto them; No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the

1 Or, the Pharisees and the scribes among them

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

#### CHAPTER VI.

*1 Christ reproveth the Pharisees' blindness about the observation of the sabbath, by scripture, reason, and miracle: 13 chooseth twelve apostles: 17 healeth the diseased: 20 preacheth to his disciples before the people of blessings and curses: 27 how we must love our enemies: 46 and join the obedience of good works to the hearing of the word: lest in the evil day of temptation we fall like an house built upon the face of the earth, without any foundation.*

AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

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

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

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

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

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

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

37 old. And no man putteth new wine into old <sup>1</sup>wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. But new wine must be put into fresh wine-skins.

39 And no man having drunk old wine desireth new: for he saith, The old is <sup>2</sup>good.

6 Now it came to pass on a <sup>3</sup>sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 But certain of the Pharisees said, Why do ye that which it is not lawful to do on the sabbath day?

3 And Jesus answering them said, Have ye not read even this, what David did, when he was an hungred, he, and they that were with

4 him; how he entered into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat save for the

5 priests alone? And he said unto them, The Son of man is lord of the sabbath.

6 And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right

7 hand was withered. And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find

<sup>1</sup> That is, skins used as bottles.

<sup>2</sup> Many ancient authorities read better.

<sup>3</sup> Many ancient authorities insert second-first.



8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

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

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

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

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

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

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

16 And Judas the brother of James, and Judas Iscariot, which was also the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

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

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

20 ¶ And he lifted up his eyes on

8 how to accuse him. But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood

9 forth. And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy

10 it? And he looked round about on them all, and said unto him, Stretch forth thy hand. And he did so: and his hand was restored.

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

12 And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.

13 And when it was day, he called his disciples: and he chose from them twelve, whom also he named

14 apostles. Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip

15 and Bartholomew, and Matthew and Thomas, and James the son of Alphaeus, and Simon which was

16 called the Zealot, and Judas the son of James, and Judas Iscariot, which was the traitor; and

17 he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the

18 sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and

19 they that were troubled with unclean spirits were healed. And all the multitude sought to touch

20 him: for power came forth from him, and healed them all.

20 And he lifted up his eyes on his

1 Or, foolishness      2 Or, brother. See Jude 1.

AM.—a For "was the traitor" read "became a traitor"

his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God.

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

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

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

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

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

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

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

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

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

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

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

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

34 And if ye lend *to them* of whom ye hope to receive, what thank have

disciples, and said, Blessed *are ye* poor: for yours is the kingdom of

21 God. Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall

22 laugh. Blessed are ye, when men shall hate you, and when they shall separate you *from their company*,

and reproach you, and cast out your name as evil, for the Son of

23 man's sake. Rejoice in that day, and leap *for joy*: for behold, your reward *is* great in heaven: for in

24 the same manner did their fathers unto the prophets. But woe unto

25 you that are rich! for ye have received your consolation. Woe unto

26 you, ye that are full now! for ye shall hunger. Woe *unto you*, ye that laugh now for ye shall mourn and

27 weep. Woe *unto you*, when all men shall speak well of you! for in the same manner did their fathers

to the false prophets.

27 But I say unto which hear, Love your enemies, do good to them

28 that hate you, bless them that curse you, pray for them that

29 despitefully use you. To him that smiteth thee on the *one* cheek offer

also the other; and from him that taketh away thy cloke withhold not

30 thy coat also. Give to every one that asketh thee; and of him that

31 taketh away thy goods ask them not again. And as ye would that

32 men should do to you, do ye also to them likewise. And if ye love

33 them that love you, what thank have ye? for even sinners love those that love them. And if ye

34 do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye

hope to receive, what thank have

ye? for sinners also lend to sinners, to receive as much again.

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

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

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

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

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

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

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

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man

ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do *them* good, and lend, <sup>1</sup>never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: <sup>2</sup>give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete, it shall be measured to you again.

39 And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit? The disciple is not above his <sup>2</sup>master: but every one when he is perfected shall be as his <sup>2</sup>master. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that

<sup>1</sup> Some ancient authorities read *despairing of no man*.

<sup>2</sup> Or, *teacher*

out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

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

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

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

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

#### CHAPTER VII.

*1 Christ findeth a greater faith in the centurion, a Gentile, than in any of the Jews: 10 healeth his servant being absent: 11 raiseth from death the widow's son at Nain: 19 answereth John's messengers with the declaration of his miracles: 24 testifieth to the people what opinion he held of John: 30 inveigheth against the Jews, who with neither the manners of John nor of Jesus could be won: 36 and sheweth by occasion of Mary Magdalene, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.*

**N**OW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

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

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

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

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

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

47 Every one that cometh unto me, and heareth my words, and doeth them, I will shew you to whom he

48 is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: <sup>1</sup>because it had been well builded.

49 But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

**7** After he had ended all his sayings in the ears of the people, he entered into Capernaum.

2 And a certain centurion's <sup>2</sup>servant, who was <sup>3</sup>dear unto him, was sick, and at the point of death.

3 And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his <sup>2</sup>ser-

4 vant. And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou

<sup>1</sup> Many ancient authorities read *for it had been founded upon the rock*: as in Matt. vii. 25. <sup>2</sup> Gr. *bondservant*. <sup>3</sup> Or, *precious to him* Or, *honorable with him*



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

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof:

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

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

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

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

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

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

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

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

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

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

5 shouldst do this for him: for he loveth our nation, and himself

6 built us our synagogue. And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not <sup>1</sup>worthy that

7 thou shouldst come under my roof: wherefore neither thought I myself worthy to come unto thee: but <sup>2</sup>say the word, and my <sup>3</sup>servant

8 shall be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth: and to another, Come, and he cometh; and to my <sup>4</sup>servant, Do this, and

9 he doeth it. And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the <sup>4</sup>servant whole.

11 And it came to pass <sup>5</sup>soon afterwards, that he went to a city called Nain; and his disciples went with

12 him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city

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

14 And he came nigh and touched the bier: and the bearers stood still. And he said, Young man,

15 I say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to

16 his mother. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited

1 Gr. *sufficient*.

2 Gr. *say with a word*

3 Or, *boy*

4 Gr. *bondservant*

5 Many ancient authorities read *the next day*.

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

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

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

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

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

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

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

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

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

17 his people. And this report went forth concerning him in the whole of Judæa, and all the region round about.

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

calling unto him <sup>1</sup>two of his disciples sent them to the Lord, saying, Art thou he that cometh, or

20 look we for another? And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for an-

21 other? In that hour he cured many of diseases and <sup>2</sup>plagues and evil spirits; and on many that were

22 blind he bestowed sight. And he answered and said unto them, Go

your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are

23 raised up, the poor have <sup>3</sup>good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me.

24 And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed

25 shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they

26 which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out to

27 see? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written,

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of women there is none greater than John: yet he that is

1 Gr. *certain two*.2 Gr. *scourges*.3 Or, *the gospel*

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

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

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

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

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

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

35 But wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

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

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

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

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

29 <sup>1</sup>but little in the kingdom of God is greater than he. And all the people when they heard, and the publicans, justified God, <sup>2</sup>being

30 John. But the Pharisees and the lawyers rejected for themselves the counsel of God, <sup>3</sup>being not

31 baptized of him. Whereunto then shall I liken the men of this generation, and to what are they like?

32 They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we wailed,

33 and ye did not weep. For John the Baptist is come eating no bread nor drinking wine; and ye

34 say, He hath a <sup>4</sup>devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 And wisdom <sup>5</sup>is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down

37 to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought <sup>6</sup>an alabaster cruse of

38 ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and <sup>7</sup>kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were <sup>8</sup>a prophet, would have perceived who and what manner of woman *this* is which toucheth

40 him, that she is a sinner. And Jesus answering said unto him, Simon I have somewhat to say unto thee.

1 Gr. *lesser*. 2 Or, *having been* 3 Or, *not having been* 4 Gr. *demon*. 5 Or, *was*  
6 Or, *a flask* 7 Gr. *kissed much*. 8 Some ancient authorities read *the prophet*. See John i. 21, 25.



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

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

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

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

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

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

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

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

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

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

#### CHAPTER VIII.

*3 Women minister unto Christ of their substance. 4 Christ, after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower, 16 and of the candle: 21 declareth who are his mother, and brethren: 22 rebuketh the winds: 26 casteth the legion of devils out of the man into the herd of swine: 37 is rejected of the Gadarenes: 43 healeth the woman of her bloody issue, 49 and raiseth from death Jairus' daughter.*

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom

41 And he saith, <sup>1</sup>Master, say on. A certain lender had two debtors: the one owed five hundred <sup>2</sup>pence,

42 and the other fifty. When they had not *wherewith* to pay, he forgave them both. Which of them therefore will love him most?

43 Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him,

44 Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped

45 them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased

46 to <sup>3</sup>kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with oint-

47 ment. Wherefore I say unto thee, Her sins, which are many, are forgiven: for she loved much: but to whom little is forgiven,

48 *the same* loveth little. And he said unto her, Thy sins are for-

49 given. And they that sat at meat with him began to say

50 <sup>4</sup>within themselves, Who is this that even forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.

8 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the <sup>5</sup>good tidings of the

<sup>1</sup> Or, *Teacher*  
<sup>5</sup> Or, *gospel*

<sup>2</sup> See note on Matt. xviii. 28.

<sup>3</sup> Gr. *kiss much*.

<sup>4</sup> Or, *among*



of God: and the twelve *were* with him,

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

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

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

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

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

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

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

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

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

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

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

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they

kingdom of God, and with him  
2 the twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom  
3 seven <sup>1</sup>devils had gone out, and Joanna the wife of <sup>a</sup>Chuza Herod's steward, and Susanna, and many others, which ministered unto <sup>2</sup>them of their substance.

4 And when a great multitude came together, and they of every city resorted unto him, he spake  
5 by a parable: The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. And other fell on the rock; and as soon as it grew, it withered away, because it had no  
6 moisture. And other fell amidst the thorns; and the thorns grew  
7 with it, and choked it. And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him  
10 what this parable might be. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word  
11 of God. And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be  
12 saved. And those on the rock *are they* which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of  
13 temptation fall away. And that which fell among the thorns,

<sup>1</sup> Gr. *demons*.      <sup>2</sup> Many ancient authorities read *him*.

AM.—<sup>a</sup> For "Chuza" read "Chuzas"

have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

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

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

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him *his* mother and his brethren, and could not come at him for the press.

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

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

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

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

25 And he said unto them, Where

these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light.

17 For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and come to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he <sup>1</sup>thinketh he hath.

19 And there came to him his mother and brethren, and they could not come at him for the crowd. And it was told him, Thy mother and thy brethren stand without, desiring to see thee. But he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling *with water*, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is

<sup>1</sup>Or, seemeth to have

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

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

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

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

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

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

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

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

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the

your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

26 And they arrived at the country of the <sup>1</sup>Gerasenes, which is over against Galilee.

27 And when he was come forth upon the land, there met him a certain man out of the city, who had <sup>2</sup>devils; and for a long time he had worn no clothes, and abode not in *any* house, but in the tombs.

28 And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of the Most High God? I beseech thee, torment me not.

29 For he <sup>3</sup>commanded the unclean spirit to come out from the man. For <sup>3</sup>oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the <sup>4</sup>devil into the deserts.

30 And Jesus asked him, What is thy name? And he said, Legion; for many <sup>2</sup>devils were entered into him. And they intreated him that he would not command them

31 to depart into the abyss. Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave.

32 And the <sup>2</sup>devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and <sup>b</sup>were

33 choked. And when they that fed them saw what had come to pass, they fled, and told *it* in the city and in the country.

34 And they went out to see what had come to pass; and they came to Jesus, and found the man, from

<sup>1</sup> Many ancient authorities read *Gergesenes*; others, *Gadarenes* and so in ver. 37.  
<sup>2</sup> Gr. *demons*.      <sup>3</sup> Or, *of a long time*      <sup>4</sup> Gr. *demon*.

AM.—a For “commanded” read “was commanding”

b For “were choked”



feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

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

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

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

41 ¶ And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

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

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanch'd.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

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

47 And when the woman saw that

whom the <sup>1</sup>devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. And they that saw it told them how he that was possessed with <sup>1</sup>devils was <sup>2</sup>made whole. And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned. But the man from whom the <sup>1</sup>devils were gone out prayed him that he might be with him: but he sent him away, saying, Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

40 And as Jesus returned, the multitude welcomed him; for they were all waiting for him. And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; for he had an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.

43 And a woman having an issue of blood twelve years, which <sup>3</sup>had spent all her living upon physicians, and could not be healed of any, came behind him, and touched the border of his garment: and immediately the issue of her blood stanch'd. And Jesus said, Who is it that touched me? And when all denied, Peter said, <sup>4</sup>and they that were with him, Master, the multitudes press thee and crush thee. But Jesus said, Some one did touch me: for I perceived that power had gone forth from me. 47 And when the woman saw that she

<sup>1</sup> Gr. *demons*.    <sup>2</sup> Or, *saved*    <sup>3</sup> Some ancient authorities omit *had spent all her living upon physicians, and*.    <sup>4</sup> Some ancient authorities omit *and they that were with him*.



she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

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

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

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

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

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

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

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

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

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

#### CHAPTER IX.

*1 Christ sendeth his apostles to work miracles, and to preach. 7 Herod desired to see Christ. 17 Christ feedeth five thousand: 18 enquireth what opinion the world had of him: foretellet his passion: 23 proposeth to all the pattern of his patience. 28 The transfiguration. 37 He healeth the lunatic: 43 again forewarneth his disciples of his passion: 46 commendeth humility: 51 biddeth them to shew mildness towards all, without desire of revenge. 57 Divers would follow him, but upon conditions.*

**T**HEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the

was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. 48 And he said unto her, Daughter, thy faith hath made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying, Thy daughter is dead; trouble not the <sup>2</sup>Master.

50 But Jesus hearing it, answered him, Fear not: only believe, and she shall be <sup>3</sup>made

51 whole. And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother

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

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

54 he, taking her by the hand, called, saying, Maiden, arise. And her spirit returned, and she rose up immediately: and he commanded that *something* be given her to eat.

55 And her parents were amazed: but he charged them to tell no man what had been done.

56 And her parents were amazed: but he charged them to tell no man what had been done.

9 And he called the twelve together, and gave them power and authority over all <sup>4</sup>devils, and to cure diseases. And he sent them forth to preach the kingdom of

1 Or, *saved thee*

2 Or, *Teacher*

3 Or, *saved*

4 Gr *demons*.

kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

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

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

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

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

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thou-

3 God, and to heal <sup>1</sup>the sick. And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money;

4 neither have two coats. And into whatsoever house ye enter, there

5 abide, and thence depart. And as many as receive you not, when ye depart from that city, shake off

6 the dust from your feet for a testimony against them. And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

7 Now Herod the tetrarch heard of all that was done: and he was much perplexed, because that it was said by some, that John was

8 risen from the dead; and by some, that Elijah had appeared; and by

9 others, that one of the old prophets was risen again. And Herod said, John I beheaded: but who

is this, about whom I hear such things? And he sought to see him.

10 And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart

1 to a city called Bethsaida. But the multitudes perceiving it followed him: and he welcomed

them, and spake to them of the kingdom of God, and them that had need of healing he healed.

12 And the day began to wear away; and the twelve came, and said unto him, Send the multitude away,

that they may go into the villages and country round about, and lodge, and get <sup>a</sup>victuals: for we

13 are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have

no more than five loaves and two fishes; except we should go and

14 buy food for all this people. For they were about five thousand

<sup>1</sup> Some ancient authorities omit *the sick*.

AM.—<sup>a</sup> For "victuals" read "provisions"

sand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

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

18 ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

27 But I tell you of a truth, there

men. And he said unto his disciples, Make them sit down in 15 companies, about fifty each. And they did so, and made them all 16 sit down. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multi- 17 tude. And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.

18 And it came to pass, as he was praying <sup>a</sup>alone, the disciples were with him: and he asked them, saying, Who do the multitudes 19 say that I am? And they answering said, John the Baptist; but others say, Elijah; and others, that one of the old prophets is 20 risen again. And he said unto them, But who say ye that I am? And Peter answering said, The 21 Christ of God. But he charged them, and commanded them to 22 tell this to no man; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the 23 third day be raised up. And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, 24 and follow me. For whosoever would save his <sup>2b</sup>life shall lose it; but whosoever shall lose his <sup>2</sup>life for my sake, the same shall save 25 it. For what is a man profited, if he gain the whole world, and 26 lose or forfeit his own self? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the 27 holy angels. But I tell you of a truth, There be some of them that

1 Gr. recline. 2 Or, soul

AM.—<sup>a</sup> For "alone" read "apart" <sup>b</sup> "life" strike out the marg.



be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and

stand here, which shall in no wise taste of death, till they see the kingdom of God.

28 And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the

29 mountain to pray. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling.

30 And behold, there talked with him two men, which were Moses and

31 Elijah; who appeared in glory, and spake of his <sup>1</sup>decease which he was about to accomplish at Jeru-

32 salem. Now Peter and they that were with him were heavy with sleep: but <sup>2</sup>when they were fully awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three <sup>3</sup>tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what

34 he said. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the

35 cloud. And a voice came out of the cloud, saying, This is <sup>4</sup>my Son, my chosen: hear ye him.

36 And when the voice <sup>5</sup>came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

37 And it came to pass, on the next day, when they were come down from the mountain, a great

38 multitude met him. And behold, a man from the multitude cried, saying, <sup>6</sup>Master, I beseech thee to look upon my son; for he is mine

39 only child: and behold, a spirit taketh him, and he suddenly crieth out; and it <sup>7</sup>teareth him that he foameth, and it hardly departeth

<sup>1</sup> Or, *departure*      <sup>2</sup> Or, *having remained awake*      <sup>3</sup> Or, *booths*      <sup>4</sup> Many ancient authorities read *my beloved son*. See Matt. xvii. 5; Mark ix. 7.      <sup>5</sup> Or, *was past*  
<sup>6</sup> Or, *Teacher*      <sup>7</sup> Or, *convulseth*



bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not; and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered

from him, bruising him sorely.

40 And I besought thy disciples to cast it out; and they could not.

41 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy

42 son. And as he was yet a coming, the <sup>1</sup>devil <sup>2</sup>dashed him down, and <sup>3</sup>tare *him* grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back

43 to his father. And they were all astonished at the majesty of God.

But while all were marvelling at all the things which he did, he

44 said unto his disciples, Let these words sink into your ears: for the Son of man shall be delivered up

45 into the hands of men. But they understood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.

46 And there arose a reasoning among them, which of them <sup>a</sup>should

47 be <sup>4</sup>greatest. But when Jesus saw the reasoning of their heart, he took a little child, and set him by

48 his side, and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is <sup>5</sup>least among you all, the same is great.

49 And John answered and said, Master, we saw one casting out <sup>6</sup>devils in thy name; and we forbade him, because he followeth

50 not with us. But Jesus said unto him, Forbid *him* not: for he that is not against you is for you.

51 And it came to pass, when the days <sup>7</sup>were well nigh come that he should be received up, he stedfastly set his face to go to Jerusa-

52 lem, and sent messengers before his face: and they went, and

1 Gr. *demon*2 Or, *rent him*3 Or, *convulsed*4 Gr. *greater*.5 Gr. *lesser*.6 Gr. *demons*.7 Gr. *were being fulfilled*.AM.—<sup>a</sup> For "should be greatest" read "was the greatest"

into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

#### CHAPTER X.

*1 Christ sendeth out at once seventy disciples to work miracles, and to preach: 17 admonisheth them to be humble, and wherein to rejoice: 21 thanketh his Father for his grace: 23 magnifieth the happy estate of his church: 25 teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy: 41 reprehendeth Martha, and commendeth Mary her sister.*

**A**FTER these things the Lord appointed other seventy also, and sent them two and two before his

entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was *as though he were* going to Jerusalem. And

when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them?<sup>1</sup> But he turned, and rebuked them.<sup>2</sup>

56 And they went to another village.

57 And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* <sup>3</sup>nests; but the Son of man hath not where

59 to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto

him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.

61 And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

**10** Now after these things the Lord appointed seventy <sup>4</sup>others, and sent them two and two before

<sup>1</sup>Many ancient authorities add *even as Elijah did*. <sup>2</sup>Some ancient authorities add *and said, Ye know not what manner of spirit ye are of*. Some, but fewer, add also *For the son of man came not to destroy men's lives, but to save them*. <sup>3</sup>Gr. *lodging-places*. <sup>4</sup>Many ancient authorities add *and two*: and so in ver. 17.

face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell.

his face into every city and place, whither he himself was about to come.

2 And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his

3 harvest. Go your ways: behold, I send you forth as lambs in the

4 midst of wolves. Carry no purse, no wallet, no shoes: and salute

5 no man on the way. And into whatsoever house ye shall <sup>1</sup>enter, first

6 say, Peace *be* to this house. And if a son of peace be there, your peace shall rest upon <sup>2</sup>him:

7 but if not, it shall turn to you again. And in that same house

8 remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go

9 not from house to house. And into whatsoever city ye enter, and they receive you, eat such things

10 as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God

11 is come nigh unto you. But into whatsoever city ye shall enter, and they receive you not, go out into

12 the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe

13 off against you: howbeit know this, that the kingdom of God is

14 come nigh. I say unto you, It shall be more tolerable in that day for Sodom, than for that city.

15 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the <sup>3</sup>mighty works had been done

16 in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sack-

17 cloth and ashes. Howbeit it shall be more tolerable for Tyre and Sidon in the judgement, than for

18 you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades.

19 He that heareth you heareth me;

1 Or, enter first, say

2 Or, it

3 Gr. powers.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

23 ¶ And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and

and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

17 And the seventy returned with joy, saying, Lord, even the devils are subject unto us in thy name.

18 And he said unto them, I beheld Satan falling as lightning from

19 heaven. Behold, I have given you authority to tread upon serpents

and scorpions, and over all the power of the enemy: and nothing

20 shall in any wise hurt you. Howbeit in this rejoice not, that the

spirits are subject unto you; but rejoice that your names are written in heaven.

21 In that same hour he rejoiced

<sup>2</sup>in the Holy Spirit, and said, I

<sup>3</sup>thank thee, O Father, Lord of heaven and earth, that thou didst

hide these things from the wise and understanding, and didst re-

veal them unto babes: yea, Father;

<sup>4</sup>for so it was well pleasing in thy

22 sight. All things have been delivered unto me of my Father:

and no one knoweth who the Son is, save the Father; and who the

23 Father is, save the Son, and he to whomsoever the Son willeth to re-

veal him. And turning to the disci-

24 ples, he said privately, Blessed are the eyes which see the things

that ye see: for I say unto you, that many prophets and kings de-

sired to see the things which ye see, and saw them not; and to

hear the things which ye hear, and heard them not.

25 And behold, a certain lawyer stood up and tempted him, saying,

<sup>5</sup>Master, what shall I do to inherit

26 eternal life? And he said unto him, What is written in the law?

27 how readest thou? And he answering said, Thou shalt love the

1 Gr. *demons*.2 Or, *by*3 Or, *praise*4 Or, *that*5 Or, *Teacher*



with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*.

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

Lord thy God <sup>1</sup>with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, desiring to justify himself, said unto Jesus,

30 And who is my neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed,

31 leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other

32 side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the

33 other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he

34 was moved with compassion, and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own

35 beast, and brought him to an inn, and took care of him. And on the morrow he took out two <sup>2</sup>pence,

and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I,

36 when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbour

37 unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus

said unto him, Go, and do thou likewise.

38 Now as they went on their way, he entered into a certain village: and a certain woman named

39 Martha received him into her house. And she had a sister called Mary, which also sat at the

Lord's feet, and heard his word.

<sup>1</sup> Gr. *from*.

<sup>2</sup> See note on Matt. xviii. 28.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

### CHAPTER XI.

*1 Christ teacheth to pray, and that instantly: 11 assuring that God so will give us good things. 14 He, casting out a dumb devil, rebuketh the blasphemous Pharisees: 28 and sheweth who are blessed: 29 preacheth to the people, 37 and reprehendeth the outward shew of holiness in the Pharisees, scribes and lawyers.*

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity

40 But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the

41 Lord answered and said unto her, <sup>2</sup>Martha, Martha, thou art anxious and troubled about many things:

42 <sup>3</sup>but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

11 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught

2 his disciples. And he said unto them, When ye pray, say, <sup>4</sup>Father, Hallowed be thy name. Thy

3 kingdom come.<sup>5</sup> Give us day by

4 day <sup>6</sup>our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.<sup>7</sup>

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three

6 loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him;

7 and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and

8 and give thee? I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will

<sup>1</sup> Gr. *distracted.* <sup>2</sup> A few ancient authorities read *Martha, Martha, thou art troubled: Mary hath chosen &c.* <sup>3</sup> Many ancient authorities read *but few things are needful, or one.* <sup>4</sup> Many ancient authorities read *Our Father, which art in heaven.* See Matt. vi. 9. <sup>5</sup> Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Matt. vi. 10. <sup>6</sup> a Gr. *Our bread for the coming day.* <sup>7</sup> Many ancient authorities add *but deliver us from the evil one (or, from evil).* See Matt. vi. 13.

he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome

arise and give him <sup>1</sup>as many  
9 as he needeth. And I say unto  
you, Ask, and it shall be given  
you; seek, and ye shall find;  
knock, and it shall be opened un-  
10 to you. For every one that asketh  
receiveth; and he that seeketh  
findeth; and to him that knocketh  
11 it shall be opened. And of which  
of you that is a father shall his son  
ask <sup>2</sup>a loaf, and he give him a  
stone? or a fish, and he for a fish,  
12 give him a serpent? Or *if* he shall  
ask an egg, will he give him a  
13 scorpion? If ye then, being evil,  
know how to give good gifts unto  
your children, how much more  
shall *your* heavenly Father give the  
Holy Spirit to them that ask him?

14 And he was casting out a <sup>3</sup>devil  
*which was* dumb. And it came to  
pass, when the <sup>3</sup>devil was gone  
out, the dumb man spake; and the  
15 multitudes marvelled. But some  
of them said, <sup>4</sup>By Beelzebub the  
prince of the <sup>5</sup>devils casteth he out  
16 <sup>5</sup>devils. And others, tempting  
*him*, sought of him a sign from  
17 heaven. But he, knowing their  
thoughts, said unto them, Every  
kingdom divided against itself is  
brought to desolation; <sup>6</sup>and a  
house *divided* against a house fall-  
18 eth. And if Satan also is divided  
against himself, how shall his  
kingdom stand? because ye say  
that I cast out <sup>5</sup>devils <sup>4</sup>by Beelze-  
19 bub. And if I <sup>4</sup>by Beelzebub cast  
out <sup>5</sup>devils, by whom do your sons  
cast them out? therefore shall they  
20 be your judges. But if I by the  
finger of God cast out <sup>5</sup>devils, then  
is the kingdom of God come upon  
21 you. When the strong *man* fully  
armed guardeth his own court, his  
22 goods are in peace: but when a  
stronger than he shall come upon  
him, and overcome him, he taketh

1 Or, *whatsoever things*  
stone? or. 3 Gr. demon.  
upon house.

2 Some ancient authorities omit *a loaf, and he give him a*

4 Or, *In*

5 Gr. demons.

6 Or, *and house falleth*

him, he taketh from him all his armour wherein he trusted, and divideth the spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

33 No man, when he hath lighted a candle, putteth it in a secret place,

from him his whole armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth.

24 The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest; and finding none, he saith, I will turn back unto my house whence I came out.

25 And when he is come, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.

27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck.

28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

29 And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of

30 Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be

31 to this generation. The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater

32 than Solomon is here. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah, and behold, a greater than Jonah is here.

33 No man, when he hath lighted

1 Or, it

2 Or, itself

3 Gr. more than.



neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also is full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him; and he went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe the mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. Look therefore whether the light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

37 Now as he spake, a Pharisee asketh him to <sup>1</sup>dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first

39 <sup>a</sup>washed before <sup>1</sup>dinner. And the Lord said unto him, Now do ye

Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ones, did not he that made the

40 outside make the inside also? Howbeit give for alms those

41 things which <sup>2</sup>are within; and behold, all things are clean unto you.

42 But woe unto you Pharisees! for ye tithe the mint and rue and every herb, and pass over <sup>b</sup>judgement and the love of God: but these

43 ought ye to have done, and not to leave the other undone. Woe

44 unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the market-

45 places. Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not.

45 And one of the lawyers answering saith unto him, <sup>3</sup>Master, in saying this thou reproachest us

<sup>1</sup> Gr. *breakfast*.

<sup>2</sup> Or, *ye can*

<sup>3</sup> Or, *Teacher*

AM.—<sup>a</sup> For “washed” read “bathed himself” [comp. Mark vii. 4.]

<sup>b</sup> For “judgement” read “justice”

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

#### CHAPTER XII.

*1 Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine: 13 warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns. 22 We must not be over careful of earthly things, 31 but seek the kingdom of God, 33 give alms, 36 be ready at a knock to open to our Lord whensoever he cometh. 41 Christ's ministers are to see to their charge, 49 and look for persecution. 54 The people must take this time of grace, 58 because it is a fearful thing to die without reconciliation.*

**I**N the meantime, when there were gathered together an innumer-

46 also. And he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. So ye are

witnesses and consent unto the works of your fathers: for they killed them, and ye build *their*

49 tombs. Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and

50 persecute; that the blood of all the prophets, which was shed from the foundation of the world,

may be required of this generation; from the blood of Abel

51 unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this

52 generation. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were

entering in ye hindered.

53 And when he was come out from thence, the scribes and the Pharisees began to <sup>2</sup>press upon him vehemently, and to provoke

54 him to speak of <sup>3</sup>many things; laying wait for him, to catch something out of his mouth.

**I**N the meantime, when <sup>4</sup>the many thousands of the multitude

<sup>1</sup> Gr. house. the myriads of.

<sup>2</sup> Or, set themselves vehemently against him

<sup>3</sup> Or, more

<sup>4</sup> Gr.

able multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God:

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say.

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said

were gathered together, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing

2 covered up, that shall not be revealed: and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I

5 will warn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you,

6 Fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. But the very hairs

7 of your head are all numbered. Fear not: ye are of more value

8 than many sparrows. And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God.

10 And every one who shall speak a word against the son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring

11 you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall

12 answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.

13 And one out of the multitude

1 Or, say unto his disciples, First of all beware ye henna.

4 Gr. in me.

5 Gr. in him.

2. Or, authority

3 Gr. Ge-

unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, *Thou fool*, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he saith unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do

said unto him, <sup>1</sup>Master, bid my brother divide the inheritance

14 with me. But he said unto him, Man, who made me a judge or a

15 divider over you? And he said unto them, Take heed, and keep yourself from all covetousness:

<sup>2</sup>for a man's life consisteth not in the abundance of the things which

16 he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man

17 brought forth plentifully: and he reasoned within himself, saying,

What shall I do, because I have not where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I

bestow all my corn and my goods.

19 And I will say to my <sup>3</sup>soul, <sup>3</sup>Soul, thou hast much goods laid up for many years; take thine ease, eat,

20 drink, be merry. But God said unto him, Thou foolish one, this night <sup>4</sup>is thy <sup>3</sup>soul required of thee; and the things which thou

21 hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Be not anxious for *your* <sup>5</sup>life, what ye shall eat; nor yet for your body,

23 what ye shall put on. For the <sup>5</sup>life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! And which of you by being anxious can add a cubit unto <sup>6</sup>his <sup>6</sup>stature?

24 the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! And which of you by being anxious can add a cubit unto <sup>6</sup>his <sup>6</sup>stature?

25 And which of you by being anxious can add a cubit unto <sup>6</sup>his <sup>6</sup>stature?

26 If then ye are not able to do even

<sup>1</sup> Or, *Teacher*.

<sup>2</sup> Gr. for not in a man's abundance consisteth his life, from the things which he possesseth.

<sup>3</sup> Or, *life*

<sup>4</sup> Gr. they require thy soul.

<sup>5</sup> Or, *soul*

<sup>6</sup> Or, *age*

AM.—<sup>a</sup> For "his stature" read "the measure of his life" (with marg. Or, *his stature*)



that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock: for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and *your* lights burning.

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding: that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the good-

that which is least, why are ye 27 anxious concerning the rest? Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not

28 arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe*

29 you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither be

30 ye of doubtful mind. For all these things do the nations of the world seek after: but your

31 Father knoweth that ye have need of these things. Howbeit seek ye <sup>his</sup> kingdom, and these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have,

33 and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about,

36 and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast;

that when he cometh and knocketh they may straightway open unto him. Blessed are those <sup>2</sup>servants,

whom the lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and

37 serve them. And if he shall come in the second watch, and if in the third, and find *them* so,

38 blessed are those *servants*. <sup>3</sup>But

39 know this, that if the master of

<sup>1</sup> Many ancient authorities read *the kingdom of God*.  
But *this ye know*

<sup>2</sup> Gr. *bondservants*.

<sup>3</sup> Or

man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to

the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through.

40 Be ye also ready: for in an hour that ye think not the Son of man cometh.

41 And Peter said, Lord, speakest thou this parable unto us, or even

42 unto all? And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so

44 doing. Of a truth I say unto you, that he will set him over all that

45 he hath. But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and

46 drink, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the

47 unfaithful. And that servant, which knew his lord's will, and made not ready, nor did according to his will shall be beaten

48 with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever

much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

49 I came to cast fire upon the earth; and what will I, if it is

50 already kindled? But I have a baptism to be baptized with; and how am I straitened till it be ac-

51 complished! Think ye that I

1 Gr. *digged through.* 2 Or, *the faithful steward, the wise man whom &c.* 3 Gr. *bondservant.* 4 Or, *severely scourge him*

AM.—a For "what will I" etc. read "what do I desire" (with the marg. Or, *how I would that it were already kindled!*)

give peace on earth? I tell you, Nay: but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth: but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

#### CHAPTER XIII.

1 Christ preacheth repentance upon the punishment of the Galileans, and others. 6 The fruitless fig tree may not stand. 11 He healeth the crooked woman: 18 sheweth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard seed, and of leaven: 24 exhorteth to enter in at the strait gate, 31 and reproveth Herod and Jerusalem.

**T**HERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the

am come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

54 And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. And when ye see

a south wind blowing, ye say, There will be a scorching heat;

56 and it cometh to pass. Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this

57 time? And why even of yourselves judge ye not what is right? For

58 as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison.

59 I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

**13** Now there were some present at that very season which told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And he answered and said unto them, Think ye that these Galileans were sinners

1 Or, hot wind

2 Gr. prove.

3 Gr. exactor.



Galilæans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

above all the Galilæans, because they have suffered these things?

3 I tell you, Nay: but, except ye repent, ye shall all in like manner

4 perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were <sup>1</sup>offenders above all the men

5 that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none.

7 And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth

8 it also cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 and if it bear fruit thenceforth, *well*; but if not, thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath

11 day. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift

12 herself up. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine

13 infirmity. And he laid his hands upon her: and immediately she was made straight, and glorified

14 God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are

15 six days in which men ought to work: in them therefore come and be healed, and not on the day of

the sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his

ass from the <sup>2</sup>stall, and lead him

1 Gr. *debtors*.

2 Gr. *manger*.



16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the king-

16 away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the

17 day of the sabbath? And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

18 He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches

20 thereof. And again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

22 And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem.

23 And one said unto him, Lord, are they few that be saved? And he

24 said unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter

25 in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are;

26 then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our

27 streets; and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers

28 of iniquity. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the

1 See note on Matt. xiii. 33.

2 Or, *able, when once*

dom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

#### CHAPTER XIV.

2 *Christ healeth the dropsy on the sabbath: 7 teacheth humility: 12 to feast the poor: 15 under the parable of the great supper, sheweth how worldly minded men, who condemn the word of God, shall be shut out of heaven. 25 Those who will be his disciples, to bear their cross must make their accounts aforeshand, lest with shame they revolt from him afterward, 34 and become altogether unprofitable, like salt that hath lost his savour.*

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

prophets, in the kingdom of God, and yourselves cast forth without.

29 And they shall come from the east and west, and from the north and south, and shall <sup>1</sup>sit down in the kingdom of God. And behold,

30 there are last which shall be first, and there are first which shall be last.

31 In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for

32 Herod would fain kill thee. And he said unto them, Go and say to that fox, Behold, I cast out <sup>2</sup>devils and perform cures to-day and to-morrow, and the third *day*

33 <sup>3</sup>I am perfect. Howbeit I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet

34 perish out of Jerusalem. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her

35 wings, and ye would not! Behold, your house is left unto you *desolate*: and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

14 And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were 2 watching him. And behold, there was before him a certain man

<sup>1</sup> Gr. recline.

<sup>2</sup> Gr. demons.

AM.—<sup>a</sup> "I am perfected" add marg. Or, *I end my course.*

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

3 which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or

4 not? But they held their peace. And he took him, and healed him,

5 and let him go. And he said unto them, Which of you shall have <sup>1</sup>an ass or an ox fallen into a well, and will not straightway draw <sup>6</sup>him up on a sabbath day? And they could not answer again unto these things.

7 And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them,

8 When thou art bidden of any man to a marriage feast, <sup>2</sup>sit not down in the chief seat; lest haply a more honourable man than thou

9 be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place.

10 But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee.

11 For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense

13 be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and

14 thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.\*

1 Many ancient authorities read *a son*. See ch. xiii. 15

2 Gr. *recline not*.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the

16 kingdom of God. But he said unto him, A certain man made a great supper; and he bade many:

17 and he sent forth his <sup>1</sup>servant at supper time to say to them that were bidden, Come; for *all* things

18 are now ready. And they all with one *consent* began to make excuse. The first said unto him,

19 I have bought a field, and I must needs go out and see it: I pray thee have me excused. And another said, I have bought five

20 yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and there-

21 fore I cannot come. And the <sup>1</sup>servant came, and told his lord these things. Then the master of the house being angry said to his <sup>1</sup>servant, Go out quickly into

22 the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame.

23 And the <sup>1</sup>servant said, Lord, what thou didst command is done, and yet there is room. And the lord

24 said unto the <sup>1</sup>servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. For I

25 say unto you, that none of those men which were bidden shall taste of my supper.

25 Now there went with him great multitudes: and he turned, and said unto them, If any man

26 cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 Whosoever doth not bear his own cross, and come after me, cannot

<sup>1</sup> Gr. *bondservant*.



28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill: *but* men cast it out. He that hath ears to hear, let him hear.

#### CHAPTER XV.

1 *The parable of the lost sheep: 8 of the piece of silver: 11 of the prodigal son.*

**T**HEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Re-

28 be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *where-*

29 *with* to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that

30 behold begin to mock him, saying, This man began to build,

31 and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty

32 thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh

33 conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he

34 cannot be my disciple. Salt therefore is good: but if even the salt have lost its savour, where-

35 with shall it be seasoned? It is fit neither for the land nor for the dunghill: *men* cast it out. He that hath ears to hear, let him hear.

**15** Now all the publicans and sinners were drawing near unto him

2 for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake unto them this

4 parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and

joy with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.

8 Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of <sup>2</sup>thy substance that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain <sup>3</sup>have been filled with <sup>3</sup>the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against

1 Gr. *drachma*, a coin worth about eight pence.

2 Gr. *the*.

3 Gr. *the pods of the carob tree*.

AM.—a For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read *have been filled*.)

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat and be merry:

24 For this my son was dead, and is alive again; he was lost and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make

19 heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of

20 thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and <sup>1</sup>kissed

21 him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called

22 thy son.<sup>2</sup> But the father said to his <sup>3</sup>servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and

23 shoes on his feet: and bring the fatted calf, *and* kill it, and let us

24 eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And

25 they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of

26 the <sup>3</sup>servants, and enquired what

27 these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath

28 received him safe and sound. But he was angry, and would not go in: and his father came out, and

29 intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I

never transgressed a commandment of thine: and *yet* thou never gavest me a kid, that I might

make merry with my friends: 30 but when this thy son came, which hath devoured thy living with harlots, thou killedst

31 for him the fatted calf. And he said unto him, <sup>4</sup>Son, thou art ever with me, and all that is

32 mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and

<sup>1</sup> Gr. *kissed him much.*  
servants. See ver. 19.

<sup>2</sup> Some ancient authorities add *make me as one of thy hired*  
<sup>3</sup> Gr. *bondservants.*

<sup>4</sup> Gr. *Child.*

merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

## CHAPTER XVI.

1 *The parable of the unjust steward. 14 Christ reproveth the hypocrisy of the covetous Pharisees. 19 The rich glutton, and Lazarus the beggar.*

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which

is alive *again*; and *was* lost, and is found.

16 And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy <sup>2</sup>bond, and sit down quickly and write fifty. 7 Then said he to another, And how much owest thou? And he said, A hundred <sup>3</sup>measures of wheat. He saith unto him, Take thy <sup>2</sup>bond, 8 and write fourscore. And his lord commended <sup>4</sup>the unrighteous steward because he had done wisely: for the sons of this <sup>5</sup>world are for their own generation wiser 9 than the sons of the light. And I say unto you, Make to yourselves friends <sup>6</sup>by means of the mammon of unrighteousness; that when it shall fail, they may receive you into 10 the eternal tabernacles. He that is faithful in a very little is

1 Gr. *baths*, the bath being a Hebrew measure. See Ezek. xlv. 10, 11, 14.

2 Gr. *writings*.

3 Gr. *cors*, the cor being a Hebrew measure. See Ezek. xlv. 14.

4 Gr.

the steward of unrighteousness.

5 Or, *age*

6 Gr. *out of*.



is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶ No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass that the beggar died, and was carried by the

faithful also in much: and he that is unrighteous in a very little

11 is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the

12 true *riches*? And if ye have not been faithful in that which is another's, who will give you that

13 which is <sup>1</sup>your own? No <sup>2</sup>servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him.

15 And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. The law

and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently

17 into it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.

18 Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

19 Now there was a certain rich man, and he was clothed in purple and fine linen, <sup>3</sup>faring sumptuously every day: and a certain

20 beggar named Lazarus was laid at his gate, full of sores, and desiring

21 to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked

22 his sores. And it came to pass,

<sup>1</sup> Some ancient authorities read *our own*.  
*in mirth and splendour every day*

<sup>2</sup> Gr. *household-servant*.

<sup>3</sup> Or, *living*

angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

#### CHAPTER XVII.

*1 Christ teacheth to avoid occasions of offence.*

*3 One to forgive another. 6 The power of*

*faith. 7 How we are bound to God, and*

*not he to us. 11 He healeth ten lepers. 22*

*Of the kingdom of God, and the coming of*

*the Son of man.*

**T**HEN said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!

that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.

23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in

25 this flame. But Abraham said, <sup>1</sup>Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish.

26 And <sup>2</sup>beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross

27 over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to

28 my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 But Abraham saith, They have Moses and the prophets; let them

30 hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will

31 repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

**17** And he said unto his disciples, It is impossible but that occasions of stumbling should come: but woe unto him, through whom they

<sup>1</sup> Gr. Child.

<sup>2</sup> Or, in all these things

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to

2 come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to

3 stumble. Take heed to yourselves: if thy brother sin, rebuke him;

4 and if he repent, forgive him. And if he sin against thee seven times in a day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the 6 Lord, Increase our faith. And the Lord said, <sup>a</sup>If ye have faith

as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would

7 have obeyed you. But who is there of you, having a <sup>b</sup>servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway, and

8 sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward

9 thou shalt eat and drink? Doth he thank the <sup>c</sup>servant because he did the things that were com-

10 manded? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable <sup>d</sup>servants; we have done that which it was our duty to do.

11 And it came to pass, <sup>3</sup>as they were on the way to Jerusalem, that he was passing <sup>4b</sup>through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 and they lifted up their voices, saying, Jesus, Master, have mercy on

14 us. And when he saw *them*, he said unto them, Go and shew yourselves unto the priests. And it came to

<sup>1</sup> Gr. *bondservant*.

<sup>2</sup> Gr. *bondservants*.

<sup>3</sup> Or, *as he was*

<sup>4</sup> Or, *between*

AM.—<sup>a</sup> Read "If ye had faith" etc. and "it would obey you." <sup>b</sup> For "through the midst of" read "along the borders of" and substitute the present text for marg.<sup>4</sup>

pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they

pass, as they went, they were  
15 cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying  
16 God; and he fell upon his face at his feet, giving him thanks: and  
17 he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the nine?  
18 <sup>1</sup>Were there none found that returned to give glory to God, save  
19 this <sup>2</sup>stranger? And he said unto him, Arise, and go thy way: thy faith hath <sup>3</sup>made thee whole.

20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh  
21 not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is <sup>4</sup>within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not  
23 see it. And they shall say to you, Lo, there! Lo, here! go not away,  
24 nor follow after *them*: for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under  
25 heaven; so shall the Son of man be <sup>5</sup>in his day. But first must he suffer many things and be rejected  
26 of this generation. And as it came to pass in the days of Noah, even so shall it be also in the days  
27 of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and de-  
28 stroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted,

<sup>1</sup> Or, *There were none found . . . save this stranger.*      <sup>2</sup> Or, *alien*      <sup>3</sup> Or, *saved thee*

<sup>4</sup> Or, *in the midst of you*      <sup>5</sup> Some ancient authorities omit *in his day*.



drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

#### CHAPTER XVIII.

*3 Of the importunate widow. 9 Of the Pharisee and the publican. 15 Children brought to Christ. 18 A ruler that would follow Christ, but is hindered by his riches. 28 The reward of them that leave all for his sake. 31 He foresheweth his death, 35 and restoreth a blind man to his sight.*

**A**ND he spake a parable unto them to *this end*, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man;

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while:

29 they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed.

31 In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back.

32 Remember Lot's wife. Whosoever shall seek to gain his <sup>1</sup>life shall lose it: but whosoever shall *lose*

34 *his* <sup>1</sup>life shall <sup>2</sup>preserve it. I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall

35 be left. There shall be two women grinding together; the one shall be taken, and the other shall be left.<sup>3</sup>

37 And they answering say unto him, Where, Lord? And he said unto them, Where the body *is*, thither will the <sup>4</sup>eagles also be gathered together.

**18** And he spake a parable unto them to the end that they ought always to pray, and not to faint;

2 saying, There was in a city a judge, which feared not God, and regard-

3 ed not man: and there was a widow in that city; and she came oft unto him, saying, <sup>5</sup>Avenge me of

4 mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not

<sup>1</sup> Or, soul      <sup>2</sup> Gr. save it alive.      <sup>3</sup> Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, the other shall be left.*      <sup>4</sup> Or, vultures

<sup>5</sup> Or, Do me justice of: and so in ver. 5, 7, 8.

but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them; but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whoso-

5 God, nor regard man; yet because this widow troubleth me, I will avenge her, <sup>a</sup>lest she <sup>b</sup>wear me out

6 by her continual coming. And the Lord said, Hear what <sup>2</sup>the

7 unrighteous judge saith. And shall not God avenge his elect, which cry to him day and night, <sup>b</sup>and he is long suffering over them?

8 I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find <sup>3</sup>faith on the earth?

9 And he spake also this parable unto certain which trusted in themselves that they were righteous, and set <sup>4</sup>all others at nought:

10 Two men went up into the temple to pray: the one a Pharisee,

11 and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers,

12 or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, <sup>5</sup>be merciful to me <sup>6</sup>a sinner.

14 I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled: but he that humbleth himself shall be exalted.

15 And they <sup>c</sup>brought unto him also their babes, that he should touch them: but when the disciples saw *it*, they rebuked them.

16 But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for <sup>d</sup>of such is the kingdom of God. Verily I say unto you, Whosoever shall not re-

17

<sup>1</sup> Gr. *bruise*.      <sup>2</sup> Gr. *the judge of unrighteousness*.      <sup>3</sup> Or, *the faith*      <sup>4</sup> Gr. *the rest*.  
<sup>5</sup> Or, *be prostituted*      <sup>6</sup> Or, *the sinner*

AM.—<sup>a</sup> “lest she wear me” etc. add marg. Or, *lest at last by her coming she wear me out*  
<sup>b</sup> For “and he” etc. read “and yet he” etc. with the marg. Or, *and is he slow to punish on their behalf?*  
<sup>c</sup> For “brought” read “were bringing”      <sup>d</sup> For “of such is” read “to such belongeth” with marg. Or, *of such is*

ever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good, save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and

ceive the kingdom of God as a little child, he shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall

19 I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save

20 one, *even* God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and mother.

21 And he said, All these things have I observed from my youth

22 up. And when Jesus heard it, he said unto him, One thing

thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come,

23 follow me. But when he heard these things, he became exceeding sorrowful; for he was very

24 rich. And Jesus seeing him said, How hardly shall they that have riches enter into the

25 kingdom of God? For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the

26 kingdom of God. And they that heard it said, Then who can

27 be saved? But he said, The things which are impossible with men are possible with God.

28 And Peter said, Lo, we have left <sup>2</sup>our own, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake,

30 who shall not receive manifold more in this time, and in the <sup>3</sup>world to come eternal life.

31 And he took unto him the twelve, and said unto them, Behold, We go up to Jerusalem, and all the things that are written

1 Or, *Teacher*

2 Or, *our own* homes

3 Or, *age*

all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

#### CHAPTER XIX.

*1 Of Zaccheus a publican. 11 The ten pieces of money. 28 Christ rideth into Jerusalem with triumph: 41 weepeth over it: 45 drieth the buyers and sellers out of the temple: 47 teaching daily in it. The rulers would have destroyed him, but for fear of the people.*

AND Jesus entered and passed through Jericho.

<sup>1</sup>by the prophets shall be accomplished unto the Son of man.

32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit

33 upon: and they shall scourge and kill him: and the third day he

34 shall rise again. And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

35 And it came to pass, as he drew nigh unto Jericho, a certain blind

36 man sat by the way side, begging: and hearing a multitude going by,

37 he inquired what this meant. And they told him, that Jesus of Naza-

38 reth passeth by. And he cried, saying, Jesus, thou son of David,

39 have mercy on me. And they that went before rebuked him, that he

40 should hold his peace: but he cried out the more a great deal,

41 Thou son of David, have mercy on me. And Jesus stood, and com-

42 manded him to be brought unto him: and when he was come near,

43 he asked him, What wilt thou that I should do unto thee? And he

44 said, Lord, that I may receive my sight. And Jesus said unto him,

45 Receive thy sight: thy faith hath made thee whole. And immedi-

ately he received his sight, and followed him, glorifying God:

and all the people, when they saw it, gave praise unto God.

19 And he entered and was pass-

2 ing through Jericho. And behold,

<sup>1</sup> Or, through

<sup>2</sup> Or, saved thee



2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forso much as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded

a man called by name Zacchæus; and he was a chief publican, and

3 he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was

4 little of stature. And he ran on before, and climbed up into a sycamore tree to see him: for he was

5 to pass that way. And when Jesus came to the place, he looked up and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man,

9 I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear.

12 He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

13 And he called ten <sup>1</sup>servants of his, and gave them ten <sup>2</sup>pounds, and said unto them, Trade ye *herewith*

14 till I come. But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us.

15 And it came to pass, when he was come back again, having received the kingdom, that he commanded these

<sup>1</sup> Gr. *bondservants*.  
drachmas. See ch. xv. 8.

<sup>2</sup> *Mina*, here translated a pound, is equal to one hundred

these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he went on before, ascending up to Jerusalem.

servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading.

16 And the first came before him, saying, Lord, thy pound hath

17 made ten pounds more. And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cit-

18 ies. And the second came, saying, Thy pound, Lord, hath made

19 five pounds. And he said unto him also, Be thou also over five

20 cities. And another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a

21 napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou

22 didst not sow. He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping

23 that I did not sow; then wherefore gavest thou not my money into the bank, and <sup>4</sup>I at my coming should have required it with in-

24 terest? And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds.

25 And they said unto him, Lord,

26 he hath ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that

27 which he hath shall be taken away from him. Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 And when he had thus spoken, he went on before, going up to Jerusalem.

<sup>1</sup> Gr. *bondservants*.  
gone and required

<sup>2</sup> Gr. *bondservant*.

<sup>3</sup> Gr. *the other*.

<sup>4</sup> Or, *I should have*

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount of Olives*, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called <sup>a</sup>*the mount* of Olives, he sent

30 two of the disciples, saying, Go your way into the village over against *you*; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat;

31 loose him, and bring him. And if any one ask you, Why do ye loose him? thus shall ye say, The

32 Lord hath need of him. And they that were sent went away, and found even as he had said

33 unto them. And as they were loosing the colt, the owners there-

34 of said unto them, Why loose ye the colt? And they said, The

35 Lord hath need of him. And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon.

36 And as he went, they spread

37 their garments in the way. And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the <sup>1</sup>mighty works which they

38 had seen; saying, Blessed *is* the King that cometh in the name of the Lord: peace in heaven, and

39 glory in the highest. And some of the Pharisees from the multi-

40 tude said unto him, <sup>2</sup>Master, rebuke thy disciples. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

41 And when he drew nigh, he saw

42 the city and wept over it, saying, <sup>3</sup>If thou hadst known in this <sup>b</sup>day, even thou, the things which belong unto <sup>c</sup>peace! but now they

<sup>1</sup> Gr. *powers*.

<sup>2</sup> Or, *Teacher*

<sup>3</sup> Or, *O that thou hadst known*.

AM.—<sup>a</sup> For “*the mount of Olives*” read “*Olivet*” See Acts i. 12. <sup>b</sup> “*day*” add marg. Some ancient authorities read *thy day*. <sup>c</sup> “*peace*” add marg. Some ancient authorities read *thy peace*.



43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

#### CHAPTER XX.

*1 Christ avoucheth his authority by a question of John's baptism. 9 The parable of the vineyard. 19 Of giving tribute to Cesar. 27 He convinceth the Sadducees that denied the resurrection. 41 How Christ is the son of David. 45 He warneth his disciples to beware of the scribes.*

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the

43 are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he entered into the temple, and began to cast out them that sold, saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

47 And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: and they could not find what they might do; for the people all hung upon him, listening.

20 And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I also will ask you a question; and tell me: The baptism of John, was it from heaven, or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him? But if we shall say, From men; all the people

<sup>1</sup> Gr. *palisade*.

<sup>2</sup> Gr. *word*.



people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the

will stone us: for they be persuaded that John was a prophet. And they answered, that they knew not whence *it was*. And Jesus said unto them, Neither tell I you by what authority I do these things.

9 And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time. And at the season he sent unto the husbandmen a <sup>1</sup>servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And he sent yet another <sup>1</sup>servant: and him also they beat, and handled him shamefully, and sent him away empty. And he sent yet a third: and him also they wounded, and cast him forth.

13 And the lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will reverence him. But when the husbandmen saw him, they reasoned one with another, saying, This is the heir: let us kill him, that the inheritance may be ours. And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, <sup>2</sup>God forbid. But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,

The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

19 And the scribes and the chief

<sup>1</sup> Gr. *bondservant*.

<sup>2</sup> Gr. *Be it not so*.

scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of *any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them.

20 And they watched him, and sent forth spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the <sup>a</sup>rule and to the authority of the governor.

21 And they asked him, saying, <sup>1</sup>Master, we know that thou sayest and teachest rightly, and acceptest not the person of *any*, but of a truth teachest the way of God:

22 Is it lawful for us to give tribute

23 unto Cæsar, or not? But he perceived their craftiness, and said

24 unto them, Shew me a <sup>2</sup>penny. Whose image and superscription hath it? And they said, Cæsar's.

25 And he said unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the

26 things that are God's. And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

27 And there came to him certain of the Sadducees, they which say that there is no resurrection; and

28 they asked him, saying, <sup>1</sup>Master, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother

29 should take the wife, and raise up seed unto his brother. There were therefore seven brethren:

30 and the first took a wife, and died childless; and the second;

31 and the third took her; and likewise the seven also left no chil-

<sup>1</sup> Or, *Teacher*      <sup>2</sup> See note on Matt. xviii. 28.

AM.—<sup>a</sup> "rule" add marg. Or, *ruling power*

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all*.

41 And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

32 dren, and died. Afterward the  
33 woman also died. In the resurrection therefore whose wife of them shall she be? for the seven

34 had her to wife. And Jesus said unto them, The sons of this <sup>1</sup>world marry, and are given in marriage:

35 but they that are accounted worthy to attain to that <sup>1</sup>world, and the resurrection from the dead, neither marry, nor are given in

36 marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.

37 But that the dead are raised, even Moses shewed, in *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God

38 of Jacob. Now he is not the God of the dead, but of the living: for all live unto him. And certain of the scribes answering said, <sup>2</sup>Master,

40 thou hast well said. For they durst not any more ask him any question.

41 And he said unto them, How say they that the Christ is David's son? For David himself saith in the book of Psalms,

The Lord said unto my Lord,  
Sit thou on my right hand,

43 Till I make thine enemies the footstool of thy feet.

44 David therefore calleth him Lord, and how is he his son?

45 And in the hearing of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love salutations in the market-places, and chief seats in the synagogues, and chief places at feasts;

47 which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

<sup>1</sup> Or, *age*

<sup>2</sup> Or, *Teacher*

## CHAPTER XXI.

1 *Christ commendeth the poor widow. 5 He foretelleth the destruction of the temple, and of the city Jerusalem: 25 the signs also which shall be before the last day. 34 He exhorted them to be watchful.*

AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is not by* and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being

21 And he looked up, and saw the rich men that were casting their 2 gifts into the treasury. And he saw a certain poor widow casting 3 in thither two mites. And he said, Of a truth I say unto you, This poor widow cast in more than 4 they all: for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.

5 And as some spake of the temple, how it was adorned with goodly stones and offerings, he 6 said, As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall 7 not be thrown down. And they asked him, saying, <sup>2</sup>Master, when therefore shall these things be? and what *shall be* the sign when these things are about to come to 8 pass? And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am *he*; and, The time is at hand: 9 go ye not after them. And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors 12 and great signs from heaven. But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up

1 Or, and saw them that . . . treasury, and they were rich.

2 Or, Teacher



brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kins-folks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therein.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those

to the synagogues and prisons, bringing you before kings and

13 governors for my name's sake. It shall turn unto you for a testi-

14 mony. Settle it therefore in your hearts, not to meditate beforehand

15 how to answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay.

16 But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and *some* of you shall they cause to be put to

17 death. And ye shall be hated of all men for my name's sake. And

18 not a hair of your head shall perish. In your patience ye shall win

your <sup>3</sup>souls.

20 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand.

21 Then let them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein.

22 For these are days of vengeance, that all things which are written

23 may be fulfilled. Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the <sup>4</sup>land, and wrath unto this peo-

24 ple. And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of

26 the sea and the billows; men <sup>3</sup>fainting for fear, and for expectation of the things which are

1 Gr. you being brought.  
earth

2 Or, shall they put to death

3 Or, lives

4 Or,

5 Or, expiring

things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig tree, and all the trees.

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount of Olives*.

38 And all the people came early in the morning to him in the temple, for to hear him.

#### CHAPTER XXII.

1 *The Jews conspire against Christ.* 3 *Satan prepareth Judas to betray him.* 7 *The apostles prepare the passover.* 19 *Christ instituteth his holy supper,* 21 *covertly foretelleth of the traitor,* 24 *dehorteth the rest of his apostles from ambition,* 31 *assureth*

coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

29 And he spake to them a parable: Behold the fig tree, and all the trees: when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. Verily I say unto you, This generation shall not pass away, till all things be accomplished. Heaven and earth shall pass away: but my words shall not pass away.

34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

37 And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called *the mount of Olives*.

38 And all the people came early in the morning to him in the temple, to hear him.

<sup>1</sup> Gr. *the inhabited earth*.

AM.—a For “*the mount of Olives*” read “*Olivet*” See Acts i. 12.

*Peter his faith should not fail: 34 and yet he should deny him thrice. 39 He prayeth in the mount, and sweateth blood, 47 is betrayed with a kiss: 50 he healeth Malchus' ear, 54 he is thrice denied of Peter, 63 shamefully abused, 66 and confesseth himself to be the Son of God.*

**N**OW the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With

**22** Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and the scribes sought how they might put him to death; for they feared the people.

3 And Satan entered into Judas who was called Iscariot, being of 4 the number of the twelve. And he went away, and communed with the chief priests and captains, how he might deliver him unto them. 5 And they were glad, and cove- 6 nanted to give him money. And he consented, and sought opportunity to deliver him unto them <sup>1</sup>in the absence of the multitude.

7 And the day of unleavened bread came, on which the passover 8 must be sacrificed. And he sent Peter and John, saying, Go and make ready for us the passover, 9 that we may eat. And they said unto him, Where wilt thou that 10 we make ready? And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the 11 house wherewith he goeth. And ye shall say unto the goodman of the house, The <sup>2</sup>Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with 12 my disciples? And he will shew you a large upper room furnished: 13 there make ready. And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the apostles 15 with him. And he said unto them, With desire I have desired

<sup>1</sup> Or, without tumult

<sup>2</sup> Or, Teacher



desire I have desired to eat this pass-over with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

21 ¶ But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall not be so*: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my

to eat this passover with you before I suffer: for I say unto you,

16 I will not eat it, until it be fulfilled in the kingdom of God. And he

17 received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves:

18 for I say unto you, <sup>a</sup>I will not drink from henceforth of the fruit of the vine, until the kingdom of

19 God shall come. And he took <sup>b</sup>bread, and when he had given thanks, he brake it, and gave to

20 them, saying, This is my body <sup>2</sup>which is given for you: this do in remembrance of me. And the

21 cup in like manner after supper, saying, This cup is the new <sup>3</sup>covenant in my blood, *even* that which

22 is poured out for you. But behold, the hand of him that betrayeth me is with me on the

23 table. For the Son of man indeed goeth, as it hath been determined: but woe unto that man through

24 whom he is betrayed! And they began to question among themselves, which of them it was that should do this thing.

24 And there arose also a contention among them, which of them

25 <sup>b</sup>is accounted to be <sup>4</sup>greatest. And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors.

26 But ye *shall not be so*: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that <sup>5</sup>sitteth at meat, or he that serveth? is not he that <sup>5</sup>sitteth at meat?

28 but I am in the midst of you as he that serveth. But ye are they which have continued with me

29 in my temptations; and <sup>6</sup>I appoint unto you a kingdom, even as my Father appointed unto

30 me, that ye may eat and drink at

<sup>1</sup> Or, a loaf    <sup>2</sup> Some ancient authorities omit *which is given for you... which is poured out for you.*    <sup>3</sup> Or, testament    <sup>4</sup> Gr. greater.    <sup>5</sup> Gr. reclineth.    <sup>6</sup> Or, I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink &c.

AM.—a For “I will not drink” read “I shall not drink”    b For “is accounted” read “was accounted”



table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

my table in my kingdom; and ye shall sit on thrones judging the

31 twelve tribes of Israel. Simon, Simon, behold, Satan <sup>1</sup>asked to have you, that he might sift you as

32 wheat: but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast

33 turned again, stablish thy brethren. And he said unto him,

34 Lord, with thee I am ready to go both to prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing.

36 And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: <sup>2</sup>and he that hath none, let him sell his

37 cloke, and buy a sword. For I say unto you, that this which is written must be fulfilled in me,

38 And he was reckoned with transgressors: for that which concerneth me hath <sup>3</sup>fulfillment. And they said, Lord, behold, here are two

swords. And he said unto them, It is enough.

39 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also fol-

40 lowed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was parted from them about a stone's cast; and he kneeled down and prayed, saying,

42 Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine,

43 be done. <sup>4</sup>And there appeared unto him an angel from heaven,

<sup>1</sup> Or, obtained you by asking and buy one.

<sup>3</sup> Gr. end.

<sup>2</sup> Or, and he that hath no sword, let him sell his cloke

<sup>4</sup> Many ancient authorities omit ver. 43, 44.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

44 strengthening him. And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling

45 down upon the ground. And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near

48 unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with

49 a kiss? And when they that were about him saw what would follow, they said, Lord, shall we

50 smite with the sword? And a certain one of them smote the

51 servant of the high priest, and struck off his right ear. But Jesus answered and said, Suffer ye thus far. And he touched his ear, and

52 healed him. And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber, with swords and staves?

53 When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

54 And they seized him, and led him away, and brought him into the high priest's house. But Peter

55 followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of

56 them. And a certain maid seeing him as he sat in the light of the fire, and looking stedfastly upon him, said, This man also was with

57 him. But he denied, saying, Wo-

<sup>1</sup> Gr. *bondservant*.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilæan.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, what need we any further witness? for we ourselves have heard of his own mouth.

#### CHAPTER XXIII.

1 *Jesus is accused before Pilate, and sent to Herod.* 8 *Herod mocketh him.* 12 *Herod and Pilate are made friends.* 13 *Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified.* 27 *He telleth the women, that lament him, the destruction of Jerusalem:* 34 *prayeth for his enemies.* 39 *Two evildoers are crucified with him.* 46 *His death.* 50 *His burial.*

58 man, I know him not. And after a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am

59 not. And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him: for he is

60 a Galilæan. But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake,

61 the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice.

62 And he went out, and wept bitterly.

63 And the men that held <sup>1</sup>*Jesus* mocked him, and beat him. And they blindfolded him, and asked him, saying, Prophecy: who is he

64 that struck thee? And many other things spake they against him, reviling him.

65 And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council,

66 saying, If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: and if I ask *you*, ye will not answer.

67 But from henceforth shall the Son of man be seated at the right hand of the power of God. And they all said, Art thou then the Son of God? And he said unto them,

68 <sup>2a</sup>Ye say that I am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

1 Gr. *him*

2 Or, *Ye say it, because I am.*

AM.—<sup>a</sup> For "Ye say that I am" read "Ye say it, for I am" and substitute the text for the marg.

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought

23 And the whole company of them rose up, and brought him

2 before Pilate. And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself

3 is <sup>1</sup>aChrist a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest.

4 And Pilate said unto the chief priests and the multitudes, I find

5 no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this

6 place. But when Pilate heard it, he asked whether the man were a

7 Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

8 Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some

9 <sup>2</sup>miracle done by him. And he questioned him in many words; but he answered him nothing.

10 And the chief priests and the scribes stood, vehemently accus-

11 ing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back

12 to Pilate. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

13 And Pilate called together the chief priests and the rulers and

14 the people, and said unto them,

1 Or, *an anointed king*      2 Gr, *sign*.

AM.—a "Christ is a king" omit the marg.



this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify *him*.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep

Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things

15 whereof ye accuse him: no, nor yet Herod: for <sup>a</sup>he sent him back unto us; and behold, nothing worthy of death hath been done

16 by him. I will therefore chastise

18 him, and release him.<sup>1</sup> But they cried out all together, saying,

19 Away with this man, and release unto us Barabbas: one who for a certain insurrection made in the city, and for murder, was cast in-

20 to prison. And Pilate spake unto them again, desiring to release

21 Jesus; but they shouted, saying,

22 Crucify, crucify him. And he said unto them the third time,

Why, what evil hath this man done? I have found no cause of death in him: I will therefore

23 chastise him and release him. But they were <sup>b</sup>instant with loud voices, asking that he might be crucified. And their voices pre-

24 vailed. And Pilate gave sentence that what they asked for should

25 be done. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

26 And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

27 And there followed him a great multitude of the people, and of women who bewailed and lament-

28 ed him. But Jesus turning unto them said, Daughters of Jerusa-

<sup>1</sup> Many ancient authorities insert ver. 17 *Now he must needs release unto them at the feast one prisoner.* Others add the same words after ver. 19.

AM.—<sup>a</sup> “he sent him” etc. add marg. Many ancient authorities read *I sent you to him.* <sup>b</sup> For “instant” read “urgent”

not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two other, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

lem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the

31 hills, Cover us. For if they do these things in the green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led with him to be put to death.

33 And when they came unto the place which is called <sup>1</sup>The skull, there they crucified him, and the malefactors, one on the right hand

34 and the other on the left. <sup>2</sup>And Jesus said, Father, forgive them; for they know not what they do.

And parting his garments among

35 them, they cast lots. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him

36 save himself, if this is the Christ of God, his chosen. And the soldiers also mocked him, coming to him, offering him vinegar,

37 and saying, If thou art the King of the Jews, save thyself.

38 And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other

40 answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condem-

41 nation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done

<sup>1</sup> According to the Latin, *Calvary*, which has the same meaning. <sup>2</sup> Some ancient authorities omit, *And Jesus said, Father, forgive them; for they know not what they do.*

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, *there was* a man named Joseph, a counsellor; and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared

42 nothing amiss. And he said, Jesus, remember me when thou comest <sup>1</sup>in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44 And it was now about the sixth hour, and a darkness came over the whole <sup>2</sup>land until the ninth hour, <sup>3</sup>the sun's light failing: and the veil of the <sup>4</sup>temple was rent in the midst. <sup>5</sup>*And* when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost. And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

50 And behold, a man named Joseph, who was a councillor, a good man and a righteous (he had not consented to their counsel and deed), *a man* of Arimathæa, a city of the Jews, who was looking for the kingdom of God: this man went to Pilate, and asked for the body of Jesus. And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. And it was the day of the Preparation, and the sabbath <sup>6</sup>drew on. And the women, which had come with him out of Galilee, followed after, and beheld the tomb, and how his

<sup>1</sup> Some ancient authorities read *into thy kingdom*. <sup>2</sup> Or, *earth* <sup>3</sup> Gr. *the sun failing*. <sup>4</sup> Or, *sanctuary* <sup>5</sup> Or, *And Jesus, crying with a loud voice, said* <sup>6</sup> Gr. *begin to dawn*.

spices and ointments; and rested the sabbath day according to the commandment.

