



THE
WESTERN NEW TESTAMENT

THIS work is an attempt to give the English reader a version of the New Testament free from the irritating blunders in English that disfigure the Revised Version of 1881 ; to translate rather than baldly to construe ; and to make the contents more agreeable and intelligible reading than they have been ; but neither paraphrasing, nor lowering the dignity of the original ; in a word, to get smooth, clear, correct English.

THE
NEW TESTAMENT
(OR COVENANT)
OF OUR LORD AND SAVIOUR
JESUS CHRIST

A TRANSLATION BASED ON THE VERSION OF A.D. 1611

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INTRODUCTION

REASONS FOR THIS WORK

THE following version of the New Testament aims to supply the general reader with a rendering which, while faithful to its original and abreast with the knowledge of the day, shall present the words of evangelists and apostles in English as correct and clear as may be attained. No one acquainted with the subject will dispute that the Authorized Version can no longer be accepted as an adequate rendering. Had there been no actual defects, changes in the English language and our improved knowledge of the Greek text would render a corrected version desirable. To meet this want the Revised Version of 1881 was undertaken. Of that work it is little to say that it has not closed the door upon other attempts. In these days books will not be read unless they are attractive in style and intelligible. There seems to be no good reason why the New Testament should not be, apart from the value of its contents, as readable a book as any other ; the writers did not aim at what we call ' style,' but their language was correct and of a higher order than might be judged from the R.V. It would be difficult to name a finer piece of stately prose than the Epistle to the Hebrews.

ARRANGEMENT OF CONTENTS

The order of the books of the New Testament has been changed. S. Mark's Gospel, as the main source of the two that follow in this version, is placed first, its

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introductory words coming in most appropriately. S. Paul's epistles are arranged in the chronological order of the groups into which they fall. Shifting forward the epistle of S. Jude connects it with its natural companion, II S. Peter, allowing S. John's epistles to come into contact with the Revelation attributed to him.

GENERAL REMARKS¹

For the word 'justify' we use the expression 'account (pronounce) righteous.' We thus secure greater uniformity of rendering and, we think, a more intelligible wording (see Sanday and Headlam, 'Romans,' p. 30). What meaning does the ordinary reader attach to the phrase (Rom. v. 18) 'unto justification of life'? It reads as if it had to do with the question, 'Is life worth living?'

For the same reason we follow Conybeare and Howson, in the passages of Romans in which S. Paul treats of Faith, in giving 'have faith' for 'believe.' The same applies to Gal. iii. and S. James ii. There seems to be no good reason for making in the English a verbal difference where there is none in the Greek. The R.V. made this alteration at end of Heb. x.

It is a self-evident principle that the same Greek word should be rendered by the same English word unless there is good reason to the contrary. In the preface to S. John's Gospel we have in verse 3 (A.V.), 'by him all things were made,' and in 14, 'the Word was made flesh' (altered in 1881 to 'became'). The alteration may be made in 3, 'became' being nearer to the Greek,

¹ In the following criticisms reference is made to the A.V., or the R.V., or to both; not to the version given in this volume.

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a more comprehensive term, not committing us to any particular theory about the work of Creation. Compare Acts xv. 28 with xvi. 4. The rendering of S. Luke xviii. 31 and Acts xiii. 29 should be made uniform with S. John xix. 30; the Vulgate is consistent. In S. John xx. 20 read 'rejoiced,' to conform with the promise of xvi. 30; and in S. Luke xv. there is no reason for varying at verse 32 from the 'rejoice' of verses 6 and 9. But even this good principle need not force us to admit (Rev. xix. 20) '*deceived* them that had *received*' nor (Acts vii. 17) need we have 'drew . . . grew'; nor (v. 42) 'to teach and to preach'; nor (x. 17) 'seen . . . mean'; nor such a phrase as 'Then therefore' (S. John xix. 1). Euphony suggests omission of an 'up' in S. Matt. xvii. 27. The Revisers of 1881 did not improve the A.V. when they altered 'children . . . sun' into 'sons . . . sun,' which looks too much like a verbal pun (S. Matt. v. 45). The Americans, S. John vii. 21, give the strange compound 'ye all marvel because thereof.'

The auxiliary verb 'will' has been substituted in many places for 'shall.' There may be a debatable margin in the use of these words; but such a rendering as 'God shall smite thee' (Acts xxiii. 3), or 'thou shalt deny me' (S. Matt. xxvi. 34), is quite indefensible in modern English. See also S. John vii. 34; viii. 24. We certainly do not 'hope that there *shall* be' (Acts xxiv. 15). In S. John v. 40 'ye will not come unto me' is insufficient. It may mean that, as matter of fact, they never would come. The unwillingness should be made clear. In the next chapter, verse 29, 'this is the work of God, that ye believe . . .' might be taken to assert that God had actually brought the hearers to believe; which certainly is not what the Lord meant.

To continue the use of the word 'publicans' for collectors of public revenue can serve no other purpose

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than that of filling up the time of teachers in explaining to children that it does not mean what it seems to mean. Of the word 'reins' (kidneys) the American Revisers remark (Preface to O.T.) that in favour of its continued use 'one can only urge the poor reason that most readers attach to it no meaning whatever'; with curious inconsistency their version retains it in Rev. ii. 23. 'Forbid' is, in most of the N.T. passages, an inadequate rendering of the word in the original, which cannot be limited to verbal communications. In 1 Cor. xvi. 22 (A.V.) 'anathema maranatha' is printed as if it were a compound curse; and it is sometimes read so.

We have not followed the Americans in their literal rendering 'teacher' as applied to our Lord. In English this word does not represent the feeling with which assuredly our Lord was regarded (S. Mark iv. 38; S. John xi. 28). His disciples thought of him as the great instructor and leader, full of sacred authority and dignity. 'Master,' connected as it is with 'magister' (schoolmaster); better represents the Greek word, except where (as S. John iii. 10) the actual work of instruction needs to be brought out.

The word generally rendered (by transliteration) 'angel' means primarily 'messenger,' and is so given occasionally (*e.g.* S. James ii. 25); and is better thus in Acts xxvii. 23. In Rev. i. 20 it is mostly held, against those who consider the 'angels' to be the chief pastors ('messengers or legates from the apostles,' says Whately), that they are celestial guardians, or personifications, of the Churches (see Dan. x. 13, 30), in conformity with the figurative character of the book. That they were delegates actually sent to Patmos is scarcely tenable.

The rendering of the Greek tenses has been made more uniform. The imperfect tense of the original sometimes throws light upon the writer's meaning; thus in S. Matt.

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xv. 36 it brings out our Lord's continuous action in the miracle ; see also 1 Cor. x. 4 (repeated action.) In Gal. ii. 10 the force of the aorist is not adequately brought out ; the same in S. Matt. xxvii. 63, the act of remembrance had taken place. In S. Matt. xxv. 5 the neglect of a Greek tense aggravates the blame attachable to the virgins, besides causing tautology. In S. Luke i. 9 ' his lot was ' gives a wrong impression of something habitually done. In Acts ix. 17 read ' wast coming ' ; the journey was interrupted. There is an error in S. Luke xiv. 8 ' be bidden ' ; the invitation spoken of was obviously in the past, not in the future. The Greek is plain enough. In Rom. xvi. 25 ' hath [had] been kept ' implies, contrary to what follows, that the mystery is still undisclosed.

A certain Greek tense (aorist) may be used to denote either entrance into a condition or passage through it ; either ' began to reign ' or ' reigned (ten years).' In Rev. xi. 17 ' didst reign ' implies that God's reign is now ended. In Rev. ii. 8, Rom. xiv. 9, we should read ' came to life.' In 1 Cor. iv. 8 the Americans rightly put ' ye have come to reign.' Occasionally the aorist was without need treated as a pluperfect ; S. John v. 13 ; Rev. v. 8.

The question whether the Greek aorist should be rendered by the English perfect or by the past tense has been much debated. No rigid rule can be safely made ; but keep to the conventional way unless there is strong reason to the contrary. Take the verbs in S. Matt. xi. 25, 27 ; should we render ' didst hide . . . were delivered ' or ' hast hidden . . . are delivered ' ? The former seems preferable ; for if we ask ' When and how were these things hidden ? ' the answer may be that they were hidden by a Divine decree made before time began, the workings of which became manifest in human experience. To the question how came the Son of God

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in possession of all things, the answer is simply that they 'were given' to him; and if we go on to ask when they were given, the answer may be 'in eternity, before the world began.'

In S. Mark vi. 52 the R.V. 'they understood not concerning the loaves' scarcely brings out the proper meaning of the preposition ('over,' 'upon'). Even with help of the miracle (on its basis) they did not perceive who and what manner of man their Master was. But, as in our own word 'thereupon,' the idea of time is latent. Thus the meaning becomes 'even after that wonder they did not properly understand.' The preposition 'of' was overworked; 'to be seen of men' is an archaism (S. Matt. vi. 1).

A note on S. Matt. v. 28. One Greek word serves for our two words 'wife' and 'woman,' the context deciding which of the two should be adopted. Further, the word rendered 'lust after' is the one found in the LXX of the tenth commandment. It is fairly clear that 'wife' here gives the better sense,¹ bringing the Lord's words into close connection with the seventh and tenth commandments. Otherwise they would seem almost to put a veto upon marriage.

Here and there we discard the phraseology of the A.V. Take the word 'unloose' (S. Mark i. 7); if 'untie' = 'loose,' then by analogy of language 'unloose' should = 'tie.' Similarly 'disannul' (Gal. iii. 17) should mean to cancel a previous annulment. 'Chiefest' (S. Mark x. 44, with which compare 1 Tim. i. 15) is no more than 'chief'; the word does not admit of comparison. If 'chiefest,' why not 'chiefer,' or 'headest'? The Americans wisely discriminate (II Cor. xi. 28;) between 'beside' (at the side of) and 'besides' (in addition to). They correct 'entreated' (obsolete for

¹ This has the high authority of the late Professor J. H. Moulton (*The Vocabulary of the Greek Testament*, page 134A).