#### CHAPTER XXIV.

*1 Christ's resurrection is declared by two angels to the women that come to the sepulchre. 9 These report it to others. 13 Christ himself appeareth to the two disciples that went to Emmaus: 36 afterwards he appeareth to the apostles, and reproveth their unbelief: 47 giveth them a charge: 49 promiseth the Holy Ghost: 51 and so ascendeth into heaven.*

**N**OW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother of James*, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by

56 body was laid. And they returned, and prepared spices and ointments.

And on the sabbath they rested according to the commandment.

24 But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which

2 they had prepared. And they found the stone rolled away from

3 the tomb. And they entered in, and found not the body of the

4 Lord Jesus. And it came to pass, while they were perplexed there-

about, behold, two men stood by

5 them in dazzling apparel: and as they were affrighted, and bowed

down their faces to the earth, they said unto them, Why seek ye

6 <sup>3</sup>He is not here, but is risen: remember how he spake unto you

7 when he was yet in Galilee, saying that the Son of man must be deliv-

ered up into the hands of sinful men, and be crucified, and the

8 third day rise again. And they remembered his words, and returned

9 <sup>4</sup>from the tomb, and told all these things to the eleven, and to all the

10 rest. Now they were Mary Magdalene, and Joanna, and Mary *the*

*mother of James*: and the other women with them told these things

11 unto the apostles. And these words appeared in their sight as

idle talk: and they disbelieved

12 them. <sup>5</sup>But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen

1 Some ancient authorities omit of the Lord Jesus.

2 Gr. him that liveth.

3 Some ancient authorities omit He is not here, but is risen.

4 Some ancient authorities

omit from the tomb.

5 Some ancient authorities omit ver. 12.



themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and

cloths by themselves; and he <sup>1</sup>departed to his home, wondering at that which was come to pass.

13 And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem.

14 And they communed with each other of all these things which

15 had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with

16 them. But their eyes were holden that they should not know

17 him. And he said unto them, <sup>2</sup>What communications are these that ye have one with another, as ye walk? And they stood still,

18 looking sad. And one of them, named Cleopas, answering said unto him, <sup>3</sup>Dost thou alone sojourn in Jerusalem and not know the things which are come to pass

19 there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and

20 all the people: and how the chief priests and our rulers delivered him up to be condemned to death,

21 and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since

22 these things came to pass. Moreover certain women of our company amazed us, having been

23 early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that

24 he was alive. And certain of them that were with us went to the tomb, and found it even so as

<sup>1</sup> Or, *departed, wondering with himself one with another.*

<sup>2</sup> Gr. *What words are these that ye exchange*

<sup>3</sup> Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things*

found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

the women had said: but him they 25 saw not. And he said unto them,

O foolish men, and slow of heart to believe <sup>1</sup>in all that the prophets

26 have spoken! Behoved it not the Christ to suffer these things, and

27 to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to

28 things concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go

29 further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to

30 abide with them. And it came to pass, when he had sat down with them to meat, <sup>2</sup>he took the <sup>3</sup>bread, and blessed it, and brake, and

31 gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the

33 scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that

34 were with them, saying, The Lord is risen indeed, and hath appeared

35 to Simon. And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

36 And as they spake these things, he himself stood in the midst of them, <sup>3</sup>and saith unto them, Peace

37 *be* unto you. But they were terrified and affrighted, and supposed

38 that they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do <sup>4</sup>breas-

<sup>1</sup> Or, *after*  
Peace *be* unto you.

<sup>2</sup> Or, *loaf*

<sup>3</sup> Some ancient authorities omit *and saith unto them,*

AM.—<sup>a</sup> Read "he took the bread and blessed; and breaking *it* he gave to them"  
<sup>b</sup> For "reasonings" read "questionings"

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

39 sonings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye beheld me having.

40 <sup>1</sup>And when he had said this, he shewed them his hands and his

41 feet. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here any-

42 thing to eat? And they gave him

43 a piece of a broiled fish.<sup>2</sup> And he took it, and did eat before them.

44 And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning

45 me. Then opened he their mind, that they might understand the

46 scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from

47 the dead the third day; and that repentance<sup>3</sup> and remission of sins should be preached in his name unto all the <sup>4</sup>nations, beginning

48 from Jerusalem. Ye are witnesses

49 of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

50 And he led them out until *they* were over against Bethany: and he lifted up his hands, and blessed

51 them. And it came to pass, while he blessed them, he parted from them, <sup>5</sup>and was carried up into

52 heaven. And they <sup>6</sup>worshipped him, and returned to Jerusalem

53 with great joy: and were continually in the temple, blessing God.

<sup>1</sup> Some ancient authorities omit ver. 40. *honeycomb.*

<sup>2</sup> Many ancient authorities add *and a* *honeycomb.* <sup>3</sup> Some ancient authorities read *unto.* <sup>4</sup> Or, *nations.* *Beginning from Jerusalem, ye are witnesses*

<sup>5</sup> Some ancient authorities omit *and was carried up into heaven.* <sup>6</sup> Some ancient authorities omit *worshipped him, and.*

THE GOSPEL ACCORDING TO

S. JOHN.

CHAPTER I.

1 *The divinity, humanity, and office of Jesus Christ. 15 The testimony of John. 39 The calling of Andrew, Peter, &c.*

**I**N the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

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

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

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

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

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

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

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

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

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

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

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

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

15 ¶ John bare witness of him, and cried, saying, This was he of whom

**I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made <sup>1</sup>by him; and without him <sup>2</sup>was not anything made that hath been made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness <sup>3</sup>apprehended it not. There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light. <sup>4</sup>There was the true light, even the light which lighteth <sup>5</sup>every man, coming into the world. He was in the world, and the world was made <sup>1</sup>by him, and the world knew him not. He came unto <sup>6</sup>his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: which were <sup>7</sup>born not of <sup>8</sup>blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and <sup>9</sup>dwelt among us (and we beheld his glory, glory as of <sup>10</sup>the only begotten from the Father,) full of grace and truth. John beareth witness of him, and crieth, saying, <sup>11</sup>This was he of

1 Or, through 2 Or, was not anything made. That which hath been made was life in him; and the life &c. 3 Or, overcame. See ch. xii. 35 (Gr.). 4 Or, The true light, which lighteth every man, was coming 5 Or, every man as he cometh 6 Gr. his own things. 7 Or, begotten 8 Gr. bloods. 9 Gr. tabernacled. 10 Or, an only begotten from a father 11 Some ancient authorities read (this was he that said).



I spake, He that cometh after me is preferred before me: for he was before me.

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

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

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

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara, beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

whom I said, He that cometh after me is become before me: for he was before me. For of his fulness we all received, and grace for grace. For the law was given <sup>2</sup>by Moses; grace and truth came <sup>2</sup>by Jesus Christ. No man hath seen God at any time; <sup>3</sup>the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet?

22 And he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us.

23 What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah

24 the prophet. <sup>4</sup>And they had been sent from the Pharisees. And they asked him, and said unto him, Why then baptizest thou,

25 if thou art not the Christ, neither Elijah, neither the prophet? John answered them, saying, I baptize

26 <sup>5</sup>with water: in the midst of you standeth one whom ye know not, <sup>6</sup>*even* he that cometh after me, the latchet of whose shoe I am not

27 worthy to unloose. These things were done in <sup>6</sup>Bethany beyond Jordan, where John was baptizing.

29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which <sup>7</sup>taketh away the sin of the world!

<sup>1</sup> Gr. *first in regard of me*. <sup>2</sup> Or, *through*. <sup>3</sup> Many very ancient authorities read *God only begotten*. <sup>4</sup> Or, *And certain had been sent from among the Pharisees*. <sup>5</sup> Or, *in*. <sup>6</sup> Many ancient authorities read *Bethabarah*, some, *Betharabah*. <sup>7</sup> Or, *beareth the sin*.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 ¶ The day following Jesus would go forth into Galilee, and findeth

30 This is he of whom I said, After me cometh a man which is become before me: for he was <sup>1</sup>before me.

31 And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing

32 <sup>2</sup>with water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him.

33 And I knew him not: but he that sent me to baptize <sup>2</sup>with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth <sup>2</sup>with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

35 Again on the morrow John was standing, and two of his disciples;

36 and he looked upon Jesus as he walked, and saith, Behold, the

37 Lamb of God! And the two disciples heard him speak, and they

38 followed Jesus. And Jesus turned, and beheld them following,

and saith unto them, What seek ye? And they said unto him,

Rabbi (which is to say, being interpreted, <sup>3</sup>Master), where abidest

39 thou? He saith unto them, Come, and ye shall see. They came

therefore and saw where he abode; and they abode with him that day:

40 it was about the tenth hour. One of the two that heard John

41 speak, and followed him, was Andrew, Simon Peter's brother. He

findeth first his own brother Simon, and saith unto him, We have

42 found the Messiah (which is, being interpreted, <sup>4</sup>Christ). He

brought him unto Jesus. Jesus looked upon him, and said, Thou

43 art Simon the son of <sup>5</sup>John: thou shalt be called Cephas (which is by interpretation <sup>6</sup>Peter).

On the morrow he was minded to go forth into Galilee, and he

<sup>1</sup> Gr. *first in regard of me.*

<sup>2</sup> Or, *in*

<sup>3</sup> Or, *Teacher*

<sup>4</sup> That is, *Anointed.*

<sup>5</sup> Gr. *Joanes:* called in Matt. xvi. 17, *Jonah.*

<sup>6</sup> That is, *Rock or Stone.*

Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Phillip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

## CHAPTER II.

*1 Christ turneth water into wine, 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers. 19 He foretelleth his death and resurrection. 23 Many believed because of his miracles, but he would not trust himself with them.*

**A**ND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

findeth Philip: and Jesus saith unto him, Follow me. Now Philip was from Bethsaida, of the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Phillip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see

51 greater things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

**2** And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was

2 there: and Jesus also was bidden, and his disciples, to the marriage.

3 And when the wine failed, the mother of Jesus saith unto him,

4 They have no wine. And Jesus saith unto her, Woman, what have I to do with thee? mine

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

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

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

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered

5 hour is not yet come. His mother saith unto the servants, Whatso-

6 ever he saith unto you, do it. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or

7 three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to

8 the brim. And he saith unto them, Draw out now, and bear unto the

9 ruler of the feast. And they bare it. And when the ruler of the

10 feast tasted the water <sup>2</sup>now become wine, and knew not whence it was (but the servants which

11 had drawn the water knew), the ruler of the feast calleth the bride-

12 groom, and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou

13 hast kept the good wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples

14 believed on him.

15 After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples: and there they abode not many days.

16 And the passover of the Jews was at hand, and Jesus went up

17 to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the

18 changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the

19 sheep and the oxen; and he poured out the changers' money, and over-

20 threw their tables; and to them that sold the doves he said, Take these things hence; make not my

21 Father's house a house of merchandise. His disciples remem-

1 Or, *steward*

2 Or, *that it had become*



that it was written, The zeal of thine house hath eaten me up.

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

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

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

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

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

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

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

### CHAPTER III.

1 Christ teacheth Nicodemus the necessity of regeneration. 14 Of faith in his death.

16 The great love of God towards the world. 18 Condemnation for unbelief.

23 The baptism, witness, and doctrine of John concerning Christ.

**T**HERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

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

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

4 Nicodemus saith unto him, How

bered that it was written, "The zeal of thine house shall eat me up. The Jews therefore answered and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did.

24 But Jesus did not trust himself unto them, for that he knew all

25 men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man.

**3** Now there was a man of the Pharisees, named Nicodemus, a

2 ruler of the Jews: the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born

4 anew, he cannot see the kingdom of God. Nicodemus saith

1 Or, sanctuary

2 Or, a man; for... the man

3 Or, from above

AM.—a For "The zeal of thine house" read "Zeal for thy house"

can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

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

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

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

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

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

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

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

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

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

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

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

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

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

18 ¶ He that believeth on him is not condemned: but he that believeth

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

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

6 God. That which is born of the flesh is flesh; and that which is

7 born of the Spirit is spirit. Marvel not that I said unto thee, Ye

8 must be born <sup>1</sup>anew. <sup>2</sup>The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the

9 Spirit. Nicodemus answered and said unto him, How can these

10 things be? Jesus answered and said unto him, Art thou the teacher of Israel, and under-

11 standest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and

12 ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?

13 And no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of

14 man, <sup>3</sup>which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the

15 Son of man be lifted up: that whosoever <sup>4</sup>believeth may in him have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have

17 eternal life. For God sent not the Son into the world to judge the world; but that the world

18 should be saved through him. He that believeth on him is not judged:

<sup>1</sup> Or, *from above which is in heaven*

<sup>2</sup> Or, *The Spirit breatheth*  
<sup>4</sup> Or, *believeth in him may have*

<sup>3</sup> Many ancient authorities omit

not is condemned already, because he hath not believed in the name of the only begotten Son of God.

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

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

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

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

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

24 For John was not yet cast into prison.

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

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

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

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

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

30 He must increase, but I must decrease.

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

he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgement, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that <sup>1</sup>doeth <sup>2</sup>ill hateth the light, and cometh not to the light, lest his works should be <sup>2</sup>reprov'd. But he that doeth the truth cometh to the light, that his works may be made manifest, <sup>3</sup>that they have been wrought in God.

22 After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there <sup>4</sup>was much water there: and they came, and were baptized. For John was not yet cast into prison. There arose therefore a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can receive nothing, except it have been given him from heaven.

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

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

30 He must increase, but I must decrease.

31 He that cometh from above is above all; he that is of the earth is of the earth, and of the earth

<sup>1</sup> Or, practiseth

<sup>2</sup> Or, convicted

<sup>3</sup> Or, because

<sup>4</sup> Gr, were many waters.

AM.—<sup>a</sup> For "ill" read "evil" [See "Classes of Passages" xiv.]

<sup>b</sup> For "fulfilled" read "made full."

he that cometh from heaven is above all.

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

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

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

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

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

#### CHAPTER IV.

*1 Christ talketh with a woman of Samaria, and revealeth himself unto her. 27 His disciples marvel. 31 He declareth to them his zeal to God's glory. 39 Many Samaritans believe on him. 43 He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.*

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judæa, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou,

he speaketh: he that cometh from heaven is above all. What he

32 hath seen and heard, of that he beareth witness; and no man receiveth his witness.

33 He that hath received his witness hath set his seal to *this*, that God is true.

34 For he whom God hath sent speaketh the words of God: for he giveth

35 not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath eternal life; but he that <sup>2</sup>obeyeth not the Son shall not see life, but the wrath of God abideth on him.

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<sup>1</sup> Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard.* <sup>2</sup> Or, *believeth not* <sup>3</sup> Gr. *spring*; and so in ver. 14; but not in ver 11, 12. <sup>4</sup> Or, *as he was*



being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what:

drink of me, which am a Samaritan woman? (<sup>1</sup>For Jews have no

10 dealings with Samaritans.) Jesus answered and said unto her, If

thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have

11 given thee living water. The woman saith unto him, <sup>2</sup>Sir, thou

hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and

13 his sons, and his cattle? Jesus answered and said unto her, Every

one that drinketh of this water

14 shall thirst again: but whosoever drinketh of the water that I shall

give him shall never thirst; but the water that I shall give him

15 shall become in him a well of water springing up unto eternal

16 life. The woman saith unto him, <sup>2</sup>Sir, give me this water, that I

thirst not, neither come all the

17 way hither to draw. Jesus saith unto her, Go, call thy husband,

18 and come hither. The woman answered and said unto him, I

have no husband. Jesus saith unto her, Thou saidst well, I

19 have no husband: for thou hast had five husbands; and he whom

thou now hast is not thy husband: this hast thou said truly.

20 The woman saith unto him, <sup>2</sup>Sir, I perceive that thou art a prophet.

21 Our fathers worshipped in this mountain; and ye say, that in

Jerusalem is the place where men ought to worship. Jesus saith

22 unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall

ye worship the Father. Ye wor-

<sup>1</sup> Some ancient authorities omit *For Jews have no dealings with Samaritans.*

<sup>2</sup> Or,

we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

ship that which ye know not: we worship that which we know: for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: <sup>1</sup>for such doth the Father

24 seek to be his worshippers. <sup>2</sup>God is a Spirit: and they that worship him must worship in spirit and

25 truth. The woman saith unto him, I know that Messias cometh (which is called Christ): when he is come, he will declare unto us all

26 things. Jesus saith unto her, I that speak unto thee am *he*

27 And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with

28 her? So the woman left her waterpot, and went away into the

29 city, and saith to the men, Come, see a man, which told me all things that *ever* I did: can this be

30 the Christ? They went out of the

31 city, and were coming to him. In the mean while the disciples

32 prayed him, saying, Rabbi, eat. But he said unto them, I have

33 meat to eat that ye know not. The disciples therefore said one

34 to another, Hath any man brought him *ought* to eat? Jesus saith

35 unto them, My meat is to do the will of him that sent me, and to

36 accomplish his work. Say not ye, There are yet four months, and

*then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are <sup>3</sup>white already unto harvest.

36 He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together.

37 For herein is the saying true, One

<sup>1</sup> Or, *for such the Father also seeketh vest. Already he that reapeth &c.*

<sup>2</sup> Or, *God is spirit*

<sup>3</sup> Or, *white unto har-*

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down,

38 soweth, and another reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

39 And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that *ever* I did. So when the Samaritans came unto him, they besought him to abide with them: and he abode there two 41 days. And many more believed 42 because of his word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

43 And after the two days he went forth from thence into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own

45 country. So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was

47 sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point of death. Jesus therefore said unto

48 him, Except ye see signs and wonders, ye will in no wise believe. The nobleman saith unto him, <sup>1</sup>Sir, come down ere my child

50 die. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went 51 his way. And as he was

1 Or, *king's officer*

2 Or, *Lord*

his servants met him, and told *him*, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

#### CHAPTER V.

*1 Jesus on the sabbath day cureth him that was diseased eight and thirty years. 10 The Jews therefore cavil, and persecute him for it. 17 He answereth for himself, and reproveth them, shewing by the testimony of his Father, 32 of John, 36 of his works, 39 and of the scriptures, who he is.*

**A**FTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

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

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

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

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

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

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

now going down, his <sup>1</sup>servants met him, saying, that his son lived.

52 So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever

53 left him. So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his

54 whole house. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

5 After these things there was <sup>2</sup>a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew <sup>3</sup>Bethesda, hav-

3 ing five porches. In these lay a multitude of them that were sick,

5 blind, halt, withered.<sup>4</sup> And a certain man was there, which had been thirty and eight years in his

6 infirmity. When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Wouldest thou be

7 made whole? The sick man answered him, <sup>5</sup>Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down

8 before me. Jesus saith unto him, Arise, take up thy <sup>6</sup>bed, and walk.

<sup>1</sup> Gr. *bondservants*. <sup>2</sup> Many ancient authorities read *the feast*. <sup>3</sup> Some ancient authorities read *Bethsaida*, others, *Bethzatha*.

<sup>4</sup> Many ancient authorities insert, wholly or in part, *waiting for the moving of the water: 4 for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.*

<sup>5</sup> Or, *Lord*

AM.—a "bed" add marg. Or, *pallet*



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

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

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

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

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

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

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

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

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

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

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

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

21 For as the Father raiseth up the

9 And straightway the man was made whole, and took up his <sup>a</sup>bed and walked.

Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy <sup>a</sup>bed. But he answered them, He that made me whole, the same said unto me, Take up thy <sup>a</sup>bed, and walk. They asked him, Who is the man that said unto thee, Take up *thy* <sup>a</sup>bed, and walk? But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee.

15 The man went away, and told the Jews that it was Jesus which had made him whole. And for this cause did the Jews persecute Jesus, because he did these things on the sabbath. But Jesus answered them, My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

19 Jesus therefore answered and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel.

21 For as the Father raiseth the dead

dead, and quickeneth *them*; even so the Son quickeneth whom he will.

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

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

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

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

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

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

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

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

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

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

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

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

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

and quickeneth them, even so the Son also quickeneth whom he will.

22 For neither doth the Father judge any man, but he hath given all

23 judgement unto the Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into

25 life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they

26 that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have

27 life in himself: and he gave him authority to execute judgement, because he is <sup>1</sup>the Son of man.

28 Marvel not at this: for the hour cometh, in which all that are in

29 the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have <sup>2</sup>done <sup>b</sup>ill, unto the resurrection of judgement.

30 I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will

31 of him that sent me. If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent

33 unto John, and he hath borne witness unto the truth. But the witness which I receive is not from

34 man: howbeit I say these things,

<sup>1</sup> Or, a son of man

<sup>2</sup> Or, practised

AM.—<sup>a</sup> Substitute the marginal rendering for the text.

<sup>b</sup> For "ill" read "evil"

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

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

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

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

39 ¶ Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

#### CHAPTER VI.

*1 Christ feedeth five thousand men with five loaves and two fishes. 15 Thereupon the people would have made him king. 16 But withdrawing himself, he walked on the sea to his disciples: 26 reproveth the people flocking after him, and all the fleshy hearers of his word: 32 declareth himself to be the bread of life to believers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.*

35 that ye may be saved. He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light.

36 But the witness which I have is greater than *that of John*: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the

37 Father hath sent me. And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any

38 time, nor seen his form. And ye have not his word abiding in you: for whom he sent, him ye believe

39 not. <sup>1</sup>Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me;

40 and ye will not come to me, that

41 ye may have life. I receive not

42 glory from men. But I know you, that ye have not the love of God

43 in yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive glory one of another, and the glory that *cometh* from <sup>2</sup>the only God

45 ye seek not? Think not that I will accuse you to the Father: there is

46 one that accuseth you, *even* Moses, on whom ye have set your hope.

47 For if ye believe Moses, ye would believe me; for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

1 Or, *Search the scriptures*

2 Some ancient authorities read *the only one*.

**A**FTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said,

6 After these things Jesus went away to the other side of the sea of Galilee, which is *the sea* of

2 Tiberias. And a great multitude followed him, because they beheld the signs which he did on

3 them that were sick. And Jesus went up into the mountain, and there he sat with his disciples.

4 Now the passover, the feast of 5 the Jews, was at hand. Jesus therefore lifting up his eyes, and

seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy

6 bread, that these may eat? And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not

sufficient for them, that every one 8 may take a little. One of his disciples, Andrew, Simon Peter's

brother, saith unto him, 9 There is a lad here, which hath five barley loaves, and two fishes:

but what are these among so 10 many? Jesus said, Make the people sit down. Now there was

much grass in the place. So the men sat down, in number about

11 five thousand. Jesus therefore took the loaves: and having given thanks, he distributed to them that were set down; like-

wise also of the fishes as much as 12 they would. And when they were filled, he saith unto his disciples,

Gather up the broken pieces which remain over, that nothing

13 be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto

14 them that had eaten. When therefore the people saw the sign which he did, they said, This is of

1 Gr. loaves, 2 See note on Matt. xviii. 28.

3 Some ancient authorities read signs.



This is of a truth that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea towards Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I, be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one wherinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the

a truth the prophet that cometh into the world.

15 Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

16 And when evening came, his disciples went down unto the sea;

17 and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come

18 to them. And the sea was rising by reason of a great wind that

19 blew. When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they

20 were afraid. But he saith unto them, It is I; be not afraid.

21 They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.

22 On the morrow the multitude which stood on the other side of the sea saw that there was none other <sup>1</sup>boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went away alone

23 (howbeit there came <sup>2</sup>boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks):

24 when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the <sup>2</sup>boats, and came to Capernaum, seeking

25 Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, I say unto you, Ye seek

<sup>1</sup> Gr. *little boat*.

<sup>2</sup> Gr. *little boats*.

miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth

me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed.

28 They said therefore unto him, What must we do, that we may

29 work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou?

31 Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to

32 eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true

33 bread out of heaven. For the bread of God is that which cometh down out of heaven, and

34 giveth life unto the world. They said therefore unto him, Lord,

35 evermore give us this bread. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that

36 believeth on me shall never thirst. But I said unto you, that ye have

37 seen me, and yet believe not. All that which the Father giveth

38 me shall come unto me; and him that cometh to me I will in no

39 wise cast out. For I am come down from heaven, not to do mine own will, but the will of

40 him that sent me. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day.

40 For this is the will of my Father, that every one that beholdeth

the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal

the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

41 The Jews therefore murmured concerning him, because he said, I am the bread which came down

42 out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven?

43 Jesus answered and said unto them, Murmur not among yourselves. No man can come to me,

44 except the Father which sent me draw him: and I will raise him up in the last day. It is written

45 in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me.

46 Not that any man hath seen the Father, save he which is from God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth hath eternal

48 life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died.

49 This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I

50 am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.

52 The Jews therefore strove one with another, saying, How can this man give us his flesh to eat?

53 Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye

54 have not life in yourselves. He that eateth my flesh and drinketh

<sup>1</sup> Or, that I should raise him up

life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure

my blood hath eternal life; and I will raise him up at the last day.

55 For my flesh is <sup>1</sup>meat indeed, and

56 my blood is <sup>2</sup>drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in

57 him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me.

58 This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for

59 ever. These things said he in <sup>3</sup> the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear

61 <sup>4</sup>it? But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this

62 cause you to stumble? *What* then if ye should behold the Son of man ascending where he was be-

63 fore? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that

65 should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

66 Upon this many of his disciples went back, and walked no more

67 with him. Jesus said therefore unto the twelve, Would ye also

68 go away? Simon Peter answered him, Lord, to whom shall we go? thou <sup>5</sup> hast the words of eternal

69 life. And we have believed and

<sup>1</sup> Gr. *true meat*.  
hast words

<sup>2</sup> Gr. *true drink*.

<sup>3</sup> Or, *a synagogue*

<sup>4</sup> Or, *him*

<sup>5</sup> Or,



that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son of Simon*: for he it was that should betray him, being one of the twelve.

#### CHAPTER VII.

*1 Jesus reproveth the ambition and boldness of his kinsmen: 10 goeth up from Galilee to the feast of tabernacles: 14 teacheth in the temple. 40 Divers opinions of him among the people. 45 The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.*

**A**FTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmur-

know that thou art the Holy One of God. Jesus answered them, Did not I choose you the twelve, and one of you is a devil? Now, he spake of Judas *the son of Simon Iscariot*, for he it was that should betray him, *being* one of the twelve.

**7** And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him. Now the feast of the Jews, the feast

3 of tabernacles, was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest.

4 For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to

5 the world. For even his brethren did not believe on him. Jesus therefore saith unto them, My time is not yet come; but your

7 time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. Go ye up unto the feast: <sup>1</sup>I go not up <sup>2</sup>yet unto this feast; because my time is not yet fulfilled. And having said these things unto them, he abode *still* in Galilee.

10 But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. The Jews therefore sought him at the feast, and said, Where is he? And there was

1 Some ancient authorities read *and seeketh it to be known openly*.  
authorities omit *yet*.

2 Many ancient

AM.—<sup>a</sup> For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add *yet*.

ing among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the

much murmuring among the multitudes concerning him; some said, He is a good man; others said, Not so, but he leadeth the multitude astray. Howbeit no man spake openly of him for fear of the Jews.

14 But when it was now the midst of the feast Jesus went up into the temple, and taught. The Jews therefore marvelled, saying, How knoweth this man letters, having never learned?

15 Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or *whether* I speak from myself.

16 He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and *yet* none of you doeth the law? Why seek ye to kill me? The multitude answered, Thou hast a <sup>1</sup>devil: who

20 seeketh to kill thee? Jesus answered and said unto them, I did one work, and ye all <sup>2</sup>amarevel.

21 For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a

23 man. If a man receive circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made <sup>a</sup>a man every whit whole on the sabbath? Judge not according to appearance, but judge righteous judgement.

25 Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say

25 Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say

<sup>1</sup> Gr. *demon*.      <sup>2</sup> Or, *marvel because of this*.      *Moses hath given you circumcision*

AM.—<sup>a</sup> For “marvel. For this cause hath Moses” etc. read “marvel because thereof. Moses hath” etc. and omit the marg.      <sup>b</sup> “a man every whit whole” add marg. Gr. *a whole man sound*.

rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34 Ye shall seek me, and shall not find me: and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find me: and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

nothing unto him. Can it be that the rulers indeed know that

27 this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one

28 knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true,

29 whom ye know not. I know him; because I am from him, and he

30 sent me. They sought therefore to take him: and no man laid his hand on him, because his hour

31 was not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath

32 done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent

33 officers to take him. Jesus therefore said, Yet a little while am I with you, and I go unto him that

34 sent me. Ye shall seek me, and shall not find me: and where I

35 am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion <sup>among</sup> the Greeks, and teach the Greeks?

36 What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?

37 Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the Scripture hath said, <sup>out of</sup> his belly shall flow rivers of living

39 water. But this spake he of the Spirit, which they that believed on him were to receive: <sup>for</sup> the Spirit was not yet *given*; because

<sup>1</sup> Gr. *of*.      <sup>2</sup> Some ancient authorities read *for the Holy Spirit was not yet given*.

AM.—<sup>a</sup> For "out of his belly" read "from within him" (with marg. Gr. *out of his belly*.)



40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

### CHAPTER VIII.

*1 Christ delivereth the woman taken in adultery. 12 He preacheth himself the light of the world, and justifieth his doctrine: 33 answereth the Jews that boasted of Abraham, 59 and conveyeth himself from their cruelty.*

**J**ESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

40 Jesus was not yet glorified. *Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet.*

41 Others said, This is the Christ. But some said, What, doth the

42 Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the

43 village where David was? So there arose a division in the multitude because of him. And some of them would have taken him; but no man laid hands on him.

45 The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did

46 ye not bring him? The officers answered, Never man so spake.

47 The Pharisees therefore answered them, Are ye also led astray?

48 Hath any of the rulers believed on him, or of the Pharisees? But

49 this multitude which knoweth not the law are accursed. Nicodemus

50 saith unto them (he that came to him before, being one of them),

51 Doth our law judge a man, except it first hear from himself and know

52 what he doeth? They answered and said unto him, Art thou also

53 of Galilee? Search, and see that out of Galilee ariseth no prophet.

53 <sup>2</sup>[And they went every man unto his own house;

8 but Jesus went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught

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<sup>1</sup> Or, see: for out of Galilee &c.

<sup>2</sup> Most of the ancient authorities omit John vii.

53—viii. 11. Those which contain it vary much from each other.



3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

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

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

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

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

3 them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him,

4 <sup>1</sup>Master, this woman hath been taken in adultery, in the very act.

5 Now in the law Moses commanded us to stone such: what then sayest thou of her?

6 And this they said, <sup>2</sup>tempting him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on the

7 ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him

8 first cast a stone at her. And again he stooped down, and with his finger wrote on the ground.

9 And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman, where she was,

10 in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee?

11 And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.]

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

13 The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, and whither I go. Ye judge after

<sup>1</sup> Or, Teacher

<sup>2</sup> Or, trying

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

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

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

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

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

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

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

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

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

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

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

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

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

29 And he that sent me is with me:

16 the flesh; I judge no man. Yea and if I judge, my judgement is true; for I am not alone, but I and

17 the Father that sent me. Yea and in your law it is written, that the

18 witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth

19 witness of me. They said therefore unto him, Where is thy Father? Jesus answered, Ye know

neither me, nor my Father: if ye knew me, ye would know my

20 Father also. These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

21 He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin:

22 whither I go, ye cannot come. The Jews therefore said, Will he kill himself, that he saith, Whither I

23 go, ye cannot come? And he said unto them, Ye are from beneath; I am from above: ye are of this

24 world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for except ye believe that <sup>1</sup>*I am he*, ye shall

25 die in your sins. They said therefore unto him, Who art thou? Jesus said unto them, <sup>2</sup>*Even that* which I have also spoken unto you

26 from the beginning. I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which

I heard from him, these speak I

27 <sup>3</sup>*unto the world*. They perceived not that he spake to them of the

28 Father. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that <sup>4</sup>*I am he*, and *that* I do nothing of myself, but as the Father taught

29 me, I speak these things. And he that sent me is with me; he hath

<sup>1</sup> Or, *I am*      <sup>2</sup> Or, How is it that I even speak to you at all?      <sup>3</sup> Gr. *into*      <sup>4</sup> Or, *I am* Or, *I am he: and I do*

A.M.—<sup>a</sup> “I am *he*” omit marg. 1 (and the corresponding portion of marg. 4) So in xiii. 19.      <sup>b</sup> Substitute for the present marg. <sup>2</sup> Or, *Altogether that which I also speak unto you*      <sup>c</sup> “unto the world” omit marg. <sup>3</sup> “Gr. *into*.”

the Father hath not left me alone; for I do always those things that please him.

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

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our Father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil,

not left me alone; for I do always the things that are pleasing to him.

30 As he spake these things, many believed on him.

31 Jesus therefore said to those Jews which had believed him, If ye abide in my word, *then* are ye

32 truly my disciples; and ye shall know the truth, and the truth shall

33 make you free. They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou,

34 Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin.

35 And the bondservant abideth not in the house for ever: the son

36 abideth for ever. If therefore the Son shall make you free, ye shall

37 be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word <sup>1</sup>hath

38 not free course in you. I speak the things which I have seen with

<sup>2</sup>my Father: and ye also do the things which ye heard from *your*

39 Father. They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye <sup>3</sup>were

40 Abraham's children, <sup>4</sup>ye would do the works of Abraham. But now ye seek to kill me, a man that hath

41 told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father.

42 They said unto him, We were not born of fornication; we have one

43 Father, *even* God. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. Why do you not <sup>5</sup>understand my speech? *Even* because ye cannot

44 not hear my word. Ye are of *your*

<sup>1</sup> Or, *hath no place in you*      <sup>2</sup> Or, *the Father: do ye also therefore the things which ye heard from the Father.*      <sup>3</sup> Gr. *are.*      <sup>4</sup> Some ancient authorities read *ye do the works of Abraham.*      <sup>5</sup> Or, *know.*



and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him; and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and <sup>1</sup>stood not in the truth, because there is no truth in him. <sup>2</sup>When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But

because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say truth, why do

ye not believe me? He that is of God heareth the words of God: for this cause ye hear *them* not,

because ye are not of God. The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a <sup>3</sup>devil?

49 Jesus answered, I have not a <sup>3</sup>devil; but I honour my Father, and ye dishonour me. But I seek

not mine own glory: there is one that seeketh and judgeth. Verily,

51 verily, I say unto you, If a man keep my word, he shall never see

52 death. The Jews said unto him, Now we know that thou hast a <sup>3</sup>devil. Abraham <sup>bis</sup> dead, and the

53 prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, which <sup>bis</sup> dead? and the prophets <sup>bare</sup> dead: whom makest thou thyself?

54 Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom

55 ye say that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto

you, a liar: but I know him, and keep his word. Your father

56 Abraham rejoiced <sup>4</sup>to see my day; and he saw it, and was glad. The

Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

<sup>1</sup> Some ancient authorities read *standeth*.  
eth of his own: for his father also is a liar.

<sup>2</sup> Or, *When one speaketh a lie, he speaketh of his own*.  
<sup>3</sup> Gr. *demon*.

<sup>4</sup> Or, *that he should see*

AM.—a For “stood” read “standeth” and omit marg. 1 b For “is dead” and “are dead” read “died” [Compare vi. 49, 58.]



58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

#### CHAPTER IX.

*1 The man that was born blind restored to sight. 8 He is brought to the Pharisees. 13 They are offended at it, and excommunicate him: 35 but he is received of Jesus, and confesseth him. 39 Who they are whom Christ enlighteneth.*

**A**ND as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham <sup>1</sup>was, I am. They took up stones therefore to cast at him: but Jesus <sup>2</sup>hid himself, and went out of the temple.<sup>3</sup>

9 And as he passed by, he saw a 2 man blind from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be 3 born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in 4 him. We must work the works of him that sent me, while it is day: the night cometh, when no 5 man can work. When I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, <sup>4</sup>and anointed his eyes 7 with the clay, and said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and 8 washed, and came seeing. The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he 9 that sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am he. 10 They said therefore unto him, How then were thine eyes opened? 11 He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash:

<sup>1</sup> Gr. was born. <sup>2</sup> Or, was hidden, and went &c. <sup>3</sup> Many ancient authorities add and going through the midst of them went his way, and so passed by. <sup>4</sup> Or, and with the clay thereof anointed his eyes

wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him,

so I went away and washed, and I received sight. And they said unto him, Where is he? He saith, I know not.

13 They bring to the Pharisees him that aforetime was blind. Now it was the sabbath on the day when Jesus made the clay, and

15 opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do

16 see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How

17 can a man that is a sinner do such signs? And there was a division among them. They say therefore unto the blind man again, What

18 sayest thou of him, in that he opened thine eyes? And he said,

18 He is a prophet. The Jews therefore did not believe concerning him, that he had been blind, and

19 had received his sight, until they called the parents of him that had received his sight, and asked them,

19 saying, Is this your son, who ye say was born blind? how then doth

20 he now see? His parents answered and said, We know that this is our son, and that he was

21 born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself.

22 These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.

24 So they called a second time the man that was blind, and said unto

Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for this fellow*, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world, that they

him, Give glory to God: we know that this man is a sinner. He

25 therefore answered, Whether he be a sinner, I know not: one thing I know, that, whereas I was blind,

26 now I see. They said therefore

27 unto him, What did he to thee? how opened he thine eyes? He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would

28 ye also become his disciples? And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. We know that

29 God hath spoken unto Moses: but as for this man, we know not

30 whence he is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and *yet* he opened

31 mine eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and

32 do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a

33 man born blind. If this man were not from God, he could do nothing. They answered and said unto

34 him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and finding him, he said,

36 Dost thou believe on <sup>1</sup>the Son of God? He answered and said, And who is he, Lord, that I may be-

37 lieve on him? Jesus said unto him, Thou hast both seen him, and he it is that speaketh with

38 thee. And he said, Lord, I believe. And he worshipped him.

39 And Jesus said, For judgement came I into this world, that they

<sup>1</sup> Many ancient authorities read *the Son of man*.

which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

#### CHAPTER X.

*1 Christ is the door, and the good shepherd. 19 Divers opinions of him. 24 He proveth by his works that he is Christ the Son of God: 39 escapeth the Jews, 40 and went again beyond Jordan, where many believed on him.*

**V**ERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

which see not may see; and that they which see may become blind.

40 Those of the Pharisees which were with him heard these things, and said unto him, Are we also

41 blind? Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

**10** Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the

2 same is a thief and a robber. But he that entereth in by the door is

3 the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name,

4 and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his

5 voice. And a stranger will they not follow, but will flee from him: for they know not the voice of

6 strangers. This <sup>2</sup>parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that came <sup>a</sup>before me are thieves and robbers: but the

9 sheep did not hear them. I am the door: by me if any man en-

10 ter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may

<sup>1</sup> Or, *a shepherd*

<sup>2</sup> Or, *proverb*

AM.—<sup>a</sup> “before me” add marg. Some ancient authorities omit *before me*.



11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works

11 have *it* abundantly. I am the good shepherd: the good shepherd layeth down his life for the

12 sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth

13 them, and scattereth *them*: *he fleeth* because he is a hireling, and

14 careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must <sup>2</sup>bring, and they shall hear my voice; and <sup>3</sup>they shall become one flock, one shepherd.

17 Therefore doth the Father love me, because I lay down my life,

18 that I may take it again. No one <sup>4</sup>taketh it away from me, but I lay it down of myself. I have <sup>5</sup>power to lay it down, and I have <sup>5</sup>power to take it again. This commandment received I from my Father.

19 There arose a division again among the Jews because of these

20 words. And many of them said, He hath a <sup>6</sup>devil, and is mad;

21 why hear ye him? Others said, These are not the sayings of one possessed with a <sup>6</sup>devil. Can a <sup>6</sup>devil open the eyes of the blind?

22 <sup>7</sup>And it was the feast of the dedication at Jerusalem: it was

23 winter; and Jesus was walking in the temple in Solomon's porch.

24 The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ,

25 tell us plainly. Jesus answered them, I told you, and ye believe

1 Or, *have abundance*      2 Or, *lead*      3 Or, *there shall be one flock*      4 Some ancient authorities read *took it away*.  
5 Or, *right*      6 Gr. *demon*.      7 Some ancient authorities read *At that time was the feast*.

that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, Believe me not.

38 But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father *is* in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but

not: the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep.

27 My sheep hear my voice, and I know them, and they follow me:

28 and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand.

29 My Father, which hath given *them* unto me, is greater than all; and no one is able to snatch *them* out of the Father's hand. I and the Father are one.

31 The Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me?

33 The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father <sup>3</sup>sanctified and sent into the world, Thou blasphemest; because I said, I am

37 the Son of God? If I do not the works of my Father, believe me

38 not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in

39 me, and I in the Father. They sought again to take him: and he went forth out of their hand.

40 And he went away again beyond Jordan into the place where John was at the first baptizing;

41 and there he abode. And many came unto him; and they said, John indeed did no sign; but all

<sup>1</sup> Some ancient authorities read *That which my Father hath given unto me.*

aught

<sup>3</sup> Or, *consecrated*

<sup>2</sup> Or,

all things that John spake of this man were true.

42 And many believed on him there.

### CHAPTER XI.

*1 Christ raiseth Lazarus, four days buried. 45 Many Jews believe. 47 The high priests and Pharisees gather a council against Christ. 49 Caiaphas prophesieth. 54 Jesus hid himself. 55 At the passover they inquire after him, and lay wait for him.*

**N**OW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judæa again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his

things whatsoever John spake of this man were true. And many believed on him there.

**11** Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to the disciples, Let us go into Judæa again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him. These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover. Now Jesus had

death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

spoken of his death: but they thought that he spake of taking rest in sleep.

14 Then Jesus therefore said unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there; to the intent ye may believe; nevertheless let us go unto him.

16 Thomas therefore, who is called <sup>1</sup>Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

17 So when Jesus came, he found that he had been in the tomb four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary to console them concerning their brother.

19 Martha therefore, when she heard that Jesus was coming, went and met him: but

20 Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here,

21 my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give

22 thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection

23 at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth on me,

24 though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest

25 thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God,

26 *even* he that cometh into the world. And when she had said this, she went away, and called

27 Mary <sup>2</sup>her sister secretly, saying, The <sup>3</sup>Master is here, and calleth

<sup>1</sup> That is, *Twin*.

<sup>2</sup> Or, *her sister, saying secretly*

<sup>3</sup> Or, *Teacher*



29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that

29 thee. And she, when she heard it, arose quickly, and went unto

30 him. (Now Jesus was not yet come into the village, but was still in the place where Martha

31 met him.) The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to <sup>1</sup>weep there.

32 Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her <sup>2</sup>weeping, and the Jews *also* <sup>2</sup>weeping which came with her, he <sup>3</sup>groaned in the spirit, and <sup>4</sup>was

34 troubled, and said, Where have ye laid him? They say unto him,

35 Lord, come and see. Jesus

36 wept. The Jews therefore said, Behold how he loved him! But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die?

38 Jesus therefore again <sup>5</sup>groaning in himself cometh to the tomb. Now it was a cave, and a stone

39 lay <sup>6</sup>against it. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead*

40 four days. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the

41 glory of God? So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank

42 thee that thou hearest me. And I knew that thou hearest me always: but because of the multi-

<sup>1</sup> Gr. *wail*.

<sup>2</sup> Gr. *wailing*.

<sup>3</sup> Or, *was moved with indignation in the spirit*

<sup>4</sup> Gr. *troubled himself*

<sup>5</sup> Or, *being moved with indignation in himself*

<sup>6</sup> Or, *upon*

they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and our nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all.

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took council together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was

tude which standeth around I said it, that they may believe that thou didst send me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with <sup>1</sup>grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Many therefore of the Jews, which came to Mary and beheld <sup>2</sup>that which he did, believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

47 The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not.

51 Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel that they might put him to death.

54 Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples. Now the

<sup>1</sup> Or, *grave-bands*

<sup>2</sup> Many ancient authorities read *the things which he did*.

nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

#### CHAPTER XII.

*1 Jesus excuseth Mary anointing his feet. 9 The people flock to see Lazarus. 10 The high priests consult to kill him. 12 Christ rideth into Jerusalem. 20 Greeks desire to see Jesus. 23 He foretelleth his death. 37 The Jews are generally blinded: 42 yet many chief rulers believe, but do not confess him: 44 therefore Jesus calleth earnestly for confession of faith.*

**T**HEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of the disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and

passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

**12** Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of <sup>1</sup>spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 But Judas Iscariot, one of his disciples, which should betray 5 him, saith, Why was not this ointment sold for three hundred <sup>2</sup>pence, 6 and given to the poor. Now this he said, not because he cared for the poor; but because he was a thief, and having the <sup>3</sup>bag <sup>4</sup>took away 7 what was put therein. Jesus therefore said, <sup>5</sup>Suffer her to keep it a- 8 gainst the day of my burying. For the poor ye have always with you; but me ye have not always. 9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake

<sup>1</sup> See note on Mark xiv. 3. carried what was put therein

<sup>2</sup> See note on Matt. xviii. 28.

<sup>3</sup> Or, box

<sup>4</sup> Or,

<sup>5</sup> Or, Let her alone: it was that she might keep it

AM.—<sup>a</sup> For "spikenard" read "pure nard" (with marg. Or, liquid nard), and omit marg. <sup>1</sup>

they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; 11 because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the morrow <sup>1a</sup> a great multitude that had come to the feast, when they heard that Jesus was

13 coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed *is* he that cometh in the name of the Lord,

14 even the King of Israel. And Jesus, having found a young ass, sat

15 thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on an

16 ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto

17 him. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness.

18 For this cause also the multitude went and met him, for that they heard that he had done this sign.

19 The Pharisees therefore said among themselves, <sup>2</sup>Behold how ye prevail nothing: lo, the world is gone after him.

20 Now there were certain Greeks among those that went up to wor-

21 ship at the feast: these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: Andrew cometh, and Philip, and

<sup>1</sup> Some ancient authorities read *the common people*.

<sup>2</sup> Or, *Ye behold*



23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in

23 they tell Jesus. And Jesus answereth them, saying, The hour is come, that the Son of man should

24 be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die,

25 it beareth much fruit. He that loveth his <sup>1</sup>life loseth it; and he that hateth his <sup>1</sup>life in this world

26 shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man

27 serve me, him will the Father honour. Now is my soul troubled; and what shall I say? Father, save

28 me from this <sup>2</sup>hour. But for this cause came I unto this hour. Father, glorify thy name. There came therefore a voice out of heaven,

*saying*, I have both glorified it, and will glorify it again. The

29 multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath

30 spoken to him. Jesus answered and said, This voice hath not come for my sake, but for your sakes.

31 Now is <sup>3</sup>the judgement of this world: now shall the prince of this world be cast out. And I, if

32 I be lifted up <sup>4</sup>from the earth, will draw all men unto myself. But this he said, signifying by what

33 manner of death he should die. The multitude therefore answered him, We have heard out of the law

34 that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is

35 this Son of man? Jesus therefore said unto them, Yet a little while is the light <sup>5</sup>among you. Walk while ye have the light, that darkness

36 not overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and

1 Or, *soul*    2 Or, *hour?*    3 Or, *a judgement*    4 Or, *out of*    5 Or, *in*

AM.—“*life*” strike out the marg.

the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever

he departed and <sup>1</sup>hid himself from them. But though he had done so many signs before them, yet they believed not on him: that the word of Esaias the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed?

39 For this cause they could not believe, for that Esaias said again,

40 He hath blindeth their eyes, and he hardened their heart;

Lest they should see with their eyes, and perceive with their heart,

And should turn,

And I should heal them.

41 These things said Esaias, because he saw his glory; and he spake of

42 him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess <sup>2</sup>*it*, lest they should be

43 put out of the synagogue: for they loved <sup>a</sup>the glory of men more than the glory of God.

44 And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent

45 me. And he that beholdeth me

46 beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness.

47 And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the

48 world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that

49 judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not

from myself; but the Father which sent me, he hath given me a commandment, what I should say, and

50 what I should speak. And I know that his commandment is life eternal: the things therefore which I

<sup>1</sup> Or, *was hidden from them*      <sup>2</sup> Or, *him*

AM.—<sup>a</sup> For "the glory of men . . . the glory of God" read "the glory *that is* of men . . . the glory *that is* of God"

I speak therefore, even as the Father said unto me, so I speak.

### CHAPTER XIII.

*1 Jesus washeth the disciples' feet: exhorteth them to humility and charity. 18 He foretelleth, and discovereth to John by a token, that Judas should betray him: 31 commandeth them to love one another, 36 and forewarneth Peter of his denial.*

**N**OW before the feast of the pass-over, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments,

speak, even as the Father hath said unto me, so I speak.

**13** Now before the feast of the pass-over, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto

2 the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's

3 son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth

4 unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself.

5 Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was gird-

6 ed. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What

I do thou knowest not now; but thou shalt understand hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not,

9 thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands

10 and my head. Jesus saith to him, He that is bathed needeth not

11 <sup>2</sup>save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew him that should betray him; therefore said he, Ye are not all clean.

12 So when he had washed their feet, and taken his garments, and

1 Or, to the uttermost

2 Some ancient authorities omit *save*, and *his feet*

and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord: neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son of* Simon.

27 And after the sop Satan enter-

ed sat down again, he said unto them, Know ye what I have done

13 to you? Ye call me <sup>2</sup>Master, and, Lord: and ye say well; for

14 so I am. If I then, the Lord and the <sup>2</sup>Master, have washed your feet, ye also ought to wash one

15 another's feet. For I have given you an example, that ye also should do as I have done to you.

16 Verily, verily, I say unto you, A <sup>3</sup>servant is not greater than his lord; neither <sup>4</sup>one that is sent greater than he that sent him.

17 If ye know these things, blessed

18 are ye if ye do them. I speak not of you all: I know whom I

<sup>5</sup>have chosen: but that the scripture may be fulfilled, He that

eateth <sup>6</sup>my bread lifted up his

19 heel against me. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am

20 *he*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you

22 shall betray me. The disciples looked one on another, doubting

23 of whom he spake. There was at the table reclining in Jesus'

bosom one of his disciples, whom

24 Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, Tell *us* who it is of

25 whom he speaketh. He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it?

26 Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, *the son of*

27 Simon Iscariot. And after the sop, then entered Satan into him.

<sup>1</sup> Gr. *reclined*.

<sup>2</sup> Or, *Teacher*

<sup>3</sup> Gr. *bondservant*.

<sup>4</sup> Gr. *an apostle*.

<sup>5</sup> Or,

*chose*

<sup>6</sup> Many ancient authorities read *his bread with me*.

<sup>7</sup> Or, *I am*



ed into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Jesus therefore saith unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this

29 unto him. For some thought because Judas had the <sup>1</sup>bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give

30 something to the poor. He then having received the sop went out straightway: and it was night.

31 When therefore he was gone out, Jesus saith, Now <sup>2</sup>is the Son of man glorified, and God <sup>2</sup>is glorified in him; and God shall glorify him in himself, and straightway shall he glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come;

34 so now I say unto you. A new commandment I give unto you, that ye love one another; <sup>3</sup>even as I have loved you, that ye also

35 love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards.

37 Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee.

38 Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

#### CHAPTER XIV.

1 *Christ comforteth his disciples with the hope of heaven: 6 professeth himself the way, the truth, and the life, and one with the Father: 13 assureth their prayers in his name to be effectual: 15 requesteth love and obedience, 16 promiseth the Holy Ghost the Comforter, 27 and leaveth his peace with them.*

1 Or, bar

2 Or, was

3 Or, even as I loved you, that ye also may love one another

LET not your heart be troubled: **1** ye believe in God, believe also in me.

**2** In my Father's house are many mansions: if *it were not so*, I would have told you. I go to prepare a place for you.

**3** And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

**4** And whither I go ye know, and the way ye know.

**5** Thomas saith unto him, Lord, we know not whither thou goest: and how can we know the way?

**6** Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

**7** If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

**8** Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

**9** Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

**10** Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

**11** Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

**12** Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

**13** And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

**14** Let not your heart be troubled: **1** ye believe in God, believe also in

**2** me. In my Father's house are many **2** mansions; if it were not so, I would have told you; for I go to

**3** prepare a place for you. And if I go and prepare a place for you, I

come again, and will receive you unto myself; that where I am, *there*

**4** ye may be also. **3** And whither I go, ye know the way. Thomas

saith unto him, Lord, we know not whither thou goest; how know

**6** we the way? Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the

**7** Father, but **4** by me. If ye had known me, ye would have known my Father also: from henceforth

ye know him, and have seen him.

**8** Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

**9** Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that

hath seen me hath seen the Father; how sayest thou, Shew us the Father?

**10** Believest thou not that I am in the Father, and the Father in

me? the words that I say unto you I speak not from myself: but the

Father abiding in me doeth his

**11** works. Believe me that I am in the Father, and the Father in me:

or else believe me for the very

**12** works' sake. Verily, verily, I say unto you, He that believeth on me,

the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the

**13** Father. And whatsoever ye shall ask in my name, that will I do,

that the Father may be glorified

**1** Or, believe in God **2** Or, abiding-places **3** Many ancient authorities read *And whither I go ye know, and the way ye know.* **4** Or, through

AM.—<sup>a</sup> Let marg. 1 and the text exchange places.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let

14 in the Son. If ye shall ask <sup>1</sup>me any thing in my name, that will I

15 do. If ye love me, ye will keep

16 my commandments. And I will

17 pray the Father, and he shall give you another <sup>2</sup>Comforter, that he

18 may be with you for ever, *even* the Spirit of truth: whom the world

19 cannot receive; for it beholdeth him not, neither knoweth him: ye

20 know him; for he abideth with you, and shall be in you. I will

21 not leave you <sup>3</sup>desolate: I come unto you. Yet a little while, and

22 the world beholdeth me no more; but ye behold me: because I live,

23 ye shall live also. In that day ye shall know that I am in my Father,

24 and ye in me, and I in you. He that hath my commandments, and

25 keepeth them, he it is that loveth me; and he that loveth me shall

26 be loved of my Father, and I will love him, and will mani-

27 fest myself unto him. Judas (not Iscariot) saith unto him, Lord,

28 what is come to pass that thou wilt manifest thyself unto us, and

29 not unto the world? Jesus answered and said unto him, If a

30 man love me, he will keep my word: and my Father will love

31 him, and we will come unto him, and make our abode with him. He

32 that loveth me not keepeth not my words: and the word which ye

33 hear is not mine, but the Father's who sent me.

34 These things have I spoken unto you, while *yet* abiding with you.

35 But the <sup>3</sup>Comforter, *even* the Holy Spirit, whom the Father will send

36 in my name, he shall teach you all things, and bring to your remembrance all that I said unto

37 you. Peace I leave with you; my peace I give unto you: not

38 as the world giveth, give I

<sup>1</sup> Many ancient authorities omit *me*.  
*Helper* Gr. *Paraclete*.

<sup>4</sup> Or, *orphans*

<sup>2</sup> Gr. *make request of*.  
<sup>5</sup> Or, *and ye shall live*

<sup>3</sup> Or, *Advocate* Or,

AM.—a For "shall ask me anything" read "shall ask anything" and let marg. 1 read Many ancient authorities add *me*.

not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know the I love the Father; and as the Father gave me commandment, even so I do. Arise let us go hence.

#### CHAPTER XV.

*1 The consolation and mutual love between Christ and his members, under the parable of the vine. 18 A comfort in the hatred and persecution of the world. 26 The office of the Holy Ghost, and of the apostles.*

**I** AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified,

unto you. Let not your heart be troubled, neither let it be fearful.

28 Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater

29 than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak

30 much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

**15** I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear

3 more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do

6 nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it

8 shall be done unto you. Herein



that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants: for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before *it* hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

<sup>1</sup>is my Father glorified, <sup>2</sup>that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his

11 love. These things have I spoken unto you, that my joy may be in you, and *that* your joy may be

12 <sup>4</sup>fulfilled. This is my commandment, that ye love one another,

13 even as I have loved you. Greater love hath no man than this, that a man lay down his life for his

14 friends. Ye are my friends, if ye do the things which I com-

15 mand you. No longer do I call you <sup>3</sup>servants; for the <sup>4</sup>servant

knoweth not what his lord doeth: but I have called you friends; for

all things that I heard from my Father I have made known unto

16 you. Ye did not choose me, but I chose you, and appointed you,

that ye should go and bear fruit, and *that* your fruit should abide:

that whatsoever ye shall ask of the Father in my name, he may

17 give it you. These things I command you, that ye may love one

18 another. If the world hateth you, <sup>5</sup>ye know that it hath hated me

19 before *it* hated you. If ye were of the world, the world would

love its own: but because ye are not of the world, but I chose you

20 out of the world, therefore the world hateth you. Remember

the word that I said unto you, A <sup>4</sup>servant is not greater than his

lord. If they persecuted me, they will also persecute you; if they

kept my word, they will keep your's also. But all these things

21 will they do unto you for my name's sake, because they know

<sup>1</sup> Or, was      <sup>2</sup> Many ancient authorities read *that ye bear much fruit, and be my disciples.*      <sup>3</sup> Gr. *bondservants.*      <sup>4</sup> Gr. *bondservant.*      <sup>5</sup> Or, *know ye*

AM.—a For "fulfilled" read "made full." [See "Classes of Passages" xiv.]

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law. They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

#### CHAPTER XVI.

*1 Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and by his resurrection and ascension: 23 assureth their prayers made in his name to be acceptable to his father. 33 Peace in Christ, and in the world affliction.*

**T**HESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth:

22 not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin.

23 He that hateth me hateth my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word may be fulfilled that is written in their law. They hated me without a cause. But when the <sup>1</sup>Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which <sup>2</sup>proceedeth from the Father, he shall bear witness of me:

27 <sup>3</sup>and ye also bear witness, because ye have been with me from the beginning.

**16** These things have I spoken unto you, that ye should not be

2 made to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God.

3 And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning,

5 because I was with you. But now I go unto him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth;

<sup>1</sup> Or, *Advocate* Or, *Helper* Gr. *Paraclete*  
bear ye also witness

<sup>2</sup> Or, *goeth forth from*

<sup>3</sup> Or, *and*

It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

It is expedient for you that I go away: for if I go not away, the<sup>1</sup> Comforter will not come unto you; but if I go, I will send him 8 unto you. And he, when he is come, will convict the world in respect of sin, and of righteous- 9 ness, and of judgement: of sin, because they believe not on me; 10 of righteousness, because I go to the Father, and ye behold me no 11 more; of judgement, because the prince of this world hath been 12 judged. I have yet many things to say unto you, but ye cannot 13 bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the 14 things that are to come. He shall glorify me: for he shall take of mine, and shall declare *it* unto 15 you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto 16 you. A little while, and ye behold me no more; and again a little while, and ye shall see me. 17 *Some* of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not, and again a little while, and ye shall see me: and, Because I go to the Father? They said there- 18 fore, What is this that he saith, A little while? We know not 19 what he saith. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall

<sup>1</sup> Or, Advocate Or, Helper Gr. Paraclete

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered,

20 see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into

21 joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into

22 the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away

23 from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he

24 will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.

25 These things have I spoken unto you in <sup>2b</sup>proverbs: the hour cometh, when I shall no more speak unto you in <sup>2</sup>proverbs, but shall

26 tell you plainly of the Father. In that day ye shall ask in my name: and I say not unto you, that I will

27 <sup>3</sup>pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the

28 Father. I came out from the Father, and am come into the world: again, I leave the world,

29 and go unto the Father. His disciples say, Lo, now speakest thou plainly, and speakest no <sup>4b</sup>proverb.

30 Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth

31 from God. Jesus answered them, 32 Do ye now believe? Behold, the

1 Or, ask me no question

2 Or, parables

3 Gr. make request of.

4 Or, parable

AM.—a For “fulfilled” read “made full.” [See “Classes of Passages” xiv.] b For “proverbs” read “dark sayings”



every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world.

#### CHAPTER XVII.

*1 Christ prayeth to his Father to glorify him, 6 to preserve his apostles, 11 in unity, 17 and truth, 20 to glorify them, and all other believers with him in heaven.*

**T**HESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.

33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

**17** These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may

2 glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal

3 life. And this is life eternal, that they should know thee the only true God, and him whom thou

4 didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which

5 thou hast given me to do. And now, O Father, glorify thou me with thine own self with the

6 glory which I had with thee before the world was. I manifested thy name unto the men whom

7 thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept

8 thy word. Now they know that all things whatsoever thou hast

9 given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a

10 truth that I came forth from thee, and they believed that thou didst send me. I pray for them; I

11 pray not for the world, but for those whom thou hast given me;

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one;

10 for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in

11 them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be

12 one, even as we *are*. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might

13 be "fulfilled. But now I come to thee; and these things I speak in the world, that they may have my

14 joy fulfilled in themselves. I have given them thy word; and the world hated them, because they are not of the world, even as I am

15 not of the world. I<sup>1</sup> pray not that thou shouldest take them<sup>2</sup> from the world, but that thou shouldest keep them<sup>2</sup> from<sup>3</sup> the evil *one*.

16 They are not of the world, even as

17 I am not of the world. <sup>4</sup>Sanctify them in the truth: thy word is

18 truth. As thou didst send me into the world, even so sent I them in-

19 to the world. And for their sakes I<sup>5</sup> sanctify myself, that they them-

20 selves also may be sanctified in truth. Neither for these only do

21 I<sup>1</sup> pray, but for them also that believe on me through their

22 word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may

23 be in us: that the world may believe that thou didst send me.

22 And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one; I in them, and thou in me, that they may

1 Gr. *make request*.  
consecrate

2 Gr. *out of*.

3 Or, *evil*

4 Or, *Consecrate*

5 Or,

AM.—<sup>a</sup> For "fulfilled" read "made full." [See "Classes of Passages" xiv.]

and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

### CHAPTER XVIII.

*1 Judas betrayeth Jesus. 6 The officers fall to the ground. 10 Peter smiteth off Malchus' ear. 12 Jesus is taken, and led unto Annas and Caiaphas. 15 Peter's denial. 19 Jesus examined before Caiaphas. 28 His arraignment before Pilate. 36 His kingdom. 40 The Jews ask Barabbas to be let loose.*

**W**HEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom

be perfected into one; that the world may know that thou didst send me, and lovedst them, even

24 as thou lovedst me. Father, <sup>1</sup>that which thou hast given me, <sup>2</sup>I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before

25 the foundation of the world. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send

26 me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

**18** When Jesus had spoken these words, he went forth with his disciples over the <sup>2</sup>brook <sup>3</sup>Kidron, where was a garden, into the which he entered, himself and his

2 disciples. Now Judas also; which betrayed him, knew the place: for Jesus oft-times resorted thither

3 with his disciples. Judas then, having received the <sup>4</sup>band of *soldiers*, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches

4 and weapons. Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, was standing with them.

6 When therefore he said unto them, I am he, they went backward, and fell to the ground.

7 Again therefore he asked them,

<sup>1</sup> Many ancient authorities read *those whom*.  
<sup>3</sup> Or, of the Cedars

<sup>4</sup> Or, cohort

<sup>2</sup> Or, ravine Gr. winter torrent.

seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

Whom seek ye? And they said,

8 Jesus of Nazareth. Jesus answered, I told you that I am *he*: if therefore ye seek me, let these

9 go their way: that the word might be fulfilled which he spake, Of those whom thou has given me I lost not one. Simon Peter

10 therefore having a sword drew it, and struck the high priest's <sup>1</sup>servant, and cut off his right ear. Now the <sup>1</sup>servant's name was

11 Malchus. Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

12 So the <sup>2</sup>band and the <sup>3</sup>chief captain, and the officers of the Jews,

13 seized Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, which

14 was high priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and *so did* another disciple.

Now that disciple was known unto the high priest, and entered in with Jesus into the court of

16 the high priest; but Peter was standing at the door without. So the other disciple, which was

known unto the high priest, went out and spake unto her that kept the door, and brought in Peter.

17 The maid therefore that kept the door saith unto Peter, Art thou also *one* of this man's disciples?

18 He saith, I am not. Now the <sup>4</sup>servants and the officers were standing *there*, having made <sup>5</sup>a

fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

1 Gr. *bondservant*.  
*bondservants*.

2 Or, *cohort*.

3 Or, *military tribune* Gr. *chiliarch*.

4 Gr.

5 Gr. *a fire of charcoal*.



19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogues, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why asketh thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, being his kinsman, whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him accord-

19 The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him,

20 I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and

21 in secret spake I nothing. Why askest thou me? ask them that have heard me, what I spake unto them: behold, these know the

22 things which I said. And when he had said this, one of the officers standing by struck Jesus

23 with his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Annas therefore sent him bound unto Caiaphas the high priest.

25 Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied,

26 and said, I am not. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee

27 in the garden with him? Peter therefore denied again: and straightway the cock crew.

28 They lead Jesus therefore from Caiaphas into the palace: and it was early; and they themselves entered not into the palace, that they might not be defiled, but

29 might eat the passover. Pilate therefore went out unto them, and saith, What accusation bring

30 ye against this man? They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee. Pilate therefore

31 said unto them, Take him yourselves, and judge him accord-

1 Gr. *synagogue*.

2 Or, with a rod

3 Gr. *bondservants*.

4 Gr. *Prætorium*.

AM.—a For "palace" read "Prætorium" with marg. Or, *palace* [as in Mark xv. 16]

ing to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

#### CHAPTER XIX.

*1 Christ is scourged, crowned with thorns, and beaten. 4 Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivered him to be crucified. 23 They cast lots for his garments. 26 He commendeth his mother to John. 28 He dieth. 31 His side is pierced. 38 He is buried by Joseph and Nicodemus.*

ing to your law. The Jews said unto him, It is not lawful for us to put any man to death: that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

33 Pilate therefore entered again into the <sup>1</sup>palace, and called Jesus, and said unto him, Art thou

34 the King of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? Pilate answered, Am

35 I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my <sup>2</sup>servants fight, that I should not be delivered to the Jews: but now is my kingdom not from

37 hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, <sup>3</sup>Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my

38 voice. Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

<sup>1</sup> Gr. *Prætorium*.  
because I am a king.

<sup>2</sup> Or, *officers*: as in ver. 3, 12, 18, 22.

<sup>3</sup> Or, *Thou sayest it*,

AM.—<sup>a</sup> (See “a” opposite page.)  
sayest it, for I am a king” and substitute the present text for the marg. [Comp. Luke xxii. 70.]

<sup>b</sup> For “Thou sayest that” etc. read “Thou sayest it, for I am a king” and substitute the present text for the marg. [Comp. Luke xxii. 70.]

1 **T**HEN Pilate therefore took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. *Pilate* saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When *Pilate* therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith *Pilate* unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth *Pilate* sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh

19 Then *Pilate* therefore took Je-

2 sus, and scourged him. And the soldiers platted a crown of thorns,

3 and put it on his head, and arrayed him in a purple garment; and they

4 came unto him, and said, Hail, King of the Jews! and they struck

5 him with their hands. And *Pilate* went out again, and saith unto

6 them, Behold, I bring him out to you, that ye may know that I

7 find no crime in him. Jesus therefore came out, wearing the crown

8 of thorns and the purple garment. And *Pilate* saith unto them, Be-

9 hold, the man! When therefore the chief priests and the officers

10 saw him, they cried out, saying, Crucify *him*, crucify *him*. *Pilate*

11 saith unto them, Take him yourselves, and crucify him: for I

12 find no crime in him. The Jews answered him, We have a law, and

13 by that law he ought to die, because he made himself the Son of

14 God. When *Pilate* therefore heard this saying, he was the more

15 afraid; and he entered into the <sup>2</sup>palace again, and saith unto Je-

16 sus, Whence art thou? But Jesus gave him no answer. *Pilate* there-

17 fore saith unto him, Speakest thou not unto me? knowest thou not

18 that I have <sup>3</sup>power to release thee, and have <sup>3</sup>power to crucify thee?

19 Jesus answered him, Thou wouldest have no <sup>3</sup>power against me, ex-

20 cept it were given thee from above: therefore he that delivered me unto

21 thee hath greater sin. Upon this *Pilate* sought to release him: but

22 the Jews cried out, saying, If thou release this man, thou art not

1 Or, with rods

2 Gr. Prætorium.

3 Or, authority

AM.—<sup>a</sup> For "palace" read "Prætorium" with marg. Or, palace [as in mark xv. 16]

himself a king speaketh against Cæsar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

Cæsar's friend: every one that maketh himself a king <sup>1</sup>speaketh

13 against Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement-seat at a place called The Pavement, but in Hebrew,

14 Gabbatha. Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King!

15 They therefore cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king

16 but Cæsar. Then therefore he delivered him unto them to be crucified.

17 They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in

18 Hebrew Golgotha: where they crucified him, and with him two others, on either side one, and Jesus

19 in the midst. And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE

20 JEWS. This title therefore read many of the Jews: <sup>2</sup>for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and in Latin, and

21 in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but that he said, I am King of the

22 Jews. Pilate answered, What I have written I have written.

23 The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the <sup>3</sup>coat: now the <sup>3</sup>coat was without seam, woven from the top through-

<sup>1</sup> Or, *opposeth Cæsar.*

<sup>2</sup> Or, *for the place of the city where Jesus was crucified was nigh at hand*

<sup>3</sup> Or, *tunic*



24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

24 out. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,

And upon my vesture did they cast lots.

25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.

28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

#### CHAPTER XX.

*1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene. 19 and to his disciples. 2+ the incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.*

**T**HE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken

35 water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

38 And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took away his body. And there came also Nicodemus, he who at the first came to him by night, bringing a <sup>2</sup>mixture of myrrh and aloes, about a hundred pound *weight*.

40 So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

20 Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth, therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and

1 Or, *crushed*

2 Some ancient authorities read *roll*.

away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell

saith unto them, They have taken away the Lord out of the tomb, and we know not where they have

3 laid him. Peter therefore went forth, and the other disciple, and

4 they went toward the tomb. And they ran both together: and the

5 other disciple outran Peter, and came first to the tomb; and stooping

6 and looking in, he seeth the linen cloths lying; yet entered he

7 not in. Simon Peter therefore also cometh, following him, and

8 entered into the tomb; and he beholdeth the linen cloths lying,

9 and the napkin, that was upon his head, not lying with the linen

10 cloths, but rolled up in a place by itself. Then entered in therefore

11 the other disciple also, which came first to the tomb, and he saw, and

12 believed. For as yet they knew not the scripture, that he must

13 rise again from the dead. So the disciples went away again unto

14 their own home.

11 But Mary was standing without at the tomb weeping: so, as she

12 wept, she stooped and looked into the tomb; and she beholdeth two

13 angels in white sitting, one at the head, and one at the feet, where

14 the body of Jesus had lain. And they say unto her, Woman, why

15 weepest thou? She saith unto them, Because they have taken away my Lord, and I know not

16 where they have laid him. When she had thus said, she turned herself

17 back, and beholdeth Jesus standing, and knew not that it was Jesus.

18 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing

19 him to be the gardener, saith unto him, Sir, if thou hast

me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas

borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, <sup>1</sup>Master.

17 Jesus saith to her, <sup>2</sup>Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and

18 my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord: and how that he had said these things unto her.

19 When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto

20 them, Peace be unto you. And when he had said this, he shewed unto them his hands and his side. The disciples therefore were glad,

21 when they saw the Lord. Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the <sup>3</sup>Holy Ghost:

23 whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

24 But Thomas, one of the twelve, called <sup>4</sup>Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thom-

1 Or, Teacher

2 Or, Take not hold on me

3 Or, Holy Spirit

4 That is, Twin.



with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

#### CHAPTER XXI.

1 *Christ appearing again to his disciples was known of them by the great draught of fishes.*

12 *He dinneth with them: 15 earnestly commandeth Peter to feed his lambs and sheep: 18 foretelleth him of his death: 22 rebuketh his curiosity touching John. 25 The conclusion.*

**A**FTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them,

as with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing.

28 Thomas answered and said unto 29 him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, <sup>1</sup>thou hast believed:

blessed *are* they that have not seen, and *yet* have believed.

30 Many other signs therefore did Jesus in the presence of the disciples, which are not written in this

31 book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

**21** After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested *himself* on this wise.

2 There were together Simon Peter, and Thomas called <sup>2</sup>Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other

3 of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that

4 night they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it

5 was Jesus. Jesus therefore saith

1 Or, *hast thou believed?*

2 That is, *Twin*.

Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto

unto them, Children, have ye aught to eat? They answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he <sup>a</sup>was naked), and cast himself into

8 the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off),

9 dragging the net <sup>full</sup> of fishes. So when they got out upon the land, they see <sup>a</sup> fire of coals there, and <sup>2</sup>fish laid thereon, and <sup>3</sup>bread. Jesus saith unto them, Bring of the fish which ye have now taken.

11 Simon Peter therefore went <sup>4</sup>up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent.

12 Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing

13 that it was the Lord. Jesus cometh, and taketh the <sup>5</sup>bread, and giveth them, and the fish likewise.

14 This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of <sup>6</sup>John, <sup>7</sup>lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I <sup>8</sup>love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, *son* of <sup>6</sup>John, <sup>7</sup>lovest thou

<sup>1</sup> Gr. a fire of charcoal. <sup>2</sup> Or, a fish loaf. <sup>6</sup> Gr. Joanes. See ch. i. 42, margin. two different Greek words.

<sup>3</sup> Or, a loaf <sup>4</sup> Or, aboard <sup>5</sup> Or, <sup>7, 8</sup> Love in these places represents

him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou was young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testified of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, *son* of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he

spake, signifying by what manner of death he should glorify God. And when he had spoken this, he

saith unto him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth

thee? Peter therefore seeing him saith to Jesus, Lord, and what

shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow

thou me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

1, 3 *Loce* in these places represents two different Greek words. 2 Gr. *Joanes*. See ch. i. 42. margin. 4 Or, *perceivest* 5 Gr. *and this man, what?*

THE  
ACTS OF THE APOSTLES.

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CHAPTER I.

*1 Christ preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth. 9 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12 They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas.*

**T**HE former treatise have I made, **O** Theophilus, of all that Jesus began both to do and teach,

**2** Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

**3** To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

**4** And, being assembled together with them, commandeth them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

**5** For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

**6** When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

**7** And he saith unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

**8** But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Ju-

**1** THE former treatise I made, **O** Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the **2** Holy Ghost unto the apostles **3** whom he had chosen: to whom he also **3** shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of **4** God: and, **4** being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye **5** heard from me: for John indeed baptized with water; but ye shall be baptized **5** with the Holy Ghost not many days hence.

**6** They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? **7** And he said unto them, It is not for you to know times or seasons, which the Father hath **6** set within **8** his own authority. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and

<sup>1</sup> Cr. first      <sup>2</sup> Or, Holy Spirit: and so throughout this book.

<sup>4</sup> Or, eating with them

<sup>5</sup> Or, in

<sup>6</sup> Or, appointed by

<sup>3</sup> Cr. presented.



dæa, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son of Alphæus*, and Simon Zelotes, and Judas *the brother of James*.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty),

16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper

Samaria, and unto the uttermost part of the earth. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son of Alphæus*, and Simon the Zealot and Judas, *the son of* James. These all with one accord continued stedfastly in prayer, <sup>2</sup>with the women, and Mary the mother of Jesus, and with his brethren.

15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of <sup>3</sup>persons gathered together, about a hundred and twenty), Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. For he was numbered among us, and received his <sup>4</sup>portion in this ministry. (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it became known to all the dwell-

1 Or, brother. See Jude 1.

2 Or, with certain women

3 Gr. names.

4 Or, lot

tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take.

21 Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

#### CHAPTER II.

*1 The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others. 14 Whom Peter disproving, and shewing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messiah, a man known to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel and foreknowledge: 37 he baptizeth a great number that were converted. 41 Who afterwards devoutly and charitably converse together: the apostles working many miracles, and God daily increasing his church.*

AND when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them

ers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of blood.) For it is written in the book of Psalms,

Let his habitation be made desolate,

And let no man dwell therein: and,

His office let another take.

21 Of the men therefore which have accompanied with us all the time that the Lord Jesus went in and

22 went out among us, beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrexion. And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and

24 Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew of these two the one whom thou hast

25 chosen, to take the place in this ministry and apostleship, from which Judas fell away, that he might go to his own place. And

26 they gave lots for them; and he was numbered with the eleven apostles.

2 And when the day of Pentecost

<sup>4</sup>was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them tongues <sup>5</sup>parting asunder, like as

1 Gr. *overseership*. 2 Or, *over* 3 Or, *unto*  
*parting among them* Or, *distributing themselves*

4 Gr. *was being fulfilled*. 5 Or,

cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and

of fire: and it sat upon each one 4 of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

5 Now there were dwelling at Jerusalem Jews, devout men, from 6 every nation under heaven. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking

7 in his own language. And they were all amazed and marvelled, saying, Behold, are not all these 8 which speak Galilæans? And how hear we, every man in our own language, wherein we were

9 born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cap- 10 padocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome,

11 both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the

12 mighty works of God. And they were all amazed, and were perplexed, saying one to another,

13 What meaneth this? But others mocking said, They are filled with new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying*, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words.

15 For these are not drunken, as ye suppose; seeing it is *but* the third hour of the day; but this is that which hath been spoken <sup>1b</sup> by the prophet Joel;

17 And it shall be in the last days, saith God,

I will pour forth of my Spirit upon all flesh:

And your sons and your daughters shall prophesy,

<sup>1</sup> Or, through

your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

And your young men shall see visions,  
And your old men shall dream dreams:

18 Yea and on my <sup>1</sup>servants and on my <sup>2</sup>handmaidens in those days

Will I pour forth of my Spirit; and they shall prophesy.

19 And I will shew wonders in the heaven above,

And signs on the earth beneath; Blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness,

And the moon into blood, Before the day of the Lord come,

That great and notable *day*:

21 And it shall be, that whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by <sup>3</sup>mighty works, and wonders and signs, which God did by him in the midst of you, even as ye

23 yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of <sup>4</sup>lawless

24 men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be

25 holden of it. For David saith concerning him,

I beheld the Lord always before my face;

For he is on my right hand, that I should not be moved:

26 Therefore my heart was glad, and my tongue rejoiced;

Moreover my flesh also shall <sup>5</sup>dwell in hope:

27 Because thou wilt not leave my soul in Hades,

Neither wilt thou give thy Holy One to see corruption.

<sup>1</sup> Gr. *bondmen*. <sup>2</sup> Gr. *bondmaidens*.  
law <sup>5</sup> Or, *tabernacle*

<sup>3</sup> Gr. *powers*.

<sup>4</sup> Or, *men without the*



30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellow-

28 Thou madest known unto me the ways of life; Thou shalt make me full of gladness <sup>1</sup>with thy countenance.

29 Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day.

30 Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins <sup>2</sup>he would set *one* upon

31 his throne; he foreseeing *this* spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see cor-

32 ruption. This Jesus did God raise up, <sup>3</sup>whereof we all are witnesses.

33 Being therefore <sup>4</sup>by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear.

34 For David ascended not into the heavens: but he saith himself,

The Lord said unto my Lord, Sit thou on my right hand,

35 Till I make thine enemies the footstool of thy feet.

36 Let <sup>5</sup>all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall

38 we do? And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive

39 the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our

40 God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked

<sup>1</sup> Or, in thy presence every house

<sup>2</sup> Or, one should sit

<sup>3</sup> Or, of whom

<sup>4</sup> Or, at

<sup>5</sup> Or,

ship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

#### CHAPTER III.

*1 Peter preaching to the people that came to see a lame man restored to his feet, 12 professeth the cure not to have been wrought by his or John's own power, or holiness, but by God, and his Son Jesus, and through faith in his name: 13 withal reprehending them for crucifying Jesus. 17 Which because they did it through ignorance, and that thereby were fulfilled God's determinate counsel, and the scriptures: 19 he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.*

**N**OW Peter and John went up together into the temple at the hour of prayer, *being the ninth hour.*

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right

41 generation. They then <sup>1</sup>that received his word were baptized: and there were added *unto them* in that day about three thousand <sup>2</sup>souls. And they continued stedfastly in the apostles' teaching and <sup>2</sup>fellowship, in the breaking of bread and the prayers.

43 And fear came upon every soul: and many wonders and signs were done <sup>3</sup>by the apostles.<sup>4</sup> And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added <sup>5</sup>to them day by day <sup>a</sup>those that were being saved.

**3** Now Peter and John were going up into the temple at the hour of prayer, *being the ninth hour.* And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple, asked to receive an alms. And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something from them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. And he took

<sup>1</sup> Or, *having received*      <sup>2</sup> Or, *in fellowship*      <sup>3</sup> Or, *through*      <sup>4</sup> Many ancient authorities add *in Jerusalem; and great fear was upon all.*      <sup>5</sup> Gr. *together.*

AM.—<sup>a</sup> For "those that were being saved" read "those that were saved" with the text in the marg.

hand, and lifted *him* up: and immediately his feet and ancle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18 But those things, which God before had shewed by the mouth of

him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this <sup>2</sup>man? or why fasten ye your eyes on us, as though by our own power or godliness we had made

13 him to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his <sup>3</sup>Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him.

14 But ye denied the Holy and Righteous One, and asked for a murderer to

15 be granted unto you, and killed the <sup>4</sup>Prince of life; whom God raised from the dead; <sup>5</sup>whereof

16 we are witnesses. And <sup>6</sup>by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the

17 presence of you all. And now, brethren, I wot that in ignorance ye did *it*, as *did* also your

18 rulers. But the things which God foreshewed by the mouth of

1 Or, *portico* 2 Or, *thing*  
xii. 18; Is. xlii. 1; lii. 13; liii. 11.

3 Or, *Child*: and so in ver. 26; iv. 27, 30. See Matt.

4 Or, *Author*

5 Or, *of whom*

6 Or, *on the*

*ground of*

all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

#### CHAPTER IV.

*1 The rulers of the Jews offended with Peter's sermon, 4 (though thousands of the people were converted that heard the word,) imprison him and John. 5 After, upon examination, Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus only we must be eternally saved, 13 they command him and John to preach no more in that name, adding also threatening, 23 whereupon the church fleeth to prayer. 31 And God, by moving the place where they were assembled, testified that he heard their prayer: confirming the church with the gift of the Holy Ghost, and with mutual love and charity.*

all the prophets, that his Christ should suffer, he thus fulfilled.

19 Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from

20 the presence of the Lord; and that he may send the Christ who hath been appointed for you, *even*

21 Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been <sup>a</sup>since

22 the world began. Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, <sup>1</sup>like unto me; to him shall ye hearken in all things whatsoever he shall

23 speak unto you. And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among

24 the people. Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of

25 these days. Ye are the sons of the prophets, and of the covenant which God <sup>2</sup>made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed.

26 Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

1 Or, as he raised up me      2 Gr. covenanted.

AM.—a For "since the world began" read "of old"



AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled;

4 And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them, being

2 sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in ward unto the morrow: for it was now eventide.

4 But many of them that heard the word believed; and the number of the men came to be about five thousand.

5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered to-

6 gether in Jerusalem; and Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the

7 kindred of the high priest. And when they had set them in the midst, they inquired, By what power, or in what name, have ye

8 done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people,

9 and elders, if we this day are examined concerning a good deed done to an impotent man,

2 by what means this man is 10 3 made whole; be it known unto you all, and to all the people of

Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in 4 him doth this man stand here before you whole.

11 He is the stone which was set at nought of you the builders, which was made the head of the corner.

12 And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they

1 Some ancient authorities read *the chief priests*.  
4 Or, *this name*

2 Or, *in whom*

3 Or, *saved*

and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* gloried God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up,

marvelled; and they took knowledge of them, that they had been

14 with Jesus. And seeing the man which was healed standing with them, they could say nothing

15 against it. But when they had commanded them to go aside out of the council, they conferred

16 among themselves, saying, What shall we do to these men? for that indeed a notable <sup>1</sup>miracle hath been wrought through them is manifest to all that dwell in Jerusalem; and we cannot deny it.

17 But that it spread no further among the people, let us threaten them, that they speak henceforth

18 to no man in this name. And they called them, and charged them not to speak at all nor teach in

19 the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye:

20 for we cannot but speak the things

21 which we saw and heard. And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was more than forty years old, on whom this <sup>1</sup>miracle of healing was wrought.

23 And being let go, they came to their own company, and reported all that the chief priests and the

24 elders had said unto them. And they, when they heard it, lifted up their voice to God with one accord, and said, O <sup>2</sup>Lord, <sup>3</sup>thou that didst make the heaven and the earth and the sea, and all that in them

25 is: <sup>4</sup>who by the Holy Ghost, *by* the mouth of our father David thy servant, didst say,

Why did the Gentiles rage,

And the peoples <sup>5</sup>imagine vain things?

<sup>1</sup> Gr. *sign*.

<sup>2</sup> Or, *Master*

<sup>3</sup> Or, *thou art he that did make*

<sup>5</sup> Or, *meditate*

<sup>4</sup> The Greek text

and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought

26 The kings of the earth set themselves in array, And the rulers were gathered together,

Against the Lord, and against his <sup>1</sup>Anointed:

27 for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel,

28 were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to

29 pass. And now, Lord, look upon their threatenings: and grant unto thy <sup>2</sup>servants to speak thy word

30 with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy

31 holy Servant Jesus. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but

33 they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus<sup>3</sup>; and great grace was upon them all.

34 For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were

35 sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of <sup>4</sup>exhortation), a Levite, a man of

<sup>1</sup> Gr. *Christ*.  
<sup>4</sup> Or, *consolation*

<sup>2</sup> Gr. *bondservants*.

<sup>3</sup> Some ancient authorities add *Christ*.

the money, and laid *it* at the apostles' feet.

### CHAPTER V.

*1 After that Ananias and Sapphira his wife for their hypocrisy at Peter's rebuke had fallen down dead, 12 and that the rest of the apostles had wrought many miracles, 14 to the increase of the faith: 17 the apostles are again imprisoned, 19 but delivered by an angel bidding them to preach openly to all: 21 when, after their teaching accordingly in the temple, 29 and before the council, 33 they are in danger to be killed, through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive, 40 and are but beaten: for which they glorify God, and cease no day from preaching.*

**B**UT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

37 Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet.

5 But a certain man named Ananias, with Sapphira his wife, 2 sold a possession, and kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the 3 apostles' feet. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back *part* of the price 4 of the land? Whiles it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but 5 unto God. And Ananias hearing these words fell down and gave up the ghost: and great fear came 6 upon all that heard it. And the <sup>2</sup>young men arose and wrapped him round, and they carried him out and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came 8 in. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, 9 for so much. But Peter *said* unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall 10 carry thee out. And she fell down

<sup>1</sup> Or, *deceive*

<sup>2</sup> Gr. *younger*



10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation.

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband. And great fear came upon the whole church, and upon all that heard these things.

12 And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. But of the rest durst no man join himself to them: howbeit the people magnified them;

14 and believers were the more added to the Lord, multitudes both of men and women;

15 insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them.

16 And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

17 But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were filled with jealousy, and laid hands on the apostles, and put them in public ward.

19 But an angel of the Lord by night opened the prison doors, and brought them out, and said, Go ye, and stand and speak in the temple to the people all the words of this life.

21 And when they heard this, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them

1 Or, and there were the more added to them, believing on the Lord

AM.—a "beds" add marg. Or, pallets

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to *be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in

22 brought. But the officers that came found them not in the prison; and they returned, and told,

23 saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man

24 within. Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them where-

25 unto this would grow. And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and

26 teaching the people. Then went the captain with the officers, and brought them, *but* without violence; for they feared the people,

27 lest they should be stoned. And when they had brought them, they set them before the council. And

28 the high priest asked them, saying, We straitly charged you not to teach in this name: and behold, ye have filled Jerusalem

29 with your teaching, and intend to bring this man's blood upon us. But Peter and the apostles answered and said, We must obey

30 God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt<sup>1</sup> with

31 his right hand to *be* a Prince and a Saviour, for to give repentance to Israel, and remission of sins.

32 And we are witnesses<sup>2</sup> of these things; <sup>3</sup>and *so is* the Holy Ghost, whom God hath given to them that obey him.

33 But they, when they heard this, were cut to the heart, and were minded to slay them. But there stood up one in the council, a Pharisee, named Gamaliel, a doc-

<sup>1</sup> Or, *at*      <sup>2</sup> Some ancient authorities add *in him*.      <sup>3</sup> Gr. *saying*s.      <sup>4</sup> Some ancient authorities read *and God hath given the Holy Ghost to them that obey him*.

reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

#### CHAPTER VI.

1 *The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men. 5 Of whom Stephen, a man full of faith, and of the Holy Ghost, is one. 12 Who is taken of those, whom he confounded in disputing, 13 and after falsely accused of blasphemy against the law and the temple.*

AND in those days, when the number of the disciples was multi-

tor of the law, had in honour of all the people, and commanded to put the men forth a little while.

35 And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are

36 about to do. For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to

37 nought. After this man rose up Judas of Galilee in the days of the enrolment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were scattered

38 abroad. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown:

39 but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting

40 against God. And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and

41 let them go. They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer

42 dishonour for the Name. And every day, in the temple and at home, they ceased not to teach and to preach Jesus *as* the Christ.

6 Now in these days, when the number of the disciples was mul-

plied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue of the Libertines*, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught

tipling, there arose a murmuring of the <sup>1</sup>Grecian Jews against the Hebrews, because their widows were neglected in the daily ministrations.

2 And the twelve called the multitude of the disciples unto them, and said, It is not <sup>2</sup>fit that we should forsake the word of

3 God, and <sup>3</sup>serve tables. <sup>4</sup>Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint

4 over this business. But we will continue stedfastly in prayer, and

5 in the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of

6 Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of grace and power, wrought great wonders

9 and signs among the people. But there arose certain of them that were of the synagogue called *the synagogue of the Libertines*, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen.

10 And they were not able to withstand the wisdom and the Spirit

11 by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against*

12 God. And they stirred up the people, and the elders, and the

<sup>1</sup> Gr. *Hellenists*.

<sup>2</sup> Gr. *pleasing*.

<sup>3</sup> Or, *minister to tables*

<sup>4</sup> Some ancient

authorities read *But, brethren, look ye out from among you.*



him, and brought *him* to the council,

13 And set up false witnessess, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law :

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

#### CHAPTER VII.

*1 Stephen, permitted to answer to the accusation of blasphemy, 2 sheweth that Abraham worshipped God rightly, and how God chose the fathers 20 before Moses was born, and before the tabernacle and temple were built: 37 that Moses himself witnessed of Christ: 44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time: 51 reprehending their rebellion, and murdering of Christ, the Just One, whom the prophets foretold should come into the world. 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them.*

**T**HEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange

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

**7** And the high priest said, Are these things so? And he said,

Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt

3 in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into the land

4 which I shall shew thee. Then came he out of the land of the Chaldaeans, and dwelt in Haran: and from thence, when his father was dead, *God* removed him into this land, wherein ye now dwell:

5 and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, that his seed should sojourn in a strange land, and

land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their

that they should bring them into bondage, and entreat them evil, 7 four hundred years. And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob, and Jacob the twelve patriarchs.

9 And the patriarchs, moved with jealousy against Joseph, sold him into Egypt: and

10 God was with him, and delivered him out of all his afflictions, and and gave him favour and wisdom before Pharaoh king of Egypt: and he made him governor over

11 Egypt and all his house. Now there came a famine over all Egypt and Canaan, and great affliction: and our fathers found

12 no sustenance. But when Jacob heard that there was corn in Egypt he sent forth our fathers 13 the first time. And at the second

time Joseph was made known to his brethren; and Joseph's race became manifest unto Pharaoh.

14 And Joseph sent, and called to him Jacob his father, and all his kindred, threescore and fifteen

15 souls. And Jacob went down into Egypt; and he died, him- 16 self, and our fathers; and they

were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of <sup>1</sup>Hamor in She-

17 chem. But as the time of the promise drew nigh, which God vouchsafed unto Abraham, the

18 people grew and multiplied in Egypt, till there arose another

19 king over Egypt, which knew not Joseph. The same dealt subtilly with our race, and evil entreated

<sup>1</sup> Gr. *Emmor*.

young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of *them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of Mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

our fathers, that <sup>1</sup>they should cast out their babes to the end they

20 might not <sup>2</sup>live. At which season Moses was born, and was <sup>3</sup>exceeding fair; and he was nourished three months in his father's house:

21 and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words

23 and works. But when he was well-nigh forty years old, it came into his heart to visit his brethren

24 the children of Israel. And seeing one of *them* suffer wrong, he defended him, and avenged him that was oppressed, smiting the

25 Egyptian: and he supposed that his brethren understood how that God by his hand was giving them <sup>4</sup>deliverance; but they understood

26 not. And the day following he appeared unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to

27 another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler

28 and a judge over us? Wouldest thou kill me as thou killedst the

29 Egyptian yesterday? And Moses fled at this saying, and became a sojourner in the land of Midian,

30 where he begat two sons. And when forty years were fulfilled, an angel appeared to him in the wilderness of mount Sinai, in a

31 flame of fire in a bush. And when Moses saw it, he wondered at the sight: and as he drew near

32 to behold, there came a voice of the Lord, I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And

Moses trembled, and durst not

<sup>1</sup> Or, *he*

<sup>2</sup> Gr. *be preserved alive.*

<sup>3</sup> Or, *fair unto God*

<sup>4</sup> Or, *salvation*

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and

33 behold. And the Lord said unto him, Loose the shoes from thy feet: for the place whereon thou

34 standest is holy ground. I have surely seen the affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee

35 into Egypt. This Moses whom they refused, saying, Who made thee a ruler and a judge? him hath God sent to be both a ruler and a <sup>1</sup>deliverer with the hand of the angel which appeared to him

36 in the bush. This man led them forth, having wrought wonders and signs in Egypt, and in the Red sea, and in the wilderness

37 forty years. This is that Moses, which said unto the children of Israel, A prophet shall God raise

38 up unto you from among your brethren, <sup>2</sup>like unto me. This is he that was in the <sup>3</sup>church in the wilderness with the angel which spake to him in the mount Sinai,

39 and with our fathers: who received living oracles to give unto us: to whom our fathers would not be obedient, but thrust him from them, and turned back in

40 their hearts unto Egypt, saying unto Aaron, Make us gods which shall go before us: for as for this Moses, which led us forth out of the land of Egypt, we wot not

41 what has become of him. And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works

42 of their hands. But God turned, and gave them up to serve the host of heaven, as it is written in the book of the prophets,  
Did ye offer unto me slain beasts and sacrifices  
Forty years in the wilderness, O house of Israel?

<sup>1</sup> Gr. *redeemer*.

<sup>2</sup> Or, as he raised up me

<sup>3</sup> Or, *congregation*



sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him a house.

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept *it*.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

43 And ye took up the tabernacle of Moloch, And the star of the god Rephan, The figures which ye made to worship them:

And I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure that he

45 had seen. Which also our fathers, in their turn, brought in with <sup>1</sup>Joshua when they entered on the possession of the nations, which God thrust out before the face of our fathers, unto the days

46 of David; who found favour in the sight of God, and asked to find a habitation for the God of Jacob.

47 But Solomon built him a house.

48 Howbeit the Most High dwelleth not in *houses* made with hands; as saith the prophet,

49 The heaven is my throne, And the earth the footstool of my feet:

What manner of house will ye build me? saith the Lord:

Or what is the place of my rest?

50 Did not my hand make all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as

52 your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of the Righteous One; of whom ye have now become be-

53 trayers and murderers; ye who received the law <sup>2</sup>as it was ordained by angels, and kept it not.

54 Now when they heard these things, they were cut to the heart, and they gnashed on him with their

55 teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of

1 Gr. *Jesus*.

2 Or, *as the ordinance of angels* Gr. *unto ordinances of angels*.

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

#### CHAPTER VIII.

*1 By occasion of the persecution in Jerusalem, the church being planted in Samaria, 5 by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people: 14 Peter and John come to confirm and enlarge the church: where, by prayer and imposition of hands giving the Holy Ghost, 18 when Simon would have bought the like power of them, 20 Peter sharply reproving his hypocrisy, and covetousness, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem. 26 But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.*

**A**ND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havoc of the church, entering into every house, and haling men and women committed *them* to prison.

4 Therefore they that were scattered abroad went everywhere preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

56 God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on

57 the right hand of God. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul.

59 And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

**8** And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2 And devout men buried Stephen, and made great lamentation over him. But Saul laid waste the church, entering into every house, and haling men and women committed *them* to prison.

4 They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. And

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power,

the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did.

7 <sup>1</sup>For *from* many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in that city.

9 But there was a certain man, Simon by name, which beforetime in the city used sorcery, and amazed the <sup>2</sup>people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great.

11 And they gave heed to him, because that of long time he had amazed them with his sorceries.

12 But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

13 And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great <sup>3</sup>miracles wrought, he was amazed.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter

15 and John: who, when they were come down, prayed for them, that they might receive the Holy

16 Ghost: for as yet <sup>a</sup>he was fallen upon none of them: only they had been baptized into the name

17 of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

18 Now when Simon saw that through the laying on of the apostles' hands the <sup>4</sup>Holy Ghost was given, he

19 offered them money, saying, Give me also this power, that on whom-

<sup>1</sup> Or, *For many of those which had unclean spirits that cried with a loud voice came forth*  
<sup>2</sup> Gr. *nation.*      <sup>3</sup> Gr. *powers.*      <sup>4</sup> Some ancient authorities omit *Holy.*

that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch, of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readeſt?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a

soever I lay my hands, he may receive the Holy Ghost. But

20 Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift

21 of God with money. Thou hast neither part nor lot in this mat-

22 ter: for thy heart is not right before God. Repent therefore of this thy wickedness, and pray the

23 Lord, if perhaps the thought of thy heart shall be forgiven thee.

24 For I see that thou <sup>2</sup>art in the gall of bitterness and in the bond

25 of iniquity. And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.

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

27 But an angel of the Lord spake unto Philip, saying, Arise, and go <sup>3</sup>toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is

28 desert. And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to

29 worship; and he was returning and sitting in his chariot, and was reading the prophet Isaiah.

30 And the Spirit said unto Philip, Go near, and join thyself to this

31 chariot. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readeſt? And he

32 said, How can I, except some one shall guide me? And he besought Philip to come up and sit with

33 him. Now the place of the scripture which he was reading was this,

<sup>1</sup> Gr. word. <sup>2</sup> Or, will become gall (or, a gall root) of bitterness and a bond of iniquity.

<sup>3</sup> Or, at noon



sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

#### CHAPTER IX.

*1 Saul going towards Damascus, 4 is stricken down to the earth, 10 is called to the apostleship, 18 and is baptized by Ananias. 20 He preacheth Christ boldly. 23 The Jews lay wait to kill him: 29 so do the Grecians, but he escapeth both. 31 The church having rest, Peter healeth Æneas of the palsy, 36 and restoreth Tabitha to life.*

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus unto the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

He was led as a sheep to the slaughter;

And as a lamb before his shearer is dumb,

So he opened not his mouth:

33 In his humiliation his judgment was taken away:

His generation who shall declare?

For his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of

35 himself, or of some other? And Philip opened his mouth, and beginning from this scripture,

36 preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth hinder me to

38 be baptized?<sup>1</sup> And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him.

39 And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

9 But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring

<sup>1</sup> Some ancient authorities insert, wholly or in part, ver. 37 *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

3 them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven:

4 and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou

5 me? And he said, Who art thou, Lord? And he *said*, I am Jesus

6 whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must

7 do. And the men that journeyed with him stood speechless, hearing the <sup>1</sup>voice, but beholding no

8 man. And Saul arose from the earth; and when his eyes were opened he saw nothing; and they

9 led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink

10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I

11 *am here*, Lord. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for

12 one named Saul, a man of Tarsus: for behold, he prayeth; and he

13 hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his

14 sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did

15 to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call

upon thy name. But the Lord said unto him, Go thy way: for he is a <sup>2</sup>chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of

1 Or, *sound*

2 Gr. *vessel of election*,

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even Jesus*, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that that is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he

16 Israel; for I will shew him how many things he must suffer for

17 my name's sake. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even Jesus*, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. And

18 straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened.

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

23 And when many days were fulfilled, the Jews took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him:

24 but his disciples took him by night, and let him down through the wall, lowering him in a basket.

25 And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But

26 Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had

had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by

spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they went about to kill him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

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

32 And it came to pass, as Peter went throughout all parts, he came down also to the saints

33 which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years; for he was palsied. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed.

35 And straightway he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which

37 she did. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to come on unto us. And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all

1 Gr. *Hellenists*.

2 Gr. *builded up*.

3 Or, *by*

4 That is, *Gazelle*.

AM.—a "bed" add marg. *pallet*



him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

#### CHAPTER X.

*1 Cornelius, a devout man, 5 being commanded by an angel, sendeth for Peter: 11 who by a vision, 15, 20 is taught not to despise the Gentiles. 34 As he preacheth Christ to Cornelius and his company, 44 the Holy Ghost falleth on them, 48 and they are baptized.*

**T**HERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band,

2 A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he

the widows stood by him weeping, and shewing the coats and garments which Dorcas made,

40 while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter,

41 she sat up. And he gave her his hand, and raised her up; and calling the saints and widows,

42 he presented her alive. And it became known throughout all Joppa: and many believed on the

43 Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

**10** Now *there was* a certain man in Cæsarea, Cornelius by name, a centurion of the band called the

2 Italian band, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God

3 alway. He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying

4 to him, Cornelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him,

5 Thy prayers and thine alms are gone up for a memorial before God. And now send men to

6 Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose

7 house is by the sea side. And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited

<sup>1</sup> Or, cohort

called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from

8 on him continually; and having rehearsed all things unto them, he sent them to Joppa.

9 Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: and he became hungry, and desired to eat: but while they made ready, he fell into a trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven.

13 And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. And a voice *came* unto him again the second time, What God hath cleansed, make not thou common. 16 And this was done thrice: and straightway the vessel was received up into heaven.

17 Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, and called and asked whether Simon, which was surnamed Peter, were lodging there. And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting: for I have sent them. 21 And Peter went down to the men, and said, Behold, I am he whom

Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea

ye seek: what is the cause wherefore ye are come? And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee into his house, and to hear words from thee. So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his

feet, and worshipped him. But Peter raised him up, saying, Stand up; I myself also am a

man. And as he talked with him, he went in, and findeth many

come together: and he said unto them, Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God shewed that I should not call any

man common or unclean: wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye

sent for me. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright

apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the

sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a

tanner, by the sea side. Forthwith therefore I sent to thee; and

1 Some ancient authorities read *he*

2 Or, *how unlawful it is for a man &c.*

side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and showed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision

thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord.  
34 And Peter opened his mouth, and said,

Of a truth I perceive that God is  
35 no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him. <sup>1</sup>The word which he sent unto the children of Israel, preaching <sup>2</sup>good tidings of peace by Jesus Christ (he is Lord  
37 of all)—that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism  
38 which John preached; *even* Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for  
39 God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a  
40 tree. Him God raised up the third day, and gave him to be  
41 made manifest, not to all the people, but unto witnesses that were chosen before of God, *even* to us, who did eat and drink with him  
42 after he rose from the dead. And <sup>1</sup>he charged us to preach unto the people, and to testify that this is he which is ordained of God *to be*  
43 the Judge of quick and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all  
45 them which heard the word. And

<sup>1</sup> Many ancient authorities read *He sent the word unto.*

<sup>2</sup> Or, *the gospel*



which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

#### CHAPTER XI.

*1 Peter, being accused for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples there are first called Christians. 27 They send relief to the brethren in Judæa in time of famine.*

**A**ND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again

they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out

46 the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then

47 answered Peter, Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as

48 we? And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

**11** Now the apostles and the brethren that were in Judæa heard that the Gentiles also had received the

2 word of God. And when Peter was come up to Jerusalem, they that were of the circumcision con-

3 tended with him, saying, Thou wentest in to men uncircumcised,

4 and didst eat with them. But Peter began, and expounded the

5 matter unto them in order, saying, I was in the city of Joppa praying: and in a trance I saw a vision, a

6 certain vessel descending, as it were a great sheet let down from heaven by four corners; and it

7 came even unto me: upon the which when I had fastened mine

8 eyes, I considered, and saw the four-footed beasts of the earth and wild beasts and creeping

9 things and fowls of the heaven. And I heard also a voice saying unto me, Rise, Peter; kill and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath ever entered into my

9 mouth. But a voice answered

from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was

the second time out of heaven, What God hath cleansed, make 10 not thou common. And this was done thrice: and all were drawn up again into heaven.

11 And behold, forthwith three men stood before the house in which we were, having been sent from

12 Cæsarea unto me. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we

13 entered into the man's house: and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter;

14 who shall speak unto thee words, whereby thou shalt be saved, 15 thou and all thy house. And as I began to speak, the Holy Ghost

16 fell on them, even as on us at the beginning. And I remembered the word of the Lord, how that he

said, John indeed baptized with water; but ye shall be baptized

17 <sup>1</sup>with the Holy Ghost. If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand

18 God? And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted

repentance unto life.

19 They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word

20 to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake

21 unto the <sup>2</sup>Greeks also, preaching the Lord Jesus. And the hand of

<sup>1</sup> Or, *in*

<sup>2</sup> Many ancient authorities read *Grecian Jews*.

with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

## CHAPTER XII.

*1 King Herod persecuteth the Christians, killeth James, and imprisoneth Peter; whom an angel delivereth upon the prayers of the church. 20 In his pride taking to himself the honour due to God, he is stricken by an angel, and dieth miserably. 24 After his death, the word of God prospereth.*

**N**OW about that time Herod the king stretched forth his hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

the Lord was with them: and a great number that believed turned

22 unto the Lord. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Bar-

23 nabas as far as Antioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, <sup>1</sup>that with purpose of heart they would

24 cleave unto the Lord: for he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 And he went forth to Tarsus to

26 seek for Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together <sup>2</sup>with the church, and taught much people; and that the disciples were called Christians first in Antioch.

27 Now in these days there came down prophets from Jerusalem

28 unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all <sup>3</sup>the world; which came to pass in the days of Claudius.

29 And the disciples, every man according to his ability, determined

30 to send <sup>4</sup>relief unto the brethren which also they did, sending it to the elders by the hand of Barnabas and Saul.

**12** Now about that time Herod the king put forth his hands to

2 afflict certain of the church. And he killed James the brother of

<sup>1</sup> Some ancient authorities read *that they would cleave unto the purpose of their heart in the Lord.* <sup>2</sup> Gr. *in.* <sup>3</sup> Gr. *the inhabited earth.* <sup>4</sup> Gr. *for ministry.*

3 And because he saw that it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the*

3 John with a sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also.

4 And *those* were the days of unleavened bread. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people.

5 Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God

6 for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before

7 the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed; and he wist not that it was true which was done <sup>1b</sup>by the angel, but thought he saw a vision.

10 And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the

11 angel departed from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people

12 of the Jews. And when he had



*thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judæa to Cæsarea, and *there* abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, It is the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not

considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. And when he knocked at the door of the gate, a maid came to answer,

13 named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before

15 the gate. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his

16 angel. But Peter continued knocking: and when they had opened, they saw him, and were

17 amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed,

18 and went to another place. Now as soon as it was day, there was no small stir among the soldiers,

19 what was become of Peter. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and tarried there.

20 Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from

21 the king's country. And upon a set day Herod arrayed himself in royal apparel, and sat on the

22 throne, and made an oration unto them. And the people shouted, *saying*, The voice of a

23 god, and not of a man. And immediately an angel of the Lord smote him, because he gave not

1 Gr. *led away to death*.

2 Or, *judgement-seat*

not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

#### CHAPTER XIII.

*1 Paul and Barnabas are chosen to go to the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 14 Paul preacheth at Antioch, that Jesus is Christ. 42 The Gentiles believe: 45 but the Jews gainsay and blaspheme: 46 whereupon they turn to the Gentiles. 48 As many as were ordained to life believed.*

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called

God the glory: and he was eaten of worms, and gave up the ghost.

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministrations, taking with them John whose surname was Mark.

13 Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant. And when they had gone through the whole island unto Paphos, they found a certain <sup>2</sup>sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. But Elymas the <sup>2</sup>sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. But Saul, who is also

<sup>1</sup> Many ancient authorities read *to Jerusalem*.  
16.

<sup>2</sup> Gr. *Magus*: as in Matt. ii. 1, 7.

Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave *unto* them judges about the space of four

*called* Paul, filled with the Holy Ghost, fastened his eyes on him, and said, O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the 11 right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some 12 to lead him by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned 14 to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath 15 day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say 16 on. And Paul stood up, and beckoning with the hand said,

Men of Israel, and ye that fear 17 God, hearken. The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them 18 forth out of it. And for about the time of forty years <sup>2</sup> suffered he their manners in the wilderness. And when he had destroyed 19 seven nations in the land of Canaan, he gave *them* their land for an inheritance, for about four 20 hundred and fifty years: and af-

<sup>1</sup> Or, *until*      <sup>2</sup> Many ancient authorities read *bare he them as a nursing-father in the wilderness*. See Deut. i. 31.

AM.—a For “suffered he their manners” read “as a nursing-father bare he them,” and in the marg. read “Many ancient authorities read *suffered he their manners*.”

hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

ter these things he gave *them* judges until Samuel the prophet.

21 And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. And when

he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart,

23 who shall do all my <sup>1</sup>will. Of this man's seed hath God according to promise brought unto Israel

24 a Saviour, Jesus; when John had first preached <sup>2</sup>before his coming the baptism of repentance to all the people of Israel.

25 And as John was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me, the shoes of whose feet I am

26 not worthy to unloose. Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this

27 salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him*.

28 And though they found no cause of death *in him*, yet asked they of Pilate that he should be slain.

29 And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. But

30 God raised him from the dead: 31 and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the

32 people. And we bring you good tidings of the promise made unto

<sup>1</sup> Gr. *wills*.

<sup>2</sup> Gr. *before the face of his entering in*.



33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with

33 the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure *blessings* of David. Because he saith also in another *psalm*, Thou wilt not give thy Holy One to see corruption.

36 For David, after he had<sup>1</sup> in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw

37 corruption: but he whom God

38 raised up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission

39 of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of

40 Moses. Beware therefore, lest that come upon *you*, which is spoken in the prophets;

41 Behold, ye despisers, and wonder, and<sup>2</sup> perish;

For I work a work in your days, A work which ye shall in no wise believe, if one declare it unto you.

42 And as they went out, they besought that these words might be spoken to them the next sab-

43 bath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.

44 And the next sabbath almost the whole city was gathered together to hear the word of<sup>3</sup> God.

45 But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things

<sup>1</sup> Or, *served his own generation by the counsel of God, fell on sleep* Or, *served his own generation, fell on sleep by the counsel of God*  
<sup>2</sup> Or, *vanish away*  
<sup>3</sup> Many ancient authorities read *the Lord*.

envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

#### CHAPTER XIV.

*1 Paul and Barnabas are persecuted from Iconium. 8 At Lystra Paul healeth a cripple, whereupon they are reputed as gods. 19 Paul is stoned. 21 They pass through divers churches, confirming the disciples in faith and patience. 26 Returning to Antioch, they report what God had done with them.*

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they

which were spoken by Paul, and  
46 <sup>1</sup>blasphemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the  
47 Gentiles. For so hath the Lord commanded us, *saying*,

I have set thee for a light of the Gentiles,

That thou shouldst be for salvation unto the uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and glorified the word of <sup>2</sup>God: and as many as were ordained to eternal life believed.

49 And the word of the Lord was spread abroad throughout all the

50 region. But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders.

51 But they shook off the dust of their feet against them, and came

52 unto Iconium. And the disciples were filled with joy and with the Holy Ghost.

14 And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren.  
3 Long time therefore they tarried *there* speaking boldly in the Lord,

1 Or, *railed*

2 Many ancient authorities read *the Lord*.

speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, <sup>1</sup>Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

which bare witness unto the word of his grace, granting signs and wonders to be done by their hands.

4 But the multitude of the city was divided; and part held with the Jews, and part with the apostles.

5 And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to

6 stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and

7 the region round about: and there they preached the gospel.

8 And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who

9 never had walked. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be

10 <sup>1a</sup>made whole, said with a loud voice, Stand upright on thy feet. And he leaped up and walked.

11 And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, <sup>2</sup>Jupiter; and Paul, <sup>3</sup>Mercury, because

13 he was the chief speaker. And the priest of <sup>2</sup>Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with

14 the multitudes. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the mul-

15 titude, crying out, and saying, Sirs, why do ye these things? We also are men of like <sup>4</sup>passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is:

<sup>1</sup> Or, *saved*

<sup>2</sup> Gr. *Zeus*.

<sup>3</sup> Gr. *Hermes*.

<sup>4</sup> Or, *nature*

AM.—a "made whole" omit marg. 1

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

16 who in the generations gone by suffered all the nations to walk in their own ways. And yet he left

17 not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to

22 Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of

23 God. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

24 And they passed through Pisidia, and came to Pamphylia. And when they had spoken the word in Perga, they went down to

26 Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had

27 fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles.



28 And there they abode long time with the disciples.

#### CHAPTER XV.

*1 Great dissension ariseth touching circumcision. 6 The apostles consult about it, 22 and send their determination by letters to the churches. 36 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.*

**A**ND certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between

28 And they tarried no little time with the disciples.

**15** And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved. And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders

3 about this question. They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy

4 unto all the brethren. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God

5 had done with them. But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of

6 Moses. And the apostles and the elders were gathered together to consider

7 of this matter. And when there had been much questioning, Peter rose up, and said unto them,

Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of

8 the gospel, and believe. And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as *he did* unto

9 us; and he made no distinction

<sup>1</sup> Gr. *from early days*.

us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and

between us and them, cleansing their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

12 And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying,

14 Brethren, hearken unto me: Simeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After these things I will return, And I will build again the tabernacle of David, which is fallen; And I will build again the ruins thereof, And I will set it up:

17 That the residue of men may seek after the Lord, And all the Gentiles, upon whom my name is called,

18 Saith the Lord, <sup>1</sup>who maketh these things known <sup>2</sup>from the beginning of the world.

19 Wherefore my judgement is, that we trouble not them which from among the Gentiles turn to God; but that we <sup>2</sup>write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood. For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their

<sup>1</sup> Or, *who doeth these things* which were known

<sup>2</sup> Or, *enjoin them*

AM.—<sup>a</sup> For "from the beginning of the world" read "from of old"

Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things:

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

company, and send them to Antioch with Paul and Barnabas; *namely*, Judas called Barsabbas, and Silas, chief men among the brethren: and they wrote *thus* by them, "The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting: Forasmuch as we have heard that certain <sup>1</sup>which hazarded out from us have troubled you with words, subverting your souls; to whom we <sup>2</sup>gave no commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

30 So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. And when they had read it, they rejoiced for the <sup>2</sup>consolation. And Judas and Silas, being themselves also prophets, <sup>3</sup>exhorted the brethren with many words, and confirmed them. And after they had spent some time *there*, they were dismissed in peace from the brethren unto those that

<sup>1</sup> Some ancient authorities omit *which went out*.  
*forted*

<sup>2</sup> Or, *exhortation*

<sup>3</sup> Or, *com*

AM.—a For "The apostles and the elder brethren" read "The apostles and the elders, brethren," and put the present text into the marg.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other; and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

#### CHAPTER XVI.

*1 Paul having circumcised Timothy, 7 and being called by the Spirit from one country to another, 14 converteth Lydia, 16 casteth out a spirit of divination. 19 For which cause he and Silas are whipped and imprisoned. 26 The prison doors are opened. 31 The jailor is converted. 37 and they are delivered.*

**T**HEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained

35 had sent them forth.<sup>1</sup> But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how

37 they fare. And Barnabas was minded to take with them John

38 also, who was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went

39 not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto

40 Cyprus; but Paul chose Silas, and went forth, being commended by the brethren to the grace of the

41 Lord. And he went through Syria and Cilicia, confirming the churches.

**16** And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a

2 Greek. The same was well reported of by the brethren that

3 were at Lystra and Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a

4 Greek. And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at

<sup>1</sup> Some ancient authorities insert, with variations, ver. 34 *But it seemed good unto Silas to abide there.*



of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony; and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained *us*.

16 ¶ And it came to pass, as we went to prayer, a certain damsel

5 Jerusalem. So the churches were strengthened in the faith, and increased in number daily.

6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia;

7 and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of

8 Jesus suffered them not; and passing by Mysia, they came down

9 to Troas. And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.

10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.

11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days.

12 And on the sabbath *day* we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women

13 which were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard *us*: whose heart the Lord opened, to give heed unto the things which were spoken by Paul.

14 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained *us*.

15 And it came to pass, as we were going to the place of prayer, that

16 And it came to pass, as we were going to the place of prayer, that

possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice,

a certain maid having <sup>1</sup>a spirit of divination met us, which brought her masters much gain by sooth-

17 saying. The same following after Paul and us cried out, saying, These men are <sup>2</sup>servants of the Most High God, which proclaim unto you <sup>3</sup>the way of salvation.

18 And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

19 But when her masters saw that the hope of their gain was <sup>4</sup>gone, they laid hold on Paul and Silas, and dragged them into the mar-

20 ketplace before the rulers, and when they had brought them unto the <sup>5</sup>magistrates, they said, These men, being Jews, do exceedingly

21 trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being

22 Romans. And the multitude rose up together against them: and the <sup>5</sup>magistrates rent their garments

23 off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging

24 the jailor to keep them safely: who, having received such a charge, cast them into the inner

25 prison, and made their feet fast in the stocks. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them;

26 and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every

27 one's bands were loosed. And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped.

<sup>1</sup> Gr. a spirit, a Python.  
<sup>5</sup> Gr. prætors.

<sup>2</sup> Gr. bondservants.

<sup>3</sup> Or, a way

<sup>4</sup> Gr. come out.

saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour into his house, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for

29 we are all here. And he called for lights, and sprang in, and, trembling for fear, fell down be-

30 fore Paul and Silas, and brought them out, and said, Sirs, what

31 must I do to be saved? And they said, Believe on the Lord Jesus,

32 and thou shalt be saved, thou and thy house. And they spake the

33 word of <sup>1</sup>the Lord unto him, with all that were in his house. And

34 he took them the same hour of the night, and washed their stripes; and was baptized, he and all his,

35 immediately. And he brought them up into his house, and set

36 <sup>2</sup>meat before them, and rejoiced greatly, with all his house, <sup>3</sup>having believed in God.

37 But when it was day, the <sup>4</sup>magistrates sent the <sup>5</sup>serjeants, saying, Let those men go. And the

38 jailor reported the words to Paul, *saying*, The <sup>4</sup>magistrates have sent to let you go: now therefore come

39 forth, and go in peace. But Paul said unto them, They have beaten us publicly, uncondemned, men

40 that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring

41 us out. And the <sup>5</sup>serjeants reported these words unto the <sup>4</sup>magistrates: and they feared, when they heard that they were Romans;

42 and they came and besought them; and when they had brought them out, they asked them to go away

43 from the city. And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they <sup>6</sup>com-

44 comforted them, and departed.

#### CHAPTER XVII.

1 Paul preacheth at Thessalonica, 4 where some believe, and others persecute him. 10 He is sent to Berea, and preacheth there. 13 Being persecuted at Thessalonica, 15 he cometh to Athens, and disputeth, and

1 Some ancient authorities read *God*.

God

4 Gr. *praetors*.

5 Gr. *lictors*.

2 Gr. *a table*.

6 Or, *exhorted*

3 Or, *having believed*

*preacheth the living God to them unknown,  
34 whereby many are converted unto  
Christ.*

**N**OW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they

**17** Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the

2 Jews: and Paul, as his custom was, went in unto them, and for three <sup>1</sup>sabbath days reasoned with them

3 from the scriptures, opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto

4 you, is the Christ. And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not

5 a few. But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people.

6 And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned <sup>2</sup>the world upside down are

7 come hither also; whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king,

8 *one* Jesus. And they troubled the multitude and the rulers of the city, when they heard these things.

9 And when they had taken security from Jason and the rest, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who when they were come thither went into the syna-

11 gogue of the Jews. Now these were more noble than those in Thessalonica, in that they re-

1 Or, *weeks*

2 Gr. *the inhabited earth.*



received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars' hill, and said, Ye men of

received the word with all readiness of mind, examining the scriptures daily, whether these things were

12 so. Many of them therefore believed; also of the Greek women of honourable estate, and of men,

13 not a few. But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berea also, they came thither likewise, stirring up and

14 troubling the multitudes. And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy

15 abode there still. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit was provoked within him, as he beheld the city

17 full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that

18 met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some

said, What would this babbler say? other some, He seemeth to be a setter forth of strange<sup>1</sup> gods: because he preached Jesus and

19 the resurrection. And they took hold of him, and brought him<sup>2</sup> unto<sup>3</sup> the Areopagus, saying, May we know what this new teaching

20 is, which is spoken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things

21 mean. (Now all the Athenians and the strangers sojourning there<sup>4</sup> spent their time in nothing else, but either to tell or to hear some

22 new thing.) And Paul stood in the midst of the Areopagus, and said,

<sup>1</sup> Gr. *demons*.  
nothing else

<sup>2</sup> Or, *before*

<sup>3</sup> Or, *the hill of Mars*

<sup>4</sup> Or, *had leisure for*

Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us;

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

Ye men of Athens, in all things I perceive that ye are somewhat  
23 superstitious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, <sup>2</sup>TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set  
24 I forth unto you. The God that

made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in <sup>3</sup>tem-

25 ples made with hands; neither is he served by men's hands, as though he needed any thing, seeing he himself giveth to all life,

26 and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the

27 bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far

28 from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are

29 also his offspring. Being then the offspring of God, we ought not to think that <sup>4</sup>the Godhead is like unto gold, or silver, or stone, graven by art and device of man.

30 The times of ignorance therefore God overlooked; but now he <sup>5</sup>commandeth men that they should

31 all everywhere repent: inasmuch as he hath appointed a day, in the which he will judge <sup>6</sup>the world in righteousness <sup>7</sup>by <sup>8</sup>the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet  
33 again. Thus Paul went out from

<sup>1</sup> Or, *religious that which is divine inhabited earth.*

<sup>2</sup> Or, *TO THE UNKNOWN GOD*

<sup>3</sup> Or, *sanctuaries*

<sup>4</sup> Or,

<sup>5</sup> Some ancient authorities read *decalareth to men.*

<sup>6</sup> Gr. *the*

<sup>7</sup> Gr. *in.*

<sup>8</sup> Or, *a man*

AM.—<sup>a</sup> For "somewhat superstitious" read "very religious" and put the present text in the marg.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

#### CHAPTER XVIII.

3 Paul laboureth with his hauds, and preacheth at Corinth to the Gentiles. 9 The Lord encourageth him in a vision. 12 He is accused before Gallio the deputy, but is dismissed. 18 Afterwards passing from city to city he strengtheneth the disciples. 24 Apollos, being more perfectly instructed by Aquila and Priscilla, 28 preacheth Christ with great efficacy.

**A**FTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul

34 among them. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

18 After these things he departed from Athens, and came to Corinth. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. And when they opposed themselves, and<sup>2</sup>blasphemed, he shook out his raiment, and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I will go unto the Gentiles. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the 8 synagogue. And Crispus, the ruler of the synagogue, <sup>3</sup>believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. And the Lord said unto Paul in the night by a vision, Be

<sup>1</sup> Gr. *sought to persuade.*

<sup>2</sup> Or, *railed*

<sup>3</sup> Gr. *believed the Lord.*

in the night by a vision, Be not afraid, but speak, and hold not thy peace :

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your law, look ye *to it*; for I will be no judge of such *matters*.

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you,

not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. And he dwelt *there* a year and six months, teaching the word of God among them.

12 But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him before the judgment-seat, saying, This man persuadeth men to worship God contrary to the law. But when Paul was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear with you: but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of these matters. And he drave them from the judgement-seat. And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat. And Gallio cared for none of these things.

18 And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreae: for he had a vow. And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews. And when they asked him to abide a longer time, he consented not; but taking his leave of them, and saying, I will



if God will. And he sailed from Ephesus.

22 And when he had landed at Cæsarea, and gone up, and saluted the the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publicly, shewing by the scriptures that Jesus was Christ.

#### CHAPTER XIX.

*6 The Holy Ghost is given by Paul's hands.*

*9 The Jews blaspheme his doctrine, which is confirmed by miracles. 13 The Jewish exorcists 16 are beaten by the devil. 19 Con-juring books are burnt. 24 Demetrius, for love of gain, raiseth an uproar against Paul, 36 which is appeased by the town-clerk.*

**A**ND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

return again unto you, if God will, he set sail from Ephesus.

22 And when he had landed at Cæsarea, he went up and saluted the church, and went down to Antioch.

23 And having spent some time *there*, he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.

24 Now a certain Jew named Apollos, an Alexandrian by race, <sup>1</sup>a learned man, came to Ephesus; and he was mighty in the scrip-

25 tures. This man had been <sup>2</sup>instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing

26 only the baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded

27 unto him the way of God more carefully. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he

28 <sup>3</sup>helped them much which had believed through grace: for he powerfully confuted the Jews, <sup>4</sup>*and that* publicly, shewing by the scriptures that Jesus was the Christ.

**19** And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and

2 found certain disciples: and he said unto them, Did ye receive the Holy Ghost when ye believed? And they *said* unto him, Nay, we did not so much as hear whether

<sup>1</sup> Or, an eloquent man      <sup>2</sup> Gr. taught by word of mouth.

<sup>3</sup> Or, helped much through

grace them which had believed

<sup>4</sup> Or, shewing publicly

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered

3 <sup>1</sup>the Holy Ghost was *given*. And he said, Into what then were ye baptized? And they said, Into

4 John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after

5 him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord

6 Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and proph-

7 esied. And they were in all about twelve men.

8 And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of God.

9 But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in

10 the school of Tyrannus. And this continued for the space of two years; so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks.

11 And God wrought special <sup>2</sup>mir-

12 acles by the hands of Paul: inso-much that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and

13 the evil spirits went out. But certain also of the strolling Jews, exorcists, took upon them to name

over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. And

14 there were seven sons of one Sceva, a Jew, a chief priest, which did

15 this. And the evil spirit answered and said unto them Jesus I

1 Or, *there is a Holy Ghost*

2 Gr. *powers*.

and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house, naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but

1 know, and Paul I know; but who are ye? And the man in

whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house

17 naked and wounded. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus

18 was magnified. Many also of them that had believed came, confessing, and declaring their deeds.

19 And not a few of them that practised <sup>2</sup>curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of

20 silver. So mightily grew the word of the Lord and prevailed.

21 Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

23 And about that time there arose no small stir concerning the Way.

24 For a certain man named Demetrius, a silversmith, which made silver shrines of <sup>3</sup>Diana, brought no little business unto the crafts-

25 men; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our

26 wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made

27 with hands: and not only is there danger that this our trade come

<sup>1</sup> Or, recognise

<sup>2</sup> Or, magical

<sup>3</sup> Gr. Artemis.

also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered into unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the

into disrepute; but also that the temple of the great goddess <sup>1</sup>Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and <sup>2</sup>the world worshippeth.

28 And when they heard this, they were filled with wrath, and cried out, saying, Great *is* <sup>1</sup>Diana of the

29 Ephesians. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel.

30 And when Paul was minded to enter in unto the people, the disciples suffered him not.

31 And certain also of the <sup>3</sup>chief officers of Asia, being his friends, sent unto him, and besought him not to adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore

33 they were come together. <sup>4</sup>And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto

34 the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great *is* <sup>1</sup>Diana

35 of the Ephesians. And when the townclerk had quieted the multitude, he saith, *Ye* men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great <sup>1</sup>Diana, and of the *image* which

36 fell down from <sup>5</sup>Jupiter? Seeing then that these things cannot be gainsaid, ye ought to be quiet,

37 and to do nothing rash. For ye have brought *hither* these men, which are neither robbers of temples nor blasphemers of our

38 goddess. If therefore Demetrius,

<sup>1</sup> Gr. *Artemis*.    <sup>2</sup> Gr. *the inhabited earth*.    <sup>3</sup> Gr. *Asiarchs*.    <sup>4</sup> Or, *And* some of the multitude instructed Alexander    <sup>5</sup> Or, *heaven*.

AM.—<sup>a</sup> For "chief officers of Asia" read "Asiarchs" (with marg. i. e. officers having charge of festivals in the Roman province of Asia.)



craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

#### CHAPTER XX.

*1 Paul goeth to Macedonia. 7 He celebrateth the Lord's supper, and preacheth. 9 Eutychus having fallen down dead, 10 is raised to life. 17 At Miletum he calleth the elders together, telleth them what shall befall to himself, 28 committeth God's flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.*

**A**ND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on

and the craftsmen that are with him, have a matter against any man, <sup>1</sup>the courts are open, and there are proconsuls: let them

39 accuse one another. But if ye seek any thing about other matters, it shall be settled in the regular assembly. For indeed we

40 are in danger to be <sup>2</sup>accused concerning this day's riot, there being no cause *for it*: and as touching it we shall not be able to give

41 account of this concourse. And when he had thus spoken, he dismissed the assembly.

20 And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed for to

2 go into Macedonia. And when he had gone through those parts, and had given them much exhortation, he came into Greece.

3 And when he had spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through

4 Macedonia. And there accompanied him <sup>3</sup>as far as Asia Sopater of Berea, *the son of Pyrrhus*; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia,

5 Tychicus and Trophimus. But these <sup>4</sup>had gone before, and were waiting for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

7 And upon the first day of the week, when we were gathered together to break bread, Paul dis-

<sup>1</sup> Or, *court days are kept*  
ancient authorities omit *as far as Asia*  
*were waiting.*

<sup>2</sup> Or, *accused of riot concerning this day*

<sup>3</sup> Many ancient authorities read *came, and*

the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all hu-

coursed with them, intending to depart on the morrow; and prolonged his speech until midnight.

8 And there were many lights in the upper chamber, where we

9 were gathered together. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and

10 was taken up dead. And Paul went down, and fell on him, and embracing him said, Make ye no

11 ado; for his life is in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed.

12 And they brought the lad alive, and were not a little comforted.

13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending him-

14 self to go <sup>1</sup>by land. And when he met us at Assos, we took him

15 in, and came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and <sup>2</sup>the day after we

16 came to Miletus. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called to him the

18 <sup>3</sup>elders of the church. And when they were come to him, he said unto them,

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and

<sup>1</sup> Or, on foot  
<sup>3</sup> Or, presbyters

<sup>2</sup> Many ancient authorities insert *having tarried at Trogyllium*.

mility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 *And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:*

23 *Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.*

24 *But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.*

25 *And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.*

26 *Wherefore I take you to record this day, that I am pure from the blood of all men.*

27 *For I have not shunned to declare unto you all the counsel of God.*

28 ¶ *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

29 *For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.*

30 *Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*

31 *Therefore watch, and remember, that by the space of three years I*

with tears, and with trials which befell me by the plots of the Jews;

20 how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house,

21 testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus

22 <sup>1</sup>Christ. *And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall*

23 *befall me there: save that the Holy Ghost testifieth unto me in every city, saying that bonds and afflic-*

24 *tions abide me. But I hold not my life of any account, as dear unto myself, <sup>2</sup>so that I may accomplish my course, and the*

*ministry which I received from the Lord Jesus, to testify the*

25 *gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preach-*

26 *ing the kingdom, shall see my face no more. Wherefore I testify*

27 *unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto*

28 *you the whole counsel of God. Take heed unto yourselves, and to*

29 *all the flock, in the which the Holy Ghost hath made you <sup>3</sup>bishops, to feed the church of <sup>4</sup>aGod, which he <sup>5</sup>purchased with his own blood.*

29 *I know that after my departing grievous wolves shall enter in among you, not sparing the flock;*

30 *and from among your own selves shall men arise, speaking perverse things, to draw away the*

31 *disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased*

<sup>1</sup> Many ancient authorities omit *Christ*.  
<sup>3</sup> Or, *overseers*

<sup>2</sup> Or, *in comparison of accomplishing my course*.  
<sup>4</sup> Many ancient authorities read *the Lord*.  
<sup>5</sup> Gr. *acquired*.

AM—<sup>a</sup> For “God” read “the Lord” (with marg. Some ancient authorities, including the two oldest MSS., read *God*.)

ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him.

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

#### CHAPTER XXI.

*1 Paul will not by any means be dissuaded from going to Jerusalem. 9 Philip's daughters prophetesses. 17 Paul cometh to Jerusalem: 27 where he is apprehended, and in great danger, 31 but by the chief captain is rescued, and permitted to speak to the people.*

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul

not to admonish every one night  
32 and day with tears. And now I  
commend you to <sup>1</sup>God, and to the  
word of his grace, which is able  
to build *you* up, and to give *you*  
the inheritance among all them  
33 that are sanctified. I coveted no  
man's silver, or gold, or apparel.  
34 Ye yourselves know that these  
hands ministered unto my necessi-  
ties, and to them that were with  
35 me. In all things I gave you an  
example, how that so labouring ye  
ought to help the weak, and to  
remember the words of the Lord  
Jesus, how he himself said, It is  
more blessed to give than to  
receive.

36 And when he had thus spoken,  
he kneeled down, and prayed with  
37 them all. And they all wept sore,  
and fell on Paul's neck, and kiss-  
38 ed him, sorrowing most of all for  
the word which he had spoken,  
that they should behold his face  
no more. And they brought him  
on his way unto the ship.

21 And when it came to pass that  
we were parted from them, and  
had set sail, we came with a  
straight course unto Cos, and the  
next day unto Rhodes, and from  
2 thence unto Patara: and having  
found a ship crossing over unto  
Phœnicia, we went aboard, and  
3 set sail. And when we had come  
in sight of Cyprus, leaving it on  
the left hand, we sailed unto Syria,  
and landed at Tyre: for there the  
ship was to unlade her burden.  
4 And having found the disciples,  
we tarried there seven days: and

<sup>1</sup> Some ancient authorities read *the Lord*.



through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cæsarea, and

these said to Paul through the Spirit, that he should not set foot 5 in Jerusalem. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the 6 beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.

7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them 8 one day. And on the morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with

9 him. Now this man had four daughters, virgins, which did 10 prophesy. And as we tarried there <sup>1a</sup>many days, there came down from Judæa a certain prophet, 11 named Agabus. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of

12 the Gentiles. And when we heard these things, both we and they of that place besought him not to go 13 up to Jerusalem. Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the 14 name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after these days we <sup>2</sup>took up our baggage, and went up to 16 Jerusalem. And there went with us also *certain* of the disciples from

1 Or, *some*      2 Or, *made ready*

AM.—<sup>a</sup> For "many days" read "some days"

brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering

Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he rehearsed one by one the things which God had wrought among

20 the Gentiles by his ministry. And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many

21 thousands there are among the Jews of them which have believed; and they are all zealous for the

22 law: and they have been informed concerning thee, that thou teachest all the Jews which are among

23 the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the

24 customs. What is it therefore? they will certainly hear that thou

25 art come. Do therefore this that we say to thee: We have four men

26 which have a vow on them; these take, and purify thyself with them, and be at charges for them, that

they may shave their heads: and all shall know that there is no truth in the things whereof they

27 have been informed concerning thee: but that thou thyself also walkest orderly, keeping the law.

28 But as touching the Gentiles which have believed, we <sup>2</sup>wrote, giving judgement that they should keep

29 themselves from things sacrificed to idols, and from blood, and from what is strangled, and from forni-

30 cation. Then Paul <sup>3</sup>took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offer-

<sup>1</sup> Gr. *myriads*.

<sup>2</sup> Or, *enjoined* Many ancient authorities read *sent*.

<sup>3</sup> Or, *took*

*the men the next day, and purifying himself &c.*

should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief cap-

ing was offered for every one of them.

27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands on him,

28 crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath de-

29 filed this holy place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.

30 And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were

31 shut. And as they were seeking to kill him, tidings came up to the <sup>1</sup>chief captain of the <sup>2</sup>band, that all Jerusalem was in con-

32 fusion. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul.

33 Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had

34 done. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be

35 brought into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the crowd; for the multitude of the people followed after, crying out, Away with him.

37 And as Paul was about to be brought into the castle, he saith

1 Or, *military tribune* Gr. *chiliarch*: and so throughout this book.

2 Or, *cohort*



tain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

#### CHAPTER XXII.

*1 Paul declareth at large, how he was converted to the faith, 17 and called to his apostleship. 22 At the very mentioning of the Gentiles, the people exclaim on him. 24 He should have been scourged, 25 but claiming the privilege of a Roman, he escapeth.*

**M**EN, brethren, and fathers, hear now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon,

unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek?

38 Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men

39 of the Assassins? But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to

40 speak unto the people. And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

**22** Brethren and fathers, hear ye the defence which I now make unto you.

2 And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,

3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye

4 all are this day: and I persecuted this Way unto the death, binding and delivering into prisons both

5 men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem

6 in bonds, for to be punished. And it came to pass, that, as I made my journey, and drew nigh unto



suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not

Damascus, about noon, suddenly there shone from heaven a great

7 light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why

8 persecutest thou me? And I answered, Who art thou, Lord?

And he said unto me, I am Jesus of Nazareth, whom thou persecu-

9 test. And they that were with me beheld indeed the light, but

10 they heard not the voice of him that spake to me. And I said,

What shall I do, Lord? And the Lord said unto me, Arise, and go

into Damascus; and there it shall be told thee of all things which

are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by

12 the hand of them that were with me, I came into Damascus. And

one Ananias, a devout man according to the law, well reported

13 of by all the Jews that dwelt there, came unto me, and standing by

me said unto me, Brother Saul, receive thy sight. And in that

14 very hour I <sup>1</sup>looked up on him. And he said, The God of our

15 fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from

16 his mouth. For thou shalt be a witness for him unto all men of

what thou hast seen and heard.

17 And now why tarriest thou? arise, and be baptized, and wash

away thy sins, calling on his name. And it came to pass, that,

18 when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and

saw him saying unto me, Make haste, and get thee quickly out of

Jerusalem: because they will not

<sup>1</sup> Or, received my sight and looked upon him

receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

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

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging, that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty

receive of thee testimony concerning me. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on

20 thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him.

21 And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

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

23 should live. And as they cried out, and threw off their garments,

24 and cast dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted

25 against him. And when they had tied him up <sup>1</sup>with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman,

26 and uncondemned? And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman.

27 And the chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea.

28 And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But

29 I am a *Roman* born. They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

30 But on the morrow, desiring to know the certainty, wherefore he

1 Or, *for*

wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

### CHAPTER XXIII

*1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissension among his accusers. 11 God encourageth him. 14 The Jews' laying wait for Paul 20 is declared unto the chief captain. 27 He sendeth him to Felix the governor.*

**A**ND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but

was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

**23** And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, *thou* whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? And Paul said, I wist not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the assembly was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great clamour: and some of the scribes of the Pharisees' part stood up, and strove,

if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with*

saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel? And when there arose a great dissension, the chief captain fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which

13 made this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed

14 Paul. Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near, are

15 ready to slay him. But Paul's sister's son heard of their lying in wait, and he came and entered into the castle, and told Paul.

16 And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something to

17 tell him. So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. And the

18 chief captain took him by the

<sup>1</sup> Or, *having come in upon them, and he entered &c.*



him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.

23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix sendeth greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council.