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'treated') in 1 Thess. ii. 2; and 'wot' in Acts iii. 17. The use of 'again' for 'back' is obsolete (Acts xi. 10; xxi. 6; II Peter ii. 22); see a good note by Driver (Gen. xxiv. 5) in which he points out also the misuse of 'bring' for 'take,' a misuse common in the N.T., *e.g.*, Acts ix. 30; xxi. 34; xxiii. 17. How often there is a superfluous use of the word 'again.' It is custom only that in the Apostles' Creed makes us tolerate hearing that our Lord 'rose again.' Surely he rose from death once for all. In Acts xxi. 6, as R.V. has it, 'they returned home again' must mean that they went back a second time; the word is worse than useless. In 1 Tim. v. 1 'elder' is liable to be confused with the office of Tit. i. 5. The Roman officer (Acts xxiii. 10), being with S. Paul and the Jewish council, would not bid the soldiers to 'go' down to him, but to 'come.' To 'purify sins' (Heb. i. 3) reads strangely (see II Peter i. 9). 'Living' is better than 'quick' (Acts x. 42); 'two' than 'twain' (S. Matt. v. 41).¹ 'Marvelled if he were' (S. Mark xv. 44) contains two errors in four words. The Revisers of 1881 forgot (S. John xix. 18) that 'either' excludes one of two, and therefore cannot include both. In S. Luke xvi. 20 the traditional 'beggar' should disappear. There is nothing to show that Lazarus begged. See S. James ii. 2 (same word in Greek). The Vulgate in these passages varied with 'mendicus,' 'pauper'; but not happily. Following the Vulgate too closely led to the blunder in S. John i. 6, for which the Greek gives no excuse. 'Quaternion' (Acts xii. 4) can be well dispensed with; and 'breaking . . . fast' (S. John xxi. 15). The expression 'Mary (the) Magdalene' is avoided because the latter word is commonly used (*e.g.* D. G. Rossetti's sonnet 'Mary Magdalene') to denote a fallen woman, though there

¹ Most strangely in 1 Cor. vi. 16 the Revisers change 'two' into 'twain'; but in S. Matt. xix. 5 they reverse the process.

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is no foundation for supposing her to have been such.

In rendering certain Greek tenses we should distinguish process from result. There are many errors; thus S. Luke xxi. 20 'compassed' is the result of process; this result would make useless the warning recorded in the next verse. On the other hand 'opened' (Rev. iv. 1) is naturally taken as describing a process ('flew open'), whereas the result of past action is contemplated; in Acts xvi. 27 'seeing the doors open,' is 'open' an infinitive or an adjective? In S. John xx. 1 is Mary represented as seeing a process or a result? See also S. Luke xiii. 28.

In the original one word does duty for our two words 'father,' 'forefather.' Would the writers if they could translate for us adhere to the one word 'father,' or adopt the usual discrimination? Take S. Luke i. 55; would the evangelist follow the A.V., or the English Prayer Book? Similarly with the pair of words, 'brothers,' 'brethren'; if we were to use one only, modern usage would declare for 'brothers'; it certainly would not endorse 'I have five brethren' (S. Luke xvi. 28).

With weights, measures and moneys (always a difficult subject) we have done our best to be intelligible and correct. Fortunately, with few if any exceptions, nothing turns upon securing exact modern equivalents. It is strange that in Rev. vi. 6 the R.V. should keep a rendering that, whereas the original implies famine prices, 'conveys to the English reader the idea of enormous plenty' (Bp. Lightfoot, *On a Fresh Revision of the N.T.*, p. 185.)

The article has been carefully treated. In S. John i. 17 we insert it throughout to preserve the balance of the sentences (see S. John xiv. 6). In Rev. xiv. 18 'the fire' (on the altar) seems to be meant, not 'fire' (the

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element); see also Heb. vi. 9. In Rev. xix. 19 read 'the war' (that of xvii. 14). On the other hand, in S. John vi. 68 read 'words' (an unlimited supply), not 'the words' (a definite number, a formula). Heb. x. 4 is weakened by insertion of an article not warranted by the Greek. The Revisers of 1881 unhappily omitted an article in S. Matt. viii. 12, 'the weeping and [the] gnashing of teeth'; the Americans, not understanding how teeth weep, inserted the second article. Greek expresses what we call the 'definite,' but not the 'indefinite' article.¹ Thus it does not distinguish between 'farmer' (as we write in registers) and 'a farmer.' In using either article you suggest that there are, or are not, others answering to the description; with no article the attention is concentrated upon the office or character in question. Thus, in 1 Tim. vi. 10 put no article before 'root'; and Heb. xii. 24 (R.V.) would be better without the article before 'mediator'; the same in S. John x. 2 and in Acts xvi. 1. In S. John xix. 21, 'I am King of the Jews' was correctly given. In Rev. xvi. 20 'mountains' is best; objects as large as mountains could not be seen. In Rev. xvii. 11 'an eighth' is wrong; read either 'the eighth,' or better, 'eighth'; 'an eighth' implies others, each of them eighth in a series. 'The cock' (S. John xviii. 27, etc.) should be 'a cock,' an incident rather than a point of time being represented. In S. James v. 7 for 'the early and latter rain,' we read 'the early and the late rain'; and in Tit. iii. 10 for 'a first and second admonition,' 'a first and a second . . .'; no single warning can be both first and second. There is a similar mistake in the second commandment (A.V.) Somewhat similar is the blunder in Eph. vi. 9 (R.V.), 'knowing that both their Master and yours is in heaven.' As worded this makes

¹ In a few passages (as S. Matt. xxi. 19; Rev. viii. 13) the Greek for 'one' seems to have the significance of an indefinite article (as our own 'one' was shortened into 'an.')

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two Christs (bad theology), and the two 'is' (bad grammar). The Americans corrected it by inserting 'he who is.' In S. Luke xiii. 29, R.V. turned the correct 'from the east and from the west' into 'from the east and west'; there is no such quarter.

Language should as nearly as possible suit the objects or actions described. Thus, Coloss. ii. 19, 'growth' is better than 'increase' to indicate changes brought about in a living body. Compare in R.V. Eph. iv. 15 with 16. On the other hand 'grew' (Acts xix. 20) is not well applied to the free course of 'the word'; nor does 'sorrow' (II Cor. ii. 7) 'swallow up' the mourner. We do not 'loose' a seal (Rev. v. 2). In S. John xi. 39 the Americans with excess of propriety give 'the body decayeth.' Martha did not thus mince her words. In S. James iii. 3 we find in R.V. the strange statement that we put bridles into horses' mouths. In II Pet. iii. 4 the R.V. badly altered the 'since' of A.V. to 'from the day that,' which does not suit the context. S. Luke vii. 45 is decisive as to the meaning.

'Cast out,' appropriate enough in S. Matt. xxii. 13, is scarcely suitable to our Lord's expulsion from the temple of those who profaned it (xxi. 12). S. Paul (Gal. ii. 15) was certainly not a Jew 'by nature.' One Greek word has to be translated 'consecrated' or 'sanctify' as the context dictates. The distinction is that the one is the formal setting apart of men or things to a religious use; the other an inward moral change of men's hearts and lives. Bishops consecrate churches; or men to the office they themselves hold; to sanctify is the work of God. In S. John x. 36 'sanctify' can scarcely be used of our Lord being set apart for his work; the same in xvii. 19. In Heb. ix. 13 the word is used of formal ceremonial purity. I S. Pet. iii. 15 may be assimilated to S. Matt. vi. 19 'hallowed be thy name.' In I Pet. v. 11 (and many similar passages) it seems more reasonable to

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assert that dominion belongs to God than to wish he may have it (*cf.* iv. 11). In Rev. xvi. 3 'living soul' raises curious questions as to what such inhabitants of ocean are. One Greek word is translated 'hire' (S. James v. 4) and 'reward' (S. Matt. v. 12) according to context; naturally in the dealings of God with men (as of a father with his children) one meaning may shade off into the other, so that it may be doubtful which should be given. Another noun may be rendered 'Sir' (S. Matt. xiii. 27) or 'Lord' (xv. 22) as context dictates.

One should avoid, as much as may be, the 'construction louche'; 1 S. Pet. ii. 1 (R.V.) offers an instance. Is 'as newborn babes' to be connected with what precedes, with what follows, or with both? As it is hard to connect it with what precedes, its connection simply with what follows should be made clear. S. Matt. x. 14 is another instance; others are S. Luke ix. 5; S. John vii. 38.

In S. Luke iv. 41 'he suffered them not to speak' may be so read as to mean (*a*) he did not let them speak, or (*b*) he allowed them to be silent, according as the 'not' looks to left or to right. Something similar, Acts v. 22; S. Matt. xxvi. 40; and elsewhere.

In Heb. xi. 32 the A.V. harmlessly connected the proper names by a series of 'and's.' The Greek did not warrant it, but it made the English read well. The Revisers struck them out, and in their work the roll of worthies of old time reads like a set of items in an auctioneer's catalogue; and thus was marred the stately beauty of a noble passage not excelled even by xii. 18-24.

There is a difference between construing (words into words) and translating (sense into sense). Take Acts xiv. 6, the apostles 'fled unto Lystra and Derbe, cities of Lycaonia. (So A.V., giving the sense unmistakably in fair translation.) But the Revisers, not liking the

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omission of an article, took it in hand, with this result, 'fled unto the cities of Lycaonia, Lystra and Derbe.' Nothing could be more literal, nothing more misleading. To a person ignorant of the subject-matter we submitted the question, 'What do these proper names stand for?' The answer came, 'The names of three cities.' Possibly they might stand for three provinces; but in neither case do we get the proper meaning. In Acts xxv. 3 (*cf.* x. 22) the words 'that he would send for him (Paul) to Jerusalem' are naturally taken to mean that the apostle was to be brought from Jerusalem, the reverse being the case. In Acts xix. 21 bare construing lets in two ambiguities, (a) did the apostle form his purpose after visiting the two provinces? (b) was he going to Jerusalem to utter there the words quoted? The difficulties of Rom. viii. 3 are enhanced by the uncertainty at first sight whether the initial 'For' is a preposition (For what we have received, etc.) or a conjunction. Take Acts xix. 8, 'he entered into the synagogue, and spake boldly for the space of three months.' The Ephesians (verse 34) might shout 'for the space of two hours'; but a three months' sermon! When we consider what 'sabbath' means, we see that the compound 'sabbath-rest' (Heb. iv. 9, R.V.) is not a felicitous one. Acts vii. 36 puts the Exodus after the forty years' wandering in the wilderness. The Rev. F. Rendall corrected it. 1 Thess. iv. 2 (R.V.) can only be read as stating that Jesus Christ was S. Paul's messenger. S. Luke ix. 18 has a needless contradiction in terms, which the Americans removed. There is a clear instance in Tit. ii. 15, 'these things speak and exhort and reprove with all authority.' (So the R.V., omitting the punctuation of the A.V.) As thus given it is a meaningless string of words; you must take 'these things' either as the nominative or as the objective to all three verbs. The construing was correct, and the sense took its chance.

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And we need not, too closely following the Greek, give 'cast out the beam out of thine own eye,' S. Matt. vii. 5.

It is better not to say (S. Mark iv. 1) that Jesus 'sat in the sea.' It cannot be right baldly to translate the 'Asia' known to S. Paul by the 'Asia' of modern geography. It is obviously better to say 'standing at one's right hand' than to say 'standing on' it. 'One with another' (S. Luke xxiv. 17) is not rightly used of two persons. Probably 'he led captivity captive' (Eph. iv. 8) is to most readers sound without sense; it might be a poetic phrase for abolition of slavery. An important instance occurs in Gal. ii. 16, given thus in R.V. 'a man is not justified by the works of the law, *save* through faith in Jesus Christ,' making faith and works stretch out hands jointly towards the mercy of God, but upsetting entirely S. Paul's system of theology. The verb is repeated in thought before 'save'; in other words the second clause should be attached to 'is not justified' only, not to the whole preceding clause (this in English is secured by putting 'but' for 'save'). The Americans reverted wisely to the A.V. 1 Tim. iv. 13 reads as if S. Timothy were to apply himself to private study coupled with attendance at public worship, the meaning being actually that he is to devote himself to his duties as a minister of the church. In S. John iv. 10 it is strange to be told, in the teeth of the preceding verse, that Jews had 'no dealings' with Samaritans. In 1 John i. 6 it is curious to read of persons who might go about announcing that they were walking in darkness. Such candour is rare. See also ii. 9.

The word 'have' gave trouble. Thus, 'he had a vow' (Acts xviii. 18) is like the drudging schoolboy's rendering of 'j'ai faim' by 'I have hunger.' Again, what could be more uncouth than 'they have not wherewith to recompense thee' (S. Luke xiv. 14, R.V.)?

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And is ' ye behold me having flesh and bones ' (S. Luke xxiv. 39) tolerable as English ? The A.V. ' as ye see me have ' was at least good English. Finally, ' each hath a psalm ' (1 Cor. xiv. 26) is scarcely a luminous statement.

In translating, allowances should be made for the paucity of inflections in English. Inattention to this has been a copious source of mischief. Take 1 Pet. iii. 6, ' Sarah obeyed Abraham, calling him lord ; whose daughters ye are ' ; here ' whose ' is naturally, but wrongly (as the Greek word shows), connected with Abraham ; see also ii. 24. In Rev. xix. 14 the horses are spoken of as dressed in linen. Rev. xv. 6 is a simple case ; ' pure and bright ' (R.V. only) might be connected with ' stone ' or with ' angels.' In S. John xviii. 22 ' one of the officers standing by,' one naturally, but wrongly, connects the last two words with ' officers ' ; the error was corrected long ago by ' Five Clergymen.' In S. Luke xiii. 16 the English says that Satan had bound Abraham for eighteen years. Carelessness on this point represents God (Rev. xix. 4) as saying ' Amen ' to the words of a great multitude. S. Matt. xxv. 32 is an important instance ; see note in text. In Acts vii. 59 the reader should not be left in suspense till the end of the verse as to who were invoking God. In Rom. i. 13 it is obvious (reading aloud) that ' brethren ' is badly placed ; in xi. 25 it is put into its right place. You cannot read aloud Gal. i. 1, 2 without stating that S. Paul's companions had been raised from the dead. S. Peter's address (Acts i. 15), read aloud, begins in strange manner. A crucial instance is found in S. Luke i. 2, where the ' unto us, who ' makes the writer claim to have been an eye-witness of what he records ; the Greek plainly showing that this is not the meaning. In S. Matt. xiii. 46 ' all ' is naturally interpreted as meaning all the pearls ; ' everything ' cannot be mistaken, Rom. ii. 15 reads as if the Law were written in the

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hearts of the Gentiles. This wrecks the sense and is incorrect translation.

Coloss. i. 1, read aloud, sounds as if S. Timothy had part in appointing S. Paul. In Acts xvi. 4 (R.V.) 'they delivered to them' means 'delivered to the cities'; a step the apostles would not have thought of taking. The Greek shows plainly that they delivered the decrees to the Christian communities, the only parties concerned with them. In Rom. vii. 23, is the law of sin, or sin itself, said to be in our members? The English should be as explicit as the Greek. In Heb. xi. ^{10.}20 the original leaves no doubt that it is the city, not its foundations, of which God is builder. S. Luke xviii. 13, read aloud, sounds like the expression of a wish, not of a direct prayer; to amend it is easy.

The placing of the word 'also' is not always easy. Thus in II Cor. xi. 18, 'seeing that many glory after the flesh, I will glory also,' it should be 'I also will glory'; that is, 'I as well as they will glory.' As R.V. has it, it means that the apostle would glory besides doing something else. In verse 16 the R.V. (with identical Greek) puts the adverb into the right place. Rev. xiv. 10 (right in A.V.) runs thus in R.V., 'he also shall drink'; but, as no one else is mentioned as drinking of God's wrath, read, 'he shall also drink'; that is, whoever worships the beast will receive punishment besides. Sometimes (S. Luke x. 39) it is best omitted. In S. Luke v. 21 'who can forgive sins but God alone' the last word is wrong. 'Alone' means by yourself, apart from others; 'only,' that there are no others, and should have been used. In S. Matt. xii. 4 the R.V. translated correctly, but in S. Luke vi. 4 (the same Greek) wrongly. Compare S. Luke iv. 4 with verse 8.

In some places the subjunctive mood was incorrectly used. This mood has mainly to do with future contingency. Take Acts iv. 19 'whether it be right,' etc.;

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S. Peter was not speaking of anything future, but said 'whether it is (now) right.' Similarly with S. Matt. xxvi. 39; the Saviour was praying for present, not for future, deliverance. We must read 'If it is possible.' See S. John vii. 17; and S. Matt. xiv. 28.

In the N.T. times the use of the Greek superlative was dying out. Thus in S. Luke xxii. 24 the Revisers of 1881 felt themselves at liberty to render 'to be greatest,' giving timidly in margin 'Greek, greater.' But in verse 26 their courage apparently failed them, and they gave 'he that is the greater among you (twelve),' which may be Greek idiom, but is certainly not English. Mr. G. W. Moon pointed out in 1875 the absurdity embodied in S. Mark iv. 31; but the Revisers heeded him not.

Various errors:—Translating the Greek indefinite pronoun by 'man' creates a curious puzzle in S. Luke viii. 51 'he suffered not any man . . . save . . . the father of the maiden and her mother'; was this mother a woman or a man?¹ Acts xxviii. 6 'they expected that he would have swollen'; is it possible that 'barbarians' look forward to the past? In 1 Cor. xii. 26 the limbs of the body are quite gratuitously made to consist of them all and one more! In 11 Tim. i. 15 two men 'are,' whereas in ii. 17 two men 'is,' the Greek verb being identical. In S. Luke xvi. 15 'ye are they that justify *yourselves*' is a hopeless tangle. Three disciples are said (S. Matt. xvii. 6) to have fallen 'on their face'; surely they had a face apiece! It is more than time that 'Melita' should disappear from Acts xxviii. 1. 'Neither' should not, in good English, be followed by a series of 'nor's' (Rom. viii. 38); 'both of them' (R.V.) is a step backwards from 'both which' (A.V., 11 Pet. iii. 1). S. Luke xii. 39 'house . . . broken

¹ The Revisers fortunately in S. Luke x. 22 changed 'no man' into 'no one.'