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also

hand, and going aside asked him privately, What is that thou hast

20 to tell me? And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest enquire somewhat more

21 exactly concerning him. Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee. So the

22 chief captain let the young man go, charging him, Tell no man that thou hast signified these

23 things to me. And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the

24 third hour of the night: and he bade them provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor.

25 And he wrote a letter after this form:

26 Claudius Lycias unto the most excellent governor Felix, greet-

27 ing. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having heard that he was a

28 Roman. And desiring to know the cause wherefore they accused him, I brought him down unto

29 their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death, or of

30 bonds. And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his ac-

<sup>1</sup> Some ancient authorities omit *I brought him down unto their council.*

AM.—a “against the man” etc. add marg. Many ancient authorities read *against the man on their part, I sent him to thee, charging etc.*

to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cæſarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he<sup>e</sup> understood that *he was* of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

#### CHAPTER XXIV.

*1 Paul being accused by Tertullus the orator, 10 answereth for his life and doctrine. 24 He preacheth Christ to the governor and his wife. 26 The governor hopeth for a bribe, but in vain. 27 At last, going out of his office, he leaveth Paul in prison.*

AND after five days Ananias the high priest descended with the elders, and *with* a certain orator named Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took,

accusers also to speak against him before thee.<sup>1</sup>

31 So the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

32 But on the morrow they left the horsemen to go with him,

33 and returned to the castle: and they, when they came to Cæſarea, and delivered the letter to the governor, presented Paul also

34 before him. And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia, I will

35 <sup>a</sup>hear thy cause, said he, when thine accusers also are come: and he commanded him to be kept in Herod's <sup>2</sup>palace.

24 And after five days the high priest Ananias came down with certain elders, and *with* an orator, one Tertullus; and they informed

2 the governor against Paul. And when he was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected

3 for this nation, we accept it in all ways and in all places, most excellent Felix, with all thank-

4 fulness. But, that I be not further tedious unto thee, I intreat thee to hear us of thy clemency a

5 few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout <sup>3</sup>the world,

and a ringleader of the sect of the 6 Nazarenes: who moreover assayed to profane the temple: on whom

<sup>1</sup> Many ancient authorities add *Farewell*.  
*ited earth.*

<sup>2</sup> Gr. *Prætorium*.

<sup>3</sup> Gr. *the inhab-*

AM.—<sup>a</sup> For "hear thy cause" read "hear thee fully"

and would have judged according to our law.

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here

8 also we laid hold;<sup>1</sup> from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse 9 him. And the Jews also joined in the charge, affirming that these things were so.

10 And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully 11 make my defence: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the 12 city. Neither can they prove to thee the things whereof they now 13 accuse me. But this I confess unto thee, that after the Way which they call <sup>2</sup>a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the 14 prophets: having hope toward God, which these also themselves <sup>3</sup>look for, that there shall be a resurrection both of the just and 15 unjust. Herein do I also exercise myself to have a conscience void of offence toward God and men 16 always. Now after <sup>4</sup>a many years I came to bring alms to my nation, 17 and offerings: <sup>5</sup>amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but *there were* certain Jews 18 from Asia—who ought to have been here before thee, and to make accusation, if they had aught

<sup>1</sup> Some ancient authorities insert *and we would have judged him according to our law.*  
<sup>2</sup> *But the chief captain Lysias came, and with great violence took him away out of our hands,*  
<sup>3</sup> *8 commanding his accusers to come before thee.*      <sup>2</sup> Or, *heresy*      <sup>3</sup> Or, *accept*

<sup>4</sup> Or, *some*      <sup>5</sup> Or, *in presenting which*



before thee, and object, if they had aught against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

#### CHAPTER XXV.

*2 The Jews accuse Paul before Festus. 8 He answereth for himself, 11 and appealeth unto Cæsar. 14 Afterwards Festus openeth his matter to king Agrippa, 23 and he is brought forth. 25 Festus cleareth him to have done nothing worthy of death.*

**N**OW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

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

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

24 But after certain days, Felix came with Drusilla, <sup>1</sup>his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And as he reasoned of righteousness, and <sup>2</sup>temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him.

27 But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

**25** Festus therefore, <sup>3</sup>having come into the province, after three days went up to Jerusalem from Cæsa-

1 Gr. *his own wife*.

2 Or, *self-control*

3 Or, *having entered upon his province*



2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Fēstus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

2 rea. And the chief priests and the principal men of the Jews informed him against Paul; and

3 they besought him, asking favour against him, that he would send for him to Jerusalem; <sup>a</sup>laying wait

4 to kill him on the way. Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to de-

5 part *thither* shortly. Let them therefore, saith he, which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.

6 And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgement-seat, and commanded

7 Paul to be brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges,

8 which they could not prove; while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Cæ-

9 sar, have I sinned at all. But Festus, desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem,

and there be judged of these things before me? But Paul said,

10 I am standing before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very

11 well knowest. If then I am a wrong-doer, and have committed any thing worthy of death, I refuse not to die: but if none of those

things is *true*, whereof these accuse me, no man can give me up unto them. I appeal unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

<sup>1</sup> Gr. *grant me by favour*: and so in ver. 16.

AM.—<sup>a</sup> For "laying wait" read "laying a plot"

13 And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth

13 Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, and saluted Festus.

14 And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a

15 prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, asking for sentence

16 against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid

17 against him. When therefore they were come together here, I made, no delay, but on the next day sat down on the judgement-seat, and commanded the man to be

18 brought. Concerning whom, when the accusers stood up, they brought no charge of such evil

19 things as I supposed; but had certain questions against him of their own <sup>2</sup>religion, and of one Jesus, who was dead, whom Paul affirmed

20 to be alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there

21 be judged of these matters. But when Paul had appealed to be kept for the decision of <sup>3</sup>the emperor, I commanded him to be kept till I should send him to Cæsar.

22 And Agrippa *said* unto Festus, I also <sup>4</sup>could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

23 So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus Paul was

24 brought in. And Festus saith,

<sup>1</sup> Or, *having saluted*

<sup>2</sup> Or, *superstition*

<sup>3</sup> Gr. *the Augustus*.

<sup>4</sup> Or, *was wishing*

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

#### CHAPTER XXVI.

*2 Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.*

**T**HEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live

25 any longer. But I found that he had committed nothing worthy of death: and as he himself appealed to <sup>1</sup>the emperor I determined to

26 send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may

27 have somewhat to write. For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

**26** And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:

2 I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am

3 accused by the Jews: <sup>2</sup>especially because thou art expert in all customs and questions which are among the Jews: whereof I beseech thee to hear me patiently.

4 My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the

5 Jews; having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a

1 Gr. *the Augustus*.

2 Or, *because thou art especially expert*



6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard* for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people,

6 Pharisee. And now I stand *here* to be judged for the hope of the promise made of God unto

7 our fathers; unto which *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. And concerning this hope I am accused by the

8 Jews, O king! Why is it judged incredible with you, if God doth

9 raise the dead? I verily thought with myself, that I ought to do many things contrary to the name

10 of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them.

11 And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. <sup>1</sup>Whereupon as I

12 journeyed to Damascus with the authority and commission of the

13 chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me.

14 And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick

15 against <sup>2</sup>the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have

16 I appeared unto thee, to appoint thee a minister and a witness both of the things <sup>3</sup>wherein thou hast seen me, and of the things where-

17 in I will appear unto thee, deliv-

<sup>1</sup> Or, *On which errand thou hast seen.*

<sup>2</sup> Gr. *goads.*

<sup>3</sup> Many ancient authorities read *which*



and *from* the Gentiles, unto whom now I send thee,

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself: much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God,

ering thee from the people, and from the Gentiles, unto whom

18 I send thee, to open their eyes, <sup>1</sup>that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

19 Wherefore, O king Agrippa, I was not disobedient unto the heavenly

20 vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy

21 of <sup>2</sup>repentance. For this cause the Jews seized me in the temple,

22 and assayed to kill me. Having therefore obtained the help that

is from God, I stand unto this day testifying both to small and

great, saying nothing but what the prophets and Moses did say

23 should come: <sup>3</sup>how that the Christ <sup>4</sup>must suffer, *and* <sup>3</sup>how that he

first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

24 And as he thus made his defence, Festus saith with a loud voice,

Paul, thou art mad; thy much learning doth turn thee to mad-

25 ness. But Paul saith, I am not mad, most excellent Festus; but

speak forth words of truth and

26 soberness. For the king knoweth of these things, unto whom also

I speak freely: for I am persuaded that none of these things is hid-

27 den from him; for this hath not been done in a corner. King

Agrippa, believest thou the prophets? I know that thou believest.

28 And Agrippa *said* unto Paul, <sup>a</sup>With but little persuasion thou wouldest

29 fain make me a Christian. And

<sup>1</sup> Or, *to turn them*

<sup>2</sup> Or, *their repentance*

<sup>3</sup> Or, *if* Or, *whether*

<sup>4</sup> Or, *is sub-*

ject to suffering

AM.—a "With but" etc. add marg. Or, *In a little time*

that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

#### CHAPTER XXVII.

1 Paul shipping toward Rome, 10 foretelleth of the danger of the voyage, 11 but is not believed. 14 They are tossed to and fro with tempest, 41 and suffer shipwreck, 42-43, 44 yet all come safe to land.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

8 And, hardly passing it, came

Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

30 And the king rose up, and the governor, and Bernice, and they that sat with them: and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

27 And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band.

2 And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica,

3 being with us. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and

4 refresh himself. And putting to sea from thence, we sailed under the lee of Cyprus, because the

5 winds were contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein.

7 And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us, we sailed under the lee of Crete, over

8 against Salmone; and with diffi-

1 Or, cohort

2 Gr. receive attention.

3 Or, suffering us to get there

AM.—a "whether with little" etc. add marg. Or, both in little and in great, i. e. in all respects

unto a place which is called The Fair Havens; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and *there* to winter; *which* is an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship:

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope

culty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

9 And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished

10 them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship,

11 but also of our lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which

12 were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter *there*; *which* is a haven of Crete, looking <sup>1</sup>north-

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

14 in shore. But after no long time there beat down from it a tempestuous wind, which is called Eu-

15 raquilo: and when the ship was caught, and could not face the wind, we gave way *to it*, and were

16 driven. And running under the lee of a small island called <sup>2</sup>Cauda, we were able, with difficulty,

17 to secure the boat: and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear,

18 and so were driven. And as we laboured exceedingly with the storm, the next day they began to throw *the freight* overboard;

19 and the third day they cast out with their own hands the <sup>3</sup>tack-

20 ling of the ship. And when neither sun nor stars shone upon *us* for many days, and no small tem-

<sup>1</sup> Gr. down the south-west wind and down the north-west wind. authorities read *Clauda*.

<sup>3</sup> Or, furniture

<sup>2</sup> Many ancient au-



that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take

pest lay on *us*, all hope that we should be saved was now taken away. And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but *only* of the ship.

23 For there stood by me this night an angel of the God whose I am, 24 whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven to and fro in the *sea of Adria*, about midnight the sailors surmised that they were drawing near to some country; and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut away the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought them all to take some

30 and 31 wished for the day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut away the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought them all to take some



meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat: for this is for your health: for there shall not a hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first into the sea, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the

food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing.

34 Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of

35 you. And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and began

36 to eat. Then were they all of good cheer, and themselves also

37 took food. And we were in all in the ship <sup>1</sup>two hundred three-

38 score and sixteen souls. And when they had eaten enough, they lightened the ship, throwing out

39 the wheat into the sea. And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could <sup>2</sup>drive the

40 ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the

foresail to the wind, they made for

41 the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the

foreship struck and remained unmoveable, but the stern began to break up by the violence of *the*

42 waves. And the soldiers' counsel was to kill the prisoners, lest any of *them* should swim out, and escape.

43 But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should

cast themselves overboard, and get

44 first to the land: and the rest, some on planks, and some on *other* things from the ship. And

<sup>1</sup> Some ancient authorities read *about threescore and sixteen souls*.  
<sup>2</sup> Some ancient authorities read *bring the ship safe to shore*.

ship. And so it came to pass, that they escaped all safe to land.

CHAPTER XXVIII.

1 Paul after his shipwreck is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseases in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were persuaded, and some believed not. 30 Yet he preacheth there two years.

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we depart-

so it came to pass, that they all escaped safe to the land.

28 And when we were escaped, then we knew that the island was called <sup>1</sup>Melita. And the barbarians shewed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold. But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out <sup>2</sup>by reason of the heat, and fastened on his hand. And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live. 5 Howbeit he shook off the beast into the fire, and took no harm. 6 But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

7 Now in the neighbourhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days 8 courteously. And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed 9 him. And when this was done, the rest also which had diseases in the island came, and were 10 cured: who also honoured us

1 Some ancient authorities read *Melitene*.

2 Or, *from the heat*

ed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We

with many honours; and when we sailed, they put on board such things as we needed.

11 And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was <sup>1</sup>The Twin Brothers.

12 And touching at Syracuse, we tarried there three days. And from thence we <sup>2</sup>made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we

13 came to Puteoli: where we found brethren, and were intreated to tarry with them seven days: and

14 so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

15 And when we entered into Rome, <sup>3</sup>Paul was suffered to abide by himself with the soldier that guarded him.

16 And it came to pass, that after three days he called together <sup>4</sup>those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, desired to set me at liberty, because there was no

17 cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse

18 my nation of. For this cause therefore did I <sup>5</sup>intreat you to see and to speak with *me*: for because

19 of the hope of Israel I am bound with this chain. And they said unto him, We neither received letters from Judæa concerning

<sup>1</sup> Gr. *Dioscuri*.

<sup>2</sup> Some ancient authorities read *cast loose*.

<sup>3</sup> Some ancient

authorities insert *the centurion delivered the prisoners to the captain of the praetorian guard: but.*

<sup>4</sup> Or, *those that were of the Jews first*

<sup>5</sup> Or, *call for you, to see and*

*to speak with you*



neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from

24 morning till evening. And some believed the things which were spoken, and some disbelieved.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Isaiah the prophet unto your

26 fathers, saying,  
Go thou unto this people, and say,  
By hearing ye shall hear, and shall in no wise understand;  
And seeing ye shall see, and shall in no wise perceive:

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

28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.<sup>2</sup>

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

<sup>1</sup> Or, *through*      <sup>2</sup> Some ancient authorities insert ver. 29 *And when he had said these words, the Jews departed, having much disputing among themselves.*



THE EPISTLE OF PAUL THE APOSTLE TO THE  
ROMANS.

CHAPTER I.

*1 Paul commendeth his calling to the Romans, 9 and his desire to come to them. 16 What his gospel is, and the righteousness which it sheweth. 18 God is angry with all manner of sin. 21 What were the sins of the Gentiles.*

**P**AUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

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

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

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

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

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

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

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

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

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

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

12 That is, that I may be comforted

**1** PAUL, a <sup>1</sup>servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 which he promised afore <sup>2</sup>by his prophets in the holy scriptures,

3 concerning his Son, who was born of the seed of David according to

4 the flesh, who was <sup>3</sup>declared to be the Son of God <sup>4</sup>with power, according to the spirit of holiness, by the resurrection of the dead;

*even* Jesus Christ our Lord, 5 through whom we received grace and apostleship, unto obedience

<sup>5</sup>of faith among all the nations, 6 for his name's sake: among whom are ye also, called to be Jesus

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

8 First, I thank my God through Jesus Christ for you all, <sup>6</sup>that your faith is proclaimed throughout the

9 whole world. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you,

10 always in my prayers making request, if by any means now at length I may be prospered <sup>7</sup>by the

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

12 that is, that I with you may be

<sup>1</sup> Gr. bondservant. <sup>2</sup> Or, through the faith <sup>3</sup> Or, because <sup>4</sup> Gr. in

<sup>5</sup> Gr. determined.

<sup>4</sup> Or, in

<sup>5</sup> Or, to

together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour

comforted in you, each of us by the other's faith, both yours and mine. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the

14 Gentiles. I am debtor both to Greeks and to Barbarians, both to

15 the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also

16 that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the

17 Greek. For therein is revealed a righteousness of God <sup>1a</sup>by faith unto faith: as it is written, But the righteous shall live <sup>1b</sup>by faith.

18 For <sup>2</sup>the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who <sup>3b</sup>hold down the

19 truth in unrighteousness; because that which may be known of God is manifest in them; for God manifested it unto them. For the in-

20 visible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity; <sup>4</sup>that they may be without excuse:

21 because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their sense-

22 less heart was darkened. Professing themselves to be wise,

23 they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.

24 Wherefore God gave them up in the lusts of their hearts unto

1 Gr. *from*.

2 Or, *a wrath*

3 Or, *hold the truth*

4 Or, *so that they are*

AM.—<sup>a</sup> For "by faith" read "from faith" and omit the marg.

<sup>b</sup> For "hold down" read "hinder"

their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

## CHAPTER II.

*1 They that sin, though they condemn it in others, cannot excuse themselves, 6 and much less escape the judgment of God, 9 whether they be Jews or Gentiles. 14 The Gentiles cannot escape, 17 nor yet the Jews, 25 whom their circumcision shall not profit, if they keep not the law.*

**T**HEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judg-

uncleanness, that their bodies should be dishonoured among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed <sup>1</sup>forever. Amen.

26 For this cause God gave them up unto <sup>2</sup>vile passions: for their women changed the natural use into that which is against nature:

27 and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompence of their error which was due.

28 And even as they <sup>3</sup>refused to have God in *their* knowledge, God gave them up unto a reprobate mind, to do those things which

29 are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit,

30 malignity; whisperers, backbiters, <sup>4</sup>hateful to God, insolent, haughty, boastful, inventors of evil things,

31 disobedient to parents, without understanding, covenant-breakers, without natural affection, unmer-

32 ciful: who, knowing the ordinance of God, that they which practise such things are worthy of death, not only do the same, but also consent with them that practise them.

2 Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest <sup>5</sup>another, thou condemnest thyself; for thou that judgest dost practise the same things.

2 <sup>6</sup>And we know that the judg-

<sup>1</sup> Gr. *unto the ages*.  
haters of God

<sup>2</sup> Gr. *passions of dishonour*.  
<sup>5</sup> Gr. *the other*.

<sup>3</sup> Gr. *did not approve*.

<sup>4</sup> Or.

<sup>6</sup> Many ancient authorities read *For*.



ment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their con-

ment of God is according to truth against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgement of God? or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? 5 but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgement of God; who will render to every man according to his works: 7 to them that by patience in well-doing seek for glory and honour and incorruption, eternal life: 8 but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be 9 wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and honour and peace to every man that worketh good, to the Jew first, and also to the 11 Greek; for there is no respect of 12 persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned under law 13 shall be judged by law; for not the hearers of a law are just before God, but the doers of a law 14 shall be justified: for when Gentiles which have no law do by nature the things of the law, these, 15 having no law, are a law unto themselves; in that they shew the

1 Or, *righteous* 2 Or, *accounted righteous*

AM.—<sup>a</sup> "have sinned" add marg. Gr. *sinned*. <sup>b</sup> For "a law" read "the law"  
<sup>c</sup> Enclose in a parenthesis verses 14 and 15 <sup>d</sup> For "which have no" read "that have not the"  
<sup>e</sup> For "having no" read "not having the"



science also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

work of the law written in their hearts, their conscience bearing witness therewith, and <sup>a</sup>their <sup>1</sup>thoughts one with another accusing or else excusing *them*; in the day when God <sup>2</sup>shall judge the secrets of men, according to my gospel, by Jesus Christ.

17 But if thou bearest the name of a Jew, and retest upon <sup>3</sup>the law, 18 and gloriest in God, and knowest <sup>4</sup>his will, and <sup>5</sup>bapprovest the things that are excellent, being 19 instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them 20 that are in darkness, <sup>6</sup>a corrector of the foolish, a teacher of babes, having in the law the form of 21 knowledge and of the truth; thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not 22 steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, 23 dost thou <sup>7</sup>rob temples? thou who gloriest in <sup>3</sup>the law, through thy transgression of the law dishonourest thou God? For the name of God is blasphemed among the Gentiles because of you, even as it is 25 written. For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is 26 become uncircumcision. If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned 27 for circumcision? and shall not the uncircumcision which is by nature, if it fulfill the law, judge thee, who with the letter and 28 circumcision art a transgressor of the law? For he is not a Jew, which is one outwardly, neither is that circumcision, which is

<sup>1</sup> Or, reasonings  
the things that differ

<sup>2</sup> Or, judgeth  
<sup>6</sup> Or, an instructor

<sup>3</sup> Or, a law  
<sup>7</sup> Or, commit sacrilege

<sup>4</sup> Or, the Will

<sup>5</sup> Or, provest

AM.—a "their thoughts" etc. add marg. Or, *their thoughts accusing or else excusing them one with another* b In marg. <sup>5</sup> for "provest" read "dost distinguish" Omit the marg.

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

## CHAPTER III.

1 *The Jews' prerogative: 3 which they have not lost: 9 howbeit the law convinceth them also of sin: 20 therefore no flesh is justified by the law, 28 but all, without difference, by faith only: 31 and yet the law is not abolished.*

**W**HAT advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

29 outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

3 What advantage then hath the Jew? or what is the profit of circumcision? Much every way: first of all, that they were intrusted with the oracles of God. For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? <sup>1</sup>God forbid: yea, let God be found true, but every man a liar; as it is written,

That thou mightest be justified in thy words,

And mightest prevail when thou comest into judgement.

5 But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.)

6 God forbid: for then how shall God judge the world? <sup>2</sup>But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner?

8 and why not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.

9 What then? <sup>3</sup>are we <sup>a</sup>in worse case than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; as it is written,

There is none righteous, no, not one;

11 There is none that understandeth,

There is none that seeketh after God;

<sup>1</sup>Gr. *Be it not so*: and so elsewhere.  
<sup>3</sup>Or, *do we excuse ourselves?*

<sup>2</sup>Many ancient authorities read *For*.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:

15 Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

12 They have all turned aside, they are together become unprofitable;

There is none that doeth good, no, not so much as one:

13 Their throat is an open sepulchre;

With their tongues they have used deceit:

The poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood;

16 Destruction and misery are in their ways;

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought

20 under the judgement of God: because <sup>1</sup>by <sup>2</sup>the works of the law shall no flesh be <sup>3</sup>justified in his sight: for <sup>4</sup>through the law *cometh*

21 the knowledge of sin. <sup>a</sup>But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and

22 the prophets; even the righteousness of God through faith <sup>5</sup>in Jesus Christ unto all <sup>6</sup>them that believe; for there is no distinction;

23 for all <sup>b</sup>have sinned, and <sup>7</sup>fall short of the glory of God; being justified freely by his grace through the redemption that is in

24 Christ Jesus: whom God <sup>7c</sup>set forth <sup>8</sup>*to be* a propitiation, through <sup>9</sup>faith, <sup>9b</sup>by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God;

25 for the shewing, *I say*, of his righteousness at this present season: that he might himself be

<sup>1</sup> Gr. *out of*.      <sup>2</sup> Or, *works of law*      <sup>3</sup> Or, *accounted righteous*      <sup>4</sup> Or, *through law*  
<sup>5</sup> Or, *of*      <sup>6</sup> Some ancient authorities add *and upon all*.      <sup>7</sup> Or, *purposed*  
<sup>8</sup> Or, *to be propitiatory*      <sup>9</sup> Or, *faith in his blood*

AM.—a Begin a paragraph.      b “have sinned” add marg. Gr. *sinned*.      c “set forth” omit marg. 7 (“purposed”)      d For “by his blood” read “in his blood” (retaining the comma after “faith”) and omit marg. 9



27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

#### CHAPTER IV.

*1 Abraham's faith was imputed to him for righteousness, 10 before he was circumcised. 13 By faith only he and his seed received the promise. 16 Abraham is the father of all that believe. 24 Our faith also shall be imputed to us for righteousness.*

**W**HAT shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God inputeth righteousness without works,

7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

1 just and the 1justifier of him that 27 2hath faith 3in Jesus. Where then is the glorying? It is excluded. By what manner of law?

of works? Nay: but by a law of 28 faith. 4We reckon therefore that a man is justified by faith apart

29 from 5the works of the law. Or is God *the God* of the Jews only? is he not *the God* of Gentiles also?

30 Yea, of Gentiles also: if so be that God is one, and he shall justify the circumcision 6by faith, and the uncircumcision 7through faith.

31 8Do we then make 8the law of none effect 7through faith? God forbid: nay, we establish 8the law.

4 What then shall we say 9that Abraham, our forefather baccord-

2 ing to the flesh, hath found? For if Abraham was justified 6by works, he hath whereof to glory;

3 but not toward God. For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteous-

4 ness. Now to him that worketh the reward is not reckoned as of 5 grace, but as of debt. But to him that worketh not, but believeth

on him that justifieth the ungodly, his faith is reckoned for righteous-

6 ness. Even as David also pronounceth blessing upon the man, unto whom God reckoneth right-

7 eousness apart from works, *saying*, Blessed are they whose iniquities are forgiven,

And whose sins are covered. 8 Blessed is the man to whom the Lord will not reckon

sin. 9 Is this blessing then pronounced upon the circumcision or upon the uncircumcision also? for we say, To Abraham his faith was

10 reckoned for righteousness. How

<sup>1</sup> See ch. ii. 13. read *For we reckon.*

<sup>2</sup> Gr. *is of faith.*

<sup>3</sup> Or, *of*

<sup>4</sup> Many ancient authorities

<sup>5</sup> Or, *works of law*

<sup>6</sup> Gr. *out of.*

<sup>7</sup> Or, *through the faith*

<sup>8</sup> Or, *law*

<sup>9</sup> Some ancient authorities read *of Abraham, our forefather according to the flesh?*

AM.—a Make a paragraph of verse 31. b For “according to the flesh, hath found” read “hath found according to the flesh” and put the present text into the margin.



10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hun-

then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision,

11 but in uncircumcision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them;

12 and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in

13 uncircumcision. For not<sup>1</sup>through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through

14 the righteousness of faith. For if they which are of the law be heirs faith is made void, and the promise

15 is made of none effect: for the law worketh wrath; but where there is no law, neither is there

16 transgression. For this cause *it is* of faith, that *it may be* according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is

17 the father of us all (as it is written, A father of many nations have I made thee) before him whom he believed, *even* God, who quickeneth the dead, and calleth the things that are not, as though

18 they were. Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed

19 be. And without being weakened in faith he considered his own body<sup>2</sup>now as good as dead (he being about a hundred years old),

<sup>1</sup> Or, through law

<sup>2</sup> Many ancient authorities omit now.

dred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

#### CHAPTER V.

*1 Being justified by faith, we have peace with God, 2 and joy in our hope 8 that since we were reconciled by his blood, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ, 20 Where sin abounded, grace did superabound.*

**T**HEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love

and the deadness of Sarah's womb: 20 yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that, what he had promised, he was able also to perform. Wherefore also it was reckoned unto him for righteousness. Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification.

5 Being therefore justified <sup>1</sup>by faith, <sup>2</sup>let us have peace with God through our Lord Jesus Christ; 2 through whom also we have had our access <sup>3</sup>by faith into this grace wherein we stand; and <sup>4</sup>let us <sup>5</sup>rejoice in hope of the glory of 3 God. And not only so, but <sup>6</sup>let us also <sup>6</sup>rejoice in our tribulations: knowing that tribulation worketh 4 patience; and patience, probation; 5 and probation, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the <sup>7</sup>Holy Ghost which was given unto us. 6 For while we were yet weak, in due season Christ died for the 7 ungodly. For scarcely for a righteous man will one die: for peradventure for <sup>8</sup>the good man some one would even dare to die. 8 But God commendeth his own love toward us, in that, while we were

<sup>1</sup> Gr. *out of*. <sup>2</sup> Some authorities read *we have*. <sup>3</sup> Some ancient authorities omit *by faith*. <sup>4</sup> Or, *we rejoice* <sup>5</sup> Gr. *glory*. <sup>6</sup> Or, *we also rejoice* <sup>7</sup> Or, *Holy Spirit*: and so throughout this book. <sup>8</sup> Or, *that which is good*

AM.—<sup>a</sup> For "let us have" read "we have" and in marg.<sup>2</sup> read Many ancient authorities read *let us have*. <sup>b</sup> For "let us" read "we" <sup>c</sup> Omit marg. 8 ("that which is good")

toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

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

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by

yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:—for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come.

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

16 unto the many. And not as through one that sinned, so is the gift: for the judgement came of one unto condemnation, but the free gift came of many trespasses

17 unto justification. For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the

18 one, even Jesus Christ. So then as through one trespass the judgement came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. For as through the one

<sup>1</sup> Gr. in. <sup>2</sup> Gr. but also glorying.

<sup>3</sup> Gr. an act of righteousness.

<sup>4</sup> Some an-

cient authorities omit of the gift.



the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

#### CHAPTER VI.

*1 We may not live in sin, 2 for we are dead unto it, 3 as appeareth by our baptism. 12 Let not sin reign any more, 18 because we have yielded ourselves to the service of righteousness, 23 and for that death is the wages of sin.*

**W**HAT shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein;

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection*:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also your-

man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous.

20 And <sup>1</sup>the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

6 What shall we say then? Shall we continue in sin, that grace may  
2 abound? God forbid. We who died to sin, how shall we any  
3 longer live therein? Or are ye ignorant that all we who were  
4 baptized into Christ Jesus were baptized into his death? We were  
5 buried therefore with him through baptism into death: that like as  
6 Christ was raised from the dead through the glory of the Father,  
7 so we also might walk in newness of life. For if we have become  
8 <sup>2</sup>united with *him* by the likeness of his death, we shall be also *by the likeness* of his resurrection;  
9 knowing this, that our old man was crucified with *him*, that the  
10 body of sin might be done away, that so we should no longer be in  
11 bondage to sin; for he that hath died is <sup>3</sup>justified from sin. But if we died with Christ, we believe that we shall also live with him;  
9 knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For <sup>3</sup>the death that he died, he died unto sin <sup>4</sup>once: but <sup>3</sup>the life that he liveth, he liveth unto  
11 God. Even so reckon ye also

<sup>1</sup> Or, law

<sup>2</sup> Or, united with the likeness... with the likeness

<sup>3</sup> Or, in that

<sup>4</sup> Gr. once for all.



selves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

yourselves to be dead unto sin, but alive unto God in Christ Jesus.

12 Let not sin therefore reign in your mortal body, that ye should

13 obey the lusts thereof: neither present your members unto sin *as* <sup>1</sup>instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members *as* <sup>1</sup>instruments of right-

14 eousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace.

15 What then? shall we sin, because we are not under law, but under

16 grace? God forbid. Know ye not, that to whom ye present yourselves *as* <sup>2</sup>servants unto obedience, his <sup>2</sup>servants ye are whom ye obey; whether of sin unto death, or of obedience unto righte-

17 ness? But thanks be to God, <sup>3</sup>that, whereas ye were <sup>2</sup>servants of sin, ye became obedient from the heart to that <sup>4</sup>form of teaching whereunto ye were delivered;

18 and being made free from sin, ye became <sup>2</sup>servants of righte-

19 ousness. I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present your members *as* servants to righte-

20 ousness unto sanctification. For when ye were <sup>2</sup>servants of sin, ye were free in regard of righte-

21 ness. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end

22 of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and

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

<sup>1</sup> Or, *weapons*  
*pattern*

<sup>2</sup> Gr. *bondservants*.

<sup>3</sup> Or, *that ye were . . . but ye became*

<sup>4</sup> Or,

## CHAPTER VII.

1 *No law hath power over a man longer than he liveth.* 4 *But we are dead to the law.* 7 *Yet is not the law sin, 12 but holy, just, good, 16 as I acknowledge, who am grieved because I cannot keep it.*

**K**NOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from the law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which

7 Or are ye ignorant, brethren (for I speak to men that know <sup>1</sup>the law), how that the law hath dominion over a man for so long

2 time as he liveth? For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man.

4 Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the dead, that we might bring forth fruit unto God. For when we were in the flesh, the <sup>2</sup>sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. But now we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Howbeit, I had not known sin, except through <sup>1</sup>the law: for I had not known <sup>3</sup>coveting, except the law had said, Thou shalt not <sup>3</sup>covet: 8 but sin, finding occasion, wrought in me through the commandment all manner of <sup>3</sup>coveting: for apart 9 from <sup>1</sup>the law sin *is* dead. And I was alive apart from <sup>1</sup>the law once: but when the commandment 10 came, sin revived, and I died; and

1 Or, law

2 Gr. passions of sins.

3 Or, lust

was ordained to life, I found to be unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

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

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that it is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus

the commandment, which was unto life, this I found to be unto death: for sin, finding occasion, through the commandment beguiled me, and through it slew me.

12 So that the law is holy, and the commandment holy, and right-

13 eous, and good. Did then that which is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good;—that through the commandment sin might become

14 exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that

15 which I do I know not: for not what I would, that do I practise; but what I hate, that I do. But

16 if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that

17 do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good

18 thing: for to will is present with me, but to do that which is good

19 is not. For the good which I would I do not: but the evil which I would not, that I practise. But

20 if what I would not, that I do, it is no more I that do it, but sin which

21 dwelleth in me. I find then the law, that, to me who would do

22 good, evil is present. For I delight in the law of God after

23 the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity

24 under the law of sin which is in my members. O wretched man that I am! who shall deliver me out of the body of this death?

25 I thank God through Jesus Christ

1 Gr. *work.* 2 Or, *in regard of the law* 3 Gr. *with.* 4 Gr. *in.* Many ancient authorities read to. 5 Or, *this body of death* 6 Many ancient authorities read *But thanks be to God,*



Christ our Lord. So then with the mind I myself serve the law of God: but with the flesh the law of sin.

### CHAPTER VIII.

*1 They that are in Christ, and live according to the Spirit, are free from condemnation. 5, 13 What harm cometh of the flesh, 6, 14 and what good of the Spirit: 17 and what of being God's child, 19 whose glorious deliverance all things long for, 29 was beforehand decreed from God. 38 What can sever us from his love?*

**T**HERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

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

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

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

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken

our Lord. So then <sup>a</sup>I myself with the mind serve the law of God; but with the flesh the law of sin.

**8** There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do,<sup>4</sup>in that it was weak through the flesh, God, sending his own Son in the likeness of <sup>2</sup>sinful flesh <sup>3</sup>and as an offering for sin, condemned sin in the flesh: that the <sup>4</sup>ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the <sup>c</sup>spirit. For the mind of the flesh is death; but the mind of the spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the <sup>c</sup>spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also

1 Or, wherein

2 Gr. flesh of sin.

3 bOr, and for sin

4 Or, requirement

AM.—<sup>a</sup>For "I myself with the mind serve" read "I of myself with the mind, indeed, serve"  
<sup>b</sup>Let marg. 3 ("and for sin") and the text exchange places.  
<sup>c</sup>For "spirit" read "Spirit"



your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity; not willingly; but by reason of him who hath subjected the same in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for

your mortal bodies through his Spirit that dwelleth in you.

12 So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the <sup>a</sup>spirit ye <sup>2b</sup>mortify the <sup>3</sup>deeds of the body ye shall live. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, <sup>4</sup>in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain <sup>5</sup>together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for *our* adoption, to wit, the redemption of our body. For <sup>c</sup>by hope were we saved: but hope

<sup>1</sup> Many ancient authorities read *because of*. <sup>2</sup> Gr. *make to die*. <sup>3</sup> Gr. *doings*.  
<sup>4</sup> Or, *in hope; because the creation &c.* <sup>5</sup> Or, *with us*

AM.—<sup>a</sup> For “spirit” read “Spirit” <sup>b</sup> For “mortify” read “put to death” and omit marg. <sup>2</sup> <sup>c</sup> For “by” read “in” (with marg. Or, by)

what a man seeth, why doth he yet hope for?

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

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

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

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we

that is seen is not hope: <sup>1</sup>for who <sup>2</sup>hopeth for that which he seeth?

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

26 And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit <sup>3</sup>himself maketh intercession for *us* with groanings which cannot be uttered;

27 and he that searcheth the hearts knoweth what is the mind of the Spirit, <sup>4</sup>because he maketh intercession for the saints according to *the will of God*.

28 And we know that to them that love God <sup>5</sup>all things work together for good, *even* to them that are called according to *his* purpose.

29 For whom he foreknew, he also fore-ordained *to be* conformed to the image of his Son, that he might be the firstborn among many

30 brethren: and whom he fore-ordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What then shall we say to these things? If God *is* for us, who *is*

32 against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us

33 all things? Who shall lay anything to the charge of God's elect?

34 <sup>6</sup>It is God that justifieth; who is he that <sup>7</sup>shall condemn? <sup>8</sup>It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for

35 us. Who shall separate us from the love <sup>9</sup>of Christ? *shall* tribulation, or anguish, or persecution, or famine, or nakedness, or peril,

36 or sword? Even as it is written, For thy sake we are killed all the day long;

<sup>1</sup> Many ancient authorities read *for what a man seeth, why doth he yet hope for?*

<sup>2</sup> Some ancient authorities read *awaiteth*.

<sup>3</sup> Or, *that*

<sup>4</sup> Some ancient authorities

read *God worketh all things with them for good*.

<sup>5</sup> Or, *Shall God that justifieth?*

<sup>6</sup> Or, *Shall Christ Jesus that died, . . . us?*

<sup>7</sup> Some ancient authorities read *of God*.

AM.—<sup>a</sup> For "himself" read "itself"

<sup>b</sup> For "shall condemn" read "condemneth"

are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

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

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

#### CHAPTER IX.

*1 Paul is sorry for the Jews. 7 All the seed of Abraham were not the children of the promise. 18 God hath mercy upon whom he will. 21 The potter may do with his clay what he list. 25 The calling of the Gentiles and rejecting of the Jews were foretold. 32 The cause why so few Jews embrace the righteousness of faith.*

**I** SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which *are* of Israel:

7 Neither, because they *are* the seed of Abraham, *are they* all children; but, In Isaac shall thy seed be called.

8 That is, They which *are* the children of the flesh, these *are* not the children of God: but the children of the promise *are* counted for the seed.

9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

We were accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through

38 him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to

39 come, nor powers, nor height, nor depth, nor any other <sup>1</sup>creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9 I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost,

2 that I have great sorrow and un-

3 ceasing pain in my heart. For I could <sup>2</sup>wish that I myself were anathema from Christ for my brethren's sake, my kinsmen ac-

4 cording to the flesh: who *are* Israelites; whose *is* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 whose *are* the fathers, and of whom is Christ as concerning the flesh, <sup>3a</sup>who is over all, God blessed <sup>4</sup>for ever. Amen.

6 But *it is* not as though the word of God hath come to naught.

For they *are* not all Israel which <sup>7</sup>are of Israel: neither, because they *are* Abraham's seed, *are they* all children; but, In Isaac

8 shall thy seed be called. That is, it is not the children of the flesh that *are* children of God; but the children of the promise *are*

9 reckoned for a seed. For this is

<sup>1</sup> Or, *creation*    <sup>2</sup> Or, *pray*    <sup>3</sup> Some modern interpreters place a full stop after *flesh*, and translate, *He who is God over all be (is) blessed for ever: or He who is over all is God, blessed for ever.* Others punctuate, *flesh, who is over all. God be (is) blessed for ever.*    <sup>4</sup> Gr. *unto the ages.*



10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

a word of promise, According to this season will I come, and Sarah

10 shall have a son. And not only so; but Rebecca also having conceived by one, *even* by our father

11 Isaac—for *the children* being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of

12 him that calleth, it was said unto her, The elder shall serve the

13 younger. Even as it is written, Jacob I loved, but Esau I hated,

14 What shall we say then? *Is there* unrighteousness with God?

15 God forbid. For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compas-

16 sion. So then it is not of him that willeth, nor of him that runneth, but of God that hath

17 mercy. For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might shew in thee my power, and that my name might be pub-

18 lished abroad in all the earth. So then he hath mercy on whom he will, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he still find fault? For

20 who withstandeth his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make

21 me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honour, and another

22 unto dishonour? *What* if God, <sup>a</sup>willing to shew his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto destruction:

23 <sup>1</sup>and that he might make known the riches of his glory upon vessels of mercy, which he afore pre-

<sup>1</sup> Some ancient authorities omit *and*.

AM.—<sup>a</sup> “willing” add marg. Or, *although willing*



24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

#### CHAPTER X.

5 *The scripture sheweth the difference betwixt the righteousness of the law, and this of faith; 11 and that all, both Jew and Gentile, that believe, shall not be confounded, 18 and that the Gentiles shall receive the word and believe. 19 Israel was not ignorant of these things.*

**B**RETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

24 pared unto glory, *even* us, whom he also called, not from the Jews only, but also from the Gentiles?

25 As he saith also in Hosea,  
I will call that my people, which was not my people;  
And her beloved, which was not beloved.

26 And it shall be, *that* in the place where it was said unto them, Ye are not my people,  
There shall they be called sons of the living God.

27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be

28 saved: for the Lord will execute *his* word upon the earth, finishing *it* and cutting it short. And, as Isaiah hath said before,

Except the Lord of Sabaoth had left us a seed,

We had become as Sodom, and had been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteous-

31 ness which is of faith: but Israel, following after a law of righteousness, did not arrive at *that* law.

32 Wherefore? <sup>1</sup>Because *they sought it* not by faith, but as it were by works. They stumbled at the

33 stone of stumbling; even as it is written,  
Behold, I lay in Zion a stone of stumbling and a rock of offence:

And he that believeth on <sup>2</sup>him shall not be put to shame.

**10** Brethren, my heart's <sup>3</sup>desire and my supplication to God is for them, that they may be saved.

<sup>1</sup> Or, *Because*, doing it not by faith, but as it were by works, they stumbled

<sup>3</sup> Gr. *good pleasure*.

<sup>2</sup> Or, *it*

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, ex-

2 For I bear them witness that they have a zeal for God, but not according to knowledge. For being

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

4 For Christ is the end of the law unto righteousness to every one

5 that believeth. For Moses writeth that the man that doeth the righteousness which is of the law shall

6 live thereby. But the righteousness which is of faith saith thus, Say not in thy heart, Who shall

7 ascend into heaven? (that is, to bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.)

8 But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of

9 faith, which we preach: <sup>1</sup>because if thou shalt <sup>2</sup>confess with thy mouth Jesus *as* Lord, and shalt

10 believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart

11 man believeth unto righteousness: and with the mouth confession is made unto salvation. For the

12 scripture saith, Whosoever believeth on him shall not be put to shame. For there is no distinction

13 between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that call upon

14 him: for, Whosoever shall call upon the name of the Lord shall

15 be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear

without a preacher? and how shall they preach, except they be sent? even as it is written, How beauti-

<sup>1</sup> Or, *that Jesus is Lord.*

<sup>2</sup> Some ancient authorities read *confess the word with thy mouth, that*

cept they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

#### CHAPTER XI.

*1 God hath not cast off all Israel. 7 Some were elected, though the rest were hardened. 16 There is hope of their conversion. 18 The Gentiles may not insult upon them: 26 For there is a promise of their salvation. 33 God's judgments are unsearchable.*

**I** SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to

ful are the feet of them that bring glad tidings of good things!

16 But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report? So belief *cometh* of hearing, and hearing by the word of Christ. But I say, Did they not hear? Yea, verily,

Their sound went out into all the earth,

And their words unto the ends of the world.

19 But I say, Did Israel not know? First Moses saith,

I will provoke you to jealousy with that which is no nation, With a nation void of understanding will I anger you.

20 And Isaiah is very bold, and saith, I was found of them that sought me not;

I became manifest unto them that asked not of me.

21 But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.

**11** I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God did not cast off his people which he foreknew. Or wot ye not what the scriptures saith of Elijah? how he pleadeth with

3 God against Israel, Lord, they have killed thy prophets, they have digged down thine altars: and I am left alone, and they seek

4 my life. But what saith the answer of God unto him? I have

1 Or, a gospel

2 Or, gospel

3 Gr. the inhabited earth.

4 Or, in

myself seven thousand men, who have not bowed the knee to *the image of Baal*.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?

13 For I speak to you, Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead?

16 For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

left for myself seven thousand men, who have not bowed the knee to Baal. Even so then at this present time also there is a remnant according to the election of grace. But if it is by grace, it is no more of works: otherwise grace is no more grace. What then? That which Israel seeketh for, that he obtained not: but the election obtained it, and the rest were hardened: according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. And David saith,

Let their table be made a snare, and a trap,  
And a stumblingblock, and a recompense unto them;

10 Let their eyes be darkened, that they may not see,  
And bow thou down their back alway.

11 \*I say then, Did they stumble that they might fall? God forbid: but by their <sup>1</sup>fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness?

13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry: if by any means I may provoke to jealousy *them that are* my flesh, and may save some of them. For if the casting away of them *is* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead? 16 And if the firstfruit is holy, so is the lump: and if the root is holy,

<sup>1</sup> Or, *trespass*

AM.—<sup>a</sup> Begin the paragraph here instead of at ver. 13.



17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as

17 so are the branches. But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them <sup>1</sup>of the root of the fatness of the olive tree; glory not over the branches: but if thou gloriest, it is not thou that bearest the root,

19 but the root thee. Thou wilt say then, Branches were broken off, that I might be grafted in. Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but

21 fear: for if God spared not the natural branches, neither will he spare thee. Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise

23 thou also shalt be cut off. And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in

24 again. For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall these, which are the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;

He shall turn away <sup>2</sup>ungodliness from Jacob:

27 And this is <sup>3</sup>my covenant unto them,

When I shall take away their sins.

28 As touching the gospel, they are enemies for your sake: but as

<sup>1</sup> Many ancient authorities read *of the root and of the fatness.*      <sup>2</sup> Gr. *ungodlinesses.*  
<sup>3</sup> Gr. *the covenant from me.*

touching the election, *they are* beloved for the fathers' sake.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

#### CHAPTER XII.

1 *God's mercies must move us to please God.*  
 3 *No man must think too well of himself, 6 but attend every one on that calling wherein he is placed. 9 Love, and many other duties, are required of us. 19 Revenge is specially forbidden.*

**I** BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

touching the election, they are beloved for the fathers' sake. For

29 the gifts and the calling of God are

30 <sup>1</sup>without repentance. For as ye in time past were disobedient to

31 God, but now have obtained mercy by their disobedience, even so

32 have these also now been disobedient, that by the mercy shewn to you they also may now obtain

33 mercy. For God hath shut up all unto disobedience, that he might have mercy upon all.

34 O the depth <sup>2</sup>of the riches <sup>3</sup>both of the wisdom and the knowledge of God! how unsearchable are his

35 judgements, and his ways past tracing out! For who hath known

36 the mind of the Lord? or who hath been his counsellor? or who

37 hath first given to him, and it shall be recompensed unto him

38 again? For of him, and through him, and unto him, are all things.

To him *be* the glory <sup>4</sup>for ever. Amen.

Amen.

**I** beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, <sup>5</sup>acceptable to God, *which is* your <sup>6</sup>reasonable <sup>7</sup>service.

2 And be not fashioned according to this <sup>8</sup>world: but be ye transformed by the renewing of your mind, that ye may prove what *is* <sup>9</sup>the good and <sup>3</sup>acceptable and perfect will of God.

3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a

<sup>1</sup> Gr. *not repented of.*

<sup>2</sup> Or, *of the riches and the wisdom* &c.

<sup>3</sup> Or, *both of*

*wisdom* &c.

<sup>4</sup> Gr. *unto the ages.*

<sup>5</sup> Gr. *well-pleasing.*

<sup>6</sup> Or, *spiritual*

<sup>7</sup> Or,

*worship*

<sup>8</sup> Or, *age*

<sup>9</sup> Or, *the will of God, even the thing which is good and accepta-*

*ble and perfect*

AM.—<sup>a</sup> For "reasonable" read "spiritual" with marg. Gr. *belonging to the reason.*

4 For as we have many members in one body, and all members have not the same office:

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait on our ministering*: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

4 measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another.

6 And having gifts differing according to the grace that was given to us, whether prophecy, *let us prophesy* according to the proportion

7 of our faith; or ministry, *let us give ourselves* to our ministry; or he that teacheth, to his teaching;

8 or he that exhorteth, to his exhortation: he that giveth, *let him do it* with <sup>2</sup>liberality; he that ruleth, with diligence; he that sheweth

9 mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that

10 which is good. In love of the brethren be tenderly affectioned one to another; in honor prefer-

11 ring one another; in diligence not slothful; fervent in spirit; 12 serving <sup>3</sup>the Lord; rejoicing in

hope; patient in tribulation; continuing stedfastly in prayer; 13 communicating to the necessities

14 of the saints; <sup>4</sup>given to hospitality. Bless them that persecute

15 you; bless, and curse not. Rejoice with them that rejoice; weep

16 with them that weep. Be of the same mind one toward another. Set not your mind on high things,

but <sup>5</sup>condescend to <sup>6</sup>things that are lowly. Be not wise in your

17 own conceits. Render to no man evil for evil. Take thought for things honourable in the sight of

18 all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not your-

19 selves, beloved, but give place unto <sup>7</sup>wrath: for it is written, Vengeance belongeth unto me;

I will recompense, saith the Lord.

1 <sup>a</sup>Or, the faith      2 Gr. singleness      3 Some ancient authorities read the opportunity.      4 Gr. pursuing.      5 Gr. be carried away with.      6 Or, them      7 Or, the wrath of God

AM.—<sup>a</sup>Omit marg. 1 ("the faith")

<sup>b</sup>Let marg. 7 ("the wrath of God") and the text exchange places.



20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

### CHAPTER XIII.

*1 Subjection, and many other duties, we owe to the magistrates. 8 Love is the fulfilling of the law. 11 Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.*

**L**ET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whose fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in

20 But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head.

21 Be not overcome of evil, but overcome evil with good.

**13** Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of

2 God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves

3 judgement. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that

4 which is good, and thou shalt have praise for the same: for he is a minister of God: to thee for good. But if thou do that which

is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil.

5 Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience

6 sake. For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to

whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man anything, save to love one another: for he that loveth his neighbour hath fulfilled

9 the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely,

1 Or, it

2 Gr. the other.

3 Or, law



this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep; for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

#### CHAPTER XIV.

*3 Men may not contemn nor condemn one the other for things indifferent: 13 but take heed that they give no offence in them: 15 for that the apostle proveth unlawful by many reasons.*

**H**IM that is weak in the faith receive ye, *but* not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eat-

Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: love therefore is the fulfillment of <sup>1</sup>the law.

11 And this, knowing the season, that now it is high time for you to awake out of sleep: for now is <sup>2</sup>salvation nearer to us than when

12 we *first* believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the

13 armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not

14 in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

14 But him that is weak in faith receive ye, *yet* not <sup>3</sup>to doubtful disputations. One man hath faith to eat all things: but he that is weak

3 eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth:

4 for God hath received him. Who art thou that judgest the <sup>4</sup>servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let each man be fully assured in his own mind.

6 He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks.

<sup>1</sup> Or, law      <sup>2</sup> Or, our salvation nearer than when &c.

<sup>3</sup> Or, for decisions of doubts

<sup>4</sup> Gr. household-servant.

eth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

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

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

7 For none of us liveth to himself, 8 and none dieth to himself. For

whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the

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

10 and the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at

11 nought thy brother? for we shall all stand before the judgement-seat of God. For it is written,

*As I live, saith the Lord, to me every knee shall bow,*

*And every tongue shall confess to God.*

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

13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling-block in his brother's

14 way, or an occasion of falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him

who accounteth anything to be unclean, to him it is unclean.

15 For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy

16 meat him for whom Christ died. Let not then your good be evil

17 spoken of: for the kingdom of God is not eating and drinking, but righteousness and peace and

18 joy in the Holy Ghost. For he that herein serveth Christ is well-pleasing to God, and approved of

19 men. So then <sup>2</sup>let us follow after things which make for peace, and things whereby we may edify one

20 another. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with

<sup>1</sup> Or, *give praise*

<sup>2</sup> Many ancient authorities read *we follow*.

21 *It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.*

22 *Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.*

23 *And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.*

#### CHAPTER XV.

*1 The strong must bear with the weak. 2 We may not please ourselves. 3 For Christ did not so, 7 but receive one the other, as Christ did us all, 8 both Jews 9 and Gentiles. 15 Paul excuseth his writing, 28 and promiseth to see them, 30 and requesteth their prayers.*

**W**E then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbour for his good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus:

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

21 offence. It is good not to eat flesh, nor to drink wine, nor to do any thing whereby thy brother stumbleth.

22 The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth.

23 But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.

15 Now we that are strong ought to bear the infirmities of the weak,

2 and not to please ourselves. Let each one of us please his neighbour for that which is good, unto

3 edifying. For Christ also pleased not himself; but, as it is written, The reproaches of them that re-

4 proached thee fell upon me. For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scrip-

5 tures we might have hope. Now the God of patience and of comfort grant you to be of the same mind one with another according

6 to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our

7 Lord Jesus Christ. Wherefore receive ye one another, even as Christ also received you, to the

8 glory of God. For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises given unto the fathers,

9 and that the Gentiles might glorify God for his mercy; as it is written,

Therefore will I give praise unto thee among the Gentiles,

Therefore will I give praise unto thee among the Gentiles,

<sup>1</sup> Many ancient authorities add *or is offended, or is weak.*

<sup>3</sup> Many authorities, some ancient, insert here ch. xvi. 25-27.

<sup>5</sup> Or, *confess*

<sup>2</sup> Or, *putteth to the test*

<sup>4</sup> Some ancient authorities



10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have

And sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; And let all the peoples praise him.

12 And again, Isaiah saith, There shall be the root of Jesse, And he that ariseth to rule over the Gentiles; On him shall the Gentiles hope.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another. But I

15 write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of

16 God, that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy

17 Ghost. I have therefore my glorying in Christ Jesus in things pertaining to God. For I will not dare to speak of any<sup>2</sup> things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of<sup>3</sup> the Holy Ghost;

19 so that from Jerusalem, and round about even unto Illyricum, I have<sup>4</sup> fully preached the gospel of Christ; yea, making it my aim

20 so to preach the gospel, not where Christ was *already* named, that I might not build upon another

<sup>1</sup> Gr. *ministering in sacrifice.*

<sup>2</sup> Gr. *of those things which Christ wrought not through*

*me.* <sup>3</sup> Many ancient authorities read *the Spirit of God.* One reads *the Spirit.*

<sup>4</sup> Gr. *fulfilled.*

<sup>5</sup> Gr. *being ambitious.*



been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judæa; and that my service which I *have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

#### CHAPTER XVI.

3 *Paul willetth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences, 21 and after sundry salutations endeth with praise and thanks to God.*

21 man's foundation; but, as it is written,

They shall see, to whom no tidings of him came,

And they who have not heard shall understand.

22 Wherefore also I was hindered these many times from coming to

23 you: but now, having no more any place in these regions, and having these many years a longing to

24 come unto you, whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)

25 —but now, *I say*, I go unto Jerusalem, ministering unto the saints.

26 For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem.

27 Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it *to them* also to minister unto them in carnal things.

28 When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain. And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.

30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers

31 to God for me; that I may be delivered from them that are disobedient in Judæa, and *that* my ministration which I *have* for Jerusalem may be acceptable to the

32 saints; that I may come unto you in joy through the will of God, and together with you find rest.

33 Now the God of peace be with you all. Amen.

**I** COMMEND unto you Phebe our sister, which is a servant of the church which is a Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house. Salute my wellbeloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy

**16** I commend unto you Phœbe our sister, who is a <sup>1</sup>servant of the church that is at Cenchræ: that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.

3 Salute Prisca and Aquila my fellow-workers in Christ Jesus, 4 who for my life laid down their own necks; unto whom not only I give thanks, but also all the 5 churches of the Gentiles: and salute the church that is in their house. Salute Epenetus my beloved, who is the firstfruits of Asia 6 unto Christ. Salute Mary, who 7 bestowed much labour on you. Salute Andronicus and <sup>2</sup>Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ 8 before me. Salute Ampliatus my 9 beloved in the Lord. Salute Urbanus our fellow-worker in Christ, 10 and Stachys my beloved. Salute Apelles the approved in Christ. Salute them which are of the household 11 of Aristobulus. Salute Herodion my kinsman. Salute them of the household of Narcissus, 12 which are in the Lord. Salute Tryphæna and Tryphosa, who labour in the Lord. Salute Persis the beloved, which laboured much 13 in the Lord. Salute Rufus the chosen in the Lord, and his mother 14 and mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are 15 with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that 16 are with them. Salute one another

<sup>1</sup> Or, *deaconess*

<sup>2</sup> Or, *Junia*

kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, be glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.

with a holy kiss. All the churches of Christ salute you.

17 Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the <sup>1</sup>doctrine which ye learned: and turn away 18 from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent.

19 For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is good, and simple unto that which is evil. 20 And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

21 Timothy my fellow-worker saluteth you; and Lucius and Jason

22 and Sosipater, my kinsmen. I Tertius, <sup>2</sup>who write the epistle,

23 salute you in the Lord. Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.<sup>3</sup>

25 <sup>4</sup>Now to him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and

26 <sup>5</sup>by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience

27 <sup>6</sup>of faith; to the only wise God, through Jesus Christ, <sup>7</sup>to whom be the glory <sup>8</sup>for ever. Amen.

<sup>1</sup> Or, *teaching*      <sup>2</sup> Or, *who write the epistle in the Lord, salute you*      <sup>3</sup> Some ancient authorities insert here ver. 24 *The grace of our Lord Jesus Christ be with you all. Amen,* and omit the like words in ver 20.      <sup>4</sup> Some ancient authorities omit ver. 25-27 Compare the end of ch. xiv.      <sup>5</sup> Gr. *through.*      <sup>6</sup> Or, *to the faith*      <sup>7</sup> Some ancient authorities omit *to whom.*      <sup>8</sup> Gr. *unto the ages.*

# THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

## CHAPTER I.

*After his salutation and thanksgiving, 10 he exhorteth them to unity, and 12 reproveth their dissensions. 18 God destroyeth the wisdom of the wise, 21 by the foolishness of preaching, and 26 calleth not the wise, mighty, and noble, but 27, 28 the foolish, weak, and men of no account.*

**P**AUL, 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 everything ye are enriched by him, in all utterance, and in all knowledge;

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

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

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

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

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

11 For it hath been declared unto me of you, my brethren, by them

1 **P**AUL, 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, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours: 3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I thank my God always concerning you, for the grace of God which was given you in Christ 5 Jesus; that in everything ye were enriched in him, in all utterance and all knowledge; even as the testimony of Christ was confirmed 7 in you: so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ; 8 who shall also confirm you unto the end, that ye be unreprouvable in the day of our Lord Jesus 9 Christ. God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgement. 11 For it hath been signified unto me concerning you, my brethren, by them

1 Gr. *the brother.*

2 Some ancient authorities omit *my.*

3 Gr. *word.*



which are of the house of Chloe, that there are contentions among you.

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

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

14 I thank God that I baptized none of you, but Crispus and Gaius;

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

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

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

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

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

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

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

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

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

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

26 For ye see your calling, breth-

them which are of the household of Chloe, that there are contentions

12 among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I

13 of Cephas; and I of Christ. <sup>1</sup>Is Christ divided? was Paul crucified for you? or were ye baptized into

14 the name of Paul? <sup>2</sup>I thank God that I baptized none of you, save

15 Crispus and Gaius; lest any man should say that ye were baptized

16 into my name. And I baptized also the household of Stephanas: besides, I know not whether I bap-

17 tized any other. For Christ sent me not to baptize, but to preach the gospel; not in wisdom of words, lest the cross of Christ should be made void.

18 For the word of the cross is to them that <sup>a</sup>are perishing foolishness; but unto us which <sup>a</sup>are being saved it is the power of God. For it is written,

I will destroy the wisdom of the wise,

<sup>b</sup>And the prudence of the prudent will I reject.

20 Where is the wise? where is the scribe? where is the disputer of this <sup>3</sup>world? hath not God made foolish the wisdom of the world?

21 For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the <sup>4</sup>preaching to save them

22 that believe. Seeing that Jews ask for signs, and Greeks seek after

23 wisdom: but we preach <sup>5</sup>Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolish-

24 ness; but unto <sup>6</sup>them that are called, both Jews and Greeks, Christ the power of God, and the

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

26 For <sup>7</sup>behold you calling, breth-

<sup>1</sup> Or, *Christ is divided. Was Paul crucified for you?* <sup>2</sup> Some ancient authorities read *I give thanks.* <sup>3</sup> Or, *age* <sup>4</sup> Gr. *thing preached.* <sup>5</sup> Or, *a Messiah*  
<sup>6</sup> Gr. *the called themselves.* <sup>7</sup> Or, *ye behold*

AM.—<sup>a</sup> For “are perishing . . . are being saved” read “perish . . . are saved” and put the present text into the margin. <sup>b</sup> For “And . . . reject” read “And the discernment of the discerning will I bring to nought”

ren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

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

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

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

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

## CHAPTER II.

*He declareth that his preaching, 1 though it bring not excellency of speech, or of 4 human wisdom: yet consisteth in the 4, 5 power of God: and so far excelleth 6 the wisdom of this world, and 9 human sense, as that 14 the natural man cannot understand it.*

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

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

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

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

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

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

7 But we speak the wisdom of God in a mystery, *even the hidden wisdom,*

ren, how that not many wise after the flesh, not many mighty, not, many noble, <sup>1</sup>*are called*: but God chose the foolish things of the world that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things

28 that are strong; and the base things of the world, and the things that are despised, did God choose, *yea* <sup>2</sup>and the things that are not, that he might bring to nought the

29 things that are: that no flesh should glory before God. But of

30 him are ye in Christ Jesus, who was made unto us wisdom from God, <sup>3</sup>and righteousness and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

2 And I, brethren, when I came unto you, came not with excellency of <sup>4</sup>speech or of wisdom, proclaiming to you the <sup>5</sup>mystery of God.

2 For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling.

4 And my <sup>6</sup>speech and my <sup>7</sup>preaching were not in persuasive words of wisdom, but in demonstration

5 of the Spirit and of power: that your faith should not <sup>8</sup>stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among <sup>b</sup>the <sup>9</sup>perfect: yet a wisdom not of this <sup>10</sup>world, nor of the rulers of this <sup>10</sup>world, which are

7 coming to nought: but we speak God's wisdom in a mystery, *even*

1 Or, have part therein 2 Many ancient authorities omit *and*. 3 Or, *both righteousness and sanctification and redemption* 4 Or, *word* 5 Many ancient authorities read *testimony*. 6 Or, *word* 7 Gr. *thing preached*. 8 Gr. *be*. 9 Or, *full-grown* 10 Or, *age*: and so in ver. 7, 8; but not in ver. 12.

AM.—a Omit *margin*. 1 ("Or, have part therein") b For "the perfect" read "them that are fullgrown"

which God ordained before the world unto our glory:

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

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

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

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

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

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

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

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

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

### CHAPTER III.

*2 Milk is fit for children. 3 Strife and division, arguments of a fleshy mind. 7 He that planteth, and he that watereth, is nothing. 9 The ministers are God's fellowworkmen. 11 Christ the only foundation. 16 Men the temples of God, which 17 must be kept holy. 19 The wisdom of this world is foolishness with God.*

**A**ND I, brethren, could not speak unto you as unto spiritual, but

the *wisdom* that hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world <sup>a</sup>knoweth; for had they known it, they would not have crucified the Lord of glory: but as it is written,

Things which eye saw not, and ear heard not,

And *which* entered not into the heart of man,

Whatsoever things God prepared for them that love him.

10 <sup>1</sup>But unto us God revealed <sup>2</sup>*them* through the Spirit: for the Spirit searcheth all things, yea, the deep

11 things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth,

12 save the Spirit of God. But we received, not the spirit of the world, but the spirit which <sup>b</sup>is of God; that we might know the things that <sup>c</sup>are freely given to us

13 by God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; <sup>3</sup><sup>d</sup>comparing spiritual things with spiritual.

14 Now the <sup>e</sup>natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because

15 they are spiritually <sup>5</sup>judged. But he that is spiritual <sup>6</sup>judgeth all things, and he himself is <sup>6</sup>judged

16 of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

**3** And I, brethren, could not speak unto you as unto spiritual, but as

<sup>1</sup> Some ancient authorities read *For*.  
<sup>2</sup> *Interpreting spiritual things to spiritual men.*

<sup>2</sup> Or, *it*      <sup>3</sup> Or, *combining*      <sup>4</sup> Or *inter-*  
<sup>5</sup> Or, *examined*      <sup>6</sup> Or, *examineth*

AM.—<sup>a</sup> For “knoweth” read “hath known”      <sup>b</sup> For “is of God” read “is from God”  
<sup>c</sup> For “are freely given to us by God” read “were freely given to us of God”      <sup>d</sup> For “comparing spiritual things with spiritual” read “combining spiritual things with spiritual words” and omit marg. <sup>3</sup>  
<sup>e</sup> “natural” add marg. Or, *unspir-*  
*itual*; Gr. *psychical*.



as unto carnal, *even* as unto babes in Christ.

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

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

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

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

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

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

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

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

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

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

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be

unto carnal, as unto babes in

2 Christ. I fed you with milk, not with meat; for ye were not yet able *to bear it*: nay, not even now

3 are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of

4 men? For when one saith, I am of Paul; and another, I am of

5 Apollos; are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave

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

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the in-

8 crease. Now he that planteth and he that watereth are one: but each shall receive his own reward

9 according to his own labour. For we are God's fellow-workers: ye are God's <sup>1</sup>husbandry, God's building.

10 According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon.

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

12 is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay,

13 stubble; each man's work shall be made manifest: for the day shall declare it, because it is re-

14 vealed in fire; <sup>2</sup>and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon,

15 he shall receive a reward. If any

<sup>1</sup> Gr. *tilled land*.

<sup>2</sup> Or, *and each man's work, of what sort it is, the fire shall prove it*.



burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.

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

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

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

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

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

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

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

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

#### CHAPTER IV.

*1 In what account the ministers ought to be had. 7 We have nothing which we have not received. 9 The apostles spectacles to the world, angels, and men, 13 the filth and offscouring of the world: 15 yet our fathers in Christ, 16 whom we ought to follow.*

**L**ET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make

man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

16 Know ye not that ye are a <sup>1</sup>temple of God, and *that* the Spirit of

17 God dwelleth in you? If any man destroyeth the <sup>1</sup>temple of God, him shall God destroy; for the <sup>1</sup>temple of God is holy, <sup>2</sup>which *temple* ye are.

18 Let no man deceive himself. If any man thinketh that he is wise among you in this <sup>3</sup>world, let him become a fool, that he may be-

19 come wise. For the wisdom of this world is foolishness with God.

20 For it is written, He that taketh the wise in their craftiness: and again, The Lord knoweth the reasonings of the wise, that they are

21 vain. Wherefore let no one glory in men. For all things are yours;

22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things

23 to come; all are yours; and ye are Christ's; and Christ is God's.

**4** Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God.

2 Here, moreover, it is required in stewards, that a man be found

3 faithful. But with me it is a very small thing that I should be <sup>4</sup>judged of you, or of man's <sup>5</sup>judgement: yea, I <sup>6</sup>judge not mine own self.

4 For I know nothing against myself; yet am I not hereby justified: but he that <sup>7</sup>judgeth me is the Lord.

5 Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and

<sup>1</sup> Or, sanctuary      <sup>2</sup> Or, and such are ye  
day.      <sup>6</sup> Or, examine      <sup>7</sup> Or, examineth

<sup>3</sup> Or, age

<sup>4</sup> Or, examined

<sup>5</sup> Gr.

manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

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

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

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

17 For this cause have I sent unto you Timotheus, who is my beloved

make manifest the counsels of the hearts; and then shall each man have his praise from God.

6 Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other.

7 For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory, as if thou hadst not received it? Already are ye filled, already ye are become rich, ye have reigned without us: yea and I would that ye did reign, that we also might reign with you.

8 Already are ye filled, already ye are become rich, ye have reigned without us: yea and I would that ye did reign, that we also might reign with you.

9 For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, and to angels, and to

10 men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonour.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and we toil, working with our own hands: being reviled, we

12 bless; being persecuted, we endure; being defamed, we intreat: we are made as the filth of the world, the offscouring of all things, even until now.

13 I write not these things to shame you, but to admonish you as my beloved children.

14 For though ye should have ten thousand tutors in Christ, yet have ye not many fathers: for in Christ Jesus I begat you through the gospel.

15 I beseech you therefore, be ye imitators of me. For this cause have I sent unto you Timo-

16 theus, who is my beloved

<sup>1</sup> Or, both to angels and men      <sup>2</sup> Or, refuse

AM.—<sup>a</sup> For "have reigned" read "have come to reign"      <sup>b</sup> For "and to angels" read "both to angels" and substitute the present text for the marg.

son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church.

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

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

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

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit meekness?

#### CHAPTER V.

*1 The incestuous person 6 is cause rather of shame unto them, than of rejoicing. 7 The old leaven is to be purged out. 10 Heinous offenders are to be shunned and avoided.*

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

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

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

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

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

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

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

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness;

thly, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church. Now some are puffed up, as though I were not coming to you. But I will come to you shortly, if the Lord will; and I will know, not the word of them which are puffed up, but the power. For the kingdom of God is not in word, but in power. What will ye? shall I come unto you with a rod, or in love and a spirit of meekness?

**5** It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one of you hath his father's wife. And ye are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you. For I verily, being absent in body but present in spirit, have already, as though I were present, judged him that hath so wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, even Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with

<sup>1</sup> Or, are ye puffed up?  
authorities omit *Jesus*.

<sup>2</sup> Or, did ye not rather mourn, . . . you?  
<sup>4</sup> Gr. keep festival.

<sup>3</sup> Some ancient

but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

#### CHAPTER VI.

*1 The Corinthians must not vex their brethren, in going to law with them: 6 especially under infidels. 9 The unrighteous shall not inherit the kingdom of God. 15 Our bodies are the members of Christ, 19 and temples of the Holy Ghost. 16, 17 They must not therefore be defiled.*

**D**ARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

the unleavened bread of sincerity and truth.