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through' ; this is doing things by halves ; let us have either ' dug through ' (construing) or ' broken into ' (translating). S. Matt. vi. 19 (no mention of house) may stand. S. Mark xii. 32 says of God ' there is none other but he.' In other words, exclude God, and there is no second Deity ; include him, and there are two. Omit either ' other ' or ' but he ' and all is well ; *cf.* I. Cor. viii. 4. In I Cor. vii. 36, ' let them marry ' ; as the only persons mentioned have been a father and his daughter (' daughter ' implied, though not expressed, in the Greek), the commentators feel bound to explain, '*i.e.* The daughter and her suitor.' Yes ; but why not get rid of both difficulty and explanation ? Why give a handle to the scoffer ? It is easy to say ' Let the marriage take place,' or ' let her marry,' or the like. In Rom. xvi. 13 ' salute Rufus . . . and his mother and mine ' destroys a beautiful allusion by making two women out of one. Why say (S. Luke iv. 23) that the performance of our Lord's miracles at Capernaum was ' heard ' at Nazareth (see also S. Matt. xi. 2) ? Acts vii. 25 we have ' understood [how] that God by his hand was giving them deliverance ' ; here ' his ' = ' God's ; ' but the phrase should stand before ' God,' and will then be rightly referred to Moses. Acts xix. 26 ' they be no gods, which are made with hands.' Then if the artificers had made figures without hands, these figures might have been gods ! ' The end of the Lord ' (S. James v. 11) is certainly not a happy expression. Note S. Luke x. 18 ; ' fallen ' lightning (R.V.) has never been seen. In S. John xvi. 16, ' behold me no more ' (R.V.) contradicts the promise of the same verse. In vi. 66 ' no more ' implies that none of the disciples mentioned ever returned. Why (Coloss. i. 4, 6) is faith ' heard of,' and grace ' heard ' ; is it meant that grace speaks ? (R.V. not improving A.V.)

To help some readers we sometimes use, where speech

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breaks off, a simple mechanical way of showing that narrative is resumed. How many, for want of such help, have stumbled in public reading of II Kings xix. ; and maybe some one has overrun at end of S. Matt. iii. 2, or in S. John xviii. 32 ; xix. 24.

Many words were misplaced. S. John xx. 19 (R.V. only) says that a woman's words had the startling effect of making evening come. Take S. Matt. x. 31 'fear not therefore' ; as this stands, it means that the apostles were not to regard the numbering of their hairs as a legitimate reason for fear ; the proper meaning being obviously that they were to regard it as a reason for not fearing. Substitute 'for that reason,' and you see it at once. It is the difference between 'don't do it for my sake' and 'for my sake don't do it.' In S. John xix. 8 (similarly 30) 'when Pilate therefore heard' we affirm that the Jews making certain assertions was the cause of Pilate hearing them ! This is no doubt true ; but is it worth while to say it ? See also S. Luke xvi. 11 ; and Rev. iii. 3, 'If therefore . . .' In S. John xi. 16, read aloud, 'Thomas therefore' (who is called . . .) sounds like a compound name. Similar errors in S. John xi. 6 (the Saviour's love could not have been the cause of his hearing news) ; Rom. vi. 12 ; Acts xix. 38 (R.V. ; the A.V. was correct) ; etc.

Not only words, but also phrases and sentences, were misplaced, causing error. Take S. John vii. 13 'no man spoke openly of him for fear of the Jews.' This suggests that some spoke openly for other reasons. Read 'for fear of the Jews no one . . .' Heb. xii. 3 is obviously arranged badly ; also Acts xxii. 11. Heb. iii. 19 'they could not enter in because of unbelief' suggests that they may have obtained entrance on some other ground. In Gal. i. 6 God is strangely said to have called the Galatians to what was no gospel at all—and simply from careless translation. I S. Pet. ii. 8 is made

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to read as if the disobedient were appointed to be what they are ; not as if their stumbling in consequence of their disobedience were the thing appointed. Faulty arrangement in Rev. xii. 14 (*cf.* Acts xii. 20) represents a woman as being fed upon the curious diet of a serpent's face. Heb. ii. 9 may be difficult to arrange properly ; yet that is no reason for turning it into absolute nonsense, as the R.V. does ; the victor's crown preceding the conflict.

The Biblical vocabulary is limited by various considerations. One might like to use ' circumstances ' (the exact meaning in Eph. vi. 22) ; but it does not read well. The Revisers' experiment with ' apparition ' (S. Mark vi. 49) tends to alarm any would-be innovator. The Americans wisely altered it to ' ghost.' To render (Rev. i. 8) ' I am the A and the Z,' however correct it may be, would not be well received.

Cumbrous phraseology is a foe to accuracy. Take S. Matt. xiv. 34 ' and when they were gone over, they came into the land of Gennesaret.' No ; you get to France, not after crossing the Channel, but by crossing it. Read ' and crossing over they came . . .' Such a curiously mixed metaphor as ' entanglement in a yoke ' (Gal. v. 1) need not be attributed to S. Paul. Rom. iii. 12 ' no, not so much as one ' (R.V. only) suggests that a fraction of a person might be found doing good.

In Acts xxv. 16 ' Romans are not accustomed ' is more correct than the diffuse ' it is not the custom of the Romans.' In S. Matt. x. 1 the words ' kind of ' are needless. No one supposes that the apostles cured every case of this or that malady in the country. See also Acts x. 12, where a similar omission may be made. ' Tell you everything ' (Eph. vi. 21) surely answers every purpose of the longer ' make known to you all things.' Those who would have us keep archaic diction will

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hardly maintain that even in James the First's days men talked in this fashion.

It is curious how often the order of the Greek words is the most effective order in English ; see S. Matt. xxi. 35 ; S. John xx. 20 ; Acts vii. 48 ; S. James v. 16.

Perhaps the strangest error is in the use of the word ' verily ' ; e.g. S. Matt. xviii. 3, ' Verily I say unto you, Except ye turn, etc. ' ; surely the first word emphasizes the statement made, not the fact that some one is speaking. In S. Mark xii. 14 the Herodians state (sincerely or not) that our Lord was teaching faithfully, not the self-evident fact that he was a teacher.

It is not wise to insist on one English word as the invariable rendering of one Greek word ; words take shades of meaning from their contexts. Sometimes the A.V. conceals differences in the Greek. Take S. Matt. xxvii. 48 and S. Mark xv. 36 ; the English ' filled ' does duty for two Greek words. In S. Luke vi. 44 ' gather ' translates two Greek words. Such variations are interesting for reasons that cannot be dwelt on here, and should be retained where it can be done conveniently. In S. Luke xix. 37, 39 something is lost by the use of one word ' multitude ' for two Greek nouns ; greater loss by ' servants ' in S. Matt. xxii. 8 and in 13. ' Obedience ' (Philem. 21) spoils the courtesy of S. Paul's request.

It is hardly satisfactory that the same phrase, ' lay hands upon ' should be used for actions so different as arresting for crime and ordaining to the ministry. The Greek is not identical, nor the Vulgate with '*injicio, impono, manus.*' But such a difference as that between S. Matt.'s ' Suffer me to go away and to bury ' and S. Luke's ' Suffer me, going away, to bury, ' cannot be reproduced with advantage.

There is in English a frequentative present tense which is sometimes met with where it is not appropriate ; e.g., Acts viii. 30, ' understandest thou what thou

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readest ? ' Philip certainly did not ask whether his hearer was in the habit of reading what was beyond him. We have to consider in each instance whether the Greek present denotes an habitual action (he speaks well) or one going on at the moment (he is speaking). A crucial instance may be found in 11 Cor. xi. 17 ; S. Paul surely did not mean us to infer that he never spoke as taught by God.

In Acts some technical terms were not brought out clearly. The followers of George Fox may point to Acts xxvii. 3 to justify the title they assumed. And others may claim that the term ' Brethren ' (xxviii. 15) was coming in as a name for the Christian community. It must seem strange to many a reader (xiii. 50) that the Jews were able to incite ' devout women ' to take part in a riot. The difficulty disappears in a more precise rendering (Lightfoot, *On a Fresh Revision*, p. 161). ' Libertines ' should not be merely transliterated ; it might be taken to mean loose-livers (Acts vi. 9).

Little has been done to alter the paragraphing, except in the Epistle of S. Jude, which has been arranged in what appears to be the natural order. In the Second Epistle of S. Peter there is apparently no grave reason for breaking up the normal short introduction, and connecting verse 2 of chap. i. with what follows. Dividing 1 John ii. 12-14 into two sections makes for clarity. At the end of S. Luke xxiii. the division made in A.V. seems more natural than that of the R.V. Verse 56 tells us that the women, having early on Saturday made preparations, rested on the sabbath (that of verse 54) ; then a new paragraph begins with a new week.

There is a small particle connecting statements with contrast. This contrast may be so slight that English cannot reproduce it without exaggeration ; but sometimes it has been overlooked. Thus Acts x. 10 ' and

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[but] he became hungry.' Looking at the Gospel narrative of the apostles told to watch, yet falling asleep, it seems better to bring out the contrast between the apostle's intention to pray (the eager spirit) and the hunger that came upon him (the weak flesh). See also Rom. ix. 18 ; xi. 7 ; xii. 5 ; xiv. 3. In S. Luke v. 6 it brings out what seemed to defeat the promise of a catch.

In Greek the pronoun in the nominative case is generally embodied in the verb, being expressed separately where emphasis is to be marked. One way of distinguishing this difference of use is by giving ' ye ' in the former case, ' you ' in the latter (Acts xix. 15). This accounts for many instances ; there are other ways. Thus the A.V. was justified in inserting ' but ' in S. John ii. 10 ; ' but thou hast kept.' Sometimes the difference can only be brought out by a stress laid upon the pronoun in reading aloud ; instances in S. Matt. xi. 28 ; S. John xvi. 33. Where a relative might easily be misapplied to its nearest antecedent, some slight change should be made to avoid confusion ; instances in Heb. v. 7, 11 (beginning of verses). Some with justice object to the wording, ' Our Father which art,' ' which ' in modern English being restricted to inanimate objects and the inferior animals. Cobbett (*English Grammar*, 1833) noted that the American Liturgy had corrected this.

In plain narrative we have reduced the number of instances in which the A.V. inverts the natural order of subject and predicate. Take a simple case, S. John i. 12, ' to them gave he power to become ' ; surely nothing is gained here by giving to the sentence a form in which it can be mistaken, even for a moment, for a question. Here, as so often, the simplest and most direct way is the best. Translators should aim to make everything as clear as possible ; the object being not merely that the reader may be able to understand

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rightly what he reads, but also that he may not be able to understand it wrongly.

The distinction between the English relatives 'who' and 'that' is often not observed. Rom. ix. 16 is a case in point; here 'him that willeth' is correct, the relative clause serving to define a person otherwise not known to us; but as 'God' needs not to be identified, 'who hath mercy' should be read, the clause giving additional information about him. In 1 Kings xviii. 24 'the God that answereth' is right, as one of many supposed deities was to be thus selected.

The phrase 'as though,' however common it may be, is an unfortunate one. Take S. Luke ix. 53, his 'face was as though he were going to Jerusalem.' The error is easily seen by filling out the sentence, 'as it would have been though (notwithstanding) he were going . . .'. The meaning is obviously 'as it would have been supposing that he . . .'; therefore read 'as if.' Contrast in R.V. II Cor. x. 14 with 9, the latter being correct. 'Though' implies opposition, which is not present in these cases.

In the original it is sometimes uncertain whether a sentence is a statement or a question. Thus the beginning of II Cor. x. 7 may be a statement or a command or a question. You have to decide which better fits the case. S. Mark xvi. 6 is an example. That the angel should tell the women what they were doing seems prosaic and needless, and does not harmonize with the question in S. Luke xxiv. 5; S. Matt. xxviii. 5 is turned differently. See also S. Matt. xxvi. 45. In S. Luke vii. 24 it is better (for reading aloud) to make clearer that the words 'a reed . . .' are a question, not the answer to the preceding question. S. Matt. viii. 8 is more natural if the preceding verse is taken as a question. II Cor. xi. 11 is a simple instance.

It **may** be questioned whether, or how far, it is

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admissible to amend an author's awkward or incorrect construction. An instance occurs in Rom. xv. 17-19, where the R.V., as may be seen by comparing margin with text, alters forcibly the author's wording for the sake of clearness. If S. Paul wrote or dictated hurriedly at times, why should we seek to conceal the fact? Instances of *anacolutha* (as such broken sentences are called) may be found at Rom. v. 12; xv. 23-5; 1 Cor. ix. 15; Gal. ii. 6; 1 Tim. i. 4. The long involved sentences in the first part of Ephesians seem to come out correctly in their ends. There is a curious repetition of a phrase in 11 Cor. xii. 7, natural enough in dictated matter; or it may be a copyist's error.

We have thought it neither desirable nor necessary to do much towards modernizing the diction. Let familiar words and phrases remain, unless real gain can be secured by altering. Thus we retain the pronoun 'thou,' seeing no good reason for changing to the conventional plural. It sometimes avoids an ambiguity. (S. Luke xxii. 31, 32). 'Whom seekest thou?' seems at least not inferior to 'who are you looking for?' (S. John xx. 15).

The rendering of the participle is sometimes a difficult matter. If you resolve it into a subordinate clause, you may find yourself interpreting as well as translating. Take Heb. vi. 6, literally, 'to renew them unto repentance, crucifying to themselves . . .' If you turn this, as the A.V. does, into ' . . . seeing that they crucify,' you are giving a reason for the impossibility described, and it might be said that you go out of the way to close the door of hope. It is quite as correct to turn it 'while (as long as) they crucify.' Perhaps it is best, anyhow it is safest, to follow the Vulgate in retaining the participle, and to leave commentators to give any explanation thought necessary. In S. John ii. 3 the participle better brings out the notion of the unex-

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pected accidental failure of supplies (not 'the wine'). R.V. treats it as the usual incident. Acts xviii. 12 reads as if the Jews had waited for a change of governor.

The use of italics is discarded as needless or worse. Take Acts vi. 9 'the synagogue called *the synagogue* of the Libertines' (R.V.); is anything gained by printing two words in italics? They are needed to make sense in English; that is all there is to be said about it. In Acts xxviii. 4, 'the *venomous* beast,' the word thus made prominent would be better omitted; it serves no good purpose. The addition in S. Luke xix. 13 'Trade ye *herewith*' is quite unnecessary. There is no need to leave such truncated sentences as are found in S. John xiv. 31 'but that the world may know . . . ' and other places; this is carrying literalism to excess.

Difference in social conditions makes a difficulty in translating the Greek word which means literally 'bondman.' In our Lord's day free labourers (S. Luke xv. 17) were few in comparison with the enormous numbers of slaves. Each occurrence of the word must be dealt with separately; in some passages the choice is not of importance; but in the epistle to Philemon the runaway slave should not be called 'servant.' 'Bond-servant' is not a happy combination, being either a contradiction in terms (if 'servant' is what in modern usage it means), or tautology (if 'servant' is 'serf' writ large).

Certainty of rendering is not always attainable. Take S. Matt. xxvii. 54, the centurion's tribute to our Lord. He and his men were evidently deeply impressed by the sufferer's bearing. But is the rendering of A.V. 'the Son of God' justified?—only, it would seem, if this officer had undergone such a change of heart and belief as is not recorded. Like many others of the best thinkers of his race, he may have believed in one

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supreme God ; and this would warrant ' a son of God.' Otherwise we must fall back upon what is a quite legitimate rendering, ' the (a) son of a god ' (*i.e.* a hero, a demi-god). The point is that we cannot know the contents of his mind.

In the Lord's Prayer (S. Matt. vi. 13) a Greek expression may be rendered grammatically either ' the evil one ' (masculine) or ' evil ' (neuter). In some passages where the same expression occurs (*e.g.* Eph. vi. 16) the context demands ' the evil one.' But here neither rendering is ruled out. Bp. Lightfoot in a Dissertation of 54 pp. advocated ' the evil one.' It is still an open question. In translating you cannot combine the two in one phrase ; the Church Catechism happily gives both in its paraphrase. Perhaps it is better to adopt the shorter, yet more comprehensive, rendering.

Some expressions cannot well be made clearer than a literal rendering allows. Take 1 John v. 12, ' he that hath the Son.' The whole meaning cannot be set out in a few words ; but common usage presents the like difficulties. What does a hardly beset woman mean when, pointing to her husband, she says, ' At any rate I have him ' ? She knows well enough what she means and feels, but would be sorely puzzled to define clearly her verb. A diffuse paraphrase would be no improvement. ' Whom have I in heaven but thee ? ' asks the Psalmist ; and no one questions his phraseology.

The word translated ' Blessed ' in the Beatitudes and elsewhere would be better rendered ' Happy,' giving us the useful lesson that right conduct brings to us in itself even now our highest good ; see Acts xx. 35. It is used of God in 1 Tim. i. 11 ; vi. 15 (as Homer uses it of his gods who live at ease), indicating that God has in himself, irrespective of any worship given him, the fullness of bliss ; but here it is safer to adhere to the A.V. The

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'Blessed' is a legacy from the Vulgate which even in 1 Cor. vii. 40 has 'Beator.'

In S. Matt. v. 22 our rendering is based upon an article in Hastings's *Dictionary of the Bible*. Some rearrangement is needed, as A.V. and R.V. give no clear consistent sense. No human court takes cognizance of angry feelings; nor was our Lord concerned with the working of such courts. Nor can we suppose that the two terms of abuse quoted (the first is 'Raca' in the Greek) involve different degrees of guilt. We must remember also that the use of quotation marks was unknown in those days (see S. Matt. xxiii. 18, which like 16, must be put into the mouths of the blind guides though only the context shows this).

S. Paul's epistles have never been easy reading. This was found to be the case in his own day (II Pet. iii. 16). It is told of an eminent divine that, asked why he never preached from the epistle to the Romans, he said it was because he did not himself understand that work. Apparently these letters were written, or dictated, hurriedly, perhaps never revised. The author might be much surprised if he knew how minutely they are scrutinized in these days. Speaking generally they met the needs of the moment (something like a modern bishop's charges), answering questions, and dealing with controversies that arose in the infant churches (the collection for the Christians of Jerusalem, the eating of meats offered in heathen sacrifices, the passing of the Mosaic Legislation, the controversies about Faith and Works or Election, and others, which have largely lost their interest and importance for ourselves). And in this lies one great difficulty; that they deal at times with matters about which we are greatly in the dark (the speaking in tongues; Antichrist; baptism for the dead). Sometimes it is not easy, in absence of quotation marks, to see (1 Cor. viii.) how far the apostle is quoting the

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views of others. Then there are difficulties inherent in the subject matter, as in the treatment of predestination (Rom. ix.). The abrupt transitions (going off at a tangent) make it hard to know whether we are correctly following the author's thought. And the text seems to have suffered occasionally from accidental dislocation (notes to II Cor. vii. 1; I Tim. iii. 11; and note on Rom. vii. 25 in the Cambridge Greek Testament).

One reason doubtless why the Bible is not more read is that so much of it in the received versions conveys little or no meaning to the reader. Take S. Matt. xxvi. 64, purporting to give words of our Lord. The high priest had appealed to him to answer a simple question whether he was the expected Messiah. In reply, he is made to say, 'Thou hast said.' If one of us made this answer to a plain question from another, would it be thought a sensible reply? Surely not. We ourselves have a colloquial way of admitting the truth of a remark, 'Now you are saying something.'¹ When the Greek was written it must have conveyed a clear, tangible meaning to the reader; and some risk should be run, some strain should be put upon language, if necessary, rather than print English words conveying no sense at all. Better than this would be to leave a blank and say that the meaning of so many words of the Greek has been lost. Somewhat similar is the expression (II Cor. vi. 11) 'Our mouth is open unto you, O Corinthians,' where the dictionary suggests 'speaking freely.' The expression 'answered and said' does not always (*e.g.* S. Matt. xi. 25) make sense to the English reader, who naturally asks, Answered whom? and such explanations as have been attempted are not satisfying to ordinary minds. In I Pet. ii. 2, R.V. gives 'the milk which has no guile' (to keep up connection with verse 1). Had they given

¹ 'Thou hast said' (that is, the truth), remarked John Wesley, Sermon 18.

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something like 'untouched by guile' the ordinary reader would have been better considered.