9 I wrote unto you in my epistle to have no company with fornicators; <sup>1</sup>not altogether with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world: but <sup>2</sup>now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat. For what have I to do with judging them that are without? Do not ye judge them that are within, whereas them that are without God judgeth? Put away the wicked man from among yourselves.

**6** Dare any of you, having a matter against <sup>3</sup>his neighbour, go to law before the unrighteous, and <sup>2</sup>not before the saints? Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy <sup>4</sup>to judge the smallest matter? <sup>3</sup>Know ye not that we shall judge angels? how much more, things <sup>4</sup>that pertain to this life? If then ye have <sup>5</sup>to judge things pertaining to this life, <sup>6</sup>do ye set them to judge who are of no account in the church? I say *this* to move you to shame. Is it so, that there cannot be *found* among you one wise man, who shall be able to decide between his brethren, but brother goeth to law with brother, and

<sup>1</sup> Or, not at all meaning the fornicators &c. other. <sup>4</sup> Gr. of the smallest tribunals. set them . . . church.

<sup>2</sup> Or, as it is, I wrote <sup>5</sup> Gr. tribunals pertaining to.

<sup>3</sup> Gr. the <sup>6</sup> Or,



7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

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

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

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

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

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

7 that before unbelievers? Nay, already it is altogether <sup>1a</sup> a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be

8 defrauded? Nay, but ye yourselves do wrong, and defraud, and

9 that *your* brethren. Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of them-

10 selves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit

11 the kingdom of God. And such were some of you: but ye <sup>2</sup>were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

12 All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the

13 power of any. Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the

14 Lord for the body: and God both raised the Lord, and will raise up

15 us through his power. Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God

16 forbid. Or know ye not that he that is joined to a harlot is one body? for, The twain, saith he,

17 shall become one flesh. But he that is joined unto the Lord is one

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

<sup>1</sup> Or, a loss to you

<sup>2</sup> Gr. washed yourselves.

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

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

### CHAPTER VII.

2 *He treateth of marriage, 4 shewing it to be a remedy against fornication: 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginity wherefore to be embraced. 35 And for what respects we may either marry, or abstain from marrying.*

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

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

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

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

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

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

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

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

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

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

11 But and if she depart, let her

19 own body. Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.

**7** Now concerning the things whereof ye wrote: *It is good for a man not to touch a woman.* But, because of fornications, let each man have his own wife, and let each woman have her own husband. Let the husband render unto the wife her due: and likewise also the wife unto the husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency. But this I say by way of permission, not of commandment. <sup>3</sup>Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.

8 But I say to the unmarried and to widows, *It is good for them if they abide even as I.* But if they have not continency, let them marry: for it is better to marry than to burn. But unto the married I give charge, *yea not I, but the Lord,* That the wife depart not from her husband (but and if she

1 Or, *sanctuary*

2 Or, *Holy Spirit*

3 Many ancient authorities read *For.*

AM.—<sup>a</sup> For "permission" read "concession"

remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no

depart, let her remain unmarried, or else be reconciled to her husband); and that the husband

12 leave not his wife. But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with

13 him, let him not leave her. And the woman which hath an unbelieving husband, and he is content to dwell with her, let her not leave

14 her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now

15 are they holy. Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such *cases*: but

16 God hath called us in peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband,

17 whether thou shalt save thy wife? Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so

18 ordain I in all the churches. Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circum-

19 cised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the command-

20 ments of God. Let each man abide in that calling wherein he was called. Wast thou called being

21 a bondservant? care not for it: <sup>2</sup>but if thou canst become free, use *it* rather. For he that was called in the Lord, being a bond-

22 servant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant. Ye were bought with a price; become not bondservants of men.

23 Brethren, let every man, wherein he was called, therein abide with God.

25 Now concerning virgins I have

<sup>1</sup> Many ancient authorities read *you*.

<sup>2</sup> Or, *nay, even if*

AM.—<sup>a</sup> Let marg. 2 ("*nay, even if*") and the text exchange places.



commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

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

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

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

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

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

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

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

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

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

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

36 But if any man think that he becometh himself uncomely toward his virgin, if she pass the flower of *her*

no commandment of the Lord: but I give my judgement, as one that hath obtained mercy of the

26 Lord to be <sup>a</sup>faithful. I think therefore that this is good by reason of <sup>b</sup>the present distress, *namely*, that it is good for a man

27 <sup>1</sup>to be as he is. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek

28 not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you.

29 But this I say, brethren, the time <sup>2</sup>is shortened, that henceforth both those that have wives may be as

30 though they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they pos-

31 sessed not; and those that use the world, as not <sup>3</sup>abusing it: for the fashion of this world passeth

32 away. But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please

33 the Lord: but he that is married is careful for the things of the world, how he may please his

34 <sup>4</sup>wife. And there is a difference also between the wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she may please her

35 husband. And this I say for your own profit; not that I may cast a <sup>5</sup>snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction.

36 But if any man thinketh that he becometh himself unseemly

<sup>1</sup> Gr. *so to be.* <sup>2</sup> Or, *is shortened henceforth, that both those &c.* <sup>3</sup> Or, *using it to the full* <sup>4</sup> Or, *wife, and is divided.* So *also the wife and the virgin: she that is unmarried is careful &c.* Many ancient authorities read *wife, and is divided.* So *also the woman that is unmarried and the virgin is careful &c.* <sup>5</sup> Or, *constraint* Gr. *noose.*

AM.—<sup>a</sup> For “faithful” read “trustworthy” <sup>b</sup> For “the present distress” read “the distress that is upon us” <sup>c</sup> For “abusing it” read “using it to the full” and omit the margin.



age, and need so require, let him do what he will, he sinneth not: let them marry.

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

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

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

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

#### CHAPTER VIII.

*1 To abstain from meats offered to idols. 8, 9 We must not abuse our Christian liberty, to the offence of our brethren: 11 but must bridle our knowledge with charity.*

**N**OW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

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

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

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

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour

toward his <sup>1</sup>virgin daughter, if she be past the flower of her age, and if need so requireth, let him do what he will; he sinneth not; let them marry. But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own <sup>1</sup>virgin daughter, shall do well. So then both he that giveth his own <sup>1</sup>virgin daughter in marriage doeth well; and he that giveth her not in marriage shall do better. A wife is bound for so long time as her husband liveth; but if the husband be <sup>2</sup>dead, she is free to be married to whom she will; only in the Lord.

40 But she is happier if she abide as she is, after my judgement: and I think that I also have the Spirit of God.

**8** Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge

2 puffeth up, but love <sup>3</sup>edifieth. If any man thinketh that he knoweth any thing, he knoweth not yet as

3 he ought to know; but if any man loveth God, the same is known <sup>4</sup>of

4 him. Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there is no

5 God but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many;

6 yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.

7 Howbeit in all men there is not that knowledge: but some, being used until now to the idol,

1 Or, *virgin* (omitting daughter)

2 Gr. *fallen asleep.*

3 Gr. *buildeth up.*

AM.—a For "of him" read "by him"

eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

#### CHAPTER IX.

1 *He sheweth his liberty, 7 and that the minister ought to live by the gospel: 15 yet that himself hath of his own accord abstained, 18 to be either chargeable unto them. 22 or offensive unto any, in matters indifferent. 24 Our life is like unto a race.*

**A**M I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time

eat as *of* a thing sacrificed to an idol; and their conscience being

8 weak is defiled. But meat will not <sup>a</sup>commend us to God: neither, if we eat not, <sup>1</sup>are we the worse; nor, if we eat, <sup>2</sup>are we the better.

9 But take heed lest by any means this <sup>3</sup>liberty of yours become a

10 stumblingblock to the weak. For if a man see thee which hath

knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, <sup>4</sup>be emboldened to eat things sacrificed to

11 idols? For <sup>5</sup>through thy knowledge he that is weak perisheth, the brother for whose sake Christ died.

12 And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin

13 against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

9 Am I not free? am I not an apostle? have I not seen Jesus

our Lord? are not ye my work in

2 the Lord? If to others I am not an apostle, yet at least I am to

you: for the seal of mine apostleship are ye in the Lord.

3 My defence to them that examine me

4 is this. Have we no right to eat

5 and to drink? Have we no right to lead about a wife that is a

<sup>6</sup>believer, even as the rest of the apostles, and the brethren of the

6 Lord, and Cephas? Or I only and Barnabas, have we not a

7 right to forbear working? What

<sup>1</sup> Gr. *do we lack.*      <sup>2</sup> Gr. *do we abound.*  
<sup>5</sup> Gr. *in.*      <sup>6</sup> Gr. *sister.*

<sup>3</sup> Or, *power*

<sup>4</sup> Gr. *be builded up.*

at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

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

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

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

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

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

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

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

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

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ with-

soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Do I speak these things after the manner of men? or saith not the

9 law also the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for

10 the oxen that God careth, or saith he *it* <sup>a</sup>altogether for our sake?

Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, *to thresh* in hope of partaking.

11 If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?

12 If others partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance

13 to the gospel of Christ. Know ye not that they which minister about sacred things eat *of* the things of the temple, *and* they which wait upon the altar have their portion with the altar?

14 Even so did the Lord ordain that they which proclaim the gospel

15 should live of the gospel. But I have used none of these things:

and I write not these things that it may be so done in my case: for *it were* good for me rather to die, than that any man should

16 make my glorying void. For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I

17 preach not the gospel. For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted

18 to me. What then is my reward? That, when I preach the gospel,

I may make the gospel without charge, so as not to use to the full

<sup>1</sup> Or, saith he it, as he doubtless doth, for our sake?

AM.—<sup>a</sup> “altogether” let “assuredly” be the rendering in the text, and substitute “altogether” for the marg.

out charge, that I abuse not my power in the gospel.

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

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

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

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

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

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

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

#### CHAPTER X.

1 *The sacraments of the Jews 6 are types of our's, 7 and their punishments, 11 examples for us. 14 We must fly from idolatry. 21 We must not make the Lord's table the table of devils: 24 and in things indifferent we must have regard of our brethren.*

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

19 my right in the gospel. For though I was free from all *men*, I brought myself under bondage to all, that I might gain the more.

20 And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain

21 them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without

22 law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some.

23 And I do all things for the gospel's sake, that I may be a joint

24 partaker thereof. Know ye not that they which run in a <sup>1</sup>race run all, but one receiveth the prize? Even so run, that ye may attain.

25 And every man that striveth in the games is temperate in all things. Now they *do it* to receive a corruptible crown; but we an

26 incorruptible. I therefore so run, as not uncertainly; so <sup>2</sup>fight I, as

27 not beating the air: but I <sup>3</sup>buffet my body, and bring it into bondage: lest by any means, after that I <sup>a</sup>have preached to others, I myself should be rejected.

**10** For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all

1 Gr. *racecourse*.

2 Gr. *box*.

3 Gr. *bruise*.

AM.—<sup>a</sup> "have preached" add marg. Or, *have been a herald*



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

3 And did all eat the same spiritual meat;

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

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

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

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

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

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

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

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God *is* faithful; who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

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

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

2 passed through the sea; and were all baptized <sup>1</sup>unto Moses in the

3 cloud and in the sea; and did all eat the same spiritual meat;

4 and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them:

5 and the rock was Christ. Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness.

6 Now <sup>2</sup>these things were our examples, to the intent we should not lust after evil things, as they

7 also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to

8 play. Neither let us commit fornication, as some of them committed, and fell in one day three

9 and twenty thousand. Neither let us tempt the <sup>3</sup>Lord, as some of them tempted and perished by the

10 serpents. Neither murmur ye, as some of them murmured, and per-

11 ished by the destroyer. Now these things happened unto them <sup>4</sup>by way of example; and they were written for our admonition, upon

12 whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed

13 lest he fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted

above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

14 Wherefore, my beloved, flee

15 from idolatry. I speak as to wise

16 men; judge ye what I say. The cup of blessing which we bless, is it not a <sup>5</sup>communion of the blood of Christ? The <sup>6</sup>bread which we

1 Gr. *into*. 2 Or, *in these things they became figures of us*. 3 Some ancient authorities read *Christ*. 4 Gr. *by way of figure*. 5 Or, *participation in*. 6 Or, *loaf*

we break, is it not the communion of the body of Christ?

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

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

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

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

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

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

26 For the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

break, is it not a <sup>1</sup>communion of the body of Christ? <sup>2</sup>seeing that we, who are many, are one <sup>3</sup>bread, one body: for we all partake <sup>4</sup>of

18 the one <sup>3</sup>bread. Behold Israel after the flesh: have not they which eat the sacrifices commu-

19 nion with the altar? What say I then? that a thing sacrificed to idols is anything, or that an idol

20 is anything? But *I say*, that the things which the Gentiles sacrifice, they sacrifice to <sup>5</sup>devils, and not to God: and I would not that ye should have communion with

21 <sup>5</sup>devils. Ye cannot drink the cup of the Lord, and the cup of <sup>5</sup>devils: ye cannot partake of the table of the Lord, and of the table of

22 <sup>5</sup>devils. Or do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful; but all things are not expedient. All things are lawful; but all things

24 <sup>6</sup>edify not. Let no man seek his own, but *each* his neighbor's *good*.

25 Whatsoever is sold in the shambles, eat, asking no question for conscience sake; for the earth is the Lord's, and the fulness there-

26 of. If one of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no

27 question for conscience sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and

28 for conscience sake: conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience?

29 <sup>7</sup>If I by grace partake, why am I evil spoken of for that for which

<sup>1</sup> Or, participation in one body <sup>3</sup> Or, loaf <sup>4</sup> Gr. from. *If I partake with thankfulness*

<sup>2</sup> Or, seeing that there is one bread, we, who are many, are

<sup>5</sup> Gr. demons. <sup>6</sup> Gr. build not up. <sup>7</sup> Or,

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

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

#### CHAPTER XI.

*1 He reproveth them, because in holy assemblies 4 their men prayed with their heads covered, and 6 women with their heads uncovered, 17 and because generally their meetings were not for the better but for the worse, as 21 namely in profaning with their own feasts the Lord's supper. 23 Lastly, he calleth them to the first institution thereof.*

**B**E ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

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

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

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

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

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

8 For the man is not of the woman; but the woman of the man.

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

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

11 Nevertheless neither is the man

31 I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of

32 God. Give no occasion of stumbling, either to Jews, or to Greeks,

33 or to the church of God: even as I also please all men in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved.

**11** Be ye imitators of me, even as I also am of Christ.

2 Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you. But I would

3 have you know, that the head of every man is Christ; and the head of the woman is the man; and

4 the head of Christ is God. Every man praying or prophesying, having his head covered, dishonour-

5 eth his head. But every woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the same

6 thing as if she were shaven. For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven,

7 let her be veiled. For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman;

9 but the woman of the man: for neither was the man created for the woman; but the woman for

10 the man: for this cause ought the woman to <sup>1</sup>have a *sign* of authority on her head, because of the

11 angels. Howbeit neither is the

<sup>1</sup> aOr, *have authority over*

AM.—<sup>a</sup> Omit marg. 1 (" *have authority over* ")

without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

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

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

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

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

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he*

woman without the man, nor the man without the woman, in the Lord. For as the woman is of the man, so is the man also by the woman; but all things are of God.

13 Judge ye <sup>1</sup>in yourselves: is it seemly that a woman pray unto God unveiled?

14 God unveiled? Doth not even nature itself teach you, that, if a man have long hair, it is a dis-

15 honour to him? But if a woman have long hair, it is a glory to her: for her hair is given her for

16 a covering. But if any man seemeth to be contentious, we have no such custom, neither the churches of God.

17 But in giving you this charge, I praise you not, that ye come together not for the better but for

18 the worse. For first of all, when ye come together <sup>2</sup>in the church, I hear that <sup>3</sup>divisions exist among

19 you; and I partly believe it. For there must be also <sup>4</sup>heresies among you, that they which are approved may be made manifest

20 among you. When therefore ye assemble yourselves together, it is not possible to eat the Lord's

21 supper: for in your eating each one taketh before *other* his own supper; and one is hungry, and

22 another is drunken. What? have ye not houses to eat and to drink in? or despise ye the <sup>5</sup>church of God, and put them to shame that <sup>6</sup>have not? What shall I say to you? <sup>7</sup>shall I praise you in this?

23 I praise you not. For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which

24 he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which <sup>8</sup>is for you: this do in remembrance of me.

25 In like manner also the cup, after supper, saying,

<sup>1</sup> Or, among      <sup>2</sup> Or, in congregation      <sup>3</sup> Gr. schisms.      <sup>4</sup> Or, factions      <sup>5</sup> Or, congregation  
<sup>6</sup> Or, have nothing      <sup>7</sup> Or, Shall I praise you? In this I praise you not.  
<sup>8</sup> Many ancient authorities read *is broken for you*.

AM.—<sup>a</sup> For "heresies" read "factions" (with marg. Gr. *heresies*.)



took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

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

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

#### CHAPTER XII.

*1 Spiritual gifts 4 are divers, 7 yet all to profit withal. 8 And to that end are diversely bestowed: 12 that by the like proportion, as the members of a natural body tend all to the 16 mutual decency, 22 service, and 26 succour of the same body; 27 so we should do one for another, to make up the mystical body of Christ.*

**N**OW concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accurs-

This cup is the new <sup>1</sup>covenant in my blood: this do, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

27 Wherefore whosoever shall eat the bread or drink the cup of the Lord <sup>2</sup>unworthily, shall be guilty of the body and the blood of the

28 Lord. But let a man prove himself, and so let him eat of the

29 bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he <sup>2</sup>discern

30 not the body. For this cause many among you are weak and

31 sickly, and not a few sleep. But if we <sup>3</sup>discerned ourselves, we

32 should not be judged. But <sup>4</sup>when we are judged, we are chastened of the Lord, that we may not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, wait one for

34 another. If any man is hungry, let him eat at home; that your coming together be not unto judgement. And the rest will I set in order whensoever I come.

**12** Now concerning spiritual gifts, brethren, I would not have you

2 ignorant. Ye know that when ye were Gentiles *ye were* led away unto those dumb idols, howsoever

3 ye might be led. Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no

<sup>1</sup> Or, testament      <sup>2</sup> Gr. discriminate.

<sup>3</sup> Gr. discriminated.

<sup>4</sup> Or, when we are

judged of the Lord, we are chastened

AM.—a For "unworthy" read "in an unworthy manner"

ed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

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

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

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

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

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

9 To another faith by the same Spirit; to another the gifts of hearing by the same Spirit;

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

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

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

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

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

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

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

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

18 But now hath God set the mem-

man can say, Jesus is Lord, but in the Holy Spirit.

4 Now there are diversities of 5 gifts, but the same Spirit. And

there are diversities of ministrations, and the same Lord. And

there are diversities of workings, but the same God, who worketh

7 all things in all. But to each one is given the manifestation of the

8 Spirit to profit withal. For to one is given through the Spirit

the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another

9 faith, in the same Spirit; and to another gifts of healings,

10 in the one Spirit; and to another workings of <sup>1</sup>miracles; and to another prophecy; and to another

discernings of spirits: to another *divers* kinds of tongues; and to another the interpretation of

11 tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

12 For as the body is one, and hath many members, and all the members of the body, being many, are

13 one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or

Greeks, whether bond or free; and were all made to drink of one

14 Spirit. For the body is not one

15 member, but many. If the foot shall say, Because I am not the

16 hand, I am not of the body; it is not therefore not of the body. And if

the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body.

17 If the whole body *were* an eye, where *were* the hearing? If the whole

18 *were* hearing, where *were* the smelling? But now hath God set the members each one of them

<sup>1</sup> Gr. *powers*.

bers every one of them in the body, as it hath pleased him.

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

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

### CHAPTER XIII.

1 *All gifts, 2, 3 how excellent soever, are nothing worth without charity. 4 The praises thereof, and 13 prelation before hope and faith.*

in the body, even as it pleased him. And if they were all one member, where were the body?

20 But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you.

22 Nay, much rather, those members of the body which seem to be more feeble are necessary: and those

23 *parts* of the body, which we think to be less honourable, upon these we

bestow more abundant honour; and our uncomely *parts* have more abundant comeliness;

24 whereas our comely *parts* have no need: but God tempered the body together, giving more abundant honour to that *part* which lacked;

25 that there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffereth, all the members suffer with it: or *one* member is

26 honoured, all the members rejoice with it. Now ye are the body of Christ, and <sup>3</sup>severally mem-

28 bers thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then <sup>4</sup>miracles, then gifts of healings, helps, <sup>5</sup>governments, *di-*

29 *vers* kinds of tongues. Are all apostles? are all prophets? are all teachers? are all *workers* of <sup>4</sup>miracles? have all gifts of healings? do all speak with tongues? do all in-

31 terpret? But desire earnestly the greater gifts. <sup>2</sup>And a still more excellent way shew I unto you.

<sup>1</sup> Or, put on

<sup>2</sup> Or, glorified

<sup>3</sup> Or, members each in his part

<sup>4</sup> Gr. powers.

<sup>5</sup> Or, wise counsels.

AM.—<sup>2</sup> Read "And moreover a most excellent way" etc.

**T**HOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

#### CHAPTER XIV.

*1 Prophecy is commended, 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instru-*

**13** If I speak with the tongues of men and of angels, but have not love, I am become sounding brass,

2 or a clanging cymbal. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have

3 not love, I am nothing. And if I bestow all my goods to feed *the poor*, and if I give my body <sup>1</sup>to be burned, but have not love, it pro-

4 fiteth me nothing. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is

5 not puffed up, doth not behave itself unseemly, seeketh not its own,

is not provoked, taketh not account of evil; rejoiceth not in un-

righteousness, but rejoiceth with

7 the truth; <sup>2</sup>beareth all things, believeth all things, hopeth all

8 things, endureth all things. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues,

they shall cease; whether *there be* knowledge, it shall be done away.

9 For we know in part, and we

10 prophesy in part: but when that which is perfect is come, that which is in part shall be done away.

11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish

12 things. For now we see in a mirror, <sup>3</sup>darkly; but then face to

face: now I know in part; but <sup>4</sup>then shall I <sup>5</sup>know even as also I

13 have been <sup>6</sup>known. But now abideth faith, hope, love, these three; <sup>7</sup>and the <sup>8</sup>greatest of these is love.

<sup>1</sup> Many ancient authorities read that I may glory.  
<sup>4</sup> Gr. know fully. <sup>5</sup> Gr. known fully.

<sup>2</sup> Or, covereth <sup>3</sup> Gr. in a riddle  
<sup>6</sup> bOr, but greater than these

<sup>7</sup> Gr. greater.

AM.—<sup>a</sup> Read "then shall I know fully even as also I was fully known" and omit marg. 4 and 5. <sup>b</sup> Omit marg. 6 ("but greater than these")



ments. 12 Both must be referred to edification, 22 as to their true and proper end. 26 The true use of each is taught, 27 and the abuse taxed. 34 Women are forbidden to speak in the church.

**F**OLLOW after charity, and desire spiritual gifts, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

14 Follow after love; yet desire earnestly spiritual gifts, but rather

2 er that ye may prophesy. For he that speaketh in a tongue speaketh not unto men, but unto God; for no man <sup>1</sup>understandeth; but in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men edification, and <sup>4</sup>com-

4 fort, and consolation. He that speaketh in a tongue <sup>2</sup>edifieth him-

5 <sup>2</sup>edifieth the church. Now I would

have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of

7 prophesying, or of teaching? Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped

8 or harped? For if the trumpet give an uncertain voice, who shall prepare himself for war?

9 So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air.

10 There are, it may be, so many kinds of voices in the world, and <sup>3</sup>no *kind* is without signification.

11 If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barba-

1 Gr. *heareth*

2 Gr. *buildeth up.*

3 Or, *nothing is without voice*

AM.—<sup>a</sup> For "comfort" read "exhortation"

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

12 rian unto me. So also ye, since ye are zealous of <sup>2</sup>spiritual *gifts*, seek that ye may abound unto the

13 edifying of the church. Wherefore let him that speaketh in a tongue pray that he may interpret.

14 For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful. What is it then?

15 I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else if thou bless with the spirit, how shall he that filleth the place of <sup>3</sup>the unlearned say the Amen at thy giving of thanks, seeing he knoweth not

17 what thou sayest? For thou verily givest thanks well, but the other

18 is not <sup>4</sup>edified. I thank God, I speak with tongues more than you

19 all: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.

20 Brethren, be not children in mind: howbeit in malice be ye

21 babes, but in mind be <sup>5</sup>men. In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear

22 me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying *is for a sign*,

23 not to the unbelieving, but to them that believe. If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say

<sup>1</sup> Or, in my case  
23, 24.

<sup>2</sup> Gr. *spirits*.

<sup>3</sup> Or, him that is without gifts: and so in ver.

<sup>4</sup> Gr. *buildd up*.

<sup>5</sup> Gr. *of full age*.

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I

24 that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is <sup>1</sup>reproved by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is <sup>2</sup>among you indeed.

26 What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. If

27 any man speaketh in a tongue, *let it be* by two, or at the most three, and *that* in turn; and let

28 one interpret: but if there be no interpreter, let him keep silence in the church; and let him speak

29 to himself, and to God. And let the prophets speak *by* two or three

30 and let the others <sup>3</sup>discern. But if a revelation be made to another sitting by, let the first keep si-

31 lence. For ye all can prophesy one by one, that all may learn,

32 and all may be <sup>4</sup>comforted; and the spirits of the prophets are sub-

33 ject to the prophets; for God is not a *God* of confusion, but <sup>2</sup>of peace; as in all the churches of the saints.

34 Let the women keep silence in the churches: for it is not permitted unto them to speak; but

35 let them be in subjection, as also saith the law. And if they would

36 learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church. What? was it from

37 you that the word of God went forth? or came it unto you alone?

37 If any man thinketh himself to be a prophet, or spiritual, let him

<sup>1</sup> Or, convicted

<sup>2</sup> Or, in

<sup>3</sup> Gr. discriminate.

<sup>4</sup> Or, exhorted

AM.—<sup>a</sup> For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.]



write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

#### CHAPTER XV.

*3 By Christ's resurrection, 12 he proveth the necessity of our resurrection, against all such as deny the resurrection of the body. 21 The fruit, 35 and manner thereof, 51 and of the changing of them, that shall be found alive at the last day.*

**M**OREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

take knowledge of the things which I write unto you, that they are the commandment of the Lord.

38 <sup>1</sup>But if any man is ignorant, let him be ignorant.

39 Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. But

40 let all things be done decently and in order.

**15** Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand,

2 by which also ye are <sup>2</sup>saved; *I make known, I say,* <sup>3</sup>in what words I preached it unto you, if ye hold it fast, except ye believed <sup>4</sup>in vain.

3 For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day

5 according to the scriptures; and that he appeared to Cephas; then

6 to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are

7 fallen asleep; then he appeared to James; then to all the apostles;

8 and last of all, <sup>8</sup>as unto one born out of due time, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not found <sup>5</sup>vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was

<sup>1</sup> Many ancient authorities read *But if any man knoweth not, he is not known.* <sup>2</sup> Or, *saved if ye hold fast what I preached unto you, except &c.* <sup>3</sup> Gr. *with what word.*

<sup>4</sup> Or, *without cause* <sup>5</sup> Or, *void*

AM.—<sup>a</sup> Adopt marg. 2 for the text (substituting “the word which” for “what”).  
<sup>b</sup> For “as unto . . . time” read “as to the child untimely born”



11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is our preaching vain*, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

11 with me. Whether then *it be* I or they, so we preach, and so ye believed.

12 Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the

13 dead? But if there is no resurrection of the dead, neither hath

14 Christ been raised: and if Christ hath not been raised, then is our preaching <sup>1</sup>vain, <sup>2</sup>your faith also is

15 <sup>1</sup>vain. Yea, and we are found false witnesses of God; because

we witnessed of God that he raised up <sup>3</sup>Christ: whom he raised not

up, if so be that the dead are not

16 raised. For if the dead are not raised, neither hath Christ been

17 raised: and if Christ hath not been raised, your faith is vain; ye are

18 yet in your sins. Then they also which are fallen asleep in Christ

19 have perished. <sup>4</sup>*If* in this life only we have hoped in Christ, we are of all men most pitiable.

20 But now hath Christ been raised from the dead, the firstfruits of

21 them that are asleep. For since by man *came* death, by man *came*

also the resurrection of the dead.

22 For as in Adam all die, so also in <sup>3</sup>Christ shall all be made alive.

23 But each in his own order: Christ the firstfruits; then they that are

24 Christ's, at his <sup>3</sup>coming. Then *cometh* the end, when he shall deliver up the kingdom to <sup>6</sup>God,

even the Father; when he shall have abolished all rule and all

25 authority and power. For he must reign, till he hath put all his

26 enemies under his feet. The last enemy that shall be abolished is

27 death. For, He put all things in subjection under his feet. <sup>7</sup>But when he saith, All things are put

in subjection, it is evident that he is excepted who did subject all

<sup>1</sup> Or, void    <sup>2</sup> Some ancient authorities read *our*.    <sup>3</sup> Gr. *the Christ*.    <sup>4</sup> Or, *If we have only hoped in Christ in this life*    <sup>5</sup> Gr. *presence*.    <sup>6</sup> Gr. *the God and Father*.  
<sup>7</sup> Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when, I say, all things &c.*

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is one kind* of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

28 things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

29 Else what shall they do which are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?

30 why do we also stand in jeopardy every hour? I protest by <sup>1</sup>that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die.

33 Be not deceived: <sup>a</sup>Evil company doth corrupt good manners.

34 <sup>3b</sup>Awake up righteously, and sin not; for some have no knowledge of God: I speak *this* to move you to shame.

35 But some one will say, How are the dead raised? and with what manner of body do they come?

36 Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some

38 other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own.

39 All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fishes.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is

41 another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another

<sup>1</sup> Or, *your glorying* . <sup>2</sup> Or, *what doth it profit me, if the dead are not raised? Let us eat &c.* <sup>3</sup> Gr. *awake out of drunkenness righteously.*

AM.—<sup>a</sup> For “Evil company doth corrupt good manners” read “Evil companionships corrupt good morals” <sup>b</sup> For “Awake up” read “Awake to soberness” and omit marg.<sup>3</sup>

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where *is* thy sting? O grave where *is* thy victory?

er star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in

43 incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in

44 power: it is sown a <sup>a</sup>natural body; it is raised a spiritual body. If

45 there is a <sup>a</sup>natural body, there is also a spiritual *body*. So also it is written, The first man Adam became a living soul. The last Adam *became* a life-giving spirit.

46 Howbeit that is not first which is spiritual, but that which is <sup>a</sup>natural; then that which is spiritual.

47 The first man is of the earth, earthy: the second man is of

48 heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they

49 also that are heavenly. And as we have borne the image of the earthy, <sup>1</sup>we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I tell you a mystery: <sup>b</sup>We shall not all sleep, but we shall all

52 be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall

53 be changed. For this corruptible must put on incorruption, and this mortal must put on immor-

54 tality. But when <sup>2</sup>this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death

55 is swallowed up <sup>3</sup>in victory. O

<sup>1</sup> Many ancient authorities read *let us also bear. this corruptible shall have put on incorruption, and.*

<sup>2</sup> Many ancient authorities omit  
<sup>3</sup> Or, *victoriously*

AM.—a “natural” add marg. Gr. *psychical*.

<sup>b</sup> For “We shall not all” read “We all shall not” and put the present text into the marg.



56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

### CHAPTER XVI.

*1 He exhorteth them to relieve the want of the brethren at Jerusalem. 10 Commendeth Timothy, 13 and after friendly admonitions, 16 shutteth up his epistle with divers salutations.*

**N**OW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

death, where is thy victory? O  
56 death, where is thy sting? The  
sting of death is sin; and the pow-  
57 er of sin is the law: but thanks  
be to God, which giveth us the  
victory through our Lord Jesus  
58 Christ. Wherefore, my beloved  
brethren, be ye steadfast, unmove-  
able, always abounding in the  
work of the Lord, forasmuch as  
ye know that your labour is not  
vain in the Lord.

**16** Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also  
2 do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I  
3 come. And when I arrive, <sup>2</sup>whomsoever ye shall approve by letters, them will I send to carry your  
4 bounty unto Jerusalem: and if it be meet for me to go also, they  
5 shall go with me. But I will come unto you, when I shall have passed through Macedonia; for I do pass  
6 through Macedonia; but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever  
7 I go. For I do not wish to see you now by the way; for I hope to tarry a while with you, if the  
8 Lord permit. But I will tarry at  
9 Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timothy come, see that he be with you without fear; for he

1 Or, void

2 Or, whomsoever ye shall approve, them will I send with letters



11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints.)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

worketh the work of the Lord, as  
11 I also do: let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him  
12 with the brethren. But as touching Apollos, the brother, I besought him much to come unto you with the brethren: and it was not at all <sup>his</sup> will to come now; but he will come when he shall have opportunity.

13 Watch ye, stand fast in the faith,  
14 quit you like men, be strong. Let  
15 all that ye do be done in love. Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints,) that ye also be in subjection unto such, and to every one that helpeth in the work  
16 and laboureth. And I rejoice at the <sup>2</sup>coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part  
17 they supplied. For they refreshed my spirit and yours: acknowledge ye therefore them that are such.

19 The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house. All the brethren salute you. Salute one another with a holy kiss.

21 The salutation of me Paul with  
22 mine own hand. If any man loveth not the Lord, let him be anathema.  
23 <sup>3</sup>Maran atha. The grace of the Lord Jesus Christ be with you.  
24 My love be with you all in Christ Jesus. Amen.

<sup>1</sup> Or, God's will that he should come now cometh.

<sup>2</sup> Gr. presence.

<sup>3</sup> That is, Our Lord

# THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

## CHAPTER I.

3 *The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions, 8 so particularly in his late danger in Asia. 12 And calling both his own consociates and their's to witness of his sincere manner of preaching the immutable truth of the gospel, 15 he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.*

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

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

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

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

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

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

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

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above

1 PAUL, an apostle of Christ Jesus through the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in the whole of Achaia: 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; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ. But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort. For we would not have you ignorant, brethren, concerning our affliction which befell us in Asia, that we were weighed down exceedingly, beyond our power, inasmuch that we despaired even of

<sup>1</sup> Gr. *the brother.*

strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But *as* God *is* true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

9 life: <sup>1</sup>yea, we ourselves have had the <sup>2</sup>answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth

10 the dead: who delivered us out of so great a death, and will deliver: on whom we have <sup>3</sup>set our hope that he will also still deliver us;

11 ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

12 For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly

13 to you-ward. For we write none other things unto you, than what ye read or even acknowledge, and I hope ye will acknowledge unto

14 the end: as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.

15 And in this confidence I was minded to come <sup>b</sup>before unto you, that ye might have a second <sup>a</sup>benefit;

16 and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto

17 to Judæa. When I therefore was thus minded, did I shew fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should

18 be the yea yea and the nay nay? But as God is faithful, our word toward you is not

19 yea and nay. For the Son of God, Jesus Christ, who was preached among you <sup>5</sup>by us, *even* <sup>5</sup>by me and Silvanus and Timothy, was not yea and nay,

20 but in him is yea. For how many soever be the promises of God, in him *is* the yea: wherefore also

<sup>1</sup> Or, *but we ourselves*      <sup>2</sup> Or, *sentence*      <sup>3</sup> Some ancient authorities read *set our hope; and still will he deliver us.*      <sup>4</sup> Or, *grace*      Some ancient authorities read *joy.*  
<sup>5</sup> Gr. *through.*

AM.—<sup>a</sup> For “answer” read “sentence” (with marg. Gr. *answer.*)

<sup>b</sup> For “before” read “first”



21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

### CHAPTER II.

*1 Having shewed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 even as himself also upon his true repentance had forgiven him, 12 declaring withal why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.*

**B**UT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man is this punishment, which *was inflicted* of many.

7 So that contrariwise ye ought rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write,

through him is the Amen, unto the glory of God through us.

21 Now he that stablisheth us with you <sup>1</sup>in Christ, and anointed us, is 22 God; <sup>2</sup>who also sealed us, and gave us the earnest of the Spirit in our hearts.

23 But I call God for a witness upon my soul, that to spare you I forbare to come unto Corinth. Not that we have lordship over your faith, but are helpers of your joy: <sup>a</sup>for by <sup>3</sup>faith ye stand.

**2** <sup>4</sup>But I determined this for myself, that I would not come again

2 to you with sorrow. For if I make you sorry, who then is he that maketh me glad, but he that

3 is made sorry by me? And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that

4 my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

5 But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too 6 heavily) to you all. Sufficient to such a one is this punishment which was *inflicted* by <sup>5</sup>the many;

7 so that contrariwise ye should <sup>6</sup>rather forgive him and comfort him, lest by any means such a one should be swallowed up with his

8 overmuch sorrow. Wherefore I beseech you to confirm *your* love to-

9 ward him. For to this end also did

<sup>1</sup> Gr. *into*.    <sup>2</sup> Or, *seeing that he both sealed us*    <sup>3</sup> Or, *your faith*    <sup>4</sup> Some ancient authorities read *For*.    <sup>5</sup> Gr, *the more*.    <sup>6</sup> Some ancient authorities omit *rather*.



that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death: and to the other the savour of life unto life. And who *is* sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

### CHAPTER III.

1 *Lest their false teachers should charge him with vainglory, he sheweth the faith and graces of the Corinthians to be a sufficient commendation of his ministry. 6 Whereupon entering a comparison between the ministers of the law and of the gospel, 12 he proveth that his ministry is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.*

**D**O we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

I write, that I might know the proof of you, <sup>1</sup>whether ye are  
10 obedient in all things. But to whom ye forgive anything, I *forgive* also: for what I also have forgiven, if I have forgiven anything, for your sakes *have I forgiven it* in the <sup>2</sup>person of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.

12 Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in the

13 Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedo-

14 nia. <sup>a</sup>But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his

15 knowledge in every place. For we are a sweet savour of Christ unto God, in them that <sup>b</sup>are being saved, and in them that are per-

16 ishing; to the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for these things?

17 For we are not as the many, <sup>3</sup>corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

**3** Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you or from you? Ye are our epistle written in our hearts, known and

<sup>1</sup> Some ancient authorities read *whereby*.

<sup>2</sup> Or, *presence*

<sup>3</sup> Or, *making merchandise of the word of God*

AM.—<sup>a</sup> Begin a new paragraph with this verse.

<sup>b</sup> For "are being saved . . . are perishing" read "are saved . . . perish" and put the present text into the marg.

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be *glory*, much more doth the ministration of righteousness exceed in *glory*.

10 For even that which was made glorious had no *glory* in this respect, by reason of the *glory* that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, *which* put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for unto this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless when it shall turn

3 read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables *that are* hearts of

4 flesh. And such confidence have we through Christ to God-ward:

5 not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is

6 from God; who also made us sufficient as ministers of a new <sup>1</sup>covenant; not of the letter, but of the spirit: for the letter killeth,

7 but the spirit giveth life. But if the ministration of death, <sup>2</sup>written, *and* engraven on stones, came

<sup>3</sup>with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the *glory* of his face; which *glory*

8 <sup>4</sup>was passing away: how shall not rather the ministration of the

9 spirit be with *glory*? <sup>5</sup>For if the ministration of condemnation <sup>6</sup>is *glory*, much rather doth the ministration of righteousness exceed

10 in *glory*. For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the *glory* that

11 surpasseth. For if that which <sup>6</sup>passeth away was <sup>7</sup>with *glory*, much more that which remaineth is in *glory*.

12 Having therefore such a hope, we use great boldness of speech,

13 and *are* not as Moses, *who* put a veil upon his face, that the children of Israel should not look stedfastly <sup>8</sup>on the end of that

14 which <sup>4</sup>was passing away: but their <sup>9</sup>minds were hardened: for until this very day at the reading of the old <sup>10</sup>covenant the same veil <sup>11</sup>remaineth unlifted; which *veil*

15 is done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their heart.

16 But whensoever <sup>12</sup>it shall turn to

<sup>1</sup> Or, *testament*      <sup>2</sup> Gr. *in letters.*      <sup>3</sup> Gr. *in.*      <sup>4</sup> Or, *was being done away*  
<sup>5</sup> Many ancient authorities read *For if to the ministration of condemnation there is glory.*  
<sup>6</sup> Or, *is being done away*      <sup>7</sup> Gr. *through.*      <sup>8</sup> Or, *unto*      <sup>9</sup> Gr. *thoughts.*      <sup>10</sup> Or,  
*testament*      <sup>11</sup> Or, *remaineth, it not being revealed that it is done away*      <sup>12</sup> Or, a man  
shall turn

AM.—<sup>a</sup> For "is glory" read "hath glory" and let marg. <sup>5</sup> run Many etc. *For if the ministration of condemnation is glory.*

to the Lord, the veil shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

#### CHAPTER IV.

*1 He declareth how he hath used all sincerity and faithful diligence in preaching the gospel, 7 and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power, 12 to the benefit of the church, 16 and to the apostle's own eternal glory.*

**T**HEREFORE seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

the Lord, the veil is taken away.

17 Now the Lord is the Spirit: and where the Spirit of the Lord is,

18 there is liberty. But we all, with unveiled face<sup>1</sup> reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from<sup>2</sup> the Lord the Spirit.

4 Therefore seeing we have this ministry, even as we obtained

2 mercy, we faint not; but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience

3 in the sight of God. But and if our gospel is veiled, it is veiled in

4 them that are perishing: in whom the god of this<sup>3</sup> world hath blinded the<sup>4</sup> minds of the unbelieving,

<sup>5</sup>that the<sup>6</sup>light of the gospel of the glory of Christ, who is the image of God, should not dawn

5 upon them. For we preach not ourselves, but Christ Jesus as

6 Lord, and ourselves as your<sup>7</sup> servants<sup>8</sup> for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the<sup>6</sup>light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves;

8 we are pressed on every side, yet not straitened; perplexed, yet not

9 unto despair; pursued, yet not

<sup>1</sup> Or, beholding as in a mirror  
<sup>4</sup> Gr. thoughts.

<sup>5</sup> Or, that they should not see the light... image of God

<sup>2</sup> Or, the Spirit which is the Lord

<sup>3</sup> Or, age

<sup>6</sup> Gr. illumination.

<sup>7</sup> Gr. bondservants.

<sup>8</sup> Some ancient authorities read through Jesus.

AM.—a Let marg. 1 and the text exchange places.

b Omit marg. 2 ("the Spirit which is the Lord")

c For "are perishing" read "perish" and put the present text into the marg.

b Omit marg. 2 ("the Spirit which is the Lord")

c For "are perishing" read "perish" and put the present text into the marg.



10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13-We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many rebound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

#### CHAPTER V.

*1 That in his assured hope of immortal glory, 9 and in expectance of it, and of the general judgment, he laboureth to keep a good conscience, 12 not that he may herein boast of himself, 14 but as one that, having received life from Christ, endeavoureth to live as a new creature to Christ only, 18 and by his ministry of reconciliation to reconcile others also in Christ to God.*

**F**OR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

<sup>1</sup>forsaken; smitten down, yet not destroyed; always bearing about in the body the <sup>2</sup>dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and therefore also we speak; knowing that he which raised up <sup>3</sup>the Lord Jesus shall raise up us also with Jesus, and shall present us with you. For all things *are* for your sakes, that the grace, being multiplied through <sup>4</sup>the many, may cause the thanksgiving to abound unto the glory of God.

16 Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

**5** For we know that if the earthly house of our <sup>5</sup>tabernacle be dissolved, we have a building from God, a house not made with hands,

<sup>1</sup> Or, left behind    <sup>2</sup> Gr. putting to death.  
<sup>4</sup> Gr. the more.    <sup>5</sup> Or, bodily frame

<sup>3</sup> Some ancient authorities omit *the Lord*.



2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that

2 eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation

3 which is from heaven: if so be that being clothed we shall not be

4 found naked. For indeed we that are in this tabernacle do groan, <sup>2</sup>being burdened; not for that we would be unclothed, but that we would be clothed upon, that what

5 is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the

6 Spirit. Being therefore always of good courage, and knowing that, whilst we are at home in the body,

7 we are absent from the Lord (for we walk by faith, not by <sup>3</sup>sight);

8 we are of good courage, I say, and are willing rather to be absent from the body, and to be at home

9 with the Lord. Wherefore also we <sup>4</sup>make it our aim, whether at home or absent, to be well-pleasing unto him. For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things *done* <sup>5</sup>in the body, according to what he hath done, whether *it be* good or bad.

11 Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences.

12 We are not again commending ourselves unto you, but *speak* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in

13 heart. For whether we <sup>6</sup>are beside ourselves, it is unto God; or whether we are of sober mind, it

14 is unto you. For the love of Christ constraineth us; because we thus judge, that one died for

15 all, therefore all died; and he

1 Or, *bodily frame*      2 Or, *being burdened, in that we would not be unclothed, but would be clothed upon*      3 Gr. *appearance.*      4 Gr. *are ambitious.*      5 Gr. *through*      6 Or, *were*

they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now, then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made *him to be* sin for us, who knew no sin: that we might be made the righteousness of God in him.

#### CHAPTER VI.

*1 That he hath approved himself a faithful minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgraces for the gospel. 10 Of which he speaketh the more boldly amongst them, because his heart is open to them, 13 and he expecteth the like affection from them again, 14 exhorting to flee the society and pollutions of idolaters, as being themselves temples of the living God.*

**W**E then *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more.

17 Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, 18 they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having <sup>2</sup>committed unto us the word of reconciliation.

20 We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God. Him who knew no sin he made *to be* sin on our behalf; that we might become the righteousness of God in him.

**6** And working together *with him* we intreat also that ye receive not the <sup>2</sup> grace of God in vain (for he saith, At an acceptable time I hearkened unto thee, And in a day of salvation did I succour thee: behold, now is the acceptable time; behold, now is the day of <sup>3</sup> salvation): giving no occasion of

<sup>1</sup> Or, there is a new creation

<sup>2</sup> Or, placed in us

4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be *my* people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

18 And will be a Father unto you,

stumbling in anything, that our  
4 ministration be not blamed; but  
in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; in pureness, in knowledge, in longsuffering, in kindness, in the <sup>1</sup>Holy Ghost, in love  
7 unfeigned, in the word of truth, in the power of God; <sup>2</sup>by the armour of righteousness on the  
8 right hand and on the left, by glory and dishonour, by evil report and good report; as deceivers,  
9 and *yet* true; as unknown, and *yet* well known; as dying, and behold, we live; as chastened, and not  
10 killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 Our mouth is open unto you, O Corinthians, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own affections. Now for a recompense in like kind (I speak as unto *my* children), be ye also enlarged.

14 Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light

15 with darkness? And what concord hath Christ with <sup>3</sup>Belial? or what portion hath a believer with

16 an unbeliever? And what agreement hath a <sup>4</sup>temple of God with idols? for we are a <sup>4</sup>temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be *my* people.

17 Wherefore

Come ye out from among them, and be ye separate, saith the Lord,

And touch no unclean thing;

And I will receive you,

<sup>1</sup> Or, *Holy Spirit*: and so throughout this book.  
<sup>4</sup> Or, *sanctuary*

<sup>2</sup> Gr. *through*.

<sup>3</sup> Gr. *Beliar*.

and ye shall be my sons and daughters, saith the Lord Almighty.

### CHAPTER VII.

*1 He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 Whereof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their lovingkindness and obedience towards Titus, answerable to his former boastings of them.*

**H**AVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die and live with *you*.

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

18 And will be to you a Father, And ye shall be to me sons and daughters, saith the Lord Almighty.

**7** Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

2 <sup>1</sup>Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no

3 man. I say it not to condemn *you*: for I have said before, that ye are in our hearts to die together and live together. Great is my boldness of speech toward you,

4 great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.

5 For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side; without *were* fight-

6 ings, within *were* fears. Nevertheless he that comforteth the lowly, *even* God, comforted us by the

7 <sup>2</sup>coming of Titus; and not by his <sup>2</sup>coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more.

8 For though I made you sorry with my epistle, <sup>a</sup>I do not regret it, though I did regret; <sup>3</sup>for I see that that epistle made you sorry,

9 though but for a season. Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that

<sup>1</sup> Gr. *Make room for us.*

<sup>2</sup> Gr. *presence.*

<sup>3</sup> Some ancient authorities omit *for.*

AM.—<sup>a</sup> For “I do not regret it, though” etc. read “I do not regret it: though I did regret it (for I see that that epistle made you sorry, though but for a season), I now rejoice” etc.



10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all things ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted anything to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoyce therefore that I have confidence in you in all things.

#### CHAPTER VIII.

*1 He stirreth them up to a liberal contribution for the poor sabuts at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselves thereby: 16 commending to them the integrity and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this business.*

**M**OREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of afflic-

ye might suffer loss by us in nothing. For godly sorrow worketh repentance<sup>1</sup> unto salvation, a *repentance* which bringeth no regret: but the sorrow of the world work-

11 eth death. For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In every thing ye approved yourselves to

12 be pure in the matter. So although I wrote unto you, *I wrote* not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of

13 God. Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all.

14 For if in anything I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made before Titus, was found to be truth.

15 And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling

16 ye received him. I rejoyce that in everything I am of good courage concerning you.

**8** Moreover, brethren, we make known to you the grace of God which hath been given in the

2 churches of Macedonia; how that

<sup>1</sup> Or, unto a salvation which bringeth no regret

tion the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing*, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of *it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be* a supply for their want, that their abundance also may be a supply for your want: that there may be equality:

in much proof of affliction the abundance of their joy and their deep poverty abounded unto the

3 riches of their liberality. For according to their power, I bear witness, yea and beyond their power, *they gave* of their own ac-

4 cord, beseeching us with much intreaty in regard of this grace and the fellowship in the ministering

5 to the saints: and *this*, not as we had hoped, but first they gave their own selves to the Lord, and

6 to us by the will of God. Inasmuch that we exhorted Titus, that as he had made a beginning before, so he would also complete

7 in you this grace also. But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, *see* that ye abound in this

8 grace also. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his

10 poverty might become rich. And herein I give *my* judgement: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also

11 to will. But now complete the doing also; that as *there was* the readiness to will, so *there may be* the completion also out of your

12 ability. For if the readiness is there, *it is* acceptable according as a man hath, not according as he

13 hath not. For *I say* not *this*, that others may be eased, and ye distressed: but by equality; your

14 abundance *being* a supply at this present time for their want, that their abundance also may become

a supply for your want; that there

1 Gr. *singleness*.

2 Some ancient authorities read *our love to you*.

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration* of your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner and fellow-helper concerning you: or our brethren *be enquired of*, *they are* the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

#### CHAPTER IX.

*1 He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand. 6 And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed, 10 which shall return a great increase to them, 13 and occasion a great sacrifice of thanksgivings unto God.*

**F**OR as touching the ministering to the saints, it is superfluous for me to write to you:

15 may be equality: as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack.

16 But thanks be to God, which putteth the same earnest care for you into the heart of Titus. For

indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of

18 his own accord. And we have sent together with him the brother whose praise in the gospel *is*

19 and not only so, but who was also appointed by the churches to travel with us in *the matter* of this

20 *grace*, which is ministered by us to the glory of the Lord, and to

21 *shew* our readiness: avoiding this, that any man should blame us in *the matter* of this bounty which

22 is ministered by us: for we take thought for things honourable, not only in the sight of the Lord,

23 but also in the sight of men. And we have sent with them our brother, whom we have many times

24 proved earnest in many things, but now much more earnest, by reason of the great confidence

25 which *he hath* in you. Whether *any inquire* about Titus, *he is* my partner and *my fellow-worker* to you-ward; or our brethren, *they*

26 are the messengers of the churches, *they are* the glory of Christ.

27 Shew ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

**9** For as touching the ministering to the saints, it is superfluous

1 Gr. *apostles.*

2 Or, *Shew ye therefore in the face... on your behalf unto them.*

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go beforehand unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever.

10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

2 for me to write to you: for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up <sup>2</sup>very many of them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as 4 I said, ye may be prepared: lest by any means, if there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame 5 in this confidence. I thought it necessary therefore to intreat the brethren, that they would go before unto you, and make up beforehand your afore-promised <sup>3</sup>bounty, that the same might be ready, as a matter of bounty, and not of <sup>4</sup>extortion.

6 But this *I say*, He that soweth sparingly shall reap also sparingly; and he that soweth <sup>5</sup>bountifully shall reap also <sup>5</sup>bountifully. Let each man *do* according as he hath purposed in his heart; not <sup>6</sup>grudgingly, or of necessity: for God 8 loveth a cheerful giver. And God is able to make all grace abound unto you; that ye having always all sufficiency in everything, may 9 abound unto every good work: as it is written,

He hath scattered abroad, he hath given to the poor;

His righteousness abideth for ever.

10 And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits 11 of your righteousness: ye being enriched in everything unto all <sup>7</sup>liberality, which worketh through 12 us thanksgiving to God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth

1 Or, emulation of you    2 Gr. the more part.    3 Gr. blessing.    4 Or, covetousness  
5 Gr. with blessings.    6 Gr. of sorrow.    7 Gr. singleness.



13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

#### CHAPTER X.

*Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority, with which he is armed against all adversary powers, 7 assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent, 12 and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours.*

**N**OW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you:

2 But I beseech *you*, that I may not be bold when I *am* present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds:)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

also through many thanksgivings  
13 unto God; seeing that through the proving *of you* by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of *your* contribution

14 unto them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding

15 grace of God in you. Thanks *be* to God for his unspeakable gift.

**10** Now I Paul myself intreat you by the meekness and gentleness of Christ, I who in your presence *am* lowly among you, but being absent *am* of good courage toward

2 you; yea, I beseech you, that I may not when present shew courage with the confidence wherewith I count to be bold against some, which count of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war according to the

4 flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting

5 down of strong holds); casting down <sup>2</sup>imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity

6 to the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience

7 shall be fulfilled. <sup>3</sup>Ye look at the things that are before your face.

If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even

<sup>1</sup> Gr. *singleness*.

<sup>2</sup> Or, *reasonings*.

<sup>3</sup> Or, *Do ye look . . . face?*

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our* measure, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

#### CHAPTER XI.

1 Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into

as he is Christ's, so also are we.

8 For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put

9 to shame: that I may not seem as if I would terrify you by my letters.

10 For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his

11 speech of no account. Let such a one reckon this, that, what we are in word by letters when we are absent, such *are we* also in

12 deed when we are present. For we are not bold <sup>to</sup> number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding.

13 But we will not glory beyond *our* measure, but according to the measure of the <sup>2</sup>province which God apportioned to us as a measure,

14 to reach even unto you For we stretch not ourselves overmuch, as though we reached not unto you: for we <sup>3</sup>came even as far as unto you in the gospel of Christ:

15 not glorying beyond *our* measure, *that is*, in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our <sup>2</sup>province

16 unto *further* abundance, so as to preach the gospel even unto the parts beyond you, *and* not to glory in another's <sup>2</sup>province in regard

17 of things ready to our hand. But

18 he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

<sup>1</sup> Gr. to judge ourselves among, or to judge ourselves with. ing-rod.

<sup>3</sup> Or, were the first to come

<sup>2</sup> Or, limit Gr. measur-

*a forced commendation of himself, 5 of his equality with the chief apostles, 7 of his preaching the gospel to them freely, and without any their charge, 13 shewing that he was not inferior to those deceitful workers in any legal prerogative, 23 and in the service of Christ, and in all kinds of sufferings for his ministry, far superior.*

**WOULD** to God ye could bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of *them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

**11** Would that ye could bear with me in a little foolishness: <sup>1</sup>may indeed bear with me. For I am

jealous over you with <sup>2a</sup> godly jealousy: for I espoused you to one husband, that I might present you *as* a pure virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your <sup>3</sup>minds should be corrupted from the simplicity and the purity that is toward Christ.

4 For if he that cometh preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear

5 with *him*. For I reckon that I am not a whit behind <sup>4</sup>the very chief-

6 est apostles. But though *I be* rude in speech, yet *am I* not in knowledge: nay, in everything we have made *it* manifest among all

7 men to you-ward. Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of

8 God for nought? I robbed other churches, taking wages of *them* that I might minister unto you;

9 and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burdensome unto you, and *so* will I keep *myself*. As the truth of Christ is

10 in me, no man shall stop me of this glorying in the regions of 11 Achaia. Wherefore? because I love

<sup>1</sup> Or, but indeed ye do bear with me.  
<sup>4</sup> Or, those pre-eminent apostles

<sup>2</sup> Gr. a jealousy of God.

<sup>3</sup> Gr. thoughts.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing *ye yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am I*. Are they Israelites? so *am I*. Are they the seed of Abraham? so *am I*.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty *stripes* save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

12 you not? God knoweth. But what I do, that I will do, that I may cut off <sup>1</sup>occasion from them which desire an occasion; that wherein they glory, they may be

13 found even as we. For such men are false apostles, deceitful workers, fashioning themselves into

14 apostles of Christ. And no marvel; for even Satan fashioneth himself

15 into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me foolish; but if *ye do*, yet as foolish receive me, that I also may glory

17 a little. That which I speak, I speak not after the Lord, but as in foolishness, in this confidence

18 of glorying. Seeing that many glory after the flesh, I will glory

19 also. For ye bear with the foolish gladly, being wise *yourselves*.

20 For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you *captiv*e, if he exalteth himself, if he smiteth you on the face.

21 I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am

22 bold also. Are they Hebrews? so *am I*. Are they Israelites? so *am I*. Are they the seed

23 of Abraham? so *am I*. Are they ministers of Christ? (I speak as one beside himself) I more;

in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft.

24 Of the Jews five times received I forty *stripes* save one.

25 I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have

<sup>1</sup> Gr. *the occasion of them*.



26 *In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;*

27 *In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.*

28 *Beside those things that are without, that which cometh upon me daily, the care of all the churches.*

29 *Who is weak, and I am not weak? who is offended, and I burn not?*

30 *If I must needs glory, I will glory of the things which concern mine infirmities.*

31 *The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.*

32 *In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:*

33 *And through a window in a basket was I let down by the wall, and escaped his hands.*

#### CHAPTER XII.

*1 For commending of his apostleship, though he might glory of his wonderful revelations, 9 yet he rather chooseth to glory of his infirmities, 11 blaming them for forcing him to this vain boasting. 14 He promiseth to come to them again: but yet altogether in the affection of a father, 20 although he feareth he shall to his grief find many offenders, and public disorders there.*

**I**T is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

26 I have been in the deep; *in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among*

27 *false brethren; in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.*

28 <sup>2</sup>*Beside those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak,*

29 *and I am not weak? who is made to stumble, and I burn not?*

30 *If I must needs glory, I will glory of the things that concern my*

31 *weakness. The God and Father of the Lord Jesus, he who is blessed <sup>3</sup>for evermore, knoweth*

32 *that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me:*

33 *and through a window was I let down in a basket by the wall, and escaped his hands.*

**12** <sup>4</sup>*I must needs glory, though it is not expedient; but I will come to*

*visions and revelations of the Lord. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from the body, I*

<sup>1</sup> Gr. *race.*    <sup>2</sup> Or, *Beside the things which I omit*    Or, *Beside the things that come out of course*    <sup>3</sup> Gr. *unto the ages.*    <sup>4</sup> Some ancient authorities read, *Now to glory is not expedient, but I will come &c.*

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children

4 know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for

5 a man to utter. On behalf of such a one will I glory: but on mine own behalf I will not glory, save in *my*

6 weaknesses. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me

7 *to be*, or heareth from me. And by reason of the exceeding greatness of the revelations—<sup>a</sup>wherefore, that I should not be exalted over-

much, there was given to me a <sup>1</sup>thorn in the flesh, a messenger of Satan to buffet me, that I should

8 not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart

9 from me. And he hath said unto me, My grace is sufficient for thee, for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ

10 may <sup>2</sup>rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind <sup>3</sup>the very chiefest apostles, though I am

12 nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and

13 wonders and <sup>4</sup>mighty works. For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.

14 Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for

<sup>1</sup> Or, *stake eminent apostles*

<sup>2</sup> Or, *cover me* Gr. *spread a tabernacle over me.*

<sup>3</sup> Or, *those pre-*

<sup>4</sup> Gr. *powers.*

AM.—a Strike out “—wherefore” and add marg. Some ancient authorities read *—wherefore.*

ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you the less I be loved.

16 But be it so, I did not burden you; nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps.

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 And lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

### CHAPTER XIII.

*1 He threateneth severity, and the power of his apostleship against obstinate sinners. 6 And advising them to a trial of their faith, 7 and to a reformation of their sins before his coming, 11 he concludeth his epistle with a general exhortation and a prayer.*

**T**HIS *is* the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore

I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will most gladly spend and be <sup>1</sup>spent for your souls. If I love you more abundantly, am I loved the less?

16 But be it so, I did not myself burden you; but, being crafty, I

17 caught you with guile. Did I take advantage of you by any one of them whom I have sent unto you?

18 I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?

19 <sup>2</sup>Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying.

20 For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, <sup>3</sup>tumults;

21 lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

**13** This is the third time I am coming to you. At the mouth of two witnesses or three shall <sup>2</sup>every word be established. I have said <sup>4</sup>beforehand, and I do say <sup>4</sup>beforehand, <sup>5</sup>as when I was present the second time, so now, being absent, to them that have

<sup>1</sup> Gr. *spent out.*

<sup>2</sup> Or, *Think ye . . . you?*

<sup>3</sup> Or, *disorders*

<sup>4</sup> Or, *plainly*

<sup>5</sup> Or, *as if I were present the second time, even though I am now absent*



have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when ye are weak, and ye are strong: and this also we wish, *even* your perfecting.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love God, and the communion of the Holy Ghost, be with you all. Amen.

† The second *epistle* to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

sinned heretofore, and to all the rest, that, if I come again, I will not spare; seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you: for he was crucified through weakness, yet he liveth through the power of God. For we also are weak in him, but we shall live with him through the power of God toward you. Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate. But I hope that ye shall know that we are not reprobate. Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honourable, though we be as reprobate. For we can do nothing against the truth, but for the truth. For we rejoice, when ye are weak, and ye are strong: this we also pray for, even your perfecting. For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

11 Finally, brethren, <sup>3</sup>farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you. Salute one another with a holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

1 Many ancient authorities read *with*.

2 Gr. *and that*.

3 Or, *rejoice: be perfected*



# THE EPISTLE OF PAUL TO THE GALATIANS.

## CHAPTER I.

6 *He wondereth that they have so soon left him and the gospel, 8 and accurseth those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 14 and sheweth what he was before his calling, 17 and what he did presently after it.*

**PAUL**, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead:)

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

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

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

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

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

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

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

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

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

11 But I certify you, brethren, that

1 **PAUL**, an apostle (not from men, neither through 'man, but through 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  
3 Galatia: Grace to you and peace  
4 from God the Father, and our  
5 Lord Jesus Christ, who gave himself for our sins, that he might deliver us out of this present evil  
6 world, according to the will of  
7 our God and Father: to whom *be*  
8 the glory <sup>9</sup>for ever and ever.  
9 Amen.

6 I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different  
7 gospel; <sup>8</sup>which is not another *gospel*: only there are some that trouble you, and would pervert  
9 the gospel of Christ. But though we, or an angel from heaven, should preach  
10 unto you any gospel <sup>11</sup>other than that which we preached unto you, let him be  
12 anathema. As we have said before, so say I now again, If any man preacheth  
13 unto you any gospel other than that which ye received, let him be anathema.  
14 <sup>15</sup>For am I now persuading men, or God? or am I seeking to please men? if I were still pleasing men, I should not be a  
16 servant of Christ.

11 For I make known to you,

1 Or, *a man*      2 Some ancient authorities read *from God our Father, and the Lord Jesus Christ.*      3 Or, *age*      4 Gr. *unto the ages of the ages.*      5 Some ancient authorities omit *unto you.*      6 Or, *contrary to that*      7 Gr. *bondservant*

AM.—a “which is not another *gospel*. only” etc. add the marg. Or, *which is nothing else save that* etc.      b Read “For am I now seeking the favour of men or of God” and for “seeking to please” read “striving to please”

the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in the time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

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

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

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

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

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

22 And was unknown by face unto the churches of Judæa which were in Christ: •

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

## CHAPTER II.

1 *He sheweth when he went up again to Jerusalem, and for what purpose: 3 and that Titus was not circumcised: 11 and that he resisted Peter, and told him the reason, 14 why he and other, being Jews, do believe in Christ to be justified by faith, and not by works: 20 and that they live not in sin, who are so justified.*

brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from <sup>1</sup>man, nor was I taught it, but *it came to me* through

13 revelation of Jesus Christ. For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and

14 made havock of it: and I advanced in the Jews' religion beyond many of mine own age <sup>2</sup>among my countrymen, being more exceedingly zealous for the traditions of my

15 fathers. But when it was the good pleasure of God, who separated me, *even* from my mother's womb, and called me through his

16 grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred

17 not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me:

18 but I went away into Arabia; and again I returned unto Damascus.

19 Then after three years I went up to Jerusalem to <sup>3</sup>visit Cephas, and tarried with him fifteen days. But

20 other of the apostles saw I none, <sup>4</sup>save James the Lord's brother.

21 Now touching the things which I write unto you, behold, before God,

22 I lie not. Then I came into the regions of Syria and Cilicia. And I was still unknown by face unto the churches of Judæa which were in

23 Christ: but they only heard say, He that once persecuted us now preacheth the faith of which he

24 once made havock; and they glorified God in me.

1 Or, a man

2 Gr. in my race.

3 Or, become acquainted with

4 Or, but only

**T**HEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

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

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

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

2 Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who were of repute, lest by any means I should be running, or had run, in vain. But not even Titus who was with me, being a Greek, was compelled to be

3 circumcised: and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with

4 you. But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute imparted nothing to me:

5 but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with the gospel of

6 the circumcision (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only they would that we should remember the poor; which very thing I was also zealous to do.

7 But contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with the gospel of

8 the circumcision (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only they would that we should remember the poor; which very thing I was also zealous to do.

9 And when James, Cephas, and John, who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only they would that we should remember the poor; which very thing I was also zealous to do.

10 Only they would that we should remember the poor; which very thing I was also zealous to do.

11 But when Peter was come to Antioch, I resisted him to the face, because he was to be blamed.

11 But when Cephas came to Antioch, I resisted him to the face,

1 a Or, in the course of  
once were

2 Or, are

3 Or, but it was because of

4 Or, what they



12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

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

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

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

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

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

12 because he stood condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the cir-

13 cumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their

14 dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?

15 We being Jews by nature, and

16 not sinners of the Gentiles, yet knowing that a man is not justified by <sup>1</sup>the works of the law, <sup>2</sup>save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be

17 justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God

18 forbid. For if I build up again those things which I destroyed, I

19 prove myself a transgressor. For I through <sup>3</sup>the law died unto <sup>3</sup>the law, that I might live unto God.

20 I have been crucified with Christ; <sup>4</sup>yet I live; and yet no longer I, but Christ liveth in me: and that

21 *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me. I do not make void the grace of God: for if righteousness is through <sup>3</sup>the law, then Christ died for nought.

<sup>1</sup> Or, *works of law*  
live, but Christ *is*.

<sup>2</sup> Or, *but only*

<sup>3</sup> Or, *law*

<sup>4</sup> Or, *and it is no longer I that*

AM.—<sup>a</sup> For “save” read “but” and omit marg. 2

<sup>b</sup> For “yet I live; and yet no longer I” read “and it is no longer I that live” and omit marg. 4



## CHAPTER III.

1 *He asketh what moved them to leave the faith, and hang upon the law?* 6 *They that believe are justified, 9 and blessed with Abraham.* 10 *And this he sheweth by many reasons.*

**O** FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

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

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

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

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed

3 O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth 2 crucified? This only would I learn from you, Received ye the Spirit by <sup>1</sup>the works of the law, or by <sup>3</sup>the <sup>2</sup>hearing of faith? Are ye so foolish? having begun in the Spirit, <sup>3</sup>are ye now perfected in <sup>4</sup>the flesh? Did ye suffer so many things in vain? if it be indeed in <sup>5</sup>vain. He therefore that supplieth to you the Spirit, and worketh <sup>4</sup>miracles <sup>5</sup>among you, *doeth he it* by <sup>1</sup>the works of the law, or <sup>6</sup>by the <sup>2</sup>hearing of faith? Even as Abraham believed God, and it was reckoned unto him for righteousness. <sup>6</sup>Know therefore that they which be of faith, the same <sup>8</sup>are sons of Abraham. And the scripture, foreseeing that God <sup>7</sup>would justify the <sup>8</sup>Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the nations be blessed. <sup>9</sup>So then they which be of faith are blessed with the faithful Abraham. <sup>10</sup>For as many as are of <sup>1</sup>the works of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them. <sup>11</sup>Now that no man is justified <sup>9</sup>by the law in the sight of God, is evident: for, The righteous shall <sup>12</sup>live by faith; and the law is not of faith; but, He that doeth them <sup>13</sup>shall live in them. Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a <sup>14</sup>tree: that upon the Gentiles

1 Or *works of law* 2 Or, *message*  
4 Gr. *powers.* 5 Or, *in* 6 Or, *Ye perceive*

3 Or, *do ye now make an end in the flesh?*  
7 Gr. *justifeth.* 8 Gr. *nations.* 9 Gr. *in.*

is every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one, but God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before <sup>1</sup>faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we

might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it

16 void, or addeth thereto. Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to Thy seed,

17 which is Christ. Now this I say; A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make

18 the promise of non-effect. For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by

19 promise. What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; *and it was* ordained through angels by the hand of a mediator.

20 Now a mediator is not *a mediator* of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law.

22 Howbeit the scripture <sup>a</sup>hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

23 But before <sup>2</sup>faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law <sup>c</sup>hath been our tutor *to bring us* unto Christ, that we might be

<sup>1</sup> Or, *testament*      <sup>2</sup> Or, *the faith*

AV.—<sup>a</sup> For "hath shut up" read "shut up"  
<sup>c</sup> For "hath been" read "is become"

<sup>b</sup> Omit marg. 2 ("the faith")

are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

#### CHAPTER IV.

*1 We were under the law till Christ came, as the heir is under his guardian till he be of age. 5 But Christ freed us from the law: 7 therefore we are servants no longer to it. 14 He remembereth their good will to him, and his to them. 23 and sheweth that we are the sons of Abraham by the freewoman.*

**N**OW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

25 justified by faith. But now that faith is come, we are no longer

26 under a tutor. For ye are all sons of God, through faith, in Christ

27 Jesus. For as many of you as were baptized into Christ did put

28 on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one *man* in Christ Jesus.

29 And if ye are Christ's, then ye are Abraham's seed, heirs according to promise.

4 But I say that so long as the heir is a child, he differeth nothing from

2 a bondservant, though he is lord of

2 all; but is under guardians and stewards until the term appointed

3 of the father. So we also, when we were children, were held in

4 bondage under the rudiments of the world: but when the fullness

4 of the time came, God sent forth his Son, born of a woman, born

5 under the law, that he might redeem them which were under

6 the law, that we might receive the adoption of sons. And because

6 ye are sons, God sent forth the Spirit of his Son into our hearts,

7 crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

8 Howbeit at that time, not knowing God, ye were in bondage to them which by nature are no gods:

9 but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be

<sup>1</sup> Or, *elements*



10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

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

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

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

15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealous affect you, *but* not well; yea, they would exclude you, that ye might affect them.

18 But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.

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

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

24 Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above

10 in bondage over again? Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labour upon you in vain.

12 I beseech you, brethren, <sup>a</sup>be as I *am*, for <sup>b</sup>I *am* as ye *are*. Ye did me no wrong: but ye know that because of an infirmity of the flesh I preached the gospel unto

14 you the <sup>1</sup>first time: and that which was a temptation to you in my flesh ye despised not, nor <sup>2</sup>rejected; but ye received me as an angel of God, *even* as Christ Jesus.

15 Where then is that gratulation <sup>3</sup>of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and

16 given them to me. So then am I become your enemy, <sup>c</sup>because I

17 <sup>d</sup>tell you the truth? They zealously seek you in no good way; nay, they desire to shut you out, that ye may seek them. But it is

18 good to be zealously sought in a good matter at all times, and not only when I am present with you.

19 My little children, of whom I am again in travail until Christ be

20 formed in you, <sup>d</sup>yea, I could wish to be present with you now, and to change my voice; for I am perplexed about you.

21 Tell me, ye that desire to be under the law, do ye not hear the

22 law? For it is written, that Abraham had two sons, one by the

23 handmaid, and one by the freewoman. Howbeit the *son* by the handmaid is born after the flesh; but the *son* by the freewoman *is*

24 *born* through promise. Which things contain an allegory: for these *women* are two covenants; one from mount Sinai, bearing children unto bondage, which is

25 Hagar. <sup>e</sup>Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children.

<sup>1</sup> Gr. *former*.

<sup>2</sup> Gr. *spat out*.

<sup>3</sup> Or, *of yours*

<sup>4</sup> Or, *deal truly with you*

<sup>5</sup> Many ancient authorities read *For Sinai is a mountain in Arabia*.

AM.—<sup>a</sup> For “be” read “become”

<sup>b</sup> For “I am as” read “I also *am* become as”

<sup>c</sup> For “because I tell you” read “by telling you”

<sup>d</sup> Substitute a dash for the comma after “you”



is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman.

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

#### CHAPTER V.

*1 He moveth them to stand in their liberty, 3 and not to observe circumcision: 13 but rather love, which is the sum of the law. 19 He reckoneth up the works of the flesh, 22 and the fruits of the Spirit, 25 and exhorteth to walk in the Spirit.*

**S**TAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

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

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

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

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

26 But the Jerusalem that is above is free, which is our mother. For it is written,

Rejoice, thou barren that bearest not;

Break forth and cry, thou that travailest not:

For more are the children of the desolate than of her which hath the husband.

28 Now <sup>1</sup>we, brethren, as Isaac was, are children of promise. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so it is now.

30 Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman. Wherefore, brethren, we are not children of a handmaid, but of the freewoman.

31 Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman. Wherefore, brethren, we are not children of a handmaid, but of the freewoman.

31 the freewoman. Wherefore, brethren, we are not children of a handmaid, but of the freewoman.

**5** <sup>2</sup>With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

2 Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing.

3 Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law,

4 Ye are <sup>3</sup>severed from Christ, ye who would be justified by the law: ye are fallen away from grace.

5 For we through the Spirit by faith wait for the hope of righteousness.

6 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith <sup>4</sup>working

7 through love. Ye were running well; who did hinder you that ye

<sup>1</sup> Many ancient authorities read *ye*.  
<sup>4</sup> Or, *wrought*

<sup>2</sup> Or, *For freedom*

<sup>3</sup> Gr. *brought to nought*

AM.—<sup>a</sup> Substitute marg. 2 ("*For freedom*") for the text.

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbor as thyself.

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

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

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

19 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

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

8 should not obey the truth? This persuasion *came* not of him that

9 calleth you. A little leaven leaveneth the whole lump. I have confidence to you-ward in the Lord,

10 that ye will be none otherwise minded: but he that troubleth you shall bear his judgement, whoso-

11 ever he be. But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumblingblock of the cross been

12 done away. I would that they which unsettle you would even <sup>1</sup>cut themselves off.

13 For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be servants

14 one to another. For the whole law is fulfilled in one word, *even* in this; Thou shalt love thy neigh-

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

16 But I say, Walk by the Spirit, and ye shall not fulfil the lust of

17 the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that

18 ye would. But if ye are led by the Spirit, ye are not under the

19 law. Now the works of the flesh are manifest, which are *these*, fornication, uncleanness, lascivious-

20 ness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions,

21 divisions, <sup>2</sup>heresies, envyings, drunkenness, revellings, and such like: of the which I <sup>3</sup>forewarn you,

22 even as I did <sup>3</sup>forewarn you, that they which practise such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,

<sup>1</sup> Or, *mutilate themselves*      <sup>2</sup> Or, *parties*      <sup>3</sup> Or, *tell you plainly*

AM.—<sup>a</sup> For "cut themselves off" read "go beyond circumcision"      <sup>b</sup> Substitute marg.<sup>2</sup> ("parties") for the text.

23 Meekness, temperance: against such there is no law.

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

25 If we live in the Spirit, let us also walk in the Spirit.

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

#### CHAPTER VI.

*1 He moveth them to deal mildly with a brother that hath sipped, 2 and to bear one another's burden: 6 to be liberal to their teachers, 9 and not weary of well doing. 12 He sheweth what they intend that preach circumcision. 14 He glorieth in nothing, save in the cross of Christ.*

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

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

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

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

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

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I

23 meekness, <sup>1</sup>temperance: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

25 If we live by the Spirit, by the Spirit let us also walk. Let us not be vainglorious, provoking one another, envying one another.

6 Brethren, even if a man be overtaken <sup>a</sup>in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, <sup>5</sup>and not of <sup>2</sup>his neighbour. For each man shall bear his own <sup>3</sup>burden.

6 But let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well doing: for in due season we shall reap, if we faint not. So then, <sup>b</sup>as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

11 See with how large letters I

1 Or, *self-control* 2 Gr. *the other*. 3 Or, *load*

AM.—<sup>a</sup> "in any trespass" add marg. Or, *by* <sup>b</sup> "as" add marg. Or, *since*

have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

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

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

† Unto the Galatians written from Rome.

1 have written unto you with mine  
12 own hand. As many as desire to  
make a fair show in the flesh, they  
compel you to be circumcised; on-  
ly that they may not be persecut-  
13 ed <sup>2</sup>for the cross of Christ. For  
not even they who <sup>3</sup>receive circum-  
cision do themselves keep <sup>4</sup>the law;  
but they desire to have you cir-  
cumcised, that they may glory in  
14 your flesh. But far be it from me  
to glory, save in the cross of our  
Lord Jesus Christ, through <sup>5</sup>which  
the world hath been crucified un-  
15 to me, and I unto the world. For  
neither is circumcision anything,  
nor uncircumcision, but a new  
16 <sup>6</sup>creature. And as many as shall  
walk by this rule, peace *be* upon  
them, and mercy, and upon the  
Israel of God.

17 From henceforth let no man  
trouble me: for I bear branded on  
my body the marks of Jesus.

18 The grace of our Lord Jesus  
Christ *be* with your spirit, breth-  
ren. Amen.

## THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

### CHAPTER I.

1 *After the salutation, 3 and thanksgiving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper fountain of man's salvation. 13 And because the height of this mystery cannot easily be attained unto, 16 he prayeth that they may come 18 to the full knowledge and 20 possession thereof in Christ.*

**P**AUL, 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

1 PAUL, an apostle of Christ Jesus through the will of God, to the saints which are <sup>7</sup>at Ephesus, and  
2 the faithful in Christ Jesus: Grace  
to you and peace from God our

<sup>2</sup> a Or, *write*      <sup>2</sup> Or, *by reason of*      <sup>3</sup> Some ancient authorities read *have been circumcised*.  
<sup>4</sup> Or, *a law*      <sup>5</sup> Or, *whom*      <sup>6</sup> Or, *creation*      <sup>7</sup> Some very an-  
cient authorities omit *at Ephesus*.



God our Father, and *from* the Lord Jesus Christ.

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

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

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

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

Father and the Lord Jesus Christ.

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

4 in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in

5 love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to

6 the good pleasure of his will, to the praise of the glory of his grace, <sup>2</sup>which he freely bestowed on us

7 in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his

8 grace, <sup>3</sup>which he made to abound toward us in all wisdom and pru-

9 dence, having made known unto us the mystery of his will, according to his good pleasure which he

10 proposed in him: unto a dispensation of the fulness of the <sup>4</sup>times, to sum up all things in Christ, the things <sup>5</sup>in the heavens, and the things upon the earth; in him, *I*

11 *say*, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after

12 the counsel of his will; to the end that we should be unto the praise of his glory, we who <sup>6</sup>had before

13 hoped in Christ: in whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with

14 the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of *God's* own possession, unto the praise of his glory.

15 For this cause I also, having heard of the faith in the Lord

1 Or, *him: having in love foreordained us wherewith he abounded*

4 Gr. *seasons.*

2 Or, *wherewith he endued us*

5 Gr. *upon.*

3 Or,

6 Or, *have*

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all *things* under his feet, and gave him to be the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

#### CHAPTER II.

*I By comparing what we were by 3 nature, with what we are 5 by grace: 10 he declar-eth, that we are made for good works; and 13 being brought near by Christ, should not live as 11 Gentiles, and 12 foreigners in time past, but as 19 citizens with the saints, and the family of God.*

AND you *hath* he quickened, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Jesus which is <sup>1</sup>among you, <sup>2</sup>and <sup>2</sup>which *ye shew* toward all the

16 saints, cease not to give thanks for you, making mention of *you* in my

17 prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the

18 knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the

19 saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his

20 might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right

21 hand in the heavenly *places*, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this <sup>3</sup>world, but also in that which

22 is to come: and he put all things in subjection under his feet, and gave him to be head over all

23 things to the church, which is his body, the fulness of him that filleth all in all.

2 And you *did* he quicken, when ye were dead through your trespasses

2 and sins, wherein aforetime ye walked according to the <sup>4</sup>course of this world, according to the prince of the <sup>5</sup>power of the air, of the spirit that now worketh in the

3 sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the <sup>5</sup>mind, and were by nature children of wrath,

4 even as the rest:—but God, being

<sup>1</sup> Or, *in*. <sup>5</sup> Gr *thoughts*.

<sup>2</sup> Many ancient authorities insert *the love*.

<sup>3</sup> Or, *age*

<sup>4</sup> Gr. *age*.

AM.—<sup>a</sup> For “and which *ye shew*” read “and the love which *ye shew*” and in marg. <sup>2</sup> for “insert” read “omit” <sup>b</sup> For “power” read “powers” (with marg. Gr. *power*.)

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus.

7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to

rich in mercy, for his great love  
5 wherewith he loved us, even when we were dead through our trespasses, quickened us together  
6 with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly *places*, in Christ  
7 Jesus: that in the ages to come he might show the exceeding riches of his grace in kindness toward us  
8 in Christ Jesus: for by grace have ye been saved through faith; and that not of yourselves: *it is* the gift  
9 of God: not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

11 Wherefore remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands;  
12 that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world.  
13 But now in Christ Jesus ye that once were far off are made  
14 nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle  
15 wall of partition, having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself of the twain one new man, *so* making  
16 peace; and might reconcile them both in one body unto God through the cross, having slain  
17 the enmity thereby; and he came

<sup>1</sup> Some ancient authorities read *in Christ*.



you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

### CHAPTER III.

*5 The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation: 8 and to him was that grace given, that 9 he should preach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.*

**F**OR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given,

and I preached peace to you that were far off, and peace to them

18 that were nigh: for through him we both have our access in one

19 Spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow citizens with the saints, and of the

20 household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner

21 stone; in whom <sup>2</sup>each several building, fitly framed together, groweth into a holy <sup>3</sup>temple in

22 the Lord; in whom ye also are builded together <sup>4</sup>for a habitation of God in the Spirit.

**3** For this cause I Paul, the prisoner of Christ Jesus in behalf of

2 you Gentiles,—if so be that ye have heard of the <sup>5</sup>dispensation of that grace of God which was given

3 en me to you-ward; how that by revelation was made known unto me the mystery, as I wrote afore

4 in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ;

5 which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets

6 in the Spirit; *to wit*, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise

7 in Christ Jesus through the gospel, whereof I was made a minister, according to the gift of that

8 grace of God which was given me according to the working of his power. Unto me, who am less than the least of all saints, was

1 Gr. preached good tidings of peace.  
4 Gr. into.

5 Or, stewardship

2 Gr. every building.

3 Or, sanctuary



that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

#### CHAPTER IV.

*1 He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men, that his church might be 13 edified,*

this grace given, to preach unto the Gentiles the unsearchable

9 riches of Christ; and to <sup>1</sup>make all men see what is the <sup>2</sup>dispensation of the mystery which from all ages hath been hid in God who created

10 all things; to the intent that now unto the principalities and the powers in the heavenly *places* might be made known through the church the manifold wisdom of

11 God, according to the <sup>3</sup>eternal purpose which he purposed in Christ

12 Jesus our Lord: in whom we have boldness and access in confidence

13 through <sup>4</sup>our faith in him. Wherefore I ask that <sup>5</sup>ye faint not at my tribulations for you, which <sup>6</sup>are your glory.

14 For this cause I bow my knees

15 unto the Father, from whom every <sup>7</sup>family in heaven and on

16 earth is named, that he would grant you, according to the riches of his glory, that ye may be

17 strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love,

18 may be strong to apprehend with all the saints what is the breadth and length and height and depth,

19 and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 unto him *be* the glory in the church and in Christ Jesus unto <sup>8</sup>all generations for ever and ever. Amen.

<sup>1</sup> Some ancient authorities read *bring to light what is*.  
purpose of the ages. <sup>4</sup> Or, the faith of him <sup>5</sup> Or, I

<sup>2</sup> Or, stewardship <sup>3</sup> Gr  
<sup>6</sup> Or, is <sup>7</sup> Gr. father-

<sup>8</sup> Gr. all the generations of the age of the ages.

and 16 grown up in Christ. 18 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, and 29 corrupt communication.

**I** THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

4 I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. 4 *There is* one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, 7 and through all, and in all. But unto each one of us was the grace given according to the measure of 8 the gift of Christ. Wherefore he saith,

When he ascended on high, he led captivity captive,  
And gave gifts unto men.

9 (Now this, He ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things.) And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: 14 that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in crafti-

<sup>1</sup> Some ancient authorities insert *first*.

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication

ness, after the wiles of error; 15 but <sup>1</sup>speaking truth in love, may grow up in all things into him, which is the head, *even* Christ;

16 from whom all the body fitly framed and knit together <sup>2</sup>through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

17 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the

18 vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of

19 their heart; who being past feeling gave themselves up to lasciviousness, <sup>3</sup>to work all unclean-

20 ness with <sup>4</sup>greediness. But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in

22 Jesus: that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit;

23 and that ye be renewed in the <sup>5</sup>spirit of your mind, and put on the new man, <sup>6</sup>which after God hath been created in righteousness and holiness of truth.

25 Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your <sup>6</sup>wrath:

27 neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need.

29 Let no corrupt speech proceed

1 Cr, *dealing truly*  
trade of

2 Gr, *through every joint of the supply.*  
5 Or, *which is after God, created &c*

3 Or, *to make a*  
6 Gr. *provocation.*

4 Or, *covetousness*



proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice;

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

#### CHAPTER V.

*2 After general exhortations, to love, 3 to fly fornication, 4 and all uncleanness, 7 not to converse with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his church.*

**B**E ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:

9 (For the fruit of the Spirit *is* in

out of your mouth, but such as is good for edifying as the need may be, that it may give grace to

30 them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of

31 redemption. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away

32 from you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave<sup>2</sup> you.

**5** Be ye therefore imitators of<sup>2</sup> God, as beloved children; and walk in love, even as Christ also

loved you, and gave himself up for<sup>3</sup> us, an offering and a sacrifice to God for an odour of a sweet

3 smell. But fornication, and all uncleanness, or covetousness, let it not even be named among you,

4 as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather

5 giving of thanks. For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater,

6 hath any inheritance in the kingdom of Christ and God. Let no man deceive you with empty

words: for because of these things cometh the wrath of God upon

7 the sons of disobedience. Be not ye therefore partakers with them;

8 for ye were once darkness, but are now light in the Lord: walk as<sup>3</sup> children of light (for the fruit of

<sup>1</sup> Cr. *the building up of the need.*  
ancient authorities read *you.*

<sup>2</sup> Many ancient authorities read *us.*

<sup>3</sup> Some



all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the<sup>o</sup> Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the

11 Lord; and have no fellowship with the unfruitful works of darkness, but rather even <sup>1</sup>reprove

12 them; for the things which are done by them in secret it is a

13 shame even to speak of. But all things when they are <sup>2</sup>reprov'd are made manifest by the light:

14 for everything that is made manifest is light. Wherefore *he* saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

15 Look therefore carefully how ye walk, not as unwise, but as

16 wise; <sup>3</sup>redeeming the time, because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord *is*.

18 And be not drunken with wine, wherein is riot, but be filled <sup>4</sup>with

19 the Spirit; speaking <sup>5</sup>one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the

20 Lord; giving thanks always for all things in the name of our Lord Jesus Christ to <sup>6</sup>God, even

21 the Father; subjecting yourselves one to another in the fear of Christ.

22 Wives, *be in subjection* unto your own husbands, as unto the

23 Lord. For the husband is the head of the wife, as Christ also is the head of the church, *being* himself the saviour of the body.

24 But as the church is subject to Christ, <sup>7</sup>so *let* the wives also *be* to their husbands in everything.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself up for it;

26 that he might sanctify it, having

1 Or, *convict*  
spirit

2 Or, *convicted*  
5 Or, *to yourselves*

3 Gr. *buying up the opportunity*  
6 Gr. *the God and Father*.

4 Or, *in*  
7 Or, *so are the wives also*

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives and their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

#### CHAPTER VI.

1 *The duty of children towards their parents, 5 of servants towards their masters. 10 Our life is a warfare, 12 not only against flesh and blood, but also spiritual enemies. 13 The complete armour of a Christian, 18 and how it ought to be used. 21 Tychicus is commended.*

**C**HILDREN, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ,

cleansed it by the <sup>1</sup>washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; because we are members of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. This mystery is great: but I speak in regard of Christ and of the church. Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband.

6 Children, obey your parents in the Lord; for this is right. Honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou <sup>2</sup>mayest live long on the <sup>3</sup>earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

5 <sup>4</sup>Servants, be obedient unto them that according to the flesh are your <sup>5</sup>masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the

1 Gr. *laver*.

2 Or, *shalt*

3 Or, *land*

4 Gr. *Bondservants*.

5 Gr. *lords*.

doing the will of God from the heart;  
7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;  
16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

way of eyeservice, as men-pleasers; but as <sup>1</sup>servants of Christ, doing the will of God from the <sup>2</sup>heart; with good will doing service, as unto the Lord, and not unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether *he be* bond or free. And, ye <sup>3</sup>masters, do the same things unto them, and forbear threatening: knowing that <sup>4</sup>both their Master and yours is in heaven, and there is no respect of persons with him.

10 <sup>4</sup>Finally, <sup>5</sup>be strong in the Lord, and in the strength of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*. Wherefore take up

the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to

stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of

righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking

up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil *one*. And

take the helmet of salvation, and the sword of the Spirit, which is

the word of God; with all prayer and supplication praying at all seasons in the Spirit, and watching

thereunto in all perseverance and supplication for all saints,

19 and on my behalf, that utterance may be given unto me <sup>6</sup>in opening my mouth, to make known with boldness the mystery of the

20 gospel, for which I am an ambas-

<sup>1</sup> Gr. *bondservants*.    <sup>2</sup> Gr. *soul*.    <sup>3</sup> Gr. *lords*.    <sup>4</sup> Or, *From henceforth*    <sup>5</sup> Gr. *be made powerful*.    <sup>6</sup> Or, *in opening my mouth with boldness, to make known*

AM.—<sup>a</sup> For "both" read "he who is both"

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

sador in 'chains; that in it I may speak boldly, 'as I ought to speak.

21 But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ in incorruptness.

## THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

### CHAPTER I.

3 *He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9 daily praying to him for their increase in grace: 12 he sheweth what good the faith of Christ had received by his troubles at Rome, 21 and how ready he is to glorify Christ either by his life or death, 27 exhorting them to unity, 28 and to fortitude in persecution.*

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

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

3 I thank my God upon every remembrance of you.

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

1 PAUL and Timothy, <sup>2</sup>servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the <sup>3</sup>bishops and deacons: 2 cons: Grace to you and peace from God our Father and the Lord Jesus Christ.

3 I thank my God upon all my 4 remembrance of you, always in every supplication of mine on behalf of you all making my 5 plication with joy, for your fellowship in furtherance of the gospel from the first day until now; 6 being confident of this very thing, that he which began a good work in you will perfect it until the day

1 Gr. *a chain,*

2 Gr. *bondservants,*

3 Or, *overseers*



7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

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

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other *places*;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds;

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

7 of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because <sup>1</sup>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 with me

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

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

10 so that ye may <sup>2</sup>approve the things that are excellent; that ye may be sincere and void of offence unto

11 the day of Christ; being filled with the <sup>3</sup>fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

12 Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto the progress of the

13 gospel; so that my bonds became manifest in Christ <sup>4</sup>throughout the whole prætorian guard, and

14 to all the rest; and that most of the brethren in the Lord, <sup>5</sup>being confident through my bonds, are more abundantly bold to speak the

15 word of God without fear. Some indeed preach Christ even of envy and strife; and some also of good

16 will: <sup>a</sup>the one *do it* of love, knowing that I am set for the defence of the gospel: <sup>b</sup>but the other

17 proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What

18 then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation, through your supplication and the supply of the

<sup>1</sup> Or, ye have me in your heart  
4 Gr. in the whole Prætorium.

<sup>2</sup> Or, prove the things that differ  
5 Gr. trusting in my bonds.

<sup>3</sup> Gr. fruit.

AM.—<sup>a</sup> To "the one" etc. add marg. Or, *they that are moved by love do it.*  
"but the other" etc. add the marg. Or, *but they that are factious proclaim Christ*

<sup>b</sup> To

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain,

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear *to be* in me.

20 Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether by life, or by death.

21 For to me to live is Christ, and to

22 die is gain. <sup>1</sup>But if to live in the flesh,—<sup>2</sup>*if* this is the fruit of my work, then <sup>2</sup>what I shall choose

23 <sup>3</sup>I wot not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for

24 it is very far better: yet to abide in the flesh is more needful for

25 your sake. And having this confidence, I know that I shall abide, yea and abide with you

26 all, for your progress and joy <sup>4</sup>in the faith; that your glorying may abound in Christ Jesus in

27 me through my presence with you again. Only <sup>5</sup>let your manner of life be worthy of the gospel of

28 Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving

29 <sup>6</sup>for the faith of the gospel; and in nothing affrighted by the adversaries: which is for them an

30 evident token of perdition, but of your salvation, and that from God; because to you it hath been

granted in the behalf of Christ, not only to believe on him, but also

to suffer in his behalf: having the same conflict which ye saw in me, and now hear to be in me.

## CHAPTER II.

1 *He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation: 12 to a careful proceeding in the way of salvation, that they be as lights to the wicked world, 16 and comforts to him their apostle, who is now ready to be offered up to God. 19 He hopeth to send Timothy to them, whom he greatly commendeth, 25 as Epaphroditus also, whom he presently sendeth to them.*

<sup>1</sup> Or, *But if to live in the flesh be my lot, this is the fruit of my work: and what I shall choose I wot not.* <sup>2</sup> Or, *what shall I choose?* <sup>3</sup> Or, *I do not make known* <sup>4</sup> Or, *of faith* <sup>5</sup> Gr. *behave as citizens worthily.* <sup>6</sup> Gr. *with.*

AM.—<sup>a</sup> Read in the text "*if* this shall bring fruit from my work" with marg. Gr. *this is for me fruit of work.* <sup>b</sup> Omit marg. <sup>3</sup> ("*I do not make known*")

**I**f there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind.

3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked

2 If there is therefore any <sup>a</sup>comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and

2 compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord,

3 <sup>1</sup>of one mind; *doing* nothing through faction or through vainglory, but in lowliness of mind

4 each counting other better than himself; not looking each of you to his own things, but each of you

5 also to the things of others. Have this mind in you, which was also

6 in Christ Jesus: who, <sup>2</sup>being in the form of God, counted it not <sup>3a</sup>a prize to be on an equality with

7 God, but emptied himself, taking the form of a <sup>4</sup>servant, <sup>5</sup>being made

8 in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient

9 even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto

10 him the name which is above every name; that in the name of Jesus every knee should bow, of *things*

11 <sup>6</sup>*things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 So then, my beloved, even as ye have always obeyed, not <sup>7a</sup>as in my presence only, but now much more

13 in my absence, work out your own salvation with fear and trembling;

14 for it is God which worketh in you both to will and to work, for his good pleasure. Do

15 all things without murmurings and <sup>c</sup>disputings; that ye <sup>d</sup>may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse

<sup>1</sup> Some ancient authorities read *of the same mind*. <sup>2</sup> Gr. *being originally*. <sup>3</sup> Gr. *a thing to be grasped*. <sup>4</sup> Gr. *bondservant*. <sup>5</sup> Gr. *becoming in*. <sup>6</sup> Or, *things of the world below*. <sup>7</sup> Some ancient authorities omit *as*.

AM.—A For “comfort” read “exhortation” B For “being” read “existing” and omit marg. <sup>2</sup> Let the text run “counted not the being on an equality with God a thing to be grasped” and omit marg. <sup>3</sup> C For “disputings” read “questionings” <sup>d</sup> For “may be” read “may become”



and perverse nation, among whom ye shine as lights in the world:

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I suppose it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regard-

generation, among whom ye are seen as lights in the world, holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labour in vain.

17 Yea, and if I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all:

18 and in the same manner do ye also joy, and rejoice with me.

19 But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like-minded, who will care truly for your state.

21 For they all seek their own, not

22 the things of Jesus Christ. But ye know the proof of him, that, as a child serveth a father, so he served with me in furtherance

23 of the gospel. Him therefore I hope to send forthwith, so soon as I shall see how it will go with

24 me: but I trust in the Lord that I myself also shall come shortly.

25 But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister to my

26 need; since he longed after you all, and was sore troubled, because ye had heard that he

27 was sick: for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow.

28 I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all joy; and hold

30 such in honour: because for the work of Christ he came nigh unto death, hazarding his life to sup-

1 Gr. *luminaries*.  
apostle.

2 Gr. *poured out as a drink-offering*.  
3 Many ancient authorities read *to see you all*.

3 Gr. *genuinely*.

4 Gr. *authorities read the Lord*.



ing his life, to supply your lack of service toward me.

### CHAPTER III.

*1 He warneth them to beware of the false teachers of the circumcision, 4 shewing that himself hath greater cause than they to trust in the righteousness of the law: 7 which notwithstanding he counteth as dung and loss, to gain Christ and his righteousness, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the ways of carnal Christians.*

**F**INALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being

ply that which was lacking in your service toward me.

**3** Finally, my brethren, <sup>1</sup>rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe.

2 Beware of the dogs, beware of the evil workers, beware of the

3 concision: for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the

4 flesh: though I myself might have confidence even in the flesh: if any other man <sup>2</sup>thinketh to have confidence in the flesh, I

5 yet more: circumcised the eighth day of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a

6 Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the

7 law, found blameless. Howbeit what things were <sup>3</sup>gain to me, these have I counted loss for

8 Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them *but* <sup>4</sup> dung, that I

9 may gain Christ, and be found in him, <sup>5</sup>not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the right-

eousness which is <sup>b</sup>of God <sup>6</sup>by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, be-

coming conformed unto his death;

1 Or, *farewell* 2 Or, *seemeth* 3 Gr. *gains.* 4 a Or, *refuse* 5 Or, *not having as my righteousness that which is of the law* 6 Gr. *upon.*

AM.—a Substitute marg. 4 (“*refuse*”) for the text. b For “of God” read “from God”

made conformable unto his death;  
11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing I *do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are the enemies of the cross of Christ:*

19 *Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.*)

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

#### CHAPTER IV.

*1 From particular admonitions 4 he proceedeth to general exhortations, 10 shewing how he rejoiced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them. 19 And so he concludeth with prayer and salutations.*

**T**HEREFORE, my brethren dearly beloved and longed for, my joy

11 if by any means I may attain unto the resurrection from the dead.

12 Not that I have already obtained, or am already made perfect: but I press on, if so be that I may <sup>1</sup>apprehend that for which also I was apprehended by Christ Jesus.

13 Brethren, I count not myself <sup>2</sup>yet to have <sup>b</sup>apprehended: but one thing I *do*, forgetting the things which are behind, and stretching forward to the things which are

14 before, I press on toward the goal unto the prize of the <sup>3</sup>high calling

15 of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye are otherwise minded, even this shall God reveal unto you:

16 only, whereunto we have already attained, by that same *rule* let us walk.

17 Brethren, be ye imitators together of me, and mark them which so walk even as you have us for an

18 ensample. For many walk, of whom I told you often, and now tell you even weeping, *that they are the enemies of the cross of Christ:*

19 whose end is perdition, whose God is the belly, and *whose* glory is in their shame, who mind earth-

20 ly things. For our <sup>4</sup>citizenship is in heaven; from whence also we wait for a Saviour, the Lord Je-

21 sus Christ: who shall fashion anew the body of our humiliation,

*that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.*

**4** Wherefore, my brethren beloved and longed for, my joy and crown,

<sup>1</sup> Or, *apprehend, seeing that I was also apprehended* omit yet.

<sup>3</sup> Or, *upward*

<sup>4</sup> Or, *commonwealth*

<sup>2</sup> Many ancient authorities

AM.—<sup>a</sup> For “apprehend... apprehended” read “lay hold on” and in marg. 1 for “apprehend... apprehended” read “lay hold... laid hold on” <sup>b</sup> For “apprehended” read “laid hold”

and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow labourers, whose names *are* in the book of life.

4 Rejoice in the Lord always: *and* again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

so stand fast in the Lord, my beloved.

2 I exhort Euodia, and I exhort Syntyche, to be of the same mind

3 in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

4 <sup>1</sup>Rejoice in the Lord always: again I will say, <sup>1</sup>Rejoice. Let

your <sup>2</sup>forbearance be known unto all men. The Lord is at hand.

6 In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are <sup>3</sup>honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are <sup>4</sup>of good report; if there be any virtue, and if there be any praise, <sup>5</sup>think on these

9 things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

10 But I <sup>6</sup>rejoice in the Lord greatly, that now at length ye have revived your thought for me; <sup>7</sup>wherein ye did indeed take thought,

11 but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content.

12 I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in

13 want. I can do all things in him

<sup>1</sup> Or, Farewell  
take account of.

<sup>2</sup> Or, gentleness  
<sup>6</sup> Cr. rejoiced.

<sup>3</sup> Gr. reverend.  
<sup>7</sup> Or, seeing that

<sup>4</sup> Gr. gracious.

<sup>5</sup> Gr.



14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and I abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cæsar's household.

23 The grace of our Lord Jesus Christ be with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

14 that strengtheneth me. Howbeit ye did well, that ye had fellowship

15 with my affliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me

16 in the matter of giving and receiving, but ye only; for even in Thessalonica ye sent once and

17 again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your

18 account. But I have all things, and abound: I am filled, having

19 received from Epaphroditus the things *that came* from you, an odour of a sweet smell, a sacrifice

20 acceptable, well-pleasing to God. And my God shall fulfil every

21 need of yours according to his riches in glory in Christ Jesus.

22 Now unto our God and Father be the glory for ever and ever. Amen.

23 Salute every saint in Christ Jesus. The brethren which are

24 with me salute you. All the saints salute you, especially they that are of Cæsar's household.

25 The grace of the Lord Jesus Christ be with your spirit.

## THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

### CHAPTER I.

1 After salutation he thanketh God for their faith, 7 confirmeth the doctrine of Epaphras, 9 prayeth further for their increase in grace, 14 describeth the true Christ, 21 encourageth them to receive Jesus Christ, and commendeth his own ministry.

**P**AUL, an apostle of Jesus Christ by the will of God, and Timotheus our brother,

**I** PAUL, an apostle of Christ Jesus through the will of God, and

1 Gr. *unto the ages of the ages.*

AM.—a For "fulfil" read "supply" [Comp. "Classes of Passages," XIV.]



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

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light;

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the in-

2 Timothy <sup>1</sup>our brother, <sup>2</sup>to the saints and faithful brethren in Christ *which are* at Colosse: Grace to you and peace from God our Father.

3 We give thanks to God the Father of our Lord Jesus Christ,

4 praying always for you, having heard of your faith in Christ Jesus, and of the love which ye have

5 toward all the saints, because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of the truth of

6 the gospel, which is come unto you; even as it is also in all the world bearing fruit and increasing, as *it doth* in you also, since the day ye heard and knew the grace

7 of God in truth; even as ye learned of Epaphras our beloved fellowservant, who is a faithful minister

8 of Christ on <sup>3</sup>our behalf, who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding,

10 to walk worthily of the Lord <sup>4</sup>unto all pleasing, bearing fruit in every good work, and increasing <sup>5</sup>in the knowledge of God; <sup>6</sup>strengthened <sup>7</sup>with all power, according to the might of his glory, unto all patience and longsuffering with joy;

12 giving thanks unto the Father, who made <sup>8</sup>us meet to be partakers of the inheritance of the saints in

13 light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of

14 his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the in-

<sup>1</sup> Gr. *the brother.*    <sup>2</sup> Or, *to those that are at Colosse, holy and faithful brethren in Christ.*    <sup>3</sup> Many ancient authorities read *your.*    <sup>4</sup> Or, *unto all pleasing, in every good work, bearing fruit and increasing &c.*    <sup>5</sup> Or, *by*    <sup>6</sup> Gr. *made powerful.*    <sup>7</sup> Or, *in*    <sup>8</sup> Some ancient authorities read *you.*

visible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the pre-eminence.

19 For it pleased *the Father* that in him should all fullness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God:

26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known

visible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him;

17 and he is before all things, and in 18 him all things <sup>1</sup>consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; <sup>2</sup>that in all things he might have the pre-eminence. <sup>3</sup>For it was the good pleasure of *the Father* that in him

20 should all the fullness dwell; and through him to reconcile all things <sup>4</sup>unto <sup>5</sup>himself, having made peace through the blood of his cross; through him, *I say*, whether things upon the earth, or things in the

21 heavens. And you, being in time past alienated and enemies in your mind in your evil works, yet

22 now <sup>6</sup>hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unproveable before

23 him: if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.

24 Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the

25 church; whereof I was made a minister, according to the <sup>7</sup>dispensation of God which was given me to you-ward, to fulfil the word of

26 God, *even* the mystery which hath been hid <sup>8</sup>from all ages and generations: but now hath it been manifested to his saints, to whom

<sup>1</sup> That is, *hold together.*      <sup>2</sup> Or, *that among all he might have*      <sup>3</sup> Or, *For the whole*  
*fulness of God was pleased to dwell in him*      <sup>4</sup> Or, *into him*      <sup>5</sup> Or, *him*      <sup>6</sup> Some  
 ancient authorities read *ye have been reconciled.*      <sup>7</sup> Or, *stewardship*      <sup>8</sup> Gr. *from*  
*the ages and from the generations.*

what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

#### CHAPTER II.

*1 He still exhorteth them to be constant in Christ, 8 to beware of philosophy, and vain traditions, 18 worshipping of angels, 20 and legal ceremonies, which are ended in Christ.*

**F**OR I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labour also, striving according to his working, which worketh in me mightily.

2 For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face

2 in the flesh; that their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the

3 mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden. This I say, that no one may delude you with persuasiveness of speech.

5 For though I am absent in the flesh, yet I am with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As therefore ye received Christ Jesus the Lord, so walk in him,

7 rooted and builded up in him, and stablished in your faith, even as ye were taught, abounding in thanksgiving.

8 Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the

1 Or, *in power* 2 Or, *fulness* 3 The ancient authorities vary much in the text of this passage. 4 Or, *by* 5 Some ancient authorities insert *in it* 6 Or, *See whether* 7 Or, *elements*



10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or the sabbath *days*:

17 Which are a shadow of things to come; but the body *is* of Christ.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the

10 Godhead bodily, and in him ye are made full, who is the head of all

11 principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of

12 Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised

13 him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, *I say*, did he quicken together with him, having forgiven

14 us all our trespasses; having blotted out <sup>1</sup>the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it

15 to the cross; <sup>2</sup>having put off from himself the principalities and the powers, he made a show of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a

17 sabbath day: which are a shadow of the things to come; but the

18 body is Christ's. Let no man rob you of your prize <sup>3</sup>by a voluntary humility and worshipping of the angels, <sup>4</sup>dwelling in the things which he hath <sup>5</sup>seen, vainly puffed

19 up by his fleshly mind, and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

20 If ye died with Christ from the <sup>6</sup>rudiments of the world, why, as though living in the world, do ye

21 subject yourselves to ordinances, Handle not, nor taste, nor touch

22 (all which things are to perish with

<sup>1</sup> Or, *the bond that was against us by its ordinances* self his body, he made a show of the principalities &c. <sup>4</sup> Or, *taking his stand upon* humility &c. <sup>6</sup> Or, *elements*

<sup>2</sup> Or, *having put off from himself* <sup>3</sup> Or, *of his own mere will by* <sup>5</sup> Many authorities, some ancient, in-



using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

### CHAPTER III.

1 *He sheweth where we should seek Christ. 5 He exhorteth to mortification, 10 to put off the old man, and to put on Christ. 12 exhorting to charity, humility, and other several duties.*

**I**F ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is our life*, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free; but Christ *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

the using), after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; *but are* not of any value against the indulgence of the flesh.

**3** If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, *who is* our life, shall be manifested, then shall ye also with him be manifested in glory.

5 <sup>3a</sup>Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience; 7 <sup>5</sup>in the which ye also walked aforetime, when ye lived in these things.

8 But now put ye also away all these; anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of him that created him: 11 where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all.

12 Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meek-

1 Or, *honour* 2 Many ancient authorities read *your*. 3 Gr. *Make dead*. 4 Some ancient authorities omit *upon the sons of disobedience*. See Eph. v. 6. 5 Or, *amongst whom*

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children obey *your* parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children to *anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

#### CHAPTER IV.

1 *He exhorteth them to be fervent in prayer, 5 to walk wisely toward them that are not yet come to the true knowledge of Christ. 10 He saluteth them, and wisheth them all prosperity.*

13 ness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as <sup>1</sup>the Lord forgave you, so also do ye: and above all these things *put on* love, which is the bond of perfectness.

14 And let the peace of Christ <sup>2</sup>rule in your hearts, to the which also ye were called in one body; and

<sup>3</sup>be ye thankful. Let the word of

<sup>4</sup>Christ dwell in you <sup>5</sup>richly in all wisdom; teaching and admonishing <sup>6</sup>one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto

<sup>7</sup>God. And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

18 Wives, be in subjection to your husbands, as is fitting in the Lord.

19 Husbands, love your wives, and be not bitter against them.

20 Children, obey your parents in all things, for this is well-pleasing in

the Lord. Fathers, provoke not your children, that they be not

discouraged. <sup>5</sup>Servants, obey in all things them that are your <sup>6</sup>masters according to the flesh; not with eyeservice, as men-pleasers, but in singleness of heart, fearing

the Lord: whatsoever ye do, work <sup>7</sup>heartily, as unto the Lord,

and not unto men; knowing that from the Lord ye shall receive the recompense of the inheritance:

<sup>8</sup>ye serve the Lord Christ. For he that doeth wrong shall <sup>9</sup>receive again for the wrong that he hath done: and there is no respect of persons.

1 Many ancient authorities read *Christ*. 2 Gr. *arbitrate*. 3 Some ancient authorities read *the Lord*; others, *God*. 4 Or, *yourselves*. 5 Gr. *Bondservants*. 6 Gr. *lords*. 7 Gr. *from the soul*. 8 Gr. *receive again the wrong*.

AM.—a For “richly” read “richly;” and omit the semicolon after “wisdom” putting the present text into the marg.

**M**ASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same, with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

**4** <sup>1</sup>Masters, render unto your <sup>2</sup>servants that which is just and <sup>3</sup>equal; knowing that ye also have a Master in heaven.

2 Continue stedfastly in prayer, watching therein with thanksgiving;

3 withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in

4 bonds; that I may make it mani-

5 fest, as I ought to speak. Walk in wisdom toward them that are with-

6 out, <sup>4</sup>redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

7 All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and

8 fellow-servant in the Lord: whom I have sent unto you for this very purpose that ye may know our estate, and that he may comfort

9 your hearts; together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here.

10 Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he

11 come unto you, receive him), and Jesus, which is called Justus, who are of the circumcision: these only *are my* fellow-workers unto the kingdom of God, men that have

12 been a comfort unto me. Epaphras, who is one of you, a <sup>5</sup>servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God.

13 For I bear him witness, that he hath much labour for you, and for them in Laodicea, and for them in

<sup>1</sup> Gr. lords.      <sup>2</sup> Gr. bondservants.  
<sup>3</sup> Gr. equality.      <sup>4</sup> Gr. buying up the opportunity.  
<sup>5</sup> Gr. bondservant.

<sup>3</sup> Gr. equality.

<sup>4</sup> Gr. buying up the opportunity.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

† Written from Rome to the Colossians by Tychicus and Onesimus.

14 Hierapolis. Luke, the beloved physician, and Demas salute you.

15 Salute the brethren that are in Laodicea, and <sup>1</sup>Nymphas, and the church that is in <sup>2</sup>their house.

16 And when <sup>3</sup>this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

17 The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.

## THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

### CHAPTER I.

*1 The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving, and prayer: 5 and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.*

**P**AUL, and Silvanus, and Timothy, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you

**1** PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

2 We give thanks to God always for you all, making mention *of you*

3 in our prayers; remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ,

4 before our God and Father; knowing, brethren beloved of God,

5 your election, <sup>4</sup>how that our gospel came not unto you in word only,

<sup>1</sup> The Greek may represent *Nympha*.  
<sup>3</sup> Gr. *the*.      <sup>4</sup> Or, *because our gospel* &c.

<sup>2</sup> Some ancient authorities read *her*.



in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

#### CHAPTER II.

*1 In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it. 18 A reason is rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them.*

**F**OR yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a

but also in power, and in the <sup>1</sup>Holy Ghost, and *in* much <sup>2</sup>assurance; even as ye know what manner of men we shewed ourselves

6 toward you for your sake. And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy

7 of the <sup>1</sup>Holy Ghost; so that ye became an ensample to all that believe in Macedonia and in Achaia.

8 For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we

9 need not to speak anything. For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to

10 serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivereth us from the wrath to come.

**2** For yourselves, brethren, know our entering in unto you, that it

2 hath not been found vain: but having suffered before, and been shamefully entreated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel

3 of God in much conflict. For our exhortation *is* not of error, nor of 4 uncleanness, nor in guile: but

4 even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God which proveth our 5 hearts. For neither at any time

<sup>1</sup> Or, *Holy Spirit*

<sup>2</sup> Or, *fulness*

cloak of covetousness; God *is* witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to

were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness;

6 nor seeking glory of men, neither from you, nor from others, when we might have <sup>1</sup>been burdensome,

7 as apostles of Christ. But we were <sup>2</sup>gentle in the midst of you, as when a nurse cherisheth her

8 own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us.

9 For ye remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto

10 you the gospel of God. Ye are witnesses, and God *also*, how holily and righteously and unblameably we behaved ourselves

11 toward you that believe: as ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you*, and testifying, to the end that ye should walk worthily of God, who <sup>3</sup>calleth you into his own kingdom and glory.

13 And for this cause we also thank God without ceasing, that, when ye received from us <sup>4</sup>the word of the message, *even the word* of God, ye accepted *it* not as the word of men, but, as it is in truth, the word of God, which also

14 worketh in you that believe. For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did

15 of the Jews; who both killed the Lord Jesus and the prophets, and drove out us, and please not God,

16 and are contrary to all men; forbidding us to speak to the Gentiles that they may be saved; to fill up their sins alway: but the

<sup>1</sup> Or, *claimed honor*      <sup>2</sup> Most of the ancient authorities read *babes*.

<sup>4</sup> Gr. *the word of hearing*.

<sup>3</sup> Some

AM.—<sup>a</sup> Let marg. 1 run *claimed authority*, and then let the marg. and the text exchange places.

fill up their sins alway; for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

### CHAPTER III.

*1 Saint Paul testifieth his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them: partly by rejoicing in their well doing: 10 and partly by praying for them, and desiring a safe coming unto them.*

**W**HEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, we were com-

wrath is come upon them to the uttermost.

17 But we, brethren, being bereaved of you for <sup>1a</sup>a short season, in presence, not in heart, endeavoured the more exceedingly to see  
18 your face with great desire: because we would fain have come unto you, I Paul once and again;  
19 and Satan hindered us. For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his <sup>2</sup>coming?  
20 For ye are our glory and our joy.

**3** Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone;  
2 and sent Timothy, our brother and <sup>3</sup>God's minister in the gospel of Christ, to establish you, and to comfort *you* concerning your  
3 faith; that no man be moved by these afflictions; for yourselves know that hereunto we are ap-  
4 pointed. For verily, when we were with you, we told you <sup>4</sup>beforehand that we are to suffer affliction; even as it came to pass, and ye  
5 know. For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labour should be in  
6 vain. But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also  
7 *to see* you; for this cause, brethren,

<sup>1</sup> Gr. *a season of an hour.*      <sup>2</sup> Gr. *presence.*  
*fellow-worker with God.*      <sup>4</sup> Or, *plainly*

<sup>3</sup> Some ancient authorities read

forted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

#### CHAPTER IV.

*1 He exhorteth them to go on forward in all manner of godliness, 6 to live holily and justly, 9 to love one another, 11 and quietly to follow their own business: 13 and last of all to sorrow moderately for the dead. 15 And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgment.*

**F**URTHERMORE then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man go beyond and defraud his brother in any matter: be-

ren, we were comforted over you in all our distress and affliction through your faith: for now we live, if ye stand fast in the Lord.

9 For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God;

10 night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

11 Now may our God and Father himself, and our Lord Jesus, direct our way unto you: and the Lord make you to increase and abound in love one toward another, and toward all men, even

13 as we also do toward you; to the end he may stablish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.<sup>2</sup>

13 as we also do toward you; to the end he may stablish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.<sup>2</sup>

4 Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye

2 abound more and more. For ye know what charge we gave you

3 through the Lord Jesus. For this is the will of God, even your sanctification, that ye abstain from for-

4 nication; that each one of you know how to possess himself of his own vessel in sanctification and

5 honour, not in the passion of lust, even as the Gentiles which know

6 not God; that no man transgress, and wrong his brother in the mat-

1 Gr. presence.  
overreach

2 Many ancient authorities add Amen.

3 Gr. charges.

4 Or,



cause that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

ter; because the Lord is an avenger in all these things, as also we

7 <sup>1</sup>forewarned you and testified. For

God called us not for uncleanness,

8 but in sanctification. Therefore

he that rejecteth, rejecteth not

man, but God, who giveth his Holy

Spirit unto you.

9 But concerning love of the

brethren ye have no heed that one

write unto you: for ye yourselves

are taught of God to love one

10 another; for indeed ye do it toward

all the brethren which are in all

Macedonia. But we exhort

you, brethren, that ye abound

11 more and more: and that ye <sup>2</sup>study

to be quiet, and to do your own

business, and to work with your

12 hands, even as we charged you;

that ye may walk <sup>3</sup>honestly toward

them that are without, and may

have need of nothing.

13 But we would not have you ignorant,

brethren, concerning them

that fall asleep; that ye sorrow

not, even as the rest, which have

14 no hope. For if we believe that

Jesus died and rose again, even so

them also that are fallen asleep <sup>3</sup>in

Jesus will God bring with him.

15 For this we say unto you by the

word of the Lord, that we that are

alive, that are left unto the <sup>4</sup>coming

of the Lord, shall in no wise

precede them that are fallen asleep.

16 For the Lord himself shall descend

from heaven, with a shout,

with the voice of the archangel,

and with the trump of God: and

the dead in Christ shall rise

17 first: then we that are alive, that

are left, shall together with them

be caught up in the clouds, to

meet the Lord in the air: and so

shall we ever be with the Lord.

18 Wherefore <sup>5</sup>comfort one another

with these words.

<sup>1</sup> Or, *told you plainly*  
*Jesus*

<sup>4</sup> Gr. *presence*.

<sup>2</sup> Gr. *be ambitious*.

<sup>5</sup> Or, *exhort*

<sup>3</sup> Gr. *through*. Or, *will God through*

## CHAPTER V.

*1 He proceedeth in the former description of Christ's coming to judgment, 16 and giveth divers precepts, 23 and so concludeth the epistle.*

**B**UT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*.

5 But concerning the times and the seasons, brethren, ye have no need that ought be written unto

2 you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they

4 shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you <sup>1</sup>as a

5 thief: for ye are all sons of light, and sons of the day: we are not

6 of the night, nor of darkness: so then let us not sleep, as do the rest, but let us watch and be so-

7 ber. For they that sleep sleep in the night: and they that be drunk-

8 en are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a hel-

9 met, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salva-

10 tion through our Lord Jesus Christ, who died for us, that, whether we <sup>2</sup>wake or sleep, we should live together with him.

11 Wherefore <sup>3</sup>exhort one another, and build each other up, even as also ye do.

12 But we beseech you, brethren, to know them that labour among you, and are over you in the Lord

13 and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace

14 among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the faint-hearted, support the weak, be

<sup>1</sup> Some ancient authorities read *as thieves*.

<sup>2</sup> Or, *watch*

<sup>3</sup> Or, *comfort*

15 See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*.

16 Rejoice evermore.

17 Pray without ceasing.

18 In everything give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful *is* he that calleth you, who also will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

15 longsuffering toward all. See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all.

16 Rejoice always; pray without ceasing; in

17 everything give thanks: for this is the will of God in Christ Jesus to you-ward. Quench not the

20 Spirit; despise not prophesyings;

21 prove all things; hold fast that

22 which is good; abstain from every <sup>2</sup>form of evil.

23 And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the <sup>3</sup>coming of our Lord Jesus

24 Christ. Faithful is he that calleth you, who will also do it.

25 Brethren, pray for <sup>4</sup>us.

26 Salute all the brethren with a holy kiss. I adjure you by the Lord that this epistle be read unto all the <sup>5</sup>brethren.

28 The grace of our Lord Jesus Christ be with you.

## THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

### CHAPTER I.

*1 Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: 11 and therewith useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of God.*

**P**AUL, and Sylvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

**1** PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and

<sup>1</sup> Many ancient authorities insert *but*.

<sup>4</sup> Some ancient authorities add *also*.

<sup>2</sup> *a*Or, *appearance*

<sup>3</sup> *Gr.* *presence*

<sup>5</sup> Many ancient authorities insert *holy*.

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

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

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

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

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

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

#### CHAPTER II.

1 *He willeth them to continue stedfast in the truth received, 3 sheweth that there shall be a departure from the faith, 9 and a discov-*

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

3 We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one

4 another aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the

5 afflictions which ye endure; *which is* a manifest token of the righteous judgement of God; to the end that ye may be counted worthy of the kingdom of God, for which

6 ye also suffer: if so be that it is a righteous thing with God to recompense affliction to them that

7 afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his

8 power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus:

9 who shall suffer punishment, *even* eternal destruction from the face of the Lord and from the glory of

10 his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that

believed (because our testimony unto you was believed) in that

11 day. To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every <sup>1</sup>desire of

12 goodness and *every* work of faith, with power; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the

Lord Jesus Christ.

<sup>1</sup> Gr. good pleasure of goodness.



*ery of antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.*

**N**OW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie.

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks

2 Now we beseech you, brethren, touching the <sup>2</sup>coming of our Lord Jesus Christ, and our gathering

2 together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the

3 Lord <sup>is now</sup> present; let no man beguile you in any wise: for *it will not be*, except the falling away come first, and the man of <sup>sin</sup> be

4 revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or <sup>that</sup> is worshipped; so that he sitteth in the <sup>temple</sup> of God, setting himself forth as God. Remember ye not, that, when I was

5 yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own

7 season. For the mystery of lawlessness doth already work: <sup>only</sup> *there is* one that restraineth now, until he be taken out of the way.

8 And then shall be revealed the lawless one, whom the Lord <sup>Jes-</sup>us shall <sup>slay</sup> with the breath of his mouth, and bring to nought by the manifestation of his <sup>coming</sup>;

9 *even he*, whose <sup>coming</sup> is according to the working of Satan with all <sup>power</sup> and signs and lying

10 wonders, and with all deceit of unrighteousness for them that <sup>are</sup> perishing; because they received not the love of the truth, that

11 they might be saved. And for this cause God sendeth them a working of error, that they should be-

12 lieve a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteous-

ness.

1 Gr. *in behalf of*.

2 Gr. *presence*.

3 Many ancient authorities read *lawlessness*.

4 Gr. *an object of worship*.

5 Or, *sanctuary*.

6 Or, *only until he that now restraineth*

*be taken &c.*

7 Some ancient authorities omit *Jesus*.

8 Some ancient authorities

read *consume*.

9 Gr. *power and signs and wonders of falsehood*.

AM.—<sup>a</sup> For "is now present" read "is just at hand"

<sup>b</sup> For "are perishing"

read "perish" with the text in the marg.

always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth;

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

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

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

### CHAPTER III.

*1 He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness, and ill company, 16 and last of all concludeth with prayer and salutation.*

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

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

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

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

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

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us.

7 For yourselves know how ye

13 But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you <sup>1</sup>from the beginning unto salvation in sanctification of the Spirit and <sup>2</sup>belief of the truth:

14 whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.

16 Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and good hope through grace,

17 comfort your hearts and stablish them in every good work and work.

3 Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also *it is*

2 with you; and that we may be delivered from unreasonable and evil

3 men; for all have not <sup>3</sup>faith. But the Lord is faithful, who shall stablish you, and guard you from

4 <sup>4</sup>the evil *one*. And we have confidence in the Lord touching you, that ye both do and will do the things which we command.

5 And the Lord direct your hearts into the love of God, and into the patience of Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which <sup>5</sup>they received

7 of us. For yourselves know how

<sup>1</sup> Many ancient authorities read *as firstfruits*.

<sup>4</sup> Or, *evil*

<sup>5</sup> Some ancient authorities read *ye*

<sup>2</sup> Or, *faith*

<sup>3</sup> aOr, *the faith*

ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all. -

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

ye ought to imitate us: for we behaved not ourselves disorderly

8 among you; neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that we

9 might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imi-

10 tate us. For even when we were with you, this we commanded you, If any will not work, neither let

11 him eat. For we hear of some that walk among you disorderly, that work not at all, but are busy-

12 bodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quiet-

13 ness they work, and eat their own bread. But ye, brethren, be not

14 weary in well-doing. And if any man obeyeth not our word by this epistle, note that man, that ye

15 have no company with him, to the end that he may be ashamed. And *yet* count him not as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

17 The salutation of me Paul with mine own hand, which is the token

18 in every epistle: so I write. The grace of our Lord Jesus Christ be with you all.

# THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

## CHAPTER I.

1 Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia. 5 Of the right use and end of the law. 11 Of Saint Paul's calling to be an apostle, 20 and of Hymenæus and Alexander.

**PAUL**, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is our hope;*

2 Unto Timothy, *my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.*

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other

1 **PAUL**, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a

4 different doctrine, neither to give heed to fables and endless genealogies, the which minister questionings, rather than a <sup>1</sup>dispensation of God which is in faith; *so do I now.* But the end of the charge

is love out of a pure heart and a good conscience and faith un-

6 feigned: from which things some having <sup>2</sup>swerved have turned aside unto vain talking; desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently af-

8 firm. But we know that the law is good, if a man use it lawfully,

9 as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for <sup>3</sup>murderers of fathers and <sup>3</sup>murderers of mothers,

10 for manslayers, for fornicators, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to the <sup>4</sup>sound doctrine; according to the gospel

1 Or, *stewardship*  
5 Or, *teaching*

2 Gr. *missed the mark.*

3 Or, *smiters*

4 Gr. *healthful.*



thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

20 Of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

of the glory of the blessed God, which was committed to my trust.

12 I thank him that <sup>1</sup>enabled me, *even* Christ Jesus our Lord, for that he counted me faithful, appointing me to *his* service; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and love

13 which is in Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his longsuffering, for an ensample of them which should <sup>2</sup>hereafter believe on

14 him unto eternal life. Now unto the King <sup>2</sup>eternal, incorruptible, invisible, the only God, *be* honour and glory <sup>3</sup>for ever and ever. Amen.

15 This charge I commit unto thee, my child Timothy, according to the prophecies which <sup>4</sup>went before on thee, that by them thou mayest war the good warfare; holding faith and a good conscience: which some having thrust from them made shipwreck concerning the faith: of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.

## CHAPTER II.

1 *That it is meet to pray and give thanks for all men, and the reason why. 9 How women should be attired. 12 They are not permitted to teach. 15 They shall be saved, notwithstanding the testimonies of God's wrath, in childbirth, if they continue in faith.*

1 Some ancient authorities read *enableth*.  
of the ages. 4 Or, *led the way to thee*

2 Gr. *of the ages*.

3 Gr. *unto the ages*

AM.—<sup>a</sup> For “*hereafter*” read “*thereafter*”  
to thee”) for the text.

b Substitute marg. 4 (“*led the way*”)

**I** EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For there is one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

### CHAPTER III.

2 How bishops, and deacons, and their wives should be qualified, 14 and to what end Saint Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth therein taught and professed.

**2** I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made

2 for all men; for kings and all that

are in high place; that we may lead a tranquil and quiet life in

3 all godliness and gravity. This is good and acceptable in the sight

4 of God our Saviour; who willetli that all men should be saved, and

5 come to the knowledge of the truth. For there is one God, one

6 mediator also between God and men, himself man, Christ Jesus,

7 who gave himself a ransom for all; the testimony to be borne

8 in its own times; whereunto I was appointed a preacher and an

9 apostle (I speak the truth, I lie not), a teacher of the Gentiles in

10 faith and truth.

11 I desire therefore that the men pray in every place, lifting up holy

12 hands, without wrath and disputing. In like manner, that women

13 adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and

14 gold or pearls or costly raiment; but (which becometh women professing

15 godliness) through good works. Let a woman learn in

16 quietness with all subjection. But I permit not a woman to teach, nor

17 to have dominion over a man, but to be in quietness. For Adam

18 was first formed, then Eve; and Adam was not beguiled, but the woman

19 being beguiled hath fallen into transgression: but she shall be

20 saved through the childbearing, if they continue in faith and

21 love and sanctification with sobriety.

1 Cr. to make supplications &c. childbearing

2 Gr. herald.

3 Or, doubting

4 Or, her

AM.—a Read "who would have all men to be saved"

b Let marg. 4 and the text exchange places.

**T**HIS is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise *must* the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must their wives be* grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controversy great is the mystery of godliness: God was

3 <sup>1</sup>Faithful is the saying, If a man seeketh the office of a <sup>2</sup>bishop, he

2 desireth a good work. The <sup>2</sup>bishop therefore must be without reproach, the husband of one wife, temperate, soberminded, orderly, given to hospitality, apt to teach;

3 <sup>3</sup>no brawler, no striker; but gentle, not contentious, no lover of mon-

4 <sup>4</sup>ey; one that ruleth well his own house, having *his* children in sub-

5 <sup>5</sup>jection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care

6 <sup>6</sup>of the church of God?) not a novice, lest being puffed up he fall into the <sup>4</sup>condemnation of the devil.

7 <sup>7</sup>Moreover he must have good testimony from them that are without; lest he fall into reproach and

8 <sup>8</sup>the snare of the devil. Deacons in like manner *must be* grave, not doubletongued, not given to much

9 <sup>9</sup>wine, not greedy of filthy lucre; holding the mystery of the faith

10 <sup>10</sup>in a pure conscience. And let these also first be proved; then let them serve as deacons, if they

11 <sup>11</sup>be blameless. Women in like manner *must be* grave, not slanderers, temperate, faithful in all

12 <sup>12</sup>things. Let deacons be husbands of one wife, ruling *their* children

13 <sup>13</sup>and their own houses well. For they that have served well as deacons gain to themselves a good

14 <sup>14</sup>standing, and great boldness in the faith which is in Christ Jesus.

15 <sup>15</sup>These things write I unto thee, hoping to come unto thee shortly;

16 <sup>16</sup>but if I tarry long, that thou mayest know <sup>5</sup>how men ought to behave themselves in the house

of God, which is the church of the living God, the pillar and

17 <sup>6</sup>ground of the truth. And without controversy great is the mystery of godliness; <sup>7</sup>He who was manifested in the flesh, justified

in the spirit, seen of angels,

<sup>1</sup> Some connect the words *Faithful is the saying* with the preceding paragraph.

<sup>2</sup> Or, overseer

<sup>3</sup> Or, not quarrelsome over wine

<sup>4</sup> Gr. judgment.

<sup>5</sup> Or, how thou

oughtest to behave thyself

<sup>6</sup> Or, stay

<sup>7</sup> The word *God*, in place of *He who*, rests on

no sufficient ancient evidence. Some ancient authorities read *which*.

manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

#### CHAPTER IV.

*1 He telleth that in the latter times there shall be a departure from the faith. 6 And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.*

**N**OW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithful saying and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth;

preached among the nations, believed on in the world, received up in glory.

4 But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer.

6 If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now: but refuse profane and old wives' fables. And exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. Faithful is the saying, and worthy of all acceptation. 10 For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe. These things command and teach. Let no man despise thy youth; but be thou an

1 Gr. demons.

2 Or, seared

3 Or, for little



but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

#### CHAPTER V.

*1 Rules to be observed in reprovng. 3 Of widows. 17 Of elders. 23 A precept for Timothy's health. 24 Some men's sins go before unto judgment, and some men's do follow after.*

**R**EBUKE not an elder, but intreat him as a father; and the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if

ensample to them that believe, in word, in manner of life, in love,

13 in faith, in purity. Till I come, give heed to reading, to exhortation,

14 to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the

15 presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be

16 manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

5 Rebuke not an elder, but exhort him as a father; the younger men

2 as brethren: the elder women as mothers; the younger as sisters,

3 in all purity. Honour widows that

4 are widows indeed. But if any widow hath children or grand-

children, let them learn first to shew piety towards their own family, and to requite their parents:

for this is acceptable in the sight

5 of God. Now she that is a widow indeed, and desolate, hath her

hope set on God, and continueth in supplications and prayers night

6 and day. But she that giveth herself to pleasure is dead while she

7 liveth. These things also command, that they may be without

8 reproach. But if any provideth not for his own, and specially his

own household, he hath denied the faith, and is worse than an un-

9 believer. Let none be enrolled as a widow under threescore years

old, *having been* the wife of one

10 man, well reported of for good works; if she hath brought up

she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or the witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open be-

children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good

11 work. But younger widows refuse: for when they have waxed wanton against Christ, they desire

12 to marry: having condemnation, because they have rejected their

13 first faith. And withal they learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought

14 not. I desire therefore that the younger <sup>1</sup>widows marry, bear children, rule the household, give none occasion to the adversary

15 for reviling: for already some are turned aside after Satan. If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially those who labour in the

18 word and in teaching. For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of his hire.

19 Against an elder receive not an accusation, except at the *mouth* of two or three witnesses.

20 Them that sin reprove in the sight of all, that the rest also may be in

21 fear. I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without <sup>2</sup>prejudice,

22 doing nothing by partiality. Lay hands hastily on no man, neither be partaker of other men's sins:

23 keep thyself pure. Be no longer a drinker of water, but use a little wine for thy stomach's sake and

24 thine often infirmities. Some men's sins are evident, going be-

1 Or, women      2 Or, preference

AM.—a For "faith" read "pledge" (with marg. Gr. *faith*.)

forehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.

#### CHAPTER VI.

1 *Of the duty of servants. 3 Not to have fellowship with newfangled teachers. 6 Godliness is great gain, 10 and love of money the root of all evil. 11 What Timothy is to fly, and what to follow. 17 and whereof to admonish the rich. 20 To keep the purity of true doctrine, and to avoid profane janglings.*

**L**ET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, and *it is* certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the

fore unto judgement; and some *men* also they follow after. In like manner also <sup>1</sup>there are good works that are evident; and such as are otherwise cannot be hid.

**6** Let as many as are <sup>2</sup>servants under the yoke count their own masters worthy of all honour, that the name of God and the doctrine <sup>2</sup>be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that <sup>3</sup>partake of the benefit are believing and beloved. These things teach and exhort.

3 If any man teacheth a different doctrine, and consenteth not to <sup>4</sup>sound words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to <sup>4</sup>godliness; he is puffed up, knowing nothing, but <sup>5</sup>doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, <sup>5</sup>wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way <sup>6</sup>of gain. But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything <sup>8</sup>out; but having food and covering <sup>6</sup>we shall be therewith content. <sup>9</sup>But they that <sup>a</sup>desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction <sup>10</sup>and perdition. For the love of money is a root of all <sup>7</sup>kinds of

1 Gr. *the works that are good are evident.* 2 Gr. *bondservants.* 3 Or, *lay hold of*  
4 Gr. *healthful.* 5 Gr. *sick.* 6 Or, *in these we shall have enough* 7 Gr. *evils.*

root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords:

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

† The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight

12 the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of

13 many witnesses. I charge thee in the sight of God, who <sup>1</sup>quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed

14 the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus

15 Christ: which in <sup>2</sup>its own times he shall shew, who is the blessed and only Potentate, the King of

16 <sup>3</sup>kings, and Lord of <sup>4</sup>lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom *be* honour and power eternal. Amen.

17 Charge them that are rich in this present <sup>5</sup>world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us

18 richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, <sup>6</sup>willing to communi-

19 cate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed.

20 O Timothy, guard <sup>7</sup>that which is committed unto *thee*, turning away from the profane babblings and oppositions of the knowledge

21 which is falsely so called; which some professing have <sup>8</sup>erred concerning the faith.

Grace be with you.

<sup>1</sup> Or, *preserveth all things alive*    <sup>2</sup> Or, *his*    <sup>3</sup> Gr. *them that reign as kings.*    <sup>4</sup> Gr. *them that rule as lords.*    <sup>5</sup> Or, *age*    <sup>6</sup> Or, *ready to sympathise*    <sup>7</sup> Gr. *the deposit*    <sup>8</sup> Gr. *missed the mark.*



THE SECOND EPISTLE OF PAUL THE APOSTLE TO  
**TIMOTHY.**

CHAPTER I.

*1 Paul's love to Timothy, and the unfeigned faith which was in Timothy himself, his mother, and grandmother. 6 He is exhorted to stir up the gift of God which was in him, 8 to be steadfast, and patient in persecution. 13 and to persist in the form and truth of that doctrine which he had learned of him. 16 Phygellus and Hermogenes, and such like, are noted, and Onesiphorus is highly commended.*

**P**AUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which

1 PAUL, an apostle of Christ Jesus by the will of God, according to the promise of the life which is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day longing to see thee, remembering thy tears, that I may be filled with joy; 5 having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, 6 I am persuaded, in thee also. For the which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. 7 For God gave us not a spirit of fearfulness; but of power and love and discipline. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; 9 who saved us, and called us with a holy calling, not according to our works, but according to his own

1 Gr. *through*. 2 Or, *joy in being reminded*. 3 Gr. *stir into flame*. 4 Gr. *sobering*

was given us in Christ Jesus before the world began,

10 But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

#### CHAPTER II.

*1 He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and staying profane and vain babblings. 17 of Hymenæus and Philetus. 19 The foundation of the Lord is sure. 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.*

**T**HOU therefore, my son, be strong in the grace that is in Christ Jesus.

purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the

11 gospel, whereunto I was appointed a preacher, and an apostle,

12 and a teacher. For the which cause I suffer also these things; yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard <sup>2</sup>that which I have committed unto him against that day.