A few short notes have been given here and there in the hope that they may remove difficulties for readers who have but few books at command. For details of history, geography, questions as to date and authorship of the various books, and other matters needing elucidation, the reader may be recommended to such works as *The Concise Bible Dictionary* (Cambridge University Press) and Angus's *Bible Handbook* (Religious Tract Society); or, if a more comprehensive work is sought, to the *Dictionary of the Bible* (T. and T. Clark, Edinburgh), or Wade's *New Testament History* (Methuen).

THE GREEK TEXT USED

This work is based upon the Greek Testament issued by Professor E. Nestle, of Maulbronn University. We have used the edition brought out in England by the British and Foreign Bible Society. This text we have followed uniformly, with an exception dealt with in Appendix II. We did not, however, feel bound by its punctuation, considering that as matter of interpretation.

To discuss matters relating to the formation of the Greek text out of the various ancient authorities (Greek manuscripts, versions into ancient languages, quotations by early writers) was foreign to our purpose. This text has come down to us in much the same way as other Greek texts; but the variations that from various causes have crept into the text are comparatively of slight importance. Here and there we cannot be absolutely sure as to a word or even a sentence; but we possess every needed assurance that we have with us, to all intents and purposes, the mind and will of God, as he by his Holy Spirit inspired apostles and evangelists to set them forth for our guidance and comfort. We

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have given in the footnotes renderings of such variations as seemed likely to be of instruction or interest to our readers. Anything like a complete apparatus of **such** matters was outside the aim of this work. See also the list of 'Western' readings.

CONCLUSION

The essentials of a good translation are that it should be faithful and readable—the pure word of God in pure English. It is hoped that this work may be found at least as accurate as any other rendering of the New Testament. It is not a paraphrase; in some places it is a closer translation than either the Authorized Version or the Revised. A paraphrase may mislead; thus in Rev. xvi. 19 'was divided' is not so good as the simple 'came' (as a child says, 'It came in two'); it implies a division made by conscious agency. In S. John xviii. 2 the loose rendering 'resorted thither with his disciples' misses the point implied in the literal translation that our Lord was often, or at least sometimes, alone during his last fateful days (see Westcott's note). In Rom. i. 4 the inexact 'by the resurrection of the dead' (*lit.* 'by resurrection of dead persons,' probably meaning little, if anything, more than resurrection from death) commits S. Paul to the impossible argument that an event yet in the future can be used to prove that our Lord is the Son of God. Conybeare and Howson pointed this out long ago.

In what precedes, some of the many and glaring errors of the A.V. and the R.V. have been pointed out. Which is really the more reverent course—to shut our eyes to them? or to remove them? The present writer has no manner of doubt which is the more manly and better way. **TO CRITICIZE SEVERELY A TRANSLATION SHOWS NO WANT OF REVERENCE FOR THE ORIGINAL.** Could a mass of blunders in English, such as we have pointed out, be

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gathered from the works of any author of repute? and these are merely specimens. Why should renderings of the Holy Scriptures have this undesirable monopoly?

The chief aim of the version that follows has been to produce in the interests of the general reader a book that may be read with pleasure and without irritation. Is not the failure of the accepted versions one of the reasons why the Bible is less and less read? Good doctrine deserves good English. This work is an attempt to supply an urgent need; as such let it be judged impartially, without prejudice for it or against it. That is all one could wish.

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THE GOSPEL:—¹

ACCORDING TO MARK

- 1 The beginning of the gospel of Jesus Christ, Son
of God.²
- 2 Even as it is written in Isaiah the prophet,³
‘ Behold, I send my messenger before thy face,
Who shall prepare thy way ;
- 3 A voice of one crying in the wilderness,
Make ready the way of the Lord,
Make his paths straight,’
- 4 there came John, who baptized in the wilderness,
preaching a baptism of repentance unto forgiveness
5 of sins. And there went out unto him all the
country of Judæa, and all the men of Jerusalem, and
were baptized by him in the river Jordan, confessing
6 their sins. And John was clothed in camels’ hair,
with a leathern girdle about his loins ; and he ate
7 locusts and wild honey. And he preached, saying,
There cometh after me he that is mightier than I, the
thong of whose shoes I am not worthy to stoop down
8 and untie. I baptized you with water ; but he will
baptize you with the Holy Spirit.
- 9 And it came to pass in those days, that Jesus went
from Nazareth of Galilee, and was baptized in the
10 Jordan by John. And straightway coming up out
of the water he saw the heavens being rent asunder,
and the Spirit, like a dove, descending unto him.
- 11 And a voice came out of the heavens, Thou art my
Son, the beloved ; in thee I am well pleased.⁴
- 12 And straightway the Spirit urgeth him forth into

¹ The words ‘ The Gospel ’ are not found in the earliest titles of the gospels. ² Some MSS. omit the last three words. ³ Some MSS. have, ‘ in the prophets ’ (actually from Mal. iii. 1, and Isa. xl. 3). ⁴ Psalm ii. 7 ; Isaiah xlii. 1,

MARK 1

the wilderness. And he was in the wilderness forty 13
days, tempted by Satan, and was with the wild
beasts ; and the angels ministered unto him.

And after John had been delivered up, Jesus went 14
into Galilee, preaching the gospel of God, and saying, 15
The time is fulfilled, and the kingdom¹ of God is at
hand ; repent, and believe in the gospel.

And passing along by the sea of Galilee, he saw 16
Simon, and Andrew the brother of Simon, casting a
net in the sea ; for they were fishermen. And Jesus 17
said to them, Come after me, and I will make you
into fishers for men.—And straightway they left 18
the nets, and followed him. And going on a little 19
farther, he saw James the son of Zebedee, and John
his brother ; they also were in their boat, mending
the nets. And straightway he called them ; and 20
they left their father Zebedee in the boat with the
hired men, and went away after him.

And they enter Capernaum ; and straightway on 21
the sabbath, he went into the synagogue, and began
to teach. And they were astonished at his teaching ; 22
for he taught them as one having authority, and not
as the scribes. And straightway there was in their 23
synagogue a man with an unclean spirit ; and it cried
out, saying, What hast thou to do with us, Jesus, 24
thou Nazarene ? didst thou come to destroy us ? I
know thee who thou art, the Holy One of God.—And 25
Jesus rebuked it, Hold thy peace, and come out of
him.—And the unclean spirit, convulsing him and 26
crying with a loud voice, came out of him. And they 27
were all amazed, so that they questioned one another,
saying, What is this ? a new teaching, with author-
ity ! He commandeth even the unclean spirits, and
they obey him.—And the report of him went forth 28
straightway everywhere into all the region round
about Galilee.

And straightway as they² came out of the syna- 29
gogue, they,² with James and John, went into the
house of Simon and Andrew. Now Simon's mother- 30
in-law was keeping her bed, sick with a fever ; and
straightway they tell him about her. And he went 31
to her, and took her by the hand, and raised her up ;
and the fever left her, and she began to serve them.

¹ Or 'sovereignty (rule)', and elsewhere. ² Some MSS., 'he.'

MARK 1, 2

32 Now at even, when the sun had set, they brought
33 unto him all that were ill, and such as were possessed
34 by demons ; and the whole city had gathered
34 together at the door. And he cured many that were
ill with divers diseases, and cast out many demons.
And, because they knew him¹, he did not allow the
demons to speak.

35 And in the morning, rising up a great while before
day, he went out and departed into a desert place ;
36 and there he prayed. And Simon and they that
37 were with him followed him up ; and they found
him, and say to him, They are all seeking thee.—
38 And he saith to them, Let us go elsewhere, into the
neighbouring small towns, that there also I may
39 preach ; for this is why I came forth.—And he went
into their synagogues throughout all Galilee, preach-
ing, and casting out demons.

40 And there cometh unto him a leper, beseeching
him, and kneeling, saying to him, If thou willest,
41 thou canst make me clean.—And moved with com-
passion he stretched out his hand and touched him,
and saith to him, I will ; be thou made clean.—
42 And straightway the leprosy departed from him, and
43 he was made clean. And Jesus spoke sternly to him,
44 and straightway urged him forth, and saith to him,
See thou say nothing to any one ; but go, show thy-
self to the priest, and offer for thy purification the
things that Moses commanded, for witness to them.
45 —But he went out, and began to publish at length
and to spread the matter, so that Jesus could no
longer openly enter a city, but stayed outside in
lonely places ; and they kept coming to him from
every quarter.

2 And some days afterwards he again entered
Capernaum, and it was reported that he was at home.
2 And many gathered together so that there was no
longer room, no, not even about the door ; and he
3 spoke the word to them. And they come, bringing
4 unto him a man, paralysed, carried by four. And
when, for the multitude, they could not bring him
to him, they stripped off the roof² where he was ; and
when they had broken it open, they let down the

¹ Some MSS. add, ' to be Christ.' ² The housetop (or roof) was flat, surrounded for safety by a parapet, and reached from courtyard by outside stairs.

MARK 2

pallet whereon the paralysed man was lying. And 5
Jesus seeing their faith saith to the paralysed man,
Child, thy sins are forgiven.—Now some of the 6
scribes were sitting there, and arguing in their
hearts, Why doth this man speak thus? he blas- 7
phemeth; who can forgive sins but one, even God?
—And straightway Jesus, perceiving in his spirit that 8
they so argued within themselves, saith to them,
Why argue ye these things in your hearts? Which 9
is easier? to say to the paralysed man, ‘Thy sins
are forgiven’; or to say, ‘Arise, and take up thy
pallet, and walk’? But that you may know that 10
the Son of man hath authority on earth to forgive
sins (he saith to the paralysed man), I say to thee, 11
Arise, take up thy pallet, and go to thy house.—And 12
he arose and straightway took up the pallet, and
went forth before them all; so that they were all
amazed and glorified God, saying, Never did we see
the like.

And he went forth again by the seaside; and all 13
the multitude kept coming to him, and he taught
them. And, as he was passing along, he saw Levi, 14
the son of Alphæus, sitting at the place of toll, and
he saith to him, Follow me.—And he rose up and
followed him.

And it cometh to pass that he was sitting¹ at table 15
in Levi’s house, and many tax-gatherers and out-
casts were sitting down with Jesus and his disciples;
for there were many, and they followed him. And 16
the scribes of the Pharisees’ party² seeing that he
was eating with the outcasts and tax-gatherers, said
to his disciples, Why eateth he with the tax-gatherers
and sinners?—And Jesus heard it, and saith to 17
them, It is not the strong that need a physician, but
they that are sick. I came not to call righteous
men, but sinners.

And John’s disciples and the Pharisees were 18
fasting. And they come and say to Jesus, Why do
John’s disciples and the disciples of the Pharisees
fast, whereas thy disciples fast not?—And Jesus said 19
to them, Can the friends of the bridegroom³ fast,
while the bridegroom is with them? as long as they
have the bridegroom with them, they cannot fast.

¹ Or reclining. ² Some MSS., ‘scribes and the Pharisees,’

³ *Lit.* sons of the bride-chamber.

MARK 2 3

20 But days will come when the bridegroom will be
taken from them ; and then will they fast in that
21 day. No one seweth a piece of undressed cloth upon
an old garment ; else what is filled in to it teareth
from it, the new from the old ; and a worse rent is
22 made. And no one putteth new wine into old wine-
skins ; else the wine will burst the skins, and the
wine and the skins perish ; but they put new wine
into fresh skins.

23 And it came to pass, that he was going on the
sabbath through the corn-fields ; and his disciples
began, as they went along, to pluck the ears of corn.
24 And the Pharisees said to him, Behold, why do they
25 on the sabbath that which is not lawful ?—And he
saith to them, Did ye never read what David did,
when he and they that were with him came to need,
26 and hungered ? how he went in to the house of God,
when Abiathar was high priest, and ate the loaves
that were set forth, which it is not lawful to eat
except for the priests, and gave also to them that
27 were with him ?—And he said to them, The sabbath
was made for man, and not man for the sabbath ;
28 wherefore the Son of man is lord of the sabbath also.

3 And again he went to synagogue ; and a man was
2 there, with a withered hand. And they were watch-
ing Jesus, whether he would cure him on the sabbath ;
3 that they might accuse him. And he saith to the
4 man with the withered hand, Stand forth.—And he
saith to them, Is it lawful on the sabbath to do good,
or to do evil ? to save a life, or to kill ?— But they
5 held their peace. And looking round on them with
anger, being grieved at the hardening of their hearts,
he saith to the man, Stretch forth the hand !—And
he stretched it forth ; and the hand was restored.
6 And the Pharisees went out, and straightway took
counsel with the Herodians against Jesus, how they
might destroy him.

7 And Jesus with his disciples withdrew to the sea ;
and a great multitude from Galilee followed ; and
8 from Judæa, and from Jerusalem, and from Idumæa,
and beyond the Jordan, and about Tyre and Sidon,
a great multitude, hearing all that he was doing,
9 came unto him. And he told his disciples to have a
small boat waiting on him because of the crowd, lest
10 they should throng him ; for he had cured many,

MARK 3

insomuch that as many as had plagues were falling upon him, that they might touch him. And the unclean spirits, whenever they beheld him, fell down before him and cried out, saying, Thou art the Son of God.—And he charged them strictly not to make him known. 11 12

And he goeth up on to the mountain, and calleth to him those that he himself would ; and they went unto him. And he appointed twelve,¹ that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons. And he appointed the twelve ; and Simon he surnamed Peter ; and James the son of Zebedee, and John the brother of James (and he surnamed them Boanerges, 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 Cananæan,² and Judas Iscariot,³ who betrayed him. 13 14 15 16 17 18 19

And he goeth indoors ; and the multitude cometh together again, so that they could not so much as take their food.⁴ But when his friends heard it, they went out to lay hold of him ; for they said, He is beside himself. And the scribes that came down from Jerusalem, said, He hath Beelzebub, and, By the prince of the demons he casteth out the demons.—And he called them to him, and said to them in parables, How can Satan cast out Satan ? And if a kingdom be divided in itself, that kingdom cannot stand ; and if a family be divided in itself, that family will not be able to stand. And if Satan hath risen up against himself, and is divided, he cannot stand, but is at an end. But no one can enter the strong man's house and plunder his goods, unless he first bind the strong man ; and then he will plunder his house. Verily, I say to you, all things shall be forgiven to the sons of men, their sins and their blasphemies, wherewith soever they may blaspheme ; but whosoever shall blaspheme against the Holy Spirit is never forgiven, but is guilty of an eternal sin. (Because they said, He hath an unclean spirit.) 20 21 22 23 24 25 26 27 28 29 30

And there come his mother and his brothers ; and 31

¹ Some MSS. add, 'whom he also named apostles.' ² Or Zealot
³ *ie.*, man of Kerieth, a town in S. of Judæa. ⁴ *Lit.* eat bread.

MARK 3, 4

- standing outside they sent unto him, calling him.
- 32 And a multitude were sitting about him ; and they say to him, Behold, thy mother and thy brothers
- 33 and thy sisters¹ are outside, seeking thee. And answering them he saith, Who are my mother and
- 34 my brothers?—And looking round on them that sat round about him, he saith, Behold my mother and
- 35 my brothers ! Whosoever shall do the will of God, he is brother to me, and sister, and mother.
- 4 And again he began to teach by the seaside ; and there gathereth unto him a very great multitude, so that he got into a boat on the sea, and sat down ; and all the multitude were facing the sea, on the land.
- 2 And he taught them many things in parables ; and
- 3 he said to them in his teaching, Hearken ; Behold,
- 4 the sower went forth to sow ; and it came to pass, as he sowed, some seed fell by the wayside, and the
- 5 birds came and devoured it. And other seed fell on the rocky ground, where it had not much earth ; and straightway it sprang up, because it had no depth of
- 6 earth ; and when the sun rose, it was scorched ; and
- 7 because it had no root, it withered away. And other seed fell among the thorns ; and the thorns grew up
- 8 and choked it, and it yielded no fruit. And other seeds fell into the good ground, and growing up and increasing were yielding fruit, and bearing, thirty-
- 9 fold, and sixtyfold, and a hundredfold.²—And he said, Whoso hath ears to hear, let him hear.
- 10 And when he was in private, they that were in his company with the twelve asked him about the
- 11 parables. And he said to them, To you is given the mystery of the kingdom of God ; but for them that are outside, it all takes place in parables ; that
- 12 ‘ Seeing they may see, and not perceive ;
And hearing they may hear, and not understand ;
Lest at any time they should turn back, and be forgiven.’
- 13 And he saith to them, Know ye not this parable ?
- 14 How then will ye understand all the parables ? The
- 15 sower soweth the word. Now these are the seeds³ by

¹ Some MSS. omit, ‘ and thy sisters.’ ² Genesis xxvi. 12. ³ The hearers are identified with the seed, not with the soil. The seed becomes the plant, and bears or fails to bear its proper fruit ; it represents therefore, when sown, the individuals to whom the discourse refers.

MARK 4

the wayside, where the word is sown ; and when they have heard, straightway cometh Satan, and taketh away the word that hath been sown in them. And these, likewise, are the seeds sown on the rocky parts; they that, when they have heard the word, straightway receive it with joy ; and they have no root in themselves, but endure for a while ; afterwards, when tribulation or persecution ariseth because of the word, straightway they stumble. And others are the seeds sown among the thorns ; these are they that heard the word ; and the cares of the world, and the deceitfulness of riches, and the desires about the other things, enter in and choke the word, and it becometh unfruitful. And those that were sown on the good ground are such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

And he said to them, Is a lamp brought to be put under the bushel, or under the couch ? and not to be put on the lamp-stand ? For there is not anything hidden, except that it may be manifested ; neither was anything made secret, but that it might come to light. If any one hath ears to hear, let him hear.

And he said to them, Take heed what ye hear ; with what measure ye measure, it shall be measured to you ; and more shall be given 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.

And he said, Thus is the kingdom of God ; like as a man may cast his seed on the ground, and go on sleeping and rising night and day, and the seed sprouts and grows, he knoweth not how. Of itself the ground bears the crop ; first the blade, then the ear, then comes the full wheat in the ear. But when the crop admits, straightway he putteth forth the sickle, because the harvest hath come.

And he said, How are we to liken the kingdom of God ? or in what parable are we to set it ? It is like a grain of mustard seed, which, when it is sown on the ground, though it is the least of the seeds that are on the ground, yet when it is sown, grows up,

¹ *Lit.* automatically

MARK 4, 5

and becomes the greatest of all the herbs, and puts out great branches ; so that the birds of the air can shelter beneath its shade.

33 And with many such parables he spoke the word
34 to them, even as they were able to hear it. But without a parable he used not to speak to them ; but privately to his own disciples he interpreted all things.

35 And on that day, when evening had come, he saith to them, Let us pass over to the other side.—
36 And leaving the multitude, they take him with them in the boat, as he was ; and there were with him
37 other boats. And there ariseth a great storm of wind, and the waves were beating into the boat, so
38 that the boat was now filling. And he himself was in the stern, on the cushion, asleep ; and they awake him, and say to him, Master, carest thou not that
39 we perish ?—And he awoke, and rebuked the wind, and said to the sea, Peace ! be still.—And the wind
40 fell, and there was a great calm. And he said to them, Why are ye so cowardly ? how is it ye have
41 no faith ?¹—And they feared with a great fear, 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
2 the district of the Gerasenes. And when he had got out of the boat, straightway there met him out of
3 the tombs a man with an unclean spirit, who had his dwelling in the tombs ; and no one could any
4 longer bind him, no, not with a chain ; for he had often been bound with fetters and chains, and the chains had been rent asunder by him and the fetters broken into pieces ; and no one was able to tame
5 him. And constantly night and day, in the tombs and on the mountains, he was crying out and gashing
6 himself with stones. And seeing Jesus from afar, he ran and worshipped him ; and crying out with a loud voice he saith, What hast thou to do with me, Jesus, Son of the Most High God ! I adjure thee by
8 God, torment me not.—For he said to him, Come
9 forth out of the man, thou unclean spirit ! And he asked him, What is thy name ?—And he saith to him,

¹ Some MSS., 'why are ye cowardly? have ye not yet faith?'