13 Hold the pattern of <sup>3</sup>sound words which thou hast heard from me, in faith and love which is in

14 Christ Jesus. <sup>4</sup>That good thing which was committed unto thee guard through the <sup>5</sup>Holy Ghost which dwelleth in us.

15 This thou knowest, that all that are in Asia turned away from me; of whom are Phygellus and Hermogenes. The Lord grant mercy

16 unto the house of Onesiphorus: for he oft refreshed me, and was

17 not ashamed of my chain; but, when he was in Rome, he sought

18 me diligently, and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

**2** Thou therefore, my child, be strengthened in the grace that is

<sup>1</sup> Gr. herald. <sup>2</sup> Or, that which he hath committed unto me Gr. my deposit. <sup>3</sup> Gr. healthful. <sup>4</sup> Gr. The good deposit. <sup>5</sup> Or, Holy Spirit

AM.—<sup>a</sup> For "incorruption" read "immortality" with marg. Gr. *incorruption*.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

9 Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It* is a faithful saying: For if we be dead with *him*, we shall also live with *him*:

12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymenæus and Philetus;

2 in Christ Jesus. And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 <sup>1</sup>Suffer hardship with *me*, as a good

4 soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of *this* life: that he may please him who enrolled

5 him as a soldier. And if also a man contend in the games, he is not crowned, except he have con-

6 tended lawfully. The husbandman that laboureth must be the

7 first to partake of the fruits. Consider what I say; for the Lord

8 shall give thee understanding in all things. Remember Jesus

9 Christ risen from the dead, of the seed of David, according to

10 my gospel: wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound.

11 Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

12 Faithful is the <sup>2</sup>saying: For if we died with him, we shall also live

13 with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us:

14 if we are faithless, he abideth faithful; for he cannot deny himself.

14 Of these things put them in remembrance, charging *them* in the sight of <sup>3</sup>the Lord, that they strive not about words, to no profit, to the subverting of them that hear.

15 Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, <sup>4</sup>handling aright the word of truth.

16 But shun profane babblings: for they will proceed further in un-

17 godliness, and their word will <sup>5</sup>eat as doth a gangrene: of whom

<sup>1</sup> Or, *Take thy part in suffering hardship, as &c*      <sup>2</sup> Or, *saying; for if &c.*      <sup>3</sup> Many ancient authorities read *God.*      <sup>4</sup> Or, *holding a straight course in the word of truth*      Or, *rightly dividing the word of truth*      <sup>5</sup> Or, *spread*

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

### CHAPTER III.

1 He adviseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy scriptures.

**T**HIS know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, false accusers, incontinent,

18 is Hymenæus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and over-

19 throw the faith of some. Howbeit the firm foundation of God standeth, having his seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness. Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honour, and some unto dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the master's use, prepared unto

22 every good work. But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of

23 a pure heart. But foolish and ignorant questionings refuse, knowing that they gender strifes. And the Lord's servant must not

24 strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose

25 themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out

26 of the snare of the devil, having been taken captive by the Lord's servant unto the will of God.

3 But know this, that in the last days grievous times shall come.

2 For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural

1 Gr. missed the mark. 2 Some ancient authorities read a resurrection. 3 Gr. bondservant. 4 Or, instructing 5 Gr. return to soberness. 6 Gr. taken alive. 7 Or, by the devil, unto the will of God Gr. by him, unto the will of him. In the Greek the two pronouns are different.

AM.—4 Read "having been taken captive by him unto his will"; and let marg. 7 run Or, by him, unto the will of God. Gr. by him etc.



fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be

affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God;

5 holding a form of godliness, but having denied the power thereof:

6 from these also turn away. For of these are they that creep into houses, and take captive silly women laden with sins, led away

7 by divers lusts, ever learning, and never able to come to the knowledge of the truth. And like as

Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be evident unto all men, as theirs also came

10 to be. But thou didst follow my teaching, conduct, purpose, faith,

11 longsuffering, love, patience, persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the

12 Lord delivered me. Yea, and all that would live godly in Christ Jesus shall suffer persecution.

13 But evil men and imposters shall wax worse and worse, deceiving

14 and being deceived. But abide thou in the things which thou hast learned and hast been assured of,

15 knowing of <sup>1</sup>whom thou hast learned *them*; and that from a babe thou hast known the sacred writings which are able to make thee

16 wise unto salvation through faith which is in Christ Jesus. <sup>2</sup>Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for <sup>3</sup>in-

struction which is in righteousness: that the man of God may

17 be able to give answer unto them that oppose him: that he may bring forth the fruit of righteousness which is by him.

<sup>1</sup> Gr. *what persons.*

<sup>2</sup> Or, *Every scripture is inspired of God, and profitable*

<sup>3</sup> Or,

*discipline*

perfect, thoroughly furnished unto all good works.

#### CHAPTER IV.

*1 He exhorteth him to do his duty with all care and diligence, 6 certifieth him of the nearness of his death, 9 willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for, 14 warneth him to beware of Alexander the smith, 16 informeth him what had befallen him at his first answering, 19 and soon after he concluded.*

**I** CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take

be complete, furnished completely unto every good work.

**4** I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the word; be instant in season, out of season; <sup>2</sup>reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the <sup>3</sup>sound <sup>4</sup>doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn <sup>5</sup>aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil <sup>6</sup>thy ministry. For I am already being <sup>5</sup>offered, and the time of my <sup>7</sup>departure is come. I have fought the good fight, I have finished the course, I have kept the faith: <sup>8</sup>henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

<sup>9</sup> Do thy diligence to come shortly unto me: for Demas forsook me, having loved this present <sup>6</sup>world, and went to Thessalonica; Crescens to <sup>7</sup>Galatia, Titus to Dalmatia. Only Luke is with me. <sup>11</sup> Take Mark, and bring him with

<sup>1</sup> Or, *I testify in the sight . . . dead, both of his appearing &c.*

<sup>3</sup> Gr. *healthful.*

<sup>4</sup> Or, *teaching*

<sup>8</sup> Or, *age*

<sup>7</sup> Or, *Gaul*

<sup>2</sup> Or, *bring to the*

<sup>5</sup> Gr. *poured out as a drink-offering.*

Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but especially* the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

† The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

thee: for he is useful to me for  
12 ministering. But Tychicus I sent  
13 to Ephesus. The cloak that I  
left at Troas with Carpus, bring  
when thou comest, and the books,  
14 especially the parchments. Alex-  
ander the coppersmith <sup>1</sup>did me  
much evil: the Lord will render  
15 to him according to his works: of  
whom be thou ware also; for he  
16 greatly withstood our words. At  
my first defence no one took my  
part, but all forsook me: may it not  
17 be laid to their account. But the  
Lord stood by me, and <sup>2</sup>strengthened  
me; that through me the  
<sup>3</sup>message might be fully proclaimed,  
and that all the Gentiles might  
hear: and I was delivered out of  
18 the mouth of the lion. The  
Lord will deliver me from every  
evil work, and will save me unto  
his heavenly kingdom: to whom  
*be* the glory <sup>4</sup>for ever and ever.  
Amen.

19 Salute Prisca and Aquila, and  
the house of Onesiphorus. Eras-  
tus abode at Corinth: but Trophi-  
mus I left at Miletus sick. Do  
21 thy diligence to come before win-  
ter. Eubulus salnteth thee, and  
Pudens, and Linus, and Claudia,  
and all the brethren.

22 The Lord be with thy spirit.  
Grace be with you.

<sup>1</sup> Gr. *shewed*.  
of the ages.

<sup>2</sup> Or, *gave me power*

<sup>3</sup> Or, *proclamation*

<sup>4</sup> Gr. *unto the ages*

# THE EPISTLE OF PAUL TO TITUS.

## CHAPTER I.

*1 For what end Titus was left in Crete. 6 How they that are to be chosen ministers ought to be qualified. 11 The mouths of evil teachers to be stopped: 12 and what manner of men they be.*

**P**AUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, *mine* own son after the common faith; Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped,

**1** PAUL, a <sup>1</sup>servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is <sup>2</sup>according to godliness, in hope of eternal life, which God, who cannot lie, promised <sup>3</sup>before times eternal; but in <sup>2</sup>his own seasons manifested his word in the <sup>3</sup>message, wherewith I was intrusted according to the commandment of <sup>4</sup>God our Saviour; to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

**5** For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every <sup>6</sup>city, as I gave thee charge; if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot <sup>7</sup>or unruly. For the <sup>4</sup>bishop must be blameless, as God's steward; not selfwilled, not soon angry, <sup>5</sup>no brawler, no striker, not greedy <sup>8</sup>of filthy lucre; but given to hospitality, a lover of good, sober-minded, just, holy, temperate; <sup>9</sup>holding to the faithful word which is according to the teaching, that he may be able both to exhort in the <sup>6</sup>sound <sup>7</sup>doctrine, and to convict the gainsayers.

**10** For there are many unruly men, vain talkers and deceivers, specially they of the circumcision; **11** whose mouths must be stopped;

<sup>1</sup> Gr. *bondservant.*  
*not quarrelsome over wine*

<sup>2</sup> Or, *its*  
<sup>6</sup> Gr. *healthful.*

<sup>3</sup> Or, *proclamation*  
<sup>7</sup> Or, *teaching*

<sup>4</sup> Or, *overseer*

<sup>5</sup> Or,

AM.—a "before times eternal" add marg. Or, *long ages ago*



who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

#### CHAPTER II.

1 *Directions given unto Titus both for his doctrine and life. 9 Of the duty of servants, and in general of all Christians.*

**B**UT speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the con-

men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, a prophet of their own, said, Cretians are alway liars, evil beasts, idle <sup>1</sup>gluttons. This testimony is true. For which cause reprove them sharply, that they may be <sup>2</sup>sound in the faith, not giving heed to Jewish fables, and commandments of men who turn away from the truth. To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. They profess that they know God; but by their works they deny him, being <sup>3</sup>abominable, and disobedient, and unto every good work reprobate.

2 But speak thou the things which besit the <sup>3</sup>sound <sup>4</sup>doctrine: that aged men be temperate, grave, soberminded, <sup>2</sup>sound in faith, in love, in patience: that aged women likewise be reverent in demeanour, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, *to be* soberminded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed: the younger men likewise exhort to be soberminded: 7 in all things shewing thyself an ensample of good works; in thy doctrine *showing* uncorruptness, 8 gravity, sound speech, that can-

1 Gr. bellies.

2 Gr. healthy.

3 Gr. healthful.

4 Or, teaching

trary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all things; not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

### CHAPTER III.

1 *Titus is yet further directed by Paul, both concerning the things he should teach, and not teach. 10 He is willed also to reject obstinate heretics: 12 which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth.*

**P**UT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according

not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us. *Exhort* servants to be

9 in subjection to their own masters, *and* to be well-pleasing to them in all things; not gainsaying; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God

12 hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly

13 in this present world; looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ;

14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

15 These things speak and exhort and reprove with all authority. Let no man despise thee.

**3** Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of

2 no man, not to be contentious, to be gentle, shewing all meekness

3 toward all men. For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one

4 other. But when the kindness of God our Saviour, and his love toward man, appeared, not by works

5 done in righteousness, which we did ourselves, but according to his mercy he saved us, through

<sup>1</sup> Gr. bondservants. <sup>2</sup> Or, hath appeared to all men, bringing salvation <sup>3</sup> Or, age  
<sup>4</sup> Or, of the great God and our Saviour <sup>5</sup> Gr. commandment.

AM.—a Let the text and marg. exchange places.

to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretic after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

the <sup>1</sup>washing of regeneration <sup>2</sup>and renewing of the <sup>3</sup>Holy Ghost, 6 which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made <sup>4</sup>heirs according to the hope of eternal 8 life. Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to <sup>5</sup>maintain good works. These things are good 9 and profitable unto men: but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain. <sup>6</sup>A man that is <sup>6</sup>heretical after a first and second admonition <sup>7</sup>refuse; knowing that such a one is perverted, and sinneth, being self-condemned.

12 When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined 13 to winter. Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be 14 wanting unto them. And let our *people* also learn to <sup>5</sup>maintain good works for necessary <sup>8</sup>uses, that they be not unfruitful.

15 All that are with me salute thee. Salute them that love us in faith.

Grace be with you all.

1 Or, *laver*      2 Or, *and through renewing*      3 Or, *Holy Spirit*  
 according to hope, of eternal life      5 Or, *profess honest occupations*  
 7 Or, *avoid*      8 Or, *wants*

4 Or, *heirs, ac-*  
 6 Or, *factions*

AM.—<sup>a</sup> For "A man . . . heretical" read "a factious man"

## THE EPISTLE OF PAUL TO PHILEMON.

<sup>4</sup> *He rejoiceth to hear of, the faith and love of Philemon, whom he desireth to forgive his servant Onesimus, and lovingly to receive him again.*

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

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

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

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

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

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

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

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

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

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

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might

1 PAUL, a prisoner of Christ Jesus, and Timothy <sup>1</sup>our brother, to Philemon our beloved and fellow-  
2 worker, and to Apphia <sup>2</sup>our sister, and to Archippus our fellow-soldier, and to the church in thy  
3 house: Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I thank my God always, making mention of thee in my prayers,  
5 hearing of <sup>3</sup>thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the  
6 saints; that the fellowship of thy faith may become effectual, in the knowledge of every good thing  
7 which is in <sup>4</sup>you, unto Christ. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

8 Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, yet for love's sake I rather beseech, being such a one as Paul <sup>5</sup>the aged, and now a prisoner also of Christ Jesus: I beseech thee for my child, whom I have begotten in my bonds,  
10 <sup>6</sup>Onesimus, who was aforetime unprofitable to thee, but now is profitable to thee and to me: whom I have sent back to thee in his own person, that is, my very heart:  
13 whom I would fain have kept with me, that in thy behalf he might

1 Gr. *the brother.*  
means *Helpful.*

2 Gr. *the sister.*

3 Or, *thy love and faith*

4 Many ancient authorities read us.

5 Or, *an ambassador, and now &c.*

6 The Greek word



have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* aught, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

† Written from Rome to Philemon, by Onesimus a servant.

minister unto me in the bonds of

14 the gospel: but without thy mind I would do nothing; that thy goodness should not be as of necessity,

15 but of free will. For perhaps he was therefore parted *from thee* for a season, that thou should-

16 est have him, forever; no longer as a <sup>1</sup>servant, but more than a <sup>1</sup>servant, a brother beloved, specially

17 to me, but how much rather to thee, both in the flesh and in the Lord. If then thou countest me

18 a partner, receive him as myself. But if he hath wronged thee at all, or oweth *thee* aught, put that

19 to mine account; I Paul write it with mine own hand, I will repay it: that I say not unto thee how

20 that thou owest to me even thine own self besides. Yea, brother, let me have <sup>2</sup>joy of thee in the

21 Lord: refresh my heart in Christ. Having confidence in thine obedience I write unto thee, knowing

22 that thou wilt do even beyond what I say. But withal prepare

23 me also a lodging: for I hope that through your prayers I shall be granted unto you.

23 Epaphras, my fellow-prisoner in

24 Christ Jesus, saluteth thee; *and so do* Mark, Aristarchus, Demas, Luke, my fellow-workers.

25 The grace of <sup>3</sup>our Lord Jesus Christ be with your spirit. <sup>4</sup>Amen.

<sup>1</sup> Gr. *bondservant*. <sup>2</sup> Or, *help*  
ancient authorities omit *Amen*.

<sup>3</sup> Some ancient authorities read *the*.

<sup>4</sup> Many

# THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

## CHAPTER I.

*1 Christ in these last times coming to us from the Father, & is preferred above the angels, both in person and office.*

**G**OD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* forever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of

**1** GOD, having of old time spoken unto the fathers in the prophets by divers portions and in divers  
**2** manners, hath at the end of these days spoken unto us in <sup>1</sup>*his* Son, whom he appointed heir of all things, through whom also he  
**3** made the <sup>2</sup>worlds; who being the effulgence of his glory, and <sup>3</sup>the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on  
**4** high; having become by so much better than the angels, as he hath inherited a more excellent name  
**5** than they. For unto which of the angels said he at any time,

Thou art my Son,

This day have I begotten thee? and again,

I will be to him a Father,

And he shall be to me a Son?

**6** <sup>4</sup>And when he again <sup>5</sup>bringeth in the firstborn into <sup>6</sup>the world he saith, And let all the angels of  
**7** God worship him. And of the angels he saith,

Who maketh his angels <sup>7</sup>as winds, And his ministers a flame of fire:

**8** but of the Son *he saith*,

Thy throne, O God, is for ever and ever;

And the sceptre of uprightness is the sceptre of <sup>8</sup>thy kingdom.

**9** Thou hast loved righteousness, and hated iniquity;

Therefore <sup>b</sup>God, thy God, hath anointed thee

With the oil of gladness above thy fellows.

**10** And,

Thou, Lord, in the beginning hast laid the foundation of the earth,

<sup>1</sup> Gr. a Son.    <sup>2</sup> Gr. ages.    <sup>3</sup> Or, the impress of his substance    <sup>4</sup> Or, And again, when he bringeth in  
<sup>5</sup> Or, shall have brought in    <sup>6</sup> Gr. the inhabited earth.  
<sup>7</sup> Or, spirits    <sup>8</sup> The two oldest Greek manuscripts read his.

AM.—a Omit marg. 7 (“spirits”)

b To the first “God” add marg. Or, O God.

the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

#### CHAPTER II.

*1 We ought to be obedient to Christ Jesus, 5 and that because he vouchsafed to take our nature upon him, 14 as it was necessary.*

**T**HEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that

And the heavens are the works of thy hands:

11 They shall perish; but thou continuest:

And they all shall wax old as doth a garment;

12 And as a mantle shalt thou roll them up,

As a garment, and they shall be changed:

But thou art the same, and thy years shall not fail.

13 But of which of the angels hath he said at any time,

Sit thou on my right hand, Till I make thine enemies the footstool of thy feet?

14 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

2 Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away *from them*.

2 For if the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompense of reward;

3 how shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by

4 them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by <sup>1</sup>gifts of the <sup>2</sup>Holy Ghost, according to his own will.

5 For not unto angels did he subject <sup>3</sup>the world to come, whereof we speak. But one hath somewhere testified, saying,

What is man, that thou art mindful of him?

Or the son of man, that thou visitest him?

7 Thou madest him <sup>4</sup>a little lower than the angels;

Thou crownedst him with glory and honour,

<sup>5</sup>And didst set him over the works of thy hands:

<sup>1</sup> Cr. *distributions.*  
*inhabited earth.*  
... hands.

<sup>2</sup> Or, *Holy Spirit*; and so throughout this book.

<sup>4</sup> Or, *for a little while lower*

<sup>3</sup> Cr. *the*  
<sup>5</sup> Many authorities omit *And didst*

he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertain*ing to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

### CHAPTER III.

1 *Christ is more-worthy than Moses, 7 therefore if we believe not in him, we shall be more worthy punishment than hardhearted Israel.*

8 Thou didst put all things in subjection under his feet.

For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to

9 him. But we behold him who hath been made <sup>1</sup>a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste death

10 for every *man*. For it became him, for whom *are* all things, and through whom *are* all things, <sup>2</sup>in bringing many sons unto glory, to make the <sup>3</sup>author of their salvation perfect through sufferings.

11 For both he that sanctifieth and they that are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 saying,  
I will declare thy name unto my brethren,

In the midst of the <sup>4</sup>congregation will I sing thy praise.

13 And again, I will put my trust in him. And again, Behold, I and the children which God hath given

14 me. Since then the children are sharers in <sup>5</sup>flesh and blood, he also himself in like manner partook of the same; that through death he <sup>6</sup>might bring to nought him that <sup>7</sup>had the power of death, that

15 is, the devil; and <sup>6</sup>might deliver all them who through fear of death were all their lifetime subject to

16 bondage. <sup>a</sup>For verily not of angels doth he take hold, but he taketh hold of the seed of Abra-

17 ham. Wherefore it behoved him in all things to be made like unto his brethren, that he <sup>b</sup>might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the peo-

18 ple. <sup>8</sup>For <sup>9</sup>in that he himself hath suffered being tempted, he is able to succour them that are tempted.

<sup>1</sup> Or, for a little while lower church  
<sup>5</sup> Gr. blood and flesh.  
himself tempted in that wherein he hath suffered

<sup>2</sup> Or, having brought  
<sup>6</sup> Or, may

<sup>3</sup> Or, captain  
<sup>7</sup> Or, hath  
<sup>8</sup> Or, For having been  
<sup>9</sup> Or, wherein

AM.—<sup>a</sup> Let the text run "For verily not to angels doth he give help, but he giveth help to" etc. (with marg. Gr. *For verily not of angels doth he take hold, but he taketh hold of etc.*)  
<sup>b</sup> For "might be" read "might become"



**W**HEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man*; but he that built all things is God.

5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I swear in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To day if ye

3 Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, *even* Jesus; who was faithful to him that appointed him, as also was Moses in all <sup>2</sup>his house. For he hath been counted worthy of more glory than Moses, by so much as he that <sup>3</sup>built the house hath more honour than the <sup>4</sup>house. For every house is <sup>5</sup>builded by some one; but he that <sup>6</sup>built all things is God. And Moses indeed was faithful in all <sup>2</sup>his house as a servant, for a testimony of those things which were afterward <sup>6</sup>to be spoken; but Christ as a son, over <sup>2</sup>his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm <sup>7</sup>unto the end. Wherefore, even as the Holy Ghost saith,

To-day if ye shall hear his voice, <sup>8</sup>Harden not your hearts, as in the provocation,

Like as in the day of the temptation in the wilderness,

<sup>9</sup>Wherewith your fathers tempted *me* by proving *me*,

And saw my works forty years. <sup>10</sup>Wherefore I was displeased with this generation,

And said, They do alway err in their heart:

But they did not know my ways; <sup>11</sup><sup>b</sup>As I swear in my wrath,

<sup>5</sup>They shall not enter into my rest.

<sup>12</sup>Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling

<sup>13</sup>away from the living God: but exhort one another day by day, so long as it is called To-day: lest any one of you be hardened by the

<sup>14</sup>deceitfulness of sin: for we are become partakers <sup>6</sup>of Christ, if we hold fast the beginning of our confidence firm unto the end:

<sup>15</sup>while it is said,

To-day if ye shall hear his voice,

<sup>1</sup> Gr. *made*.      <sup>2</sup> That is *God's house*.      See Num. xii. 7.      <sup>3</sup> Or, *established*  
<sup>4</sup> Or, *Where*      <sup>5</sup> Gr. *If they shall enter*.      <sup>6</sup> Gr, *with*

AM.—<sup>a</sup> Let marg. <sup>4</sup> (“*Where*”) and the text exchange places.      <sup>b</sup> “*As*” add marg. Or, *So* in iv. 3.

will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

#### CHAPTER IV.

*1 The rest of Christians is attained by faith. 12 The power of God's word. 14 By our high priest Jesus the Son of God, subject to infirmities, but not sin, 16 we must and may go boldly to the throne of grace.*

**L**ET us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest,

Harden not your hearts, as in the provocation.

16 For who, when they heard, did provoke? nay, did not all they that came out of Egypt by Moses?

17 And with whom was he displeased forty years? was it not with them that sinned, whose <sup>1</sup>carcases fell

18 in the wilderness? And to whom sware he that they should not enter into his rest, but to them that

19 were disobedient? And we see that they were not able to enter in because of unbelief.

**4** Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short

2 of it. For indeed we have had <sup>2</sup>good tidings preached unto us, even as also they: but the word of hearing did not profit them, because <sup>3</sup>they were not united by

3 faith with them that heard. <sup>4</sup>For we which have believed do enter into that rest; even as he hath said,

As I swear in my wrath,

<sup>5</sup>They shall not enter into my rest:

although the works were finished from the foundation of the

4 world. For he hath said somewhere of the seventh *day* on this wise, And God rested on the seventh day from all his works; and in this *place* again,

<sup>5</sup>They shall not enter into my rest.

6 Seeing therefore it remaineth that some should enter therein, and they to whom <sup>6</sup>the good tidings were before preached failed to enter in because of disobedience, he

7 again defineth <sup>6a</sup>a certain day, <sup>7</sup>saying in David, after so long a time, To-day, as it hath been before said,

To-day if ye shall hear his voice, Harden not your hearts.

8 For if <sup>8</sup>Joshua had given them

<sup>1</sup> Gr. *limbs*. <sup>2</sup> Or, a gospel <sup>3</sup> Some ancient authorities read *it was*. <sup>4</sup> Some ancient authorities read *We therefore*. <sup>5</sup> Gr. *If they shall enter*. <sup>6</sup> Or, *the gospel was* <sup>7</sup> Or, *To-day, saying in David, after so long a time, as it hath been said* <sup>8</sup> Gr. *Jesus*.

AM.—a Let the text and marg. <sup>3</sup> exchange places, reading in marg. "Many ancient authorities" etc. <sup>b</sup> Read "a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye" etc. 37

then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

#### CHAPTER V.

*1 The authority and honour of our Saviour's priesthood. 11 Negligence in the knowledge thereof is reproved.*

**F**OR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

rest, he would not have spoken 9 afterward of another day. There

remaineth therefore a sabbath rest 10 for the people of God. For he

that is entered into his rest hath 11 himself also rested from his works,

as God did from his. Let us 12 therefore give diligence to enter

into that rest, that no man fall 13 after the same example of diso-

bedience. For the word of God is 14 living, and active, and sharper

than any two-edged sword, and 15 piercing even to the dividing of

soul and spirit, of both joints and 16 marrow, and quick to discern the

thoughts and intents of the heart. 17 And there is no creature that is

not manifest in his sight: but all 18 things are naked and laid open be-

fore the eyes of him with whom 19 we have to do.

20 Having then a great high priest, 21 who hath passed through the

heavens, Jesus the Son of God, let 22 us hold fast our confession. For

we have not a high priest that 23 cannot be touched with the feeling

of our infirmities; but one that 24 hath been in all points tempted

like as *we are*, *yet* without sin. 25

Let us therefore draw near with 26 boldness unto the throne of grace,

that we may receive mercy, and 27 may find grace to help *us* in time

of need.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, Thou art a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

#### CHAPTER VI.

*1 He exhorteth not to fall back from the faith, 11 but to be steadfast, 12 diligent, and patient to wait upon God, 13 because God is most sure in his promise.*

**T**HEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

4 for himself, to offer for sins. And no man taketh the honour unto himself, but when he is called of

5 God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,

This day have I begotten thee:

6 as he saith also in another *place*, Thou art a priest for ever

After the order of Melchizedek.

7 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear,

8 though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them

9 that obey him the <sup>2</sup>author of eternal salvation; named of God a high priest after the order of Melchizedek.

11 Of <sup>3</sup>whom we have many things to say, and hard of interpretation, seeing ye are become dull of

12 hearing. For when by reason of the time ye ought to be teachers, ye have need again <sup>4</sup>that some one teach you the rudiments of the <sup>5</sup>first principles of the oracles of God; and are become such as have need of milk, and not of solid

13 food. For every one that partaketh of milk is without experience of the word of righteousness; for

14 he is a babe. But solid food is for <sup>6</sup>fullgrown men, *even* those who by reason of use have their senses exercised to discern good and evil.

**6** Wherefore <sup>7</sup>let us cease to speak of the first principles of Christ, and press on unto <sup>8</sup>perfection; not laying again a foundation of repentance from dead works, and of

<sup>1</sup> Or, out of  
rudiments  
of Christ.

<sup>2</sup> Gr. cause.  
<sup>5</sup> Gr. beginning.  
<sup>8</sup> Or, full growth.

<sup>3</sup> Or, which  
<sup>6</sup> Or, perfect

<sup>4</sup> Or, that one teach you which be the  
<sup>7</sup> Gr. leave the word of the beginning

AM.—<sup>a</sup> For "let us cease" etc. read "leaving <sup>7</sup>the doctrine of the first principles of Christ, let us" with marg. <sup>7</sup> Gr. the word of the beginning of Christ.



2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

2 faith toward God, <sup>1</sup>of the teaching of <sup>2</sup>baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement.

3 And this will we do if God permit.

4 For as touching those who were once enlightened <sup>3</sup>and tasted of the heavenly gift, and were made

5 partakers of the Holy Ghost, and <sup>4</sup>tasted the good word of God, and

6 the powers of the age to come, and *then* fell away, it is impossible to renew them again unto repentance;

<sup>5</sup>seeing they crucify to themselves the Son of God afresh, and <sup>7</sup>put him to an open shame. For

the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled,

8 receiveth blessing from God: but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that <sup>6</sup>accompany salvation, though

10 we thus speak: for God is not unrighteous to forget your work and the love which ye shewed toward

his name, in that ye ministered unto the saints, and still do minister. And we desire that each one

of you may shew the same diligence unto the <sup>7</sup>fulness of hope

11 even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, since he could swear by none greater, he sware by him-

14 self, saying, Surely blessing I will bless thee, and multiplying I

15 will multiply thee. And thus, having patiently endured, he ob-

<sup>1</sup> Some ancient authorities read, *even the teaching of.*  
*having both tasted of... and being made... and having tasted &c.*  
*of God that it is good*      <sup>5</sup> Or, *the while*      <sup>6</sup> Or, *are near to*

<sup>2</sup> Or, *washings*      <sup>3</sup> Or,  
<sup>4</sup> Or, *tasted the word*  
<sup>7</sup> Or, *full assurance*

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

#### CHAPTER VII.

*1 Christ Jesus is a priest after the order of Melchisedec, 11 and so, far more excellent than the priests of Aaron's order.*

**F**OR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them received tithes of Abra-

16 tained the promise. For men swear by the greater: and in every dispute of theirs the oath is final for

17 confirmation. Wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel,

18 interposed with an oath: that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement,

19 who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul, a *hope* both sure and stedfast and entering into that

20 which is within the veil; whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

**7** For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and

2 blessed him, to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is,

3 King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

4 Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of

5 the chief spoils. And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people

according to the law, that is, of their brethren, though these have come out of the loins of Abraham:

6 but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises.

7 But without any dispute the less

<sup>1</sup> Gr. *mediated*.

ham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest*:

8 is blessed of the better. And here men that die receive tithes; but there one, of whom it is witnessed that he liveth. And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes; for he was yet in the loins of his father, when Melchizedek met him.

11 Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are said <sup>2</sup>belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. And *what we say* is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been made, not after the law of a carnal commandment, but after the power of <sup>3</sup>an endless life; for it is witnessed *of him*,

Thou art a priest for ever

After the order of Melchizedek.

18 For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God. 20 And inasmuch as *it is* not without the taking of an oath (for they indeed have been made priests without an oath; but he with an oath <sup>4</sup>by him that saith <sup>5</sup>of him,

The Lord sware and will not repent himself,

<sup>1</sup> Or, *of law*      <sup>2</sup> Gr. *hath partaken of*.  
through      <sup>5</sup> Or, *unto*

See ch. ii. 14.

<sup>3</sup> Gr. *indissoluble*.

<sup>4</sup> Or,

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord swear and will not repent, Thou *art* a priest forever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated forevermore.

#### CHAPTER VIII.

1 *By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished.* 7 *And the temporal covenant with the fathers, by the eternal covenant of the gospel.*

**N**OW of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should

Thou art a priest for ever);  
22 by so much also hath Jesus become the surety of a better <sup>1</sup>covenant. And they indeed have been made priests many in number, because that by death they are hindered from continuing: but he, because he abideth forever, <sup>2</sup>hath his priesthood <sup>3</sup>unchangeable.  
25 Wherefore also he is able to save <sup>4</sup>to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.

26 For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made  
27 higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people: for this he did once for all, when he offered  
28 up himself. For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, *appointeth* a Son, perfected for evermore.

8 <sup>5</sup>Now <sup>6</sup>in the things which we are saying the chief point *is this*: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens,  
2 a minister of <sup>7</sup>the sanctuary, and of the true tabernacle, which  
3 the Lord pitched, not man. For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this *high priest* also have somewhat to  
4 offer. Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law;  
5 who serve *that which is* a copy and shadow of the heavenly things, even as Moses is warned of *God* when he is about to <sup>8</sup>make the tabernacle; for, See, saith he, that thou make all things according to the pattern that was shewed thee

<sup>1</sup> Or, *testament*

<sup>2</sup> Or, *hath a priesthood that doth not pass to another*

<sup>3</sup> Or, *in-*

*violable*

<sup>4</sup> Or, *completely.*

<sup>5</sup> Or, *Now to sum up what we are saying: We have &c.*

<sup>6</sup> Or, *upon.*

<sup>7</sup> Or, *holy things*

<sup>8</sup> Or, *complete*



not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

6 in the mount. But now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better <sup>1</sup>covenant, which hath been enacted <sup>7</sup> upon better promises. For if that first *covenant* had been faultless, then would no place have been sought for a second. <sup>8</sup> For <sup>a</sup>finding fault with them, he saith,

Behold, the days come, saith the Lord,

That I will <sup>2</sup>make a new <sup>1</sup>covenant with the house of Israel and with the house of Judah;

9 Not according to the <sup>1</sup>covenant that I made with their fathers in the day that I took them by the hand to lead them forth out of the land of Egypt;

For they continued not in my <sup>1</sup>covenant, And I regarded them not, saith the Lord.

10 For this is the <sup>1</sup>covenant that <sup>3</sup>I will make with the house of Israel

After those days, saith the Lord; I will put my laws into their mind,

And on their heart also will I write them:

And I will be to them a God, And they shall be to me a people:

11 And they shall not teach every man his fellow-citizen, And every man his brother, saying, Know the Lord: For all shall know me, From the least to the greatest of them.

12 For I will be merciful to their iniquities, And their sins will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.

<sup>1</sup> Or, *testament*

<sup>2</sup> Gr: *accomplish*.

<sup>3</sup> Gr. *I will covenant*.

AM.—a "finding fault" etc. add marg. Some ancient authorities read *finding fault* with it *he saith unto them*.

## CHAPTER IX.

1 *The description of the rites and bloody sacrifices of the law. 11 far inferior to the dignity and perfection of the blood and sacrifice of Christ.*

THEN verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle,

9 Now even the first covenant had ordinances of divine service, and its sanctuary, a sanctuary of this

2 world. For there was a tabernacle prepared, the first, wherein <sup>1</sup>were the candlestick, and the table, and <sup>2</sup>the shewbread; which is

3 called the Holy place. And after the second veil, the tabernacle which is called the Holy of ho-

4 lies; having a golden <sup>3</sup>censer, and the ark of the covenant overlaid round about with gold, wherein <sup>4</sup>was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the cove-

5 nant; and above it cherubim of glory overshadowing <sup>5</sup>the mercy-seat; of which things we cannot

6 now speak severally. Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplish-

7 ing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for

8 the <sup>6</sup>errors of the people: the Holy Ghost this signifying, that the way into the holy place hath not yet

9 been made manifest, while as the first tabernacle is yet standing,

9 which is a <sup>b</sup>parable for the time now present; according to which

are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper

10 perfect, being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.

11 But Christ having come a high priest of <sup>7</sup>the good things to come, through the greater and more perfect tabernacle, not made with

hands, that is to say, not of this creation, nor yet through the

1 Or, are 2 Gr. the setting forth of the loaves. 3 a Or, altar of incense 4 Or, is  
5 Gr. the propitiatory. 6 Gr. ignorances. 7 Some ancient authorities read the good things that are come.

AM.—a Let marg. 3 and the text exchange places. b For "parable" read "figure"  
Omit "now"

nacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but

blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption.

13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the clean-

14 ness of the flesh; how much more shall the blood of Christ, who through <sup>a</sup>the eternal Spirit offered himself without blemish unto God, cleanse <sup>1</sup>your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of a new <sup>2</sup>covenant, that a death having taken place for the redemption of the transgressions that were under the first <sup>2</sup>covenant, they that have been called may receive the promise of the eternal inheritance. For where a <sup>2</sup>testament is, there must of necessity <sup>3</sup>be the death of

16 him that made it. For a <sup>2</sup>testament is of force <sup>4</sup>where there hath been death: <sup>5</sup>for doth it ever avail while he that made it liveth?

17 Wherefore even the first *covenant* hath not been dedicated without

18 blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book

19 itself, and all the people, saying, This is the blood of the <sup>2</sup>covenant which God commanded to you-

20 ward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may also say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

21 It was necessary therefore that the copies of the things in the heavens should be cleansed with these;

<sup>1</sup> Many ancient authorities read *our*.

*covenant and testament*.

*doth never . . . liveth*.

<sup>3</sup> Gr. *be brought*.

<sup>2</sup> The Greek word here used signifies both

<sup>4</sup> Gr. *over the dead*.

<sup>5</sup> Or, *for it*



the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

#### CHAPTER X.

1 *The weakness of the law sacrifices.* 10 *The sacrifice of Christ's body once offered, 1-4 for ever hath taken away sins.* 19 *An exhortation to hold fast the faith, with patience and thanksgiving.*

**F**OR the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

but the heavenly things themselves with better sacrifices than these.

24 For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before

25 the face of God for us: nor yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood

26 not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin <sup>2</sup>by

27 the sacrifice of himself. And inasmuch as it is <sup>3</sup>appointed unto men once to die, and after this

28 <sup>4</sup>cometh judgement; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

10 For the law having a shadow of the good things to come, not the very image of the things, <sup>4</sup>they can never with the same sacrifices year by year, which they offer continually, make perfect them that

2 draw nigh. Else would they not have ceased to be offered, because the worshippers, having been once cleansed, would have had no more

3 conscience of sins? But in those sacrifices there is a remembrance

4 made of sins year by year. For it is impossible that the blood of bulls and goats should take away

5 sins. Wherefore when he cometh into the world, he saith,

Sacrifice and offering thou wouldest not,

But a body didst thou prepare for me;

6 In whole burnt offerings and sacrifices for sin thou hadst no pleasure:

1 Or, *consummation* 2 Or, *by his sacrifice.* 3 Gr. *laid up for.* 4 Some ancient authorities read *it can.*

AM.—<sup>a</sup> For "they can" read "can" (and for marg. 4 read Many ancient authorities read *they can.*)



7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And having an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

7 Then said I, Lo, I am come (In the roll of the book it is written of me)

To do thy will, O God.

8 Saying above, Sacrifices and offerings and whole burnt offerings and sacrifices for sin thou wouldst not, neither hadst pleasure therein (the which are offered according to the

9 law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second.

10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins:

12 but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 from henceforth expecting till his enemies be made the footstool of

14 his feet. For by one offering he hath perfected for ever them that are sanctified. And the Holy Ghost also beareth witness to us: for after he hath said,

16 This is the covenant that I will make with them

After those days, saith the Lord; I will put my laws on their heart,

And upon their mind also will I write them;

then saith he,

17 And their sins and their iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us,

20 a new and living way, through the veil, that is to say, his flesh; and

21 having a great priest over the house of God; let us draw near with a true heart in fullness of

1 Or, In down &c.

2 Some ancient authorities read high priest.

4 Or, testament

5 Or, I will covenant.

3 Or, sins, for ever sat

6 Or, full assurance

23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

faith, having our hearts sprinkled from an evil <sup>1</sup>conscience, and our body washed with pure water:

23 let us hold fast the confession of our hope that it waver not; for

24 he is faithful that promised: and let us consider one another to provoke unto love and good works;

25 not forsaking <sup>b</sup>the assembling of ourselves together, as the custom of some is, but exhorting *one another*; and so much the more, as ye see the day drawing nigh.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no

27 more a sacrifice for sins, but a certain fearful expectation of judgement, and a <sup>2</sup>fierceness of fire which shall devour the adversa-

28 ries. A man that hath set at nought Moses' law dieth without compassion on *the word* of two or

29 three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, <sup>3</sup>an unholy thing, and hath done despite unto the

30 Spirit of grace? For we know him that said, Vengeance *belongeth* unto me, I will recompense.

31 And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were enlightened, ye endured a

33 great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with

34 them that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your posses-

<sup>1</sup> Or, conscience: and having our body washed with pure water, let us hold fast <sup>2</sup> Or, jealousy <sup>3</sup> Gr. a common thing.

AM.—<sup>a</sup> Let the text and marg.<sup>1</sup> exchange places. <sup>b</sup> For "the assembling of ourselves together" read "our own assembling together"

35 Cast not away therefore your confidence, which hath great recompense of reward.

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

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

#### CHAPTER XI.

1 *What faith is.* 6 *Without faith we cannot please God.* 7 *The worthy fruits thereof in the fathers of old time.*

**N**OW faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please *him*: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet,

sions, knowing that <sup>2</sup>ye yourselves have a better possession

35 and an abiding one. Cast not away therefore your boldness, which hath great recompense of

36 reward. For ye have need of patience, that, having done the will of God, ye may receive the promise.

37 For yet a very little while, He that cometh shall come, and shall not tarry.

38 But <sup>3</sup>my righteous one shall live by faith:

And if he shrink back, my soul hath no pleasure in him.

39 But we are not <sup>4</sup>of them that shrink back unto perdition; but of them that have faith unto the <sup>5</sup>saving of the soul.

**11** <sup>b</sup>Now faith is <sup>c</sup>the assurance of things hoped for, the <sup>d</sup>proving of things not seen. For therein the elders had witness borne to them.

3 By faith we understand that the <sup>e</sup>worlds have been framed by the word of God, so that what is seen hath not been made out of things

4 which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, <sup>f</sup>God bearing witness <sup>g</sup>in respect of his gifts: and through it he being dead yet

5 speaketh. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation <sup>h</sup>he hath had witness borne to him that he had been well-pleasing unto God:

6 and without faith it is impossible to be well-pleasing *unto him*: for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after 7 him. By faith Noah, being warn-

1 Or, that ye have your own selves for a better possession. 2 Some ancient authorities read ye have for yourselves a better possession. 3 Some ancient authorities read the righteous one. 4 Gr. of shrinking back... but of faith. 5 Or, gaining. 6 Or, the giving substance to. 7 Or, test. 8 Gr. ages. 9 The Greek text in this clause is somewhat uncertain. 10 Or, over his gifts.

AM.—a For “ye yourselves have” read “ye have for yourselves” and omit marg. 2, (letting marg. 1 read My ancient authorities read that ye have your own selves for a etc.) b Read “faith is assurance of things hoped for, a conviction” etc. c Read in the text “for he hath had witness borne to him that before his translation he had been” etc. with the present text in the marg.

moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

*ed of God* concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness

8 which is according to faith. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.

9 By faith he became a sojourner in the land of promise, as in a *land* not his own, <sup>1</sup>dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise:

10 for he looked for the city which hath the foundations, whose <sup>2</sup>builder and maker is God. By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised:

12 wherefore also there sprang of one, and him as good as dead, *so many* as the stars of heaven in multitude, and as the sand, which is by the sea shore, innumerable.

13 These all died <sup>3</sup>in faith, not having received the promises, but having seen them and greeted them from afar; and having confessed that they were strangers and pilgrims on the earth.

14 For they that say such things make it manifest that they are seeking

15 after a country of their own. And if indeed they had been mindful of that *country* from which they went out, they would have had opportunity to return.

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.

17 By faith Abraham, being tried, <sup>4</sup>offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten

<sup>1</sup> Or, *having taken up his abode in tents*  
<sup>4</sup> Gr. *hath offered up*.

<sup>2</sup> Or, *architect*

<sup>3</sup> Gr. *according to*.



18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

18 *son; even he* <sup>1</sup>to whom it was said, In Isaac shall thy seed be called:

19 accounting that God *is* able to raise up, even from the dead; from whence he did also in a <sup>2</sup>parable

20 receive him back. By faith Isaac blessed Jacob and Esau, even con-

21 cerning things to come. By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, *leaning*

22 upon the top of his staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning

23 his bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's com-

24 mandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daugh-

25 ter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin

26 for a season; accounting the reproach of <sup>2</sup>Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. By faith he forsook

27 Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. By

28 faith he <sup>3</sup>kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn

29 should not touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swal-

30 lowed up. By faith the walls of Jericho fell down, after they had been compassed about for seven

31 days. By faith Rahab the harlot perished not with them that were disobedient, having received the

1 Or, of      2 Or, the Christ      3 Or, instituted Gr. *hath made*.

AM.—a For "parable" read "figure"

32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

## CHAPTER XII.

1 *An exhortation to constant faith, patience, and godliness.* 22 *A commendation of the new testament above the old.*

**W**HEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him en-

32 spies with peace. And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and

33 Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of

34 lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to

35 flight armies of aliens. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better

36 resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment:

37 they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated (of

whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of

38 the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some

40 better thing concerning us, that apart from us they should not be made perfect.

**12** Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside

every weight, and the sin which doth so easily beset us, and let us run with patience the race that

is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, de-

1 Or, beaten to death

2 Gr. the redemption.

3 Or, foreseen

4 Or, all cum-

brance

5 Or, doth closely cling to us

Or, is admired of many

6 Or, captain

dured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

15 Looking diligently lest any man fail of the grace of God; lest any root

spising shame, and hath sat down at the right hand of the throne of

3 God. For consider him that hath endured such gainsaying of sinners against <sup>1</sup> *themselves*, that ye wax not weary, fainting in your 4 souls. Ye have not yet resisted unto blood, striving against sin: 5 and ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,

Nor faint when thou art reproved of him;

6 For whom the Lord loveth he chasteneth,

And scourgeth every son whom he receiveth.

7 <sup>2</sup> It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom *his* father chasteneth not?

8 But if ye are without chastening, whereof all have been made partakers, then are ye bastards,

9 and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much

rather be in subjection unto the 10 Father of <sup>3</sup> *spirits*, and live? For they verily for a few days chastened *us* as seemed good to them; but

he for *our* profit, that *we* may be 11 partakers of his holiness. All chastening seemeth for the present

to be not joyous, but grievous: yet afterward it yieldeth 12 peaceable fruit unto them that have been exercised thereby, *even*

13 *the fruit of righteousness*. Wherefore <sup>4</sup> lift up the hands that hang

14 down, and the palsied knees; and make straight paths for your feet, that that which is lame be not

<sup>5</sup> turned out of the way, but rather be healed.

15 Follow after peace with all men, and the sanctification without which no man shall see the Lord:

<sup>1</sup> Many authorities, some ancient, read *himself*. <sup>2</sup> Or, *Endure unto chastening*  
<sup>3</sup> Or, *our spirits* <sup>4</sup> Gr. *make straight*. <sup>5</sup> Or, *put out of joint*

AM.—<sup>a</sup> For "themselves" read "himself" (and let marg. 1 run Many ancient authorities read *themselves*.)



of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things *than that of* Abel.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

15 looking carefully lest *there be* any man that <sup>2</sup>falleth short of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby the many be defiled;

16 lest *there be* any fornicator, or profane person, as Esau, who for one mess of meat sold his own

17 birthright. For ye know that even when he afterward desired to inherit the blessing, he was <sup>a</sup>rejected (for he found no place of repentance, though he sought it diligently with tears.

18 For ye are not come unto <sup>3a</sup> *mount* that might be touched, and that burned with fire, and unto blackness, and darkness, and tem-

19 pest, and the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that no word more should be spoken

20 unto them: for they could not endure that which was enjoined, If even a beast touch the moun-

21 tain, it shall be stoned; and so fearful was the appearance, *that* Moses said, I exceedingly fear and

22 quake: but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jeru-

23 salem, <sup>4</sup>and to <sup>5</sup>innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits

24 of just men made perfect, and to Jesus the mediator of a new <sup>6</sup>covenant, and to the blood of sprinkling that speaketh better <sup>7</sup>than *that*

25 of Abel. See that ye refuse not him that speaketh. For if they escaped not, when they refused him that warned *them* on earth,

much more *shall not we escape*, who turn away from him <sup>8</sup>that

26 *warneth* from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but

<sup>1</sup> Or, *whether*    <sup>2</sup> Or, *falleth back from*    <sup>3</sup> Or, *a palpable and kindled fire*    <sup>4</sup> Or, *and to innumerable hosts, the general assembly of angels, and the church &c.*    <sup>5</sup> Gr. *myriads of angels.*    <sup>6</sup> Or, *testament*    <sup>7</sup> Or, *than Abel*    <sup>8</sup> Or, *that is from heaven*

AM.—<sup>a</sup> For “rejected (for... of repentance)” read “rejected; for he found no place for a change of mind *in his father*” with marg. Or, *rejected (for he found no place of repentance)*, etc. Or, *rejected; for... of repentance* etc.



27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God *is* a consuming fire.

### CHAPTER XIII.

1 *Divers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness, 7 to regard God's preachers, 9 to take heed of strange doctrines, 10 to confess Christ, 16 to give alms, 17 to obey governors, 18 to pray for the apostle. 20 The conclusion.*

**L**ET brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your conversation be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

8 Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

27 also the heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain.

28 Wherefore, receiving a kingdom that cannot be shaken, let us have <sup>4</sup>grace, whereby we may offer service well-pleasing to God with <sup>2</sup>reverence and awe: for our God is a consuming fire.

**13** Let love of the brethren continue. Forget not to shew love unto strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; them that are evil entreated, as being yourselves also in the body. *Let* marriage *be* had in honour among all, and *let* the bed *be* undefiled: for fornicators and adulterers God

will judge. <sup>3</sup>Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say,

The Lord *is* my helper; I will not fear:

What shall man do unto me?

7 Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their <sup>4</sup>life,

8 imitate their faith. Jesus Christ *is* the same yesterday and to-day,

9 *yea* and <sup>5</sup>for ever. Be not carried away by divers and strange teachings: for it is good that the heart be established by grace; not by meats, wherein they that <sup>6</sup>occupied

1 Or, *thankfulness*  
4 Gr. *manner of life.*

2 Or, *godly fear*  
5 Gr. *unto the ages.*

3 Gr. *Let your turn of mind be free.*  
6 Gr. *walked.*

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timo-

10 themselves were not profited. We have an altar, whereof they have no right to eat which serve the

11 tabernacle. For the bodies of those beasts, whose blood is brought into the holy place <sup>1b</sup>by the high priest *as an offering* for sin, are burned without the camp.

12 Wherefore Jesus also, that he might-sanctify the people through his own blood, suffered without

13 the gate. Let us therefore go forth unto him without the camp,

14 bearing his reproach. For we have not here an abiding city, but we seek after *the city* which is to

15 come. Through him <sup>2</sup>then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to

16 his name. But to do good and to communicate forget not: for with such sacrifices God is well pleas-

17 ed. Obey them that have the rule over you, and submit to *them*: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with <sup>3</sup>grief: for this *were* unprofitable for you.

18 Pray for us: for we are persuaded that we have a good conscience, desiring to live <sup>4</sup>honestly in all things. And I exhort *you* the more exceedingly to do this, that I may be restored to you the sooner.

20 Now the God of peace, who brought again from the dead the great shepherd of the sheep <sup>4</sup>with the blood of the <sup>b</sup>eternal cove-

21 nant, *even* our Lord Jesus, make you perfect in every good <sup>5</sup>thing to do his will, working in <sup>6</sup>us that which is well-pleasing in his sight, through Jesus Christ; to whom *be* the glory <sup>7</sup>for ever and ever. Amen.

22 But I exhort you, brethren, bear with the word of exhortation: for I have written unto you in few

1 Gr. *through*. 2 Some ancient authorities omit *then*. 3 Gr. *groaning*. 4 Or, by Gr. *in*. 5 Many ancient authorities read *work*. 6 Many ancient authorities read *you*. 7 Gr. *unto the ages of the ages*.

AM.—a For “honestly” read “honorably” b For “the eternal” read “an eternal”

thy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

† Written to the Hebrews from Italy by Timothy.

23 words. Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. <sup>a</sup>They of Italy salute you.

25 Grace be with you all. Amen.

## THE GENERAL EPISTLE OF

# JAMES.

### CHAPTER I.

*1 We are to rejoice under the cross, 5 to ask patience of God, 13 and in our trials not to impute our weakness, or sins, unto him, 19 but rather to hearken to the word, to meditate in it, and to do thereafter. 26 Otherwise men may seem, but never be truly religious.*

**J**AMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive anything of the Lord.

8 A double minded man *is* unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

**1** JAMES, a <sup>1</sup>servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, <sup>2</sup>greeting.

2 Count it all joy, my brethren, when ye fall into manifold <sup>3</sup>temptations; knowing that the <sup>b</sup>proof of your faith worketh patience.

4 And let patience have *its* perfect work, that ye may be perfect and entire, lacking in nothing.

5 But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven

7 by the wind and tossed. For let not that man think <sup>4</sup>that he shall receive anything of the Lord; a doubleminded man, unstable in all his ways.

9 But let the brother of low degree glory in his high estate: and the rich, in that he is made low: because as the flower of the grass

<sup>1</sup> Gr. *bondservant*.

<sup>2</sup> Gr. *wiseth joy*.

<sup>3</sup> Or, *trials*

<sup>4</sup> Or, *that a doubleminded man, unstable in all his ways, shall receive anything of the Lord.*

AM.—<sup>a</sup> "They of" add. marg. Or, *The brethren from*

<sup>b</sup> For "proof" read "proving"

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass.

24 For he beholdeth himself, and goeth his way, and straightway

11 he shall pass away. For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.

12 Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and he himself tempteth no man:

14 but each man is tempted, when he is drawn away by his own lust,

15 and enticed. Then the lust, when it hath conceived, beareth sin:

16 and the sin, when it is fullgrown, bringeth forth death. Be not deceived, my beloved brethren.

17 Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.

18 Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

19 Ye know this, my beloved brethren. But let every man be swift to hear, slow to speak, slow to

20 wrath: for the wrath of man worketh not the righteousness of

21 God. Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the

22 implanted word, which is able to save your souls. But be ye doers

23 of the word, and not hearers only, deluding your own selves. For

24 if any one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in

24 a mirror: for he beholdeth himself, and goeth away, and straight-

1 Gr. from. 2 Or, is untried in evil 3 Gr. evil things. 4 Or, tempted by his own lust, being drawn away by it, and enticed 5 Or, giving 6 Or, Know ye 7 Or, malice 8 Or, inborn 9 Gr. the face of his birth.



forgetteth what manner of man he was.

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

26 If any man among you seem to be religious, and bridleth 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.

#### CHAPTER II.

1 *It is not agreeable to Christian profession to regard the rich, and to despise the poor brethren: 13 rather we are to be loving, and merciful: 14 and not to boast of faith where no deeds are, 17 which is but a dead faith, 19 the faith of devils, 21 not of Abraham, 25 and Rahab.*

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

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

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

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

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

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

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

8 If ye fulfil the royal law ac-

25 way forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, 26 this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

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

2 For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing;

3 and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my foot-

4 stool; are ye not divided in your own mind, and become judges with

5 evil thoughts? Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them

6 that love him? But ye have dishonoured the poor man. Do not the rich oppress you, and themselves drag you before the judge-

7 ment-seats? Do not they blaspheme the honourable name by

8 the which ye are called? How-

1 Or, seemeth to be

2 Or, do ye, in accepting persons, hold the faith... glory?

3 Or, assembly

4 Or, do ye not make distinctions

5 Or, among yourselves

6 Gr.

which was called upon you.

ording to the scripture, Thou shalt love thy neighbour as thyself, ye do well.

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for right-

beit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one *point*, he is become guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So speak ye, and so do, as men that are to be judged by a law of liberty. For judgement is without mercy to him that hath shewed no mercy: mercy glorieth against judgement.

14 What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked, and in lack of daily food, 16 and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it 17 profit? Even so faith, if it have not 18 works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: shew me thy faith apart from *thy* works, and I by my works will shew thee *my* faith. 19 Thou believest that <sup>2</sup>God is one; thou doest well: the <sup>3</sup>devils also believe, and shudder. But wilt thou know, O vain man, that faith 21 apart from works is barren? Was not Abraham our father justified by works, in that he offered up 22 Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith 23 made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was

<sup>1</sup> Or, *But some one will say*

<sup>2</sup> Some ancient authorities read *there is one God.*

<sup>3</sup> Gr. *demons.*

<sup>4</sup> Or, *Seest thou . . . perfect?*

eousness; and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

### CHAPTER III.

*1 We are not rashly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. 13 They who be truly wise be mild, and peaceable, without envying, and strife.*

**M**Y brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

reckoned unto him for righteousness; and he was called the friend of God. Ye see that by works a man is justified, and not only by faith. And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? For as the body apart from the spirit is dead, even so faith apart from works is dead.

3 Be not <sup>a</sup>many teachers, my brethren, knowing that we shall receive <sup>1</sup>heavier judgement. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also. Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the <sup>5</sup>steersman willeth. So the tongue also is a little member, and boasteth great things. Behold, <sup>2</sup>how much wood is kindled by how <sup>6</sup>small a fire! And the tongue is <sup>3</sup>a fire: <sup>4</sup>the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of <sup>5</sup>nature, and is set <sup>7</sup>on fire by hell. For every <sup>6</sup>kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed <sup>7</sup>by <sup>8</sup>mankind: but the tongue can no man tame; *it is* a restless evil, *it*

1 Gr. greater.

2 Or, how great a forest

3 Or, a fire, that world of iniquity: the

tongue is among our members that which &c.

4 Or, that world of iniquity, the tongue.

is among our members that which &c.

5 Or, birth

6 Gr. nature.

8 Gr. the human nature.

7 Or, unto

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

#### CHAPTER IV.

1 *We are to strive against covetousness, 4 intemperance, 5 pride, 11 detraction, and rash judgment of others: 15 and not to be confident in the good success of worldly business, but mindful ever of the uncertainty of this life, to commit ourselves and all our affairs to God's providence.*

**F**ROM whence come wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members.

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

9 *is* full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness

10 of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the same opening 12 sweet *water* and bitter? can a fig tree, my brethren, yield olives, or a vine figs? neither *can* salt water yield sweet.

13 Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the 15 truth. This wisdom is not a *wisdom* that cometh down from above, but is earthly, <sup>1</sup>sensual, <sup>2</sup>devilish.

16 For where jealousy and faction are, there is confusion and every 17 vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without <sup>3</sup>variance, without 18 hypocrisy. And the fruit of righteousness is sown in peace <sup>4</sup>for them that make peace.

4 Whence *come* wars and whence *come* fightings among you? *come they* not hence, *even* of your pleasures that war in your members?

2 Ye lust, and have not: ye kill and <sup>5</sup>covet, and cannot obtain: ye fight and war; ye have not, because ye

1 Or, *natural* Or, *animal*  
4 Or, *by* 5 Gr. *are jealous*.

2 Gr. *demoniacal*,

3 Or, *doubtfulness* Or. *partiality*



3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall* be on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

3 ask not. Ye ask, and receive not, because ye ask amiss, that ye may

4 spend *it* in your pleasures. Ye <sup>2</sup>adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God.

5 Or think ye that the scripture <sup>1</sup>speaketh in vain? <sup>2</sup>Doth the spirit which <sup>3</sup>he made to dwell in us

6 long unto envying? But he giveth <sup>4</sup>more grace. Wherefore *the scripture* saith, God resisteth the proud, but giveth grace to the humble.

7 Be subject therefore unto God: but resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-

9 minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy

10 to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you.

11 Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a

12 doer of the law, but a judge. One *only* is the lawgiver and judge, *even* he who is able to save and to destroy: but who art thou that judgest thy neighbour?

13 Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and

14 trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth

15 for a little time, and then vanisheth away. <sup>5</sup>For that ye ought to

<sup>1</sup> Or, *saith in vain*      <sup>2</sup> Or, *The spirit which he made to dwell in us he yearneth for even unto jealous envy.*      Or, *That spirit which he made to dwell in us yearneth for us even unto jealous envy.*      <sup>3</sup> Some ancient authorities read *dwelleth in us.*      <sup>4</sup> Gr. *a greater grace.*      <sup>5</sup> Gr. *Instead of your saying.*

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

### CHAPTER V.

*1 Wicked rich men are to fear God's vengeance. 7 We ought to be patient in afflictions, after the example of the prophets, and Job: 12 to forbear swearing, 13 to pray in adversity, to sing in prosperity: 16 to acknowledge mutually our several faults, to pray one for another, 19 and to reduce a straying brother to the truth.*

**G**O to now, ye rich men, weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted, and your garments are motheaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned and killed the just; and he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the

say, If the Lord will, we shall both live, and do this or that.

16 But now ye glory in your vauntings: all such glorying is evil.

17 To him therefore that knoweth to do good, and doeth it not, to him it is sin.

**5** Go to now, ye rich, weep and howl for your miseries that are

2 coming upon you. Your riches are corrupted, and your garments

3 are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days.

4 Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears

5 of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of

6 slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you.

7 Be patient therefore, brethren, until the <sup>2</sup>coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until <sup>3</sup>it re-

8 ceive the early and latter rain. Be ye also patient; stablish your hearts: for the <sup>2</sup>coming of the

9 Lord is at hand. Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth before the

10 doors. Take, brethren, for an example of suffering and of patience, the prophets who spake in the

1 Or, unto

2 Gr. presence.

3 Or, he

Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

11 name of the Lord. Behold, we call them blessed which endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.

12 But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgement.

13 Is any among you suffering? let him pray. Is any cheerful?

14 let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with

15 oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven

16 him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working.

17 Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three

18 years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

19 My brethren, if any among you do err from the truth, and one

20 convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

1 Or, *endurance* 2 Or, *let yours be the yea, yea, and the nay, nay* Compare Matt. v. 37. 3 Or, *having anointed* 4 Or, *nature* 5 Gr. *with prayer.* 6 Some ancient authorities read *know ye.*

THE FIRST EPISTLE GENERAL OF

PETER.

CHAPTER I.

1 *He blesseth God for his manifold spiritual graces: 10 shewing that the salvation in Christ is no news, but a thing prophesied of old: 13 and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.*

**P**ETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets

1 **P**ETER, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia,

2 and Bithynia, according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ

4 from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved

5 in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be

6 revealed in the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold

7 <sup>1</sup>temptations, that the proof of your faith *being* more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus

8 Christ: whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and

9 <sup>2</sup>full of glory: receiving the end of your faith, *even* the salvation of *your* souls. Concerning which salvation the prophets sought and

1 Or, *trials*

2 Gr. *glorified*.



have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your

sought diligently, who prophesied of the grace that *should come* unto you: searching what *time* or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them.

12 To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you <sup>2</sup>by the <sup>3</sup>Holy Ghost sent forth from heaven; which things angels desire to look into.

13 Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that <sup>4</sup>is to be brought unto you at the revelation of Jesus Christ;

14 as children of obedience, not fashioning yourselves according to your former lusts in *the time of*

15 your ignorance: but <sup>5</sup>like as he which called you is holy, be ye yourselves also holy in all manner

16 of living; because it is written, Ye shall be holy; for I am holy.

17 And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your so-

18 journeying in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your

19 fathers; but with precious blood, as of a lamb without blemish and without spot, *even the blood of*

20 Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of

21 the times for your sake, who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and hope might be in God.

22 Seeing ye have purified your souls

1 Gr. unto. 2 Gr. in. 3 Or, Holy Spirit  
like the Holy One which called you

4 Gr. *is being brought.*

5 Or,

souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently:*

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

### CHAPTER II.

*1 He dehortheth them from the breach of charity: 4 shewing that Christ is the foundation whereupon they are built. 11 He beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates, 18 and teacheth servants how to obey their masters, 20 patiently suffering for well doing, after the example of Christ.*

**W**HEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord *is* gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

in your obedience to the truth unto unfeigned love of the brethren, love one another <sup>1</sup>from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of <sup>2</sup>God, which liveth

24 and abideth. For,  
All flesh is as grass,  
And all the glory thereof as the flower of grass.

The grass withereth, and the flower falleth:

25 But the <sup>3</sup>word of the Lord abideth for ever.

And this is the <sup>3</sup>word of good tidings which was preached unto you.

2 Putting away therefore all <sup>4</sup>wickedness, and all guile, and hypocrisies, and envies, and all evil

2 speakings, as newborn babes, long for the <sup>5</sup>spiritual milk which is without guile, that ye may grow

3 thereby unto salvation; if ye have tasted that the Lord is gracious:

4 unto whom coming, a living stone, rejected indeed of men, but with

5 God elect, <sup>6</sup>precious, ye also, as living stones, are built up <sup>7</sup>a

spiritual house, to be a holy priesthood, to offer up spiritual

sacrifices, acceptable to God

6 through Jesus Christ. Because it is contained in <sup>8</sup>scripture,

Behold, I lay in Zion a chief corner stone, elect, <sup>6</sup>precious:

7 <sup>10</sup>For you therefore which believe is the <sup>11</sup>preciousness: but for such as disbelieve,

The stone which the builders rejected,

1 Many ancient authorities read *from a clean heart.* 2 Or, *God who liveth* 3 Gr. *saying.* 4 Or, *malice* 5 Gr. *reasonable.* 6 Or, *honourable* 7 Or, *a spiritual house for a holy priesthood* 8 Or, *a scripture* 9 Or, *it* 10 Or, *In your sight* 11 Or, *honour*

AM.—<sup>a</sup> In marg. 5 for "*reasonable*" read "*belonging to the reason.*"

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles: that whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is* it, if, when ye be buffeted for your faults, ye shall

The same was made the head of the corner;

8 and,

A stone of stumbling, and a rock of offence;

<sup>1</sup>for they <sup>2</sup>stumble at the word, being disobedient: whereunto also

9 they were appointed. But ye are an elect race, a royal priesthood, a holy nation, a people for *God's* own possession, that ye may shew forth the excellencies of him who called you out of darkness into his marvellous light: which in time past were no people, but now are the people of God: which had not obtained mercy, but now have obtained mercy.

11 Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behaviour seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

13 Be subject to every <sup>3</sup>ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 or unto governors, as sent <sup>4</sup>by him for vengeance on evildoers and for praise to them that

15 do well. For so is the will of God, that by well-doing ye should put to silence the ignorance of

16 foolish men: as free, and not <sup>5</sup>using your freedom for a cloak of <sup>6</sup>wickedness, but as bondservants

17 of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

18 <sup>7</sup>Servants, *be* in subjection to your masters with all fear; not only to the good and gentle, but

19 also to the froward. For this is <sup>8</sup>acceptable, if for conscience <sup>9</sup>toward God a man endureth griefs,

20 suffering wrongfully. For what glory is it, if, when ye sin, and are

1 Gr. *who*. 2 Or, *stumble, being disobedient to the word*. 3 Gr. *creation*. 4 Gr. *through*. 5 Gr. *having*. 6 Or, *malice*. 7 Gr. *Household-servants*. 8 Gr. *grace*. 9 Gr. *of*.

take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this is acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

### CHAPTER III.

*1 He teacheth the duty of wives and husbands to each other, 8 exhorting all men to unity and love, 14 and to suffer persecution. 19 He declareth also the benefits of Christ toward the old world.*

**L**IKEWISE, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose daughters

buffeted *for it*, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye shall take it patiently, this is acceptable with

21 God. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps:

22 who did no sin, neither was guile

23 found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed *2himself* to him

24 that judgeth righteously: who in his own self *3bare* our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose *4stripes*

25 ye were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and *5Bishop* of your souls.

**3** In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the *6behaviour* of their

2 wives; beholding your chaste *6be-*

3 haviour *coupled* with fear. Whose *adorning* let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of

4 putting on apparel; but *let it be* the hidden man of the heart, in the incorruptible *apparel* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own *7hus-*

6 bands: as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not *8put* in fear by any terror.

1 Gr. *grace*.

2 Or, his cause

3 Or, *carried up . . . to the tree*

4 Gr. *bruisse*.

5 Or, *Overseer*

6 Or, *manner of life*

7 Or, *husbands (as Sarah . . . ye are become)*,

doing well, and not being afraid

8 Or, *afraid with*



ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the un-

7 Ye husbands, in like manner, dwell with *your wives* according to knowledge, giving honour <sup>1</sup>unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

8 Finally, *be ye* all likeminded, <sup>2</sup>compassionate, loving as brethren, tenderhearted, humbleminded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For,

He that would love life,

And see good days,

Let him refrain his tongue from evil,

And his lips that they speak no guile:

11 And let him turn away from evil, and do good;

Let him seek peace, and pursue it.

12 For the eyes of the Lord *are* upon the righteous,

And his ears unto their supplication:

But the face of the Lord *is* upon them that do evil.

13 And who *is* he that will harm you, if ye be zealous of that which

14 *is* good? But and if ye should suffer for righteousness' sake, blessed *are ye*: and fear not their fear, neither be troubled;

15 but sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with

16 meekness and fear: having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in

17 Christ. For *it is* better, if the will of God should so will, that ye suffer for well-doing than

18 for evil-doing. Because Christ

<sup>1</sup> Gr. *unto the female vessel, as weaker.*

<sup>2</sup> Gr. *sympathetic.*

just, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

#### CHAPTER IV.

*1 He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth: 12 and comforteth them against persecution.*

**F**ORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For for this cause was the gospel preached also to them that are dead, that they might be judged according

also <sup>1</sup>suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quick-

19 ened in the spirit; in which also he went and preached unto the

20 spirits in prison, which aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing, <sup>2</sup>wherein few, that is, eight souls, were saved through

21 water: which also <sup>3</sup>after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the <sup>4</sup>interrogation of a good conscience toward God, through the resur-

22 rection of Jesus Christ; who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

**4** Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same <sup>5</sup>mind; for he that hath suffered in the

2 flesh hath ceased <sup>6</sup>from sin; that <sup>7</sup>ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of

3 God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and

4 abominable idolatries: wherein they think it strange that ye run not with *them* into the same <sup>8</sup>excess of riot, speaking evil of *you*:

5 who shall give account to him that is ready to judge the quick and

6 the dead. For unto this end <sup>9</sup>was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

<sup>1</sup> Many ancient authorities read *died*.

<sup>2</sup> Or, *into which few, that is, eight souls, were brought safely through water*

<sup>3</sup> Or, *in the antitype*

<sup>4</sup> Or, *inquiry* Or, *appeal*

<sup>5</sup> Or, *thought* <sup>6</sup> Some ancient authorities read *unto sins*.