MARK 5

My name is Legion ; because we are many.—And 10
he besought him earnestly that he would not send
them away out of the country. Now a great herd 11
of swine was there, on the mountain, feeding. And 12
they besought him, saying, Send us into the swine,
that we may enter into them.—And he gave them 13
leave. And the unclean spirits came out and
entered into the swine ; and the herd rushed down
the steep into the sea, in number about two thousand ;
and they were drowned in the sea. And they that 14
fed them fled and told it in the city and in the
hamlets. And they came to see what it was that
had happened. And they come to Jesus, and behold 15
the man possessed by demons, sitting, clothed, and
in his right mind, him that had had the legion ; and
they were afraid. And they that saw it declared to 16
them how it happened to the man possessed by
demons and concerning the swine. And they began 17
to beseech him to depart from their district. And 18
as he was getting into the boat, the man that had
been possessed by demons besought him that he
might be with him. And he allowed him not, but 19
saith to him, Go to thy house, and to thy friends,
and take them word of what great things the Lord
hath done for thee, and how he had mercy on thee.—
And the man departed, and began to publish in 20
Decapolis¹ what great things Jesus had done for
him ; and all marvelled.

And when Jesus had crossed over in the boat back 21
to the other side, a great multitude gathered together
unto him ; and he was by the sea. And there 22
cometh one of the wardens of the synagogue, Jairus
by name ; and seeing Jesus, he falleth at his feet,
and beseecheth him much, saying, My little daughter 23
is at the point of death ; come, I pray thee, and lay
thy hands on her, that she may be saved and live.—
And Jesus went away with him ; and a great multi- 24
tude followed him, and they thronged him.

And a woman with a discharge of blood for twelve 25
years, who had suffered many things from many 26
physicians, and had spent all that she had, and found
no benefit, but rather grew worse, hearing the news 27
of Jesus, came in the multitude behind and touched

¹ The district of the ' Ten Cities.'

MARK 5, 6

28 his cloak. For she said, If I may touch but his
 29 garments, I shall be saved. And straightway the
 fountain of her blood was dried up, and she felt in
 30 her body that she was healed of her plague. And
 Jesus, straightway perceiving in himself his power go
 forth,¹ turned round in the multitude, and said, Who
 31 touched my garments?—And his disciples said to
 him, Thou seest the multitude thronging thee, and
 32 sayest thou, Who touched me?—And he was looking
 33 round to see her that had done this thing. But the
 woman, fearing and trembling, knowing what had
 happened to her, came and fell down before him and
 34 told him all the truth. But he said to her, Daughter,
 thy faith hath saved thee; depart in peace, and
 continue sound from thy plague.

35 While he was yet speaking, there come from the
 warden's house some who say, Thy daughter is dead;
 36 why troublest thou the Master further?—But Jesus,
 not heeding what they were saying, saith to the
 warden of the synagogue, Fear not, only have faith
 37 —And he allowed no one to accompany him, excep.
 Peter and James, and John the brother of James
 38 And they come to the warden's house; and he behold-
 eth a tumult, and some weeping and wailing greatly;
 39 and going in he saith to them, Why make ye a
 tumult, and weep? the child is not dead, but asleep.
 40 —And they laughed him to scorn. But he, putting
 them all out, taketh with him the child's father and
 mother, and them that were with him, and goeth in
 41 where the child is. And taking the child by the
 hand, he saith to her, Talitha cumi! (which, is, being
 42 interpreted, Damsel, I say to thee, Arise.) And
 straightway the damsel rose up, and began to walk;
 for she was twelve years of age. And straightway
 43 they were amazed with great amazement. And he
 charged them strictly that no one should know this,
 and ordered that something be given her to eat.

6 And he set out thence, and goeth unto his native
 2 place; and his disciples follow him. And when the
 sabbath had come, he began to teach in the syna-
 gogue; and most of them, as they heard, were
 astonished, saying, How comes this man with these

¹ *Lit.* his power when it went forth; cf. S. Luke x. 18. The perception and the outflow were simultaneous.

MARK 6

things ? and what is the wisdom that is given him ?
and what mean such mighty works wrought by his
hands ? Is not this the carpenter, the son of Mary, 3
and brother of James and Joses and Judas and
Simon ? and are not his sisters here with us ?—And
they took offence about him. And Jesus said to 4
them, A prophet is not without honour, except in his
native place, and among his own kindred, and in his
own house.—And he could do no mighty work there, 5
except that he laid his hands upon a few sick persons,
and cured¹ them. And he marvelled because of 6
their unbelief.

And he made a circuit of the villages, teaching.

And he calleth to him the twelve, and began to 7
send them forth, two by two ; and he gave them
authority over the unclean spirits, and charged them 8
to take nothing for journeying, but a staff only ; no
bread, no wallet, no money for the purse ; but to be 9
shod with sandals, and, ' Put not on two coats.'
And he said to them, Wherever ye enter a house, 10
there abide till ye depart from that place. And 11
whatsoever place shall not receive you, and they
hearken not to you, shake off, as ye go forth thence,
the dust that is under your feet, for a witness unto
them.—And they went out, and preached that men 12
should repent. And they cast out many demons, 13
and anointed with oil many sick persons, and cured
them.

And king Herod heard thereof ; for his name had 14
become well known, and men² said, John the
Baptizer hath risen from the dead, and therefore
these powers are working in him.—But others said, 15
It is Elijah ;—while others said, It is a prophet, like
one of the prophets.—But Herod, when he heard, 16
said, John, whom I beheaded, the same hath risen.—
For Herod himself had sent and taken John, and 17
bound him in prison, on account of Herodias, his
brother Philip's wife ; because he had married her.
For John said to Herod, It is not lawful for thee 18
to have thy brother's wife.—But Herodias bore a 19
grudge against him, and wanted to kill him ; and

¹ The Greek word (here and elsewhere) might be rendered 'treated, tended'; as we speak of 'cure of souls,' 'water-cure,' meaning 'treatment'. From it we get our word 'therapeutics.' What our Lord began, he finished. ² Some MSS., 'he.'

MARK 6

20 she could not, for Herod feared John, knowing that
he was a righteous and holy man ; and he kept him
safe. And when he heard him, he was much per-
21 plexed ;¹ and yet he heard him gladly. And a
convenient day having come, when Herod on his
birthday gave a supper to his nobles and the com-
22 mandants and the chief men of Galilee ; and
Herodias's own daughter² having come in and
danced, she pleased Herod and them that sat at
table with him. And the king said to the damsel,
Ask of me whatever thou wilt, and I will give it
23 thee. And he swore unto her, Whatsoever thou
shalt ask of me, I will give it thee, unto the half of
24 my kingdom.—And she went out, and said to her
mother, What am I to ask ?—But she said, The head
25 of John the Baptizer.—And she came in straightway
with haste unto the king, and asked, saying, I will
that thou give me forthwith on a dish the head of
26 John the Baptist.—And the king was exceedingly
sorry ; yet because of his oaths, and for the sake of
27 them that sat at table, he would not reject her. And
straightway the king sent one of his guard, and
commanded to bring his head ; and he went and
28 beheaded him in the prison, and brought his head
on a dish, and gave it to the damsel ; and the damsel
29 gave it to her mother. And his disciples, hearing of
it, came and took up his corpse, and laid it in a tomb.
30 And the apostles gather together unto Jesus ; and
they reported unto him all things whatsoever they
31 had done, and whatsoever they had taught. And he
saith to 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 even to
32 eat. And they went away in the boat unto a desert
33 place apart. And many saw them going, and
recognized them ; and they ran together thither on
34 foot from all the cities, and outwent them. And,
when he landed, he saw a great multitude, and had
compassion on them, because they were like sheep,
without a shepherd ; and he began to teach them
35 many things. And when the day was far spent, his
disciples came to him, and said, This is a desert place,

¹ Some MSS., 'he did many things.' ² Some MSS., 'and his daughter Herodias.'

MARK 6

and the day is far spent ; send them away, that they 36
 may go to the hamlets and villages round about, and
 buy themselves something to eat.—But he answered 37
 and said to them, Give ye them to eat.—And they
 say to him, Are we to go and buy two hundred
 shillings¹ worth of loaves, and give them to eat?—
 And he saith to them, How many loaves, have ye ? go 38
 and see.—And when they knew, they say, Five, and
 two fishes.—And he commanded them that all should 39
 sit down in companies upon the green grass. And 40
 they sat down in groups, by hundreds and by fifties.
 And he took the five loaves and the two fishes, and 41
 looking up into heaven he blessed God,² and broke
 the loaves into pieces, and began giving to his
 disciples to set before them ; and the two fishes he
 distributed among them all. And they all ate and 42
 were satisfied. And they picked up broken pieces, 43
 twelve frails full, and pieces of the fishes. And they 44
 that ate the loaves were five thousand men.

And straightway he urged his disciples to get into 45
 the boat, and to go in advance to the other side,
 towards Bethsaida, while he himself sendeth away
 the multitude. And having bidden them farewell, 46
 he went away to the mountain to pray. And when 47
 evening had come, the boat was in the midst of the
 sea, and he was alone on the land. And