<sup>7</sup> Or, *he no longer ... his*

<sup>8</sup> Or, *flood*

<sup>9</sup> Or, *were the good tidings preached*

to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgement must begin at the house of God: and if it first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be

7 But the end of all things is at hand: be ye therefore of sound mind, and be sober unto <sup>1</sup>prayer: 8 above all things being fervent in your love among yourselves; for love covereth a multitude of sins: 9 using hospitality one to another 10 without murmuring: according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of 11 God; if any man speaketh, *speaking* as it were oracles of God; if any man ministereth, *ministering* as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion <sup>2</sup>for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. If ye are reproached <sup>3</sup>for the name of Christ, blessed *are ye*; because the *Spirit* of glory and the Spirit of God resteth upon you. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's 16 matters: but if *a man suffer* as a Christian, let him not be ashamed; but let him glorify God in this 17 name. For the time *is come* for judgement to begin at the house of God: and if *it begin* first at us, what *shall be* the end of them that obey not the gospel of God?

18 And if the righteous is scarcely

saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

#### CHAPTER V.

1 *He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchful, and constant in the faith: 9 to resist the cruel adversary the devil.*

**T**HE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over God's heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have

saved, where shall the ungodly and sinner appear? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

5 The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed:

2 Tend the flock of God which is among you, <sup>1</sup>exercising the oversight, not of constraint, but willingly, <sup>2</sup>according unto God; nor yet for filthy lucre, but of a ready

3 mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to

4 the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory

5 that fadeth not away. <sup>3</sup>Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one

6 another: for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore

7 under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for

8 you. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking

9 whom he may devour: whom withstand stedfast in <sup>4</sup>your faith, knowing that the same sufferings are <sup>5</sup>accomplished in your <sup>6</sup>brethren who are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered

1 Some ancient authorities omit *exercising the oversight*. 2 Some ancient authorities omit *according unto God*. 3 Or, *Likewise . . . elder; yea, all of you one to another. Gird yourselves with humility* 4 Or, *the* 5 Gr. *being accomplished*. 6 Gr. *brotherhood*.

AM.—<sup>a</sup> For "according unto God" read "according to the will of God" (and so in marg. 2). Compare Rom. viii. 27.



suffered a while, make you perfect, stablish, strengthen, settle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The church that is at Babylon, elected together with *you*, saluteth you; and so doth Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

a little while, shall himself <sup>1</sup>perfect, stablish, strengthen <sup>2</sup>*you*.

11 To him *be* the dominion <sup>3</sup>for ever and ever. Amen.

12 By Silvanus, <sup>4</sup>our faithful brother, as I account *him*, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand ye fast therein. <sup>5</sup>She that is in Babylon, elect together with *you*, saluteth you;

14 and so doth Mark my son. Salute one another with a kiss of love.

Peace be unto you all that are in Christ.

## THE SECOND EPISTLE GENERAL OF PETER.

### CHAPTER I.

*1 Confirming them in hope of the increase of God's graces, 5 he exhorteth them, by faith, and good works, to make their calling sure: 12 whereof he is careful to remember them, knowing that his death is at hand: 16 and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eyewitness of the apostles beholding his majesty, and by the testimony of the Father, and the prophets.*

**S**IMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

**1** <sup>6</sup>SIMON Peter, a <sup>7</sup>servant and apostle of Jesus Christ, to them that have obtained <sup>8</sup>a like precious faith with us in the righteousness of <sup>9</sup>our God and Saviour

2 Jesus Christ: Grace to you and peace be multiplied in the knowledge of God and of Jesus our

3 Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us <sup>10</sup>by his own

4 glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of <sup>11</sup>the divine nature, having escaped from the corruption that is in the world by lust.

<sup>1</sup> Or, restore

<sup>2</sup> Many ancient authorities add settle.

<sup>3</sup> Gr. unto the ages of the

ages.

<sup>4</sup> Gr. the

<sup>5</sup> That is, The church, or, The sister.

<sup>6</sup> Many ancient au-

thorities read *Symeon*.

<sup>7</sup> Gr. bondservant.

<sup>8</sup> Gr. an equally precious.

<sup>9</sup> Or,

our God and the Saviour

<sup>10</sup> Some ancient authorities read through glory and virtue.

<sup>11</sup> Or, a

5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him

5 Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge;

6 and in your knowledge <sup>1</sup>temperance; and in your <sup>2</sup>temperance patience; and in your patience

7 godliness; and in your godliness <sup>3</sup>love of the brethren, and in your

8 <sup>4</sup>love of the brethren love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus

9 Christ. For he that lacketh these things is blind, <sup>5</sup>seeing only what is near, having forgotten the cleansing from his old sins.

10 Wherefore, brethren, give the more diligence to make your calling and election sure; for if ye do these things, ye shall never

11 stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established in the truth

13 which is with you. And I think it right, as long as I am in his tabernacle, to stir you up by putting

14 you in remembrance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto

15 me. Yea, I will give diligence that at every time ye may be able after my <sup>6</sup>decease to call these

16 things to remembrance. For we did not follow cunningly devised fables, when we made known unto you the power and <sup>7</sup>coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

17 For he <sup>8</sup>received from God the Father honour and glory, when there <sup>9</sup>came such a voice to him

<sup>1</sup> Or, self-control  
<sup>5</sup> Gr. having received.

<sup>2</sup> Or, closing his eyes  
<sup>6</sup> Gr. was wrought . . . by the majestic glory.

<sup>3</sup> Or, departure

<sup>4</sup> Gr. presence.

AM.—<sup>8</sup>For “love of the brethren” read “brotherly kindness” with marg. Gr. *love of the brethren*.  
<sup>9</sup>For “came such a voice to him from the excellent glory” read “was borne such a voice to him by the Majestic Glory” and omit marg. <sup>6</sup>

from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake, as they were moved by the Holy Ghost.

#### CHAPTER II.

*1 He foretelleth them of false teachers, shewing the impiety and punishment both of them and their followers: 7 from which the godly shall be delivered, as Lot was out of Sodom: 10 and more fully describeth the manners of those profane and blasphemous seducers, whereby they may be the better known, and avoided.*

**B**UT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

from the excellent glory, This is my beloved Son, in whom I am well pleased: and this voice we ourselves heard <sup>1a</sup>come out of heaven, when we were with him in the holy mount. And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a <sup>2</sup>dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is <sup>21</sup>of <sup>3</sup>private interpretation. For no prophecy ever <sup>4</sup>came by the will of man: but men spake from God, being moved by the <sup>5</sup>Holy Ghost.

2 But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in <sup>6</sup>destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not. For if God spared not angels when they sinned, but <sup>7</sup>cast them down to <sup>8</sup>hell, and committed them to <sup>9</sup>pits of darkness, to be reserved <sup>5</sup>unto judgement; and spared not the ancient world, but preserved Noah with seven others, <sup>10a</sup>a preacher of righteousness, when he brought a flood upon the world

<sup>1</sup> Gr. brought.      <sup>2</sup> Gr. squalid.      <sup>3</sup> Or, special      <sup>4</sup> Gr. was brought.      <sup>5</sup> Or, Holy Spirit      <sup>6</sup> Or, sects of perdition      <sup>7</sup> Or, cast them into dungeons      <sup>8</sup> Gr. Tartarus.      <sup>9</sup> Some ancient authorities read chains.      <sup>10</sup> Gr. a herald.



6 And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as they* that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an *h* art they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son of Bosor*, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

17 These are wells without water,

6 of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should

7 live ungodly; and delivered righteous Lot, sore distressed by the

8 lascivious life of the wicked (for that righteous man dwelling among them, in seeing and hearing, <sup>1</sup>vexed *his* righteous soul from day to day with *their* lawless

9 deeds): the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of

10 judgement; but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, selfwilled, they tremble

11 not to rail at <sup>2</sup>dignities: whereas angels, though greater in might and power, bring not a railing judgement against them before

12 the Lord. But these, as creatures without reason, born <sup>3</sup>mere animals <sup>4</sup>to be taken and destroyed, railing in matters whereof they are ignorant, shall in their <sup>5</sup>de-

13 stroying surely be destroyed, suffering wrong as the hire of wrongdoing; *men* that count it pleasure to revel in the day-time, spots and blemishes, revelling in their

14 <sup>6</sup>love-feasts while they feast with you; having eyes full of <sup>7</sup>adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness;

15 children of cursing; forsaking the right way, they went astray, having followed the way of Balaam *the son of <sup>8</sup>Beor*, who loved the hire of wrong-doing: but he was rebuked for his own transgression:

16 a dumb ass spake with man's voice and stayed the madness of the

17 prophet. These are springs without water, and mists driven by a

1 Gr. *tormented*.

2 Gr. *glories*.

3 Gr. *natural*.

4 Or, *to take and to destroy*

5 Or, *corruption*

6 Many ancient authorities read *deceivings*.

7 Gr. *an adulteress*.

8 Many ancient authorities read *Bosor*.

AM.—a For "love-feasts" read "deceivings" and in marg. 6 read Some ancient authorities read *love-feasts*,



clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

### CHAPTER III.

*1 He assureth them of the certainty of Christ's coming to judgment, against those scorers who dispute against it: 8 warning the godly, for the long patience of God, to hasten their repentance. 10 He describeth also the manner how the world shall be destroyed: 11 exhorting them, from the expectation thereof, to all holiness of life: 15 and again, to think the patience of God to tend to their salvation, as Paul wrote to them in his epistles.*

**T**HIS second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there

storm; for whom the blackness of darkness hath been reserved.

- 18 For, uttering great swelling words of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error: promising them liberty, while they themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage. For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.

- 3 This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere mind by putting you in remembrance: that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles: knowing this first,

1 Or, what

2 Many ancient authorities read *our*.

shall come in the last days scoffers, walking after their own lusts,

4 And saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish; but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that

that <sup>1</sup>in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his <sup>2</sup>coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and <sup>3</sup>amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been <sup>4</sup>stored up for fire, being reserved against the day of judgement and destruction of ungodly men.

8 But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the <sup>5</sup>elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be <sup>6</sup>burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and <sup>7</sup>earnestly desiring the <sup>2</sup>coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the <sup>5</sup>elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that

<sup>1</sup> Gr. in the last of the days.  
with fire

<sup>2</sup> Gr. presence.

<sup>3</sup> Or, through

<sup>4</sup> Or, stored

<sup>5</sup> Or. heavenly bodies

<sup>6</sup> The most ancient manuscripts read discovered.

<sup>7</sup> Or, hastening

ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and forever. Amen.

ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all *his* epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto their own destruction. Ye therefore, beloved, knowing *these things* beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own stedfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him *be* the glory both now and for ever. Amen.

## THE FIRST EPISTLE GENERAL OF JOHN.

### CHAPTER I.

1 *He describeth the person of Christ, in whom we have eternal life, by a communion with God: 5 to which we must adjoin holiness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.*

**T**HAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us:)

3 That which we have seen and heard declare we unto you, that ye

1 **T**HAT which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the <sup>2</sup>Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also,

<sup>1</sup> Gr. *unto the day of eternity.*

<sup>2</sup> Or, *word*

also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

#### CHAPTER II.

*1 He comforteth them against the sins of infirmity. 3 Rightly to know God is to keep his commandments, 9 to love our brethren, 15 and not to love the world. 18 We must beware of seducers: 20 from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.*

**M**Y little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfect-

that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write, that <sup>1</sup>our joy may be fulfilled.

5 And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth:

7 but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from

8 all sin. If we say that we have no sin, we deceive ourselves, and

9 the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unright-

10 eousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

2 My little children, these things write I unto you, that ye may not sin. And if any man sin, we have an <sup>2</sup>Advocate with the Father, Je-

2 sus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for

3 the whole world. And hereby know we that we know him, if we

4 keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar,

5 and the truth is not in him: but whoso keepeth his word, in him verily hath the love of God been

<sup>1</sup> Many ancient authorities read *your*.

<sup>2</sup> Or, *Comforter* Or, *Helper* Gr. *Paraclete*.



ed: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

perfected. Hereby know we that we are in him: he that saith he abideth in him ought himself also to walk even as he walked.

7 Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. He that saith he is in the light, and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

12 I write unto you, *my* little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. <sup>1</sup>I have written unto you, little children, because ye know the Father. <sup>2</sup>I have written unto you, fathers, because ye know him which is from the beginning. <sup>3</sup>I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one.

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us; but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

17 world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the

19 last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest <sup>1</sup>how that they all are

20 not of us. And ye have an anointing from the Holy One, <sup>2</sup>and ye

21 know all things. I have not written unto you because ye know not

22 the truth, but because ye know it, and <sup>3</sup>because no lie is of the

22 truth. Who is the liar but he that denieth that Jesus is the

23 Christ? This is the antichrist, *even* he that denieth the Father

23 and the Son. Whosoever denieth the Son, the same hath not the

24 Father: he that confesseth the Son hath the Father also. As for

24 you, let that abide in you which ye heard from the beginning. If

25 that which ye heard from the beginning abide in you, ye also shall

25 abide in the Son, and in the Father. And this is the promise which

26 he promised <sup>4</sup>us, *even* the life eternal. These things have I written

26 unto you concerning them that would lead you astray. And as

27 for you, the anointing which ye received of him abideth in you,

27 and ye need not that any one teach you; but as his anointing teacheth

28 you concerning all things, <sup>5</sup>and is true, and is no lie, and even as it

28 taught you, <sup>6</sup>ye abide in him. And now, *my* little children, abide in him; that, if he shall be manifested,

we may have boldness, and not be

<sup>1</sup> Or, *that not all are of us*      <sup>2</sup> Some very ancient authorities read *and ye all know.*  
<sup>3</sup> Or, *that*      <sup>4</sup> Some ancient authorities read *you.*      <sup>5</sup> Or, *so it is true, and is no lie;*  
*and even as &c.*      <sup>6</sup> Or, *abide ye*

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

### CHAPTER III.

*1 He declareth the singular love of God towards us, in making us his sons: 3 who therefore ought obediently to keep his commandments, 11 as also brotherly to love one another.*

**B**EHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

ashamed <sup>1</sup>before him at his <sup>2</sup>coming. If ye know that he is righteous, <sup>3</sup>ye know that every one also that doeth righteousness is begotten of him.

**3** Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and *such* we are. For this cause the world knoweth us not, because it knew him not.

2 Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if <sup>4</sup>he shall be manifested, we shall be like him; for we shall

3 see him even as he is. And every one that hath this hope *set* on him purifieth himself, even as he

4 is pure. Every one that doeth sin doeth also lawlessness: and

5 sin is lawlessness. And ye know that he was manifested to <sup>5</sup>take away sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither <sup>6</sup>knoweth

7 him. *My* little children, let no man lead you astray: he that doeth righteousness is righteous,

8 even as he is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning.

To this end was the Son of God manifested, that he might destroy the works of the devil.

9 Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of

10 God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his

11 brother. For this is the message which ye heard from the beginning, that we should love one

<sup>1</sup> Gr. *from him.*  
<sup>6</sup> Or, *hath known*

<sup>2</sup> Gr. *presence.*

<sup>3</sup> Or, *know ye*

<sup>4</sup> Or, *it*

<sup>5</sup> Or, *bear sins*

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of *God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

12 another: not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

13 Marvel not, brethren, if the world hateth you. We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in

15 death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal

16 life abiding in him. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17 But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of

18 God abide in him. *My* little children, let us not love in word, neither with the tongue; but in

19 deed and truth. Hereby shall we know that we are of the truth, and shall assure our heart before

20 <sup>a</sup>him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all

21 things. Beloved, if our heart condemn us not, we have boldness

22 toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in

23 his sight. And this is his commandment, that we should <sup>b</sup>believe in the name of his Son Jesus Christ, and love one another, even as he

24 gave us commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

<sup>1</sup> Gr. *persuade*.

<sup>2</sup> Gr. *believe the name*.

AM.—a For "him, whereinsoever . . . because God" etc. read "him: because if our heart condemn us, God" etc. (with the present text in the marg.)



## CHAPTER IV.

1 *He warneth them not to believe all teachers, who boast of the Spirit, but to try them by the rules of the catholic faith: 7 and by many reasons exhorteth to brotherly love.*

**B**ELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

4 Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which <sup>1</sup>confesseth not Jesus is not of God: and this is the *spirit* of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. Ye are of God, *my* little children, and have overcome them: because greater is he that is in you than he that is in the world. They are of the world: therefore speak they *as* of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth of God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested <sup>2</sup>in us, that God hath sent his only begotten Son into the world, that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: here-

<sup>1</sup> Some ancient authorities read *annulleth Jesus*.

<sup>2</sup> Or, *in our case*

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.

21 And this commandment have we from him, That he who loveth God love his brother also.

#### CHAPTER V.

*1 He that loveth God loveth his children, and keepeth his commandments: 3 which to the faithful are light, and not grievous. 9 Jesus is the Son of God, able to save us, 14 and to hear our prayers, which we make for ourselves, and for others.*

**W**HOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the

13 by know we that we abide in him, and he in us, because he hath given us of his Spirit.

14 And we have beheld and bear witness that the Father hath sent the Son *to be* the

15 Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and

16 he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.

17 Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world.

18 There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect

19 in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is

20 a liar: for he that loveth not his brother whom he hath seen, <sup>2</sup>cannot love God whom he hath not

21 seen. And this commandment have we from him, that he who loveth God love his brother also.

**5** Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him.

2 Hereby we know that we love the children of God, when we love God, and do his command-

3 ments. For this is the love of God, that we keep his commandments: and his commandments

4 are not grievous. For whatsoever is begotten of God overcometh the world: and this is the

<sup>1</sup> Or, in our case hath not seen?

<sup>2</sup> Many ancient authorities read *how can he love God whom he*

victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life

victory that hath overcome the world, *even* our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, *even* Jesus Christ; not <sup>1</sup>with the water only, but <sup>1</sup>with the water and <sup>1</sup>with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.

9 If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his  
10 Son. He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning  
11 his Son. And the witness is this, that God gave unto us eternal life,  
12 and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life.

13 These things have I written unto you, that ye may know that ye have eternal life, *even* unto you that believe on the name of the  
14 Son of God. And this is the boldness which we have toward him, that, if we ask any thing according to his will, he heareth  
15 us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions  
16 which we have asked of him. If any man see his brother sinning a sin not unto death, <sup>2</sup>he shall ask, and *God* will give him life

<sup>1</sup> Gr. *in*.

<sup>2</sup> Or, *he shall ask and shall give him life, even to them &c.*

for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols, Amen.

for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request. All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth <sup>2</sup>him, and the evil one toucheth him not. We know that we are of God, and the whole world lieth in the evil one. And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. *My* little children, guard yourselves from idols.

## THE SECOND EPISTLE OF

# JOHN.

*1 He exhorteth a certain honorable matron, with her children, to persevere in Christian love and belief, & lest they lose the reward of their former profession: 10 and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.*

**T**HE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us forever.

3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new com-

1 **T**HE elder unto the elect <sup>b</sup>lady and her children, whom I love in truth; and not I only, but also all they that know the truth; for the truth's sake which abideth in us, and it shall be with us for ever:

2 Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

4 I rejoice greatly that I have found *certain* of thy children walking in truth, even as we received commandment from the Father. And now I beseech thee,

<sup>1</sup> Or, *sin*      <sup>2</sup> Or, *himself*

AM.—<sup>a</sup> Substitute marg. <sup>2</sup> for the text, and add marg. <sup>2</sup> Some ancient manuscripts read *him*.      <sup>b</sup> "lady" add marg. Or, *Cyria*



mandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

<sup>a</sup>lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one another.

6 And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from the beginning,

7 that ye should walk in it. For many deceivers are gone forth into the world, *even* they that confess not that Jesus Christ cometh in the flesh. This is the deceiver

8 and the antichrist. Look to yourselves that ye <sup>1</sup>lose not the things which <sup>2</sup>we have wrought, but that

9 ye receive a full reward. Whosoever <sup>3</sup>goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the

10 Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into *your* house, and give him no

11 greeting: for he that giveth him greeting partaketh in his evil works.

12 Having many things to write unto you, I would not *write them* with paper and ink: but I hope to come unto you, and to speak face to face, that your joy may be

13 fulfilled. The children of thine elect sister salute thee.

### THE THIRD EPISTLE OF

## JOHN.

*He commendeth Gaius for his piety, 5 and hospitality 7 to true preachers: 9 complaining of the unkind dealing of ambitious Diotrophes on the contrary side, 11 whose evil example is not to be followed: 12 and giveth special testimony to the good report of Demetrius.*

**T**HE elder unto the wellbeloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things

1 **T**HE elder unto Gaius the beloved, whom I love in truth.

2 Beloved, I pray that in all things

1 Or, *destroy*

2 Many ancient authorities read *ye*.

3 Or, *taketh the lead*

AM.—a "lady" add marg. Or, *Cyria*

that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

thou mayest prosper and be in health, even as thy soul prospereth. For I<sup>1</sup> rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth. Greater<sup>2</sup> joy have I none than<sup>3</sup> this, to hear of my children walking in the truth.

5 Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God: because that for the sake of the Name they went forth, taking nothing of the Gentiles. We therefore ought to welcome such, that we may be fellow-workers<sup>b</sup> with the truth.

9 I wrote somewhat unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10 Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth, and casteth *them* out of the church.

11 Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God.

12 Demetrius hath the witness of all *men*, and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.

13 I had many things to write unto thee, but I am unwilling to write *them* to thee with ink and pen:

14 but I hope shortly to see thee, and we shall speak face to face. Peace *be* unto thee. The friends salute thee. Salute the friends by name.

<sup>1</sup> Or, *rejoice greatly, when brethren come and bear witness to thee*. <sup>2</sup> Or, *these things, that I may hear*.

<sup>3</sup> Some ancient authorities read *grace*.

AM.—<sup>a</sup> dele marg. <sup>2</sup>

<sup>b</sup> For "with the truth" read "for the truth"

# THE GENERAL EPISTLE OF JUDE.

*He exhorteth them to be constant in the profession of the faith. 4 False teachers are crept in to seduce them: for whose damnable doctrine and manners horrible punishment is prepared: 20 whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, and keep themselves, and recover others out of the snares of those deceivers.*

**J**UDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

1 <sup>a</sup>JUDAS, a <sup>1</sup>servant of Jesus Christ, and brother of James, <sup>2</sup>to them that are called, beloved in God the Father, and kept for Jesus Christ: Mercy unto you and peace and love be multiplied.

3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all <sup>4</sup>delivered unto the saints. For

there are certain men crept in privily, *even* they who were of old <sup>b</sup>set forth unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying <sup>3</sup>our only Master and Lord, Jesus Christ.

5 Now I desire to put you in remembrance, though ye know all things once for all, how that <sup>4</sup>the Lord, having saved a people out of the land of Egypt, <sup>5</sup>afterward destroyed them that believed not.

6 And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgement of the <sup>7</sup>great day. Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange

flesh, are set forth <sup>6</sup>as an example, suffering the punishment of

<sup>1</sup> Gr. bondservant.      <sup>2</sup> Or, to them that are beloved in God the Father, and kept for Jesus Christ, being called      <sup>3</sup> Or, the only Master, and our Lord Jesus Christ      <sup>4</sup> Many very ancient authorities read Jesus      <sup>5</sup> Gr. the second time.      <sup>6</sup> Or, as an example of eternal fire, suffering punishment

AM.—<sup>a</sup> For "Judas" read "Jude" and add marg. Gr. *Judas*.      <sup>b</sup> For "set forth" read "written of beforehand" putting the present text into the marg.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye that the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there

8 eternal fire. Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at <sup>1</sup>dignities.

9 But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgement, but said, The Lord rebuke thee.

10 But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are

11 they <sup>2</sup>destroyed. Woe unto them! for they went in the way of Cain, and <sup>3</sup>ran riotously in the error of Balaam for hire, and perished in

12 the gainsaying of Korah. These are they who are <sup>4</sup>hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots;

13 wild waves of the sea, foaming out their own <sup>5</sup>shame; wandering stars, for whom the blackness of darkness hath been reserved for ever.

14 And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with <sup>6</sup>ten thousands of his

15 holy ones, to execute judgement upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have

16 spoken against him. These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling *words*), shewing respect of persons for the sake of advantage.

17 But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord

18 Jesus Christ; how that they said

1 Gr. *glories*.

2 Or, *corrupted*

3 Or, *cast themselves away through*

4 Or,

spots <sup>5</sup> Gr. *shames*.

<sup>6</sup> Gr. *his holy myriads*.



should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

to you, In the last time there shall be mockers, walking after

19 <sup>1</sup>their own ungodly lusts. These are they who make separations, <sup>2</sup>sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, <sup>21</sup>praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 <sup>3</sup>And on some have mercy, <sup>4</sup>who <sup>23</sup>are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.

24 Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in ex-

25 ceeding joy, to the only God our Saviour, through Jesus Christ our Lord, *be* glory, majesty, dominion and power, before all time, and now, and <sup>5</sup>for evermore. Amen.

## THE REVELATION

OF

### S. JOHN THE DIVINE.

#### CHAPTER I.

*4 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and majesty.*

**T**HE Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and

**1** THE Revelation of Jesus Christ, which God <sup>6</sup>gave him to shew unto his <sup>7</sup>servants, *even* the things which must shortly come to pass: and he sent and signified <sup>8</sup>*it* by his angel unto his servant John; <sup>2</sup> who bear witness of the word of God, and of the testimony of Jesus Christ, *even* of all things that he <sup>3</sup>saw. Blessed is he that readeth,

<sup>1</sup> Gr. *their own lusts of ungodlinesses.* <sup>2</sup> Or, *natural* Or, *animal* <sup>3</sup> The Greek text in this passage (*And . . . fire*) is somewhat uncertain. <sup>4</sup> Or, *while they dispute with you* <sup>5</sup> Gr. *unto all the ages.* <sup>6</sup> Or, *gave unto him, to show unto his servants the things &c.* <sup>7</sup> Gr. *bondservants:* and so throughout this book. <sup>8</sup> Or, *them*

AM.—<sup>a</sup> Against "And on some" etc. add the marg. Some ancient authorities read *And some refute while they dispute with you.*

they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 JOHN to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son

and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

4 JOHN to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and <sup>1</sup>which is to come; and from the seven Spirits which

5 are before his throne; and from Jesus Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and <sup>2</sup>loosed us from our sins <sup>3</sup>by

6 his blood; and he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and the dominion <sup>4</sup>for ever

7 and ever. Amen. Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

8 I am the Alpha and the Omega, saith <sup>5</sup>the Lord God, <sup>6</sup>which is and which was and <sup>1</sup>which is to come, the Almighty.

9 I John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God

10 and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a

11 great voice, as of a trumpet, saying, What thou seest, write in a book, and send *it* to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and

12 unto Laodicea. And I turned to see the voice which spake with me. And having turned I saw seven

13 golden <sup>7</sup>candlesticks; and in the midst of the <sup>7</sup>candlesticks one like unto <sup>8</sup>a son of man, clothed with a garment down to the foot,

1 Or, *which cometh*      2 Many authorities, some ancient, read *washed*.      3 Gr. *in*.  
4 Gr. *unto the ages of the ages*. Many ancient authorities omit *of the ages*.      5 a Or,  
*the Lord, the God*      6 Or, *he which*      7 Gr. *lampstands*.      8 b Or, *the Son of man*

AM.—a Omit marg. 5 ("the Lord, the God")

b Omit marg. 8 ("the Son of man")

of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

#### CHAPTER II.

*What is commanded to be written to the angels, that is, the ministers of the churches of 1 Ephesus, 8 Smyrna, 12 Pergamos, 18 Thyatira: and what is commended, or found wanting in them.*

**U**NTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

and girt about at the breasts with 14 a golden girdle. And his head and his hair were white as white wool, *white* as snow; and his eyes 15 were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many 16 waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his 17 strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon 18 me, saying, Fear not; I am the first and the last, and the Living one; and I <sup>1</sup>was dead, and behold, I am alive <sup>2</sup>for evermore, and I have the keys of death and of 19 Hades. Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter: 20 the mystery of the seven stars which thou sawest <sup>3</sup>in my right hand, and the seven golden <sup>4</sup>candlesticks. The seven stars are the angels of the seven churches: and the seven <sup>4</sup>candlesticks are seven churches.

2 To the angel of the church in Ephesus write;

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden <sup>4</sup>candlesticks:

2 I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and 3 didst find them false; and

1 Gr. *became*.

2 Gr. *unto the ages of the ages*.

3 Gr. *upon*.

4 Gr. *lampstands*.

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamum write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was

thou hast patience and didst bear for my name's sake, and hast not grown weary. But I have *this* against thee, that thou didst leave thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy <sup>1</sup>candlestick out of its place, except thou repent. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the <sup>2</sup>Paradise of God.

8 And to the angel of the church in Smyrna write;

These things saith the first and the last, which <sup>3</sup>was dead, and lived *again*: I know thy tribulation, and thy poverty (but thou art rich), and the <sup>4</sup>blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; <sup>5</sup>and ye shall have <sup>6</sup>tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamum write;

These things saith he that hath the sharp two-edged sword: I know where thou dwellest, *even* where Satan's throne is: and thou holdest fast my name, and didst

<sup>1</sup> Gr. *lampstand*.

<sup>2</sup> Or, *garden*: as in Gen ii. 8.

<sup>3</sup> Gr. *became*.

<sup>4</sup> Or, *revil-*

*ing*

<sup>5</sup> Some ancient authorities read *and may have*.

<sup>6</sup> Gr. *a tribulation of ten*

*days*.



slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent: or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and

not deny my faith, even in the days <sup>1</sup>of Antipas my witness, my faithful one, who was killed among you,

14 where Satan dwelleth. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols,

15 and to commit fornication. So hast thou also some that hold the teaching of the Nicolaitans in like

16 manner. Repent therefore; or else I come to thee quickly, and I will make war against them with

17 the sword of my mouth. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

18 And to the angel of the church in Thyatira write;

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto

19 burnished brass; I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the

20 first. But I have *this* against thee, that thou sufferest <sup>2</sup>the woman Jezebel, which calleth herself a

prophetess; and she teacheth and seduceth my servants to commit

21 fornication, and to eat things sacrificed to idols. And I gave her time that she should repent; and she willeth not to repent of her

22 fornication. Behold, I do cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of

23 <sup>3</sup>her works. And I will kill her children with <sup>4</sup>death; and all the churches shall know that

<sup>1</sup> The Greek text here is somewhat uncertain. <sup>2</sup> Many authorities, some ancient, read *thy wife*.

<sup>3</sup> Many ancient authorities read *their*.

<sup>4</sup> Or, *pestilence*

I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already* hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

### CHAPTER III.

*2 The angel of the church of Sardis is re-proved, 3 exhorted to repent, and threatened if he do not repent. 8 The angel of the church of Philadelphia 10 is approved for his diligence and patience. 15 The angel of Laodicea rebuked, for being neither hot nor cold, 19 and admonished to be more zealous. 20 Christ standeth at the door and knocketh.*

**A**ND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments: and they shall walk

I am he which searcheth the reins and hearts: and I will give unto each one of you according to your works. But to you I say, to the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you none other burden. Howbeit that which ye have, hold fast till I come. 26 And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches.

**3** And to the angel of the church in Sardis write;

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die: for I have <sup>2</sup>found no works of thine <sup>a</sup>fulfilled before my God. Remember therefore how thou hast received and didst hear; and keep *it*, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis which did not

<sup>1</sup> Or, iron; as vessels of the potter, are they broken not found thy works.

<sup>2</sup> Many ancient authorities read

AM.—<sup>a</sup> For "fulfilled" read "perfected"

with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things

defile their garments: and they shall walk with me in white;

5 for they are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church in Philadelphia write;

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that

8 shutteth, and none openeth: I know thy works (behold, I have <sup>1</sup>set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my

9 name. Behold I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I

10 have loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of <sup>2</sup>trial, that *hour* which is to come upon the whole <sup>3</sup>world, to <sup>4</sup>try them that dwell upon the

11 earth. I come quickly: hold fast that which thou hast, that no one

12 take thy crown. He that overcometh, I will make him a pillar in the <sup>5</sup>temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new

13 name. He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the angel of the church in Laodicea write;

<sup>1</sup> Gr. *given*.      <sup>2</sup> Or, *temptation*      <sup>3</sup> Gr. *inhabited earth*.      <sup>4</sup> Or, *tempt*      <sup>5</sup> Or, *sanctuary*: and so throughout this book.

saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

#### CHAPTER IV.

*2 John seeth the throne of God in heaven. 4 The four and twenty elders. 6 the four beasts full of eyes before and behind. 10 The elders lay down their crowns, and worship him that sat on the throne.*

**A**FTER this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me: which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth.

17 Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and

18 poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou

19 mayest see. As many as I love, I reprove and chasten: be zealous therefore, and repent. Behold, I

20 stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with

21 me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in

22 his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

**4** After these things I saw, and behold, a door opened in heaven, and the first voice which I heard, *a voice* as of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must *come* to pass

2 hereafter. Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one

1 Or, come to pass. After these things straightway &c.



3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever.

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

#### CHAPTER V.

1 *The book sealed with seven seals: 9 which only the Lamb that was slain is worthy to open. 12 Therefore the elders praise him, 9 and confess that he redeemed them with his blood.*

3 sitting upon the throne; and he that sat *was* to look upon like a jasper stone and a sardius: and *there was* a rainbow round about the throne, like an emerald to

4 look upon. And round about the throne *were* four and twenty thrones: and upon the thrones I *saw* four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold.

5 And out of the throne proceed lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of

6 God; and before the throne, as it were a glassy sea like unto crystal; and in the midst <sup>a</sup>of the throne, and round about the throne, four living creatures full

7 of eyes before and behind. And the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like a flying eagle.

8 And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty, which was and which is and

9 <sup>1</sup>which is to come. And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him

10 that liveth <sup>2</sup>for ever and ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth <sup>2</sup>for ever and ever, and shall cast their crowns before

11 the throne, saying, Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.

1 Or. *which cometh*

2 Gr. *unto the ages of the ages.*

AM.—a “of the throne” add marg. Or, *before* [comp. v. 6; vii. 17.]

AND I saw on the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the

5 And I saw<sup>1</sup> in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals.

2 And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and

3 to loose the seals thereof? And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look

4 thereon. And I wept much, because no one was found worthy to open the book, or to look thereon:

5 and one of the elders saith unto me, Weep not: behold the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals

6 thereof. And I saw<sup>2</sup> in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the <sup>2</sup>seven Spirits of God, sent forth into all the earth.

7 And he came, and he <sup>3</sup>taketh it out of the right hand of him that sat

8 on the throne. And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints.

9 And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood

10 *men* of every tribe, and tongue, and people, and nation, and madest them *to be* unto our God a kingdom and priests; and they reign

11 upon the earth. And I saw, and I heard a voice of many angels

<sup>1</sup> Gr. *on*.

<sup>2</sup> Some ancient authorities omit *seven*.

<sup>3</sup> Gr. *hath taken*.

AM.—a “in the midst of the throne” etc. add, marg. Or, *between the throne with the four living creatures, and the elders*

throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

#### CHAPTER VI.

1 *The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.*

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and

12 thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour,

13 and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, *be* the blessing, and the honour, and the glory, and the

14 dominion, <sup>1</sup>for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped.

6 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice

2 of thunder, Come.<sup>2</sup> And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

3 And when he opened the second seal, I heard the second living

4 creature saying, Come.<sup>2</sup> And another horse came forth, a red horse: and to him that sat thereon it was given to take <sup>3</sup>peace from the earth, and that they should slay one another: and there was given unto him a great sword.

5 And when he opened the third seal, I heard the third living creature saying, Come.<sup>2</sup> And I saw, and behold, a black horse; and he that sat thereon had a bal-

1 Gr. *unto the ages of the ages.* 2 Some ancient authorities add *and see.*

3 Some

ancient authorities read *the peace of the earth.*

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the

6 ance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, <sup>a</sup>A <sup>1</sup>measure of wheat for a <sup>2</sup>penny, and three measures of barley for a <sup>2</sup>penny; and the oil and the wine hurt thou not.

7 And when he opened the fourth seal, I heard the voice of the fourth living creature saying,

8 Come.<sup>3</sup> And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with <sup>4</sup>death, and by the wild beasts of the earth.

9 And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held:

10 and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them

11 that dwell on the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should <sup>5</sup>be fulfilled.

12 And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the

13 whole moon became as blood; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind.

14 And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved

15 out of their places. And the kings of the earth, and the princes,

<sup>1</sup> Gr. *chanix*, a small measure.

<sup>2</sup> See note on Matt. xviii. 28.

<sup>3</sup> Some ancient authorities add and see.

<sup>4</sup> Or, pestilence

<sup>5</sup> Some ancient authorities read

have fulfilled their course.

AM.—a "A measure" etc. add marg. [instead of marg. 1 and 2] Or, *A chanix* (i. e. about a quart) of wheat for a shilling—implying great scarcity.

<sup>b</sup> For "be fulfilled" read "be fulfilled in number" and then let the marg. and the text exchange places.



mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

#### CHAPTER VII.

*3 An angel sealeth the servants of God in their foreheads. 4 The number of them that were sealed: of the tribes of Israel a certain number. 9 Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lamb.*

**A**ND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*

5 Of the tribe of Juda *were sealed twelve thousand.* Of the tribe of Reuben *were sealed twelve thousand.* Of the tribe of Gad *were sealed twelve thousand.*

6 Of the tribe of Aser *were sealed twelve thousand.* Of the tribe of Nephtalim *were sealed twelve thousand.* Of the tribe of Manasses *were sealed twelve thousand.*

7 Of the tribe of Simeon *were sealed*

and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?

- 7 After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sun-rising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.
- 5 Of the tribe of Judah *were sealed twelve thousand:*  
Of the tribe of Reuben twelve thousand:  
Of the tribe of Gad twelve thousand:  
6 Of the tribe of Asher twelve thousand:  
Of the tribe of Naphtali twelve thousand:  
Of the tribe of Manasseh twelve thousand:  
7 Of the tribe of Simeon twelve thousand:

twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issacher *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them,

Of the tribe of Levi twelve thousand:

Of the tribe of Issacher twelve thousand:

8 Of the tribe of Zebulun twelve thousand:

Of the tribe of Joseph twelve thousand:

Of the tribe of Benjamin *were* sealed twelve thousand.

9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms

10 in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the

11 throne, and unto the Lamb. And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen:

12 Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God <sup>2</sup>for ever and ever. Amen.

13 And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they?

14 And I <sup>3</sup>said unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the

15 Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over

16 them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them,

17 nor any heat: for the Lamb which is in the midst <sup>4</sup>of the throne shall

<sup>1</sup> Gr. *The blessing, and the glory, &c.*

<sup>2</sup> Gr. *unto the ages of the ages.*

<sup>3</sup> Gr. *have*

*said.* AM.—<sup>a</sup> "of the throne" add marg. Or, *before* (See iv. 6.)

and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

### CHAPTER VIII.

*1 At the opening of the seventh seal, 2 seven angels had seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow. 3 Another angel putteth incense to the prayers of the saints on the golden altar.*

**A**ND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer: and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded,

be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

**8** And when he opened the seventh seal, there followed a silence in heaven about the space of half an hour. And I saw the seven angels which stand before God; and there were given unto them seven trumpets.

3 And another angel came and stood <sup>1</sup>over the altar, having a golden censer; and there was given unto him much incense, that he should <sup>2</sup>add it unto the prayers of all the saints upon the golden altar which was before the throne.

4 And the smoke of the incense, <sup>3</sup>with the prayers of the saints, went up before God out of the <sup>5</sup>angel's hand. And the angel <sup>4</sup>taketh the censer; and he filled it with the fire of the altar, and cast it <sup>5</sup>upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 And the first sounded, and there followed hail and fire, mingled with blood, and they were cast <sup>5</sup>upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and there died the third part of the creatures which were in the sea, *even* they that had life; and the third part of the ships was destroyed.

10 And the third angel sounded,

<sup>1</sup> Or, at

<sup>2</sup> Gr. give.

<sup>3</sup> Or, for

<sup>4</sup> Gr. hath taken.

<sup>5</sup> Or, into

and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood: and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

#### CHAPTER IX.

*1 At the sounding of the fifth angel, a star fall-eth from heaven, to whom is given the key of the bottomless pit. 2 He openeth the pit, and there come forth locusts like scorpions. 12 The first woe past. 13 The sixth trumpet soundeth. 14 Four angels are let loose, that were bound.*

**A**ND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the 11 waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood: and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars: that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

13 And I saw, and I heard an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

**9** And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit 2 of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power. 4 And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of



5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth *were as the teeth of lions.*

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12 One woe is past; *and*, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in

5 God on their foreheads. And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a

6 man. And in those days men shall seek death, and shall in no wise find it; and they shall desire to die,

7 and death fleeth from them. And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their

8 faces were as men's faces. And they had hair as the hair of women, and their teeth were as the teeth

9 of lions. And they had breastplates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to

10 war. And they have tails like unto scorpions, and stings; and in their tails is the power to hurt

11 men five months. They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name <sup>2</sup>Apollyon.

12 The first Woe is past: behold there come yet two Woes hereafter.

13 And the sixth angel sounded, and I heard <sup>3</sup>a voice from the horns of the golden altar which is

14 before God, one saying to the sixth angel, which had the trumpet, Loose the four angels which are bound at the great river Euphrates. And the four angels were

15 loosed, which had been prepared for the hour and day and month and year, that they should kill

16 the third part of men. And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the

17 number of them. And thus I saw the horses in the vision, and

1 Gr. *likenesses.*

2 That is, *Destroyer.*

3 Gr. *one voice.*

the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

#### CHAPTER X.

*1 A mighty strong angel appeareth with a book open in his hand. 6 He sweareth by him that liveth forever, that there shall be no more time. 9 John is commanded to take and eat the book.*

**A**ND I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those

them that sat on them, having breastplates as of fire and of jacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke

18 and brimstone. By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths.

19 For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them they

20 do hurt. And the rest of mankind, which were not killed with these plagues, repented not of the works of their hands, that they should not worship <sup>1</sup>devils, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor

21 hear, nor walk: and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

**10** And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet

2 as pillars of fire; and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth;

3 and he cried with a great voice, as a lion roareth: and when he cried, the seven thunders uttered their

4 voices. And when the seven thunders uttered their voices, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thun-

things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.\*

## CHAPTER XI.

3 *The two witnesses prophesy. 6 They have power to shut heaven, that it rain not. 7 The beast shall fight against them, and kill them. 8 They lie unburied, 11 and after three days and a half rise again. 14 The second woe is past. 15 The seventh trumpet soundeth.*

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without

ders uttered, and write them not.

5 And the angel which I saw standing upon the sea and upon the earth lifted up his right hand to

6 heaven, and swore by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be time

7 no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the proph-

8 ets. And the voice which I heard from heaven, *I heard it* again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth up-

9 on the sea and upon the earth. And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it,

11 my belly was made bitter. And they say unto me, Thou must prophesy again <sup>4</sup>over many peoples and nations and tongues and kings.

11 And there was given me a reed like unto a rod: <sup>5</sup>and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. And the court which is without the temple

1 Gr. unto the ages of the ages. the things that are therein.

2 Some ancient authorities omit and the sea and

3 aOr, delay

4 Or, concerning

5 Gr. saying.

the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come

leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and

3 two months. And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in

4 sackcloth. These are the two olive trees and the two candlesticks, standing before the Lord of

5 the earth. And if any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner must he be killed.

6 These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague,

7 as often as they shall desire. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome

8 them, and kill them. And their dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified.

9 And from among the peoples and tribes and tongues and nations do men look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in

10 a tomb. And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that

11 dwell on the earth. And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them which beheld them.

12 And they heard a great voice from heaven saying unto them, Come

1 Gr. cast without.

2 Gr. lampstands.

3 Gr. carcase.



up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; and, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come: because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come; and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

#### CHAPTER XII.

*1 A woman clothed with the sun travaileth. 4 The great red dragon standeth before her, ready to devour her child; 6 when she was delivered she fleeth into the wilderness. 7 Michael and his angels fight with the dragon, and prevail. 13 The dragon being cast down into the earth, persecuteth the woman.*

**A**ND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under

up hither. And they went up into heaven in the cloud; and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake <sup>1</sup>seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.

14 The second Woe is past: behold, the third Woe cometh quickly.

15 And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign <sup>2</sup>for ever and ever. And the four and

20 twenty elders, which sit before God on their thrones, fell upon their faces, and worshipped God,

21 saying, We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy great power, and didst reign.

22 And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.

23 And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his <sup>3</sup>covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

**12** And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her

<sup>1</sup> Gr. names of men, seven thousand.  
tament

<sup>2</sup> Gr. unto the ages of the ages.

<sup>3</sup> Or, tes-

her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailling in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to

feet, and upon her head a crown of twelve stars; and she was with child: and she crieth out, travailling in birth, and in pain to be delivered. And there was seen

another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems.

4 And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might devour her child.

5 And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God,

6 and unto his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels;

8 and they prevailed not, neither was their place found any more in

9 heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast

10 down with him. And I heard a great voice in heaven, saying,

Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame

11 him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death.

1 Gr. *inhabited earth.* 2 Or, *Now is the salvation, and the power, and the kingdom, become our God's, and the authority is become his Christ's*

AM.—<sup>a</sup> For “stood . . . . . was . . . might” read “standeth . . . is . . . is . . . may”

the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

### CHAPTER XIII.

*1 A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power. 11 Another beast cometh up out of the earth: 14 causeth an image to be made of the former beast, 15 and that men should worship it, 16 and receive his mark.*

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

12 Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

13 And when the dragon saw that he was cast down to the earth, he persecuted the woman which

14 brought forth the man *child*. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the

15 serpent. And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by

16 the stream. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of

17 his mouth. And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus:

13 and <sup>2</sup>he stood upon the sand of the sea.

And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads 2 names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.

3 And I saw one of his heads as though it had been <sup>2</sup>smitten unto death; and his death-stroke was healed: and the whole earth won-

1 Gr. *tabernacle*. 2 Gr. *slain*.

AM.—a "he stood" add marg. Some ancient authorities read *I stood* etc. connecting the clause with what follows.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the

4 dered after the beast; and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war

5 with him? and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority <sup>1</sup>to continue

6 forty and two months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even*

7 them that <sup>2</sup>dwell in heaven. <sup>3</sup>And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation.

8 And all that dwell on the earth shall worship him, *every one* whose name hath not been <sup>4</sup>written in the book of life of the Lamb that hath been slain from the founda-

9 tion of the world. If any man hath an ear, let him hear. <sup>5</sup>If any man <sup>6</sup>is for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

11 And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and

12 he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was

13 healed. And he doeth great signs, that he should even make fire to come down out of heaven upon

14 the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast,

<sup>1</sup> Or, *to do his works during*. See Dan. xi. 28. <sup>2</sup> Gr. *tabernacle*. <sup>3</sup> Some ancient authorities omit *And it was given... overcome them*. <sup>4</sup> Or, *written from the foundation of the world in the book... slain*. <sup>5</sup> The Greek text in this verse is somewhat uncertain. <sup>6</sup> Or, *leadeth into captivity*



beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three-score and six.

#### CHAPTER XIV.

*1 The Lamb standing on mount Zion with his company. 6 An angel preacheth the gospel. 8 The fall of Babylon. 15 The harvest of the world, and putting in of the sickle. 20 The vintage and winepress of the wrath of God.*

AND I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

who hath the stroke of the sword,  
15 and lived. And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast  
16 should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand,  
17 or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the  
18 number of his name. Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is <sup>2</sup>Six hundred and sixty and six.

14 And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their  
3 harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out  
4 of the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were purchased from among men,

<sup>1</sup> Some ancient authorities read *that even the image of the beast should speak; and he shall cause &c.*

<sup>2</sup> Some ancient authorities read *Six hundred and sixteen.*

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on

*to be* the firstfruits unto God and  
5 unto the Lamb. And in their mouth was found no lie: they are without blemish.

6 And I saw another angel flying in mid heaven, having <sup>a</sup>an eternal gospel to proclaim unto them that <sup>d</sup>dwell on the earth, and unto every nation and tribe and tongue and  
7 people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.

8 And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.

9 And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead,

10 or upon his hand, he also shall drink of the wine of the wrath of God, which is <sup>2</sup>prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of  
11 the Lamb: and the smoke of their torment goeth up <sup>3</sup>for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name.

12 Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying, Write, Blessed *are* the dead which die <sup>4</sup>in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

14 And I saw, and behold, a white

1 Gr. *sit.* 2 Gr. *mingled.*  
*henceforth, yea, saith the Spirit*

3 Gr. *unto ages of ages.*

4 Or, *in the Lord.* *From*

AM.—<sup>a</sup> For "an eternal gospel" read "eternal good tidings"

his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* unto the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

#### CHAPTER XV.

1 *The seven angels with the seven last plagues.*

3 *The song of them that overcome the beast.*

7 *The seven vials full of the wrath of God.*

AND I saw another sign in heaven, a great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of

cloud; and on the cloud *I saw* one sitting like unto <sup>1</sup>a son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is <sup>2</sup>over-ripe. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

17 And another angel came out from the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel cast his sickle into the earth, and gathered the <sup>3</sup>vintage of the earth, and cast it into the winepress, the great winepress, of the

20 wrath of God. And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

15 And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.

2 And I saw as it were a glassy sea mingled with fire; and them <sup>b</sup>that come victorious from the beast, and from his image, and from the number of his name, standing <sup>4</sup>by the glassy sea, having

3 harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, say-

1 Or, the Son

2 Gr. dried up.

3 Gr. vine.

4 Or, upon

AM.—a For “over-ripe” read “ripe” with marg. Gr. *become dry*.

b For “that come” read “that come off”

the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

#### CHAPTER XVI.

*2 The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.*

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and foun-

ing, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the <sup>1</sup>ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

5 And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened:

6 and there came out from the temple the seven angels that had the seven plagues, arrayed <sup>2</sup>with *precious* stone, pure *and* bright, and girt about their breasts with golden

7 girdles. And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth <sup>3</sup>for

8 ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

16 And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

2 And the first went, and poured out his bowl into the earth; and <sup>4</sup>it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image.

3 And the second poured out his bowl into the sea; and <sup>4</sup>it became blood as of a dead man; and every <sup>5</sup>living soul died, *even* the things that were in the sea.

4 And the third poured out his bowl into the rivers and the foun-

<sup>1</sup> Many ancient authorities read *nations*.  
<sup>3</sup> Gr. *unto the ages of the ages*.

<sup>2</sup> Many ancient authorities read *in*.  
<sup>4</sup> Or, *there came*    <sup>5</sup> Gr. *soul of life*.



tains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and

tains of the waters; <sup>1</sup>and <sup>2</sup>it became blood. And I heard the angel of the waters saying, Righteous art thou, which art and which wast, thou Holy One, because <sup>3</sup>thou didst thus judge: for they poured out the blood of saints and prophets, and blood hast thou given them to drink: they are <sup>4</sup>worthy. And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgements.

8 And the fourth poured out his bowl upon the sun; and it was given unto <sup>5</sup>it to scorch men with <sup>6</sup>fire. And men were scorched with great heat: and they blasphemed the name of <sup>7</sup>the God which hath the power over these plagues; and they repented not to give him glory.

10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for <sup>8</sup>pain, and they blasphemed the God of heaven because of their pains and of their sores; and they repented not of their works.

12 And the sixth poured out his bowl upon the great river, the *river* Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that *come* from the sunrising.

13 And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were <sup>9</sup>frogs: for they are spirits of <sup>10</sup>devils, working signs; which go forth <sup>11</sup>unto the kings of the whole <sup>12</sup>world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed

1 Some ancient authorities read *and they became*. 2 Or, *there came* 3 Or, *judge*.  
Because they . . . prophets, thou hast given them blood also to drink 4 Or, *him* 5 Or,  
demons. 6 Or, *upon* 7 Or, *inhabited earth*.

keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

#### CHAPTER XVII.

3, 4 *A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast 5 which is great Babylon, the mother of all abominations. 9 The interpretation of the seven heads, 12 and the ten horns. 8 The punishment of the whore. 14 The victory of the Lamb.*

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured

is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew <sup>a</sup>Har-Magedon.

17 And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since <sup>1</sup>there were men upon the earth, so great an earthquake, so mighty.

19 And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not

21 found. And great hail, every stone about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

17 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast,

<sup>1</sup> Some ancient authorities read *there was a man.*

AM.—a "Har-Magedon" add marg. Or, *Ar-Magedon*

beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they beheld the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall

<sup>1</sup>full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet, and <sup>2</sup>decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, <sup>3</sup>even the unclean things of her fornication, and upon her forehead a

5 name written, <sup>4</sup>MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. And I

6 saw the woman drunken with the blood of the saints, and with the blood of the <sup>5</sup>martyrs of Jesus. And when I saw her, I wondered

7 with a great wonder. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which

8 hath the seven heads and the ten horns. The beast that thou sawest was, and is not; and is

9 about to come up out of the abyss, <sup>6</sup>and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name

10 hath not been written <sup>7</sup>in the book of life from the foundation of the world, when they beheld the beast, how that he was, and is not, and

11 <sup>8</sup>shall come. Here is the <sup>9</sup>mind which hath wisdom. The seven heads are seven mountains, on

12 which the woman sitteth: and <sup>10</sup>they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while.

13 And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into

14 perdition. And the ten horns that thou sawest are ten kings, which have received no kingdom as yet; but they receive authority

15 as kings, with the beast, for one 13 hour. These have one mind, and they give their power and author-

<sup>1</sup> Or, names full of blasphemy.

<sup>2</sup> Gr.

gilded.

<sup>3</sup> Or, and of the unclean things

<sup>4</sup> Or, a mystery, BABYLON THE GREAT

authorities read and he goeth.

<sup>7</sup> Gr. on.

<sup>5</sup> Or, witnesses

<sup>6</sup> Some ancient au-

<sup>8</sup> Gr. shall be present.

<sup>9</sup> Or, meaning

<sup>10</sup> Or, there are

give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

#### CHAPTER XVIII.

*2 Babylon is fallen. 4 The people of God commanded to depart out of her. 9 The kings of the earth, 11 with the merchants and mariners, lament over her. 20 The saints rejoice for the judgments of God upon her.*

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my

14 ity unto the beast. These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are with him, called and

15 chosen and faithful. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and

16 nations, and tongues. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire.

17 For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of

18 God should be accomplished. And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.

18 After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his

2 glory. And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of <sup>2</sup>devils, and a <sup>3</sup>hold of every unclean spirit, and a <sup>3</sup>hold of every unclean and hateful bird.

3 For <sup>4</sup>by <sup>5</sup>the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her <sup>6</sup>wantonness.

4 And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have

<sup>1</sup> Gr. *hath a kingdom of the wine... have drunk luxury*

<sup>2</sup> Gr. *demons.*

<sup>3</sup> Or, *prison*

<sup>4</sup> Some authorities read *authorities omit the wine of.*

<sup>6</sup> Or,



people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee,

no fellowship with her sins, and that ye receive not of her plagues:

5 for her sins <sup>1</sup>have reached even unto heaven, and God hath re-

6 membered her iniquities. Render unto her even as she rendered, and double *unto her* the double according to her works: in the cup which she mingled, mingle unto her

7 double. How much soever she glorified herself, and waxed <sup>2</sup>wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise

8 see mourning. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong *is* <sup>3</sup>the Lord God

9 which judged her. And the kings of the earth, who committed fornication and lived <sup>4</sup>wantonly with her, shall weep and wail over her, when they look upon the smoke of

10 her burning, standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is

11 thy judgement come. And the merchants of the earth weep and mourn over her, for no man buyeth their <sup>5</sup>merchandise any more;

12 <sup>5</sup>merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most

13 precious wood, and of brass, and iron, and marble; and cinnamon, and <sup>6</sup>spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep;

and *merchandise* of horses and chariots and <sup>7</sup>slaves; and <sup>8</sup>souls of men. And the fruits which thy soul lusteth after are gone from thee, and all things that were dainty and sumptuous are

<sup>1</sup> Or, *clave together*

<sup>2</sup> Or, *luxurious*

<sup>3</sup> Some ancient authorities omit *the Lord*.

<sup>4</sup> Or, *luxuriously*

<sup>5</sup> Gr. *cargo*.

<sup>6</sup> Gr. *amomum*.

<sup>7</sup> Gr. *bodies*.

<sup>8</sup> Or, *lives*

and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What *city* is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

perished from thee, and *men* shall find them no more at all. The

15 merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning;

16 saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stone

17 and pearl! for in one hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as many as <sup>2</sup>gain their living by sea, stood afar off, and cried out as they looked upon the smoke of her burning, saying, What *city* is like the great city?

18 And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness! for in one

19 hour is she made desolate. Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her.

20 And <sup>3</sup>a strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more

21 at all. And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, <sup>4</sup>of whatsoever craft, shall be found any more at all in thee; and the voice of a millstone shall be

22 heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the

<sup>1</sup> Gr. *gilded*. <sup>2</sup> Gr. *work the sea*.  
omit of *whatsoever craft*.

<sup>3</sup> Gr. *one*.

<sup>4</sup> Some ancient authorities

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

### CHAPTER XIX.

*1 God is praised in heaven for judging the great whore, and avenging the blood of his saints. 7 The marriage of the Lamb. 10 The angel will not be worshipped. 17 The fowls called to the great slaughter.*

**A**ND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous *are* his judgments: for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship

24 nations deceived. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

**19** After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and

2 power, belong to our God: for true and righteous are his judgments; for he hath judged the great harlot, which did corrupt the earth with her fornication, and he hath avenged the blood of

3 his servants at her hand. And a second time they say, Hallelujah. And her smoke goeth up<sup>2</sup> for ever

4 and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, say-

5 ing, Amen; Hallelujah. And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the

6 small and the great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty,

7 reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And it was given unto her that she should array herself in fine linen, bright *and* pure: for the fine linen is the righteous acts of

9 the saints. And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words

10 of God. And I fell down before

<sup>1</sup> Gr. *have said*.

<sup>2</sup> Gr. *unto the ages of the ages*.

him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and

his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw the heaven opened; and behold, a white horse, and he that sat thereon, <sup>1</sup>called Faithful and True; and in righteousness he doth judge and make war.

12 And his eyes *are* a flame of fire, and upon his head *are* many diadems; and he hath a name written, which no one knoweth but

13 he himself. And he *is* arrayed in a garment <sup>2</sup>sprinkled with blood: and his name is called The Word

14 of God. And the armies which are in heaven followed him upon white horses, clothed in fine lin-

15 en, white *and* pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the <sup>3</sup>winepress of the fierceness of the wrath of <sup>4</sup>Al-

16 mighty God. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw <sup>4</sup>an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the great

18 supper of God; that ye may eat the flesh of kings, and the flesh of <sup>5</sup>captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army.

20 And the beast was taken, and with

<sup>1</sup> Some ancient authorities omit *called*.  
in. <sup>3</sup> Gr. *winepress of the wine of the fierceness*.  
bunes Gr. *chiliarchs*.

<sup>2</sup> Some ancient authorities read *dipped*.  
<sup>4</sup> Gr. *one*. <sup>5</sup> Or, *military tri-*



with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

#### CHAPTER XX.

*2 Satan bound for a thousand years. 6 The first resurrection: they blessed that have part therein. 7 Satan let loose again. 8 Gog and Magog. 10 The devil cast into the lake of fire and brimstone. 12 The last and general resurrection.*

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power,

him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth: and all the birds were filled with their flesh.

20 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain

2 <sup>1</sup>in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

4 And I saw thrones, and they sat upon them, and judgement was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a

5 thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no <sup>2</sup>power; but they shall be priests of God and

1 Gr. upon.

2 Or, authority

but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

#### CHAPTER XXI.

1 *A new heaven and a new earth.* 10 *The heavenly Jerusalem, with a full description thereof.* 23 *She needeth no sun, the glory of God is her light.* 24 *The kings of the earth bring their riches unto her.*

of Christ, and shall reign with him <sup>1a</sup> a thousand years.

7 And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea.

9 And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down<sup>2</sup> out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night<sup>3</sup> for ever and ever.

11 And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found

12 no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of the things which were written in the books, according

13 to their works. And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man according

14 to their works. And death and Hades were cast into the lake of fire. This is the second death,

15 *even* the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire.

1 Some ancient authorities read *the*.  
3 Gr. *unto the ages of the ages*.

2 Some ancient authorities insert *from God*.

**A**ND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her

**21** And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away;

2 and the sea is no more. And I saw <sup>1</sup>the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned

3 for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God *is* with men, and he shall

4 dwell with them, and they shall be his peoples, and God himself shall be with them, <sup>3</sup>*and be* their

5 God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor

6 pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, <sup>4</sup>Write: for these words are

7 faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give

8 unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit

9 these things; and I will be his God, and he shall be my son. 8 But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.

9 And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the wife

10 of the Lamb. And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having

<sup>1</sup> Or, *the holy city Jerusalem coming down new out of heaven*      <sup>2</sup> Gr. *tabernacle.*  
<sup>3</sup> Some ancient authorities omit, and be *their God.*      <sup>4</sup> Or, *Write, These words are faithful and true.*



light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city *was* pure gold, like unto clear glass.

19 <sup>a</sup> And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein:

the glory of God: her <sup>1</sup>light *was* like unto a stone most precious, as it were a jasper stone, clear as

12 crystal: having a wall great and high; having twelve <sup>2</sup>gates, and at the <sup>2</sup>gates twelve angels; and names written thereon, which are *the names* of the twelve tribes of

13 the children of Israel: on the east were three <sup>2</sup>gates; and on the north three <sup>2</sup>gates; and on the south three <sup>2</sup>gates; and on the

14 west three <sup>2</sup>gates. And the wall of the city had twelve foundations, and on them twelve names of the

15 twelve apostles of the Lamb. And he that spake with me had for a measure a golden reed to measure the city, and the <sup>2</sup>gates thereof,

16 and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof

17 are equal. And he measured the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of an

18 angel. And the building of the wall thereof was jasper: and the city was of pure gold, like unto

19 pure glass. The foundations of the wall of the city were adorned with all manner of precious stones.

The first foundation was jasper; the second, <sup>3</sup>sapphire; the third, chalcedony; the fourth, emerald;

20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, <sup>4</sup>jacinth; the twelfth, ame-

21 thyst. And the twelve <sup>2</sup>gates were twelve pearls; each one of the several <sup>2</sup>gates was one pearl:

and the street of the city was pure gold, <sup>5</sup>as it were transparent glass. And I saw no temple there-

in: for the Lord God the Almighty,

<sup>1</sup> Gr. *luminary*.  
*transparent as glass*

<sup>2</sup> Gr. *portals*.

<sup>3</sup> Or, *lapis lazuli*

<sup>4</sup> Or, *sapphire*

<sup>5</sup> Or,



for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

and the Lamb, are the temple  
23 thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp  
24 thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it.  
25 And the gates thereof shall in no wise be shut by day (for there  
26 shall be no night there): and they shall bring the glory and the hon-  
27 our of the nations into it: and there shall in no wise enter into it anything unclean, or he that maketh abomination and a lie: but only they which are written in the Lamb's book of life.

## CHAPTER XXII.

*1 The river of the water of life. 2 The tree of life. 5 The light of the city of God is himself. 9 The angel will not be worshipped. 18 Nothing may be added to the word of God, nor taken therefrom.*

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name shall be in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent

22 And he shewed me a river of water of life, bright as a crystal, proceeding out of the throne of God and of the  
2 Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the  
3 nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do  
4 him service; and they shall see his face; and his name shall be on  
5 their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign  
6 for ever and ever. And he said unto me, These words are faithful and true: and the Lord, the God of the spirits

<sup>1</sup> Or, and the Lamb, the lamp thereof    <sup>2</sup> Or, by    <sup>3</sup> Gr. portals.    <sup>4</sup> Gr. common.  
<sup>5</sup> Or, doeth    <sup>6</sup> Or, the Lamb. In the midst of the street thereof, and on either side of the river, was the tree of life    <sup>7</sup> Or, a tree    <sup>8</sup> Or, crops of fruit    <sup>9</sup> Or, no more anything accursed    <sup>10</sup> Gr. unto the ages of the ages.

his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass.

7 And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8 And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these

9 things. And he saith unto me, See thou do it not: I am a fellowservant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.

10 And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand.

11 He that is unrighteous, let him do unrighteousness <sup>1</sup>still: and he that is filthy, let him be made filthy <sup>1</sup>still: and he that is righteous, let him do righteousness <sup>1</sup>still: and he that is holy, let him

12 be made holy <sup>1</sup>still. Behold, I come quickly; and my <sup>2</sup>reward is with me, to render to each man

13 according as his work is. I am the Alpha and the Omega, the first and the last, the beginning

14 and the end. Blessed are they that wash their robes, that they may have <sup>3</sup>the right to come to the tree of life, and may enter in by

15 the <sup>4</sup>gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and <sup>5</sup>maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things <sup>6</sup>for the churches. I am the root and the offspring of David, the bright, the morning star.

17 <sup>7</sup>And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

<sup>1</sup> Or, yet more doeth

<sup>2</sup> Or, wages

<sup>3</sup> Or, the authority over

<sup>4</sup> Gr. portals.

<sup>5</sup> Or,

<sup>6</sup> Gr. over.

<sup>7</sup> Or, Both

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

18 I testify unto every man that heareth the words of the prophecy of this book, If any man shall add <sup>1</sup>unto them, God shall add <sup>1</sup>unto him the plagues which are

19 written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, <sup>2</sup>which are written in this book.

20 He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

21 The grace of the Lord Jesus<sup>3</sup> be <sup>4</sup>with the saints. Amen.

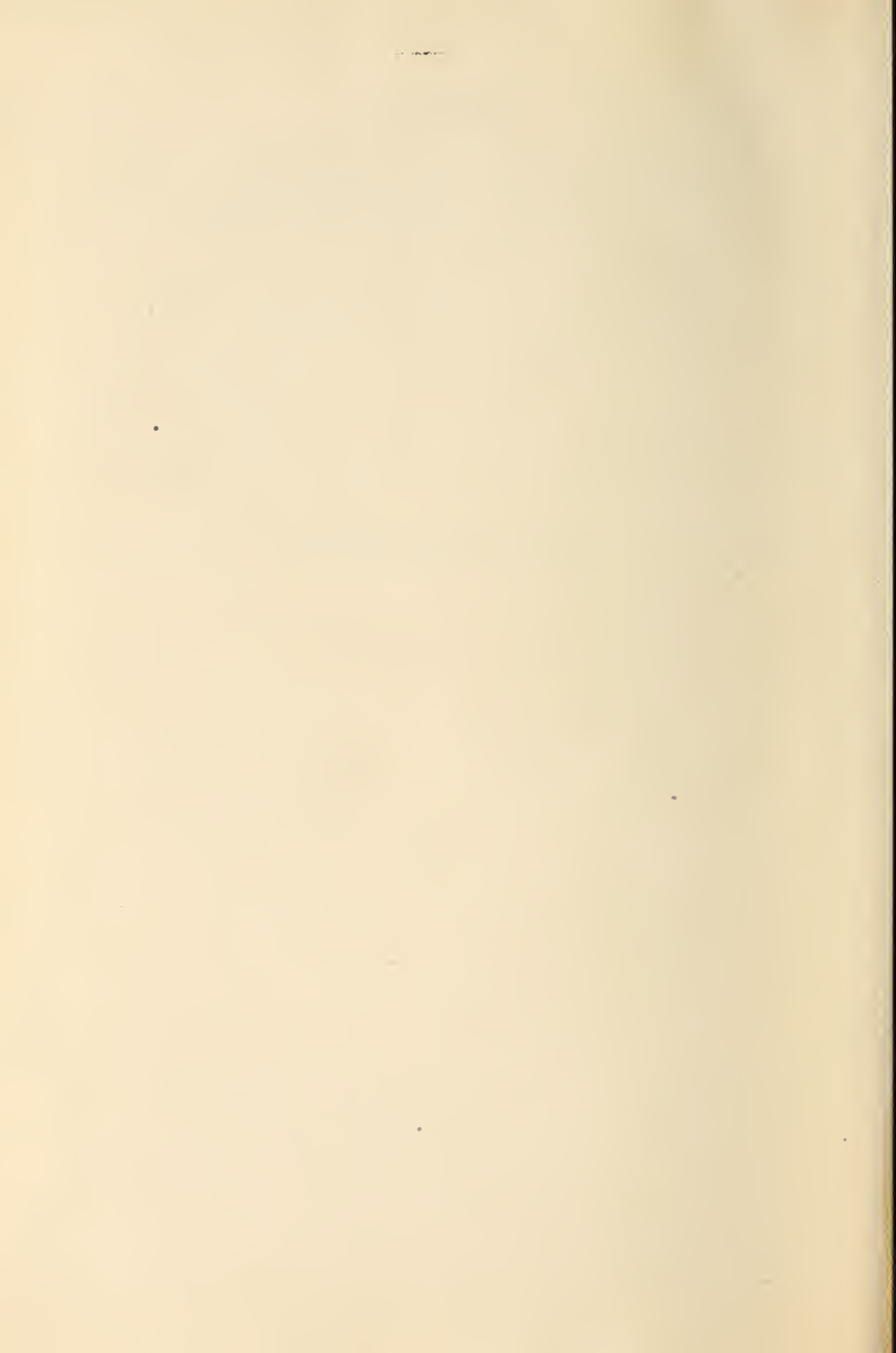
<sup>1</sup> Gr. *upon*.  
 authorities add *Christ*.

<sup>2</sup> Or, even from *the things which are written*  
<sup>4</sup> Two ancient authorities read *with all*.

<sup>3</sup> Some ancient au-









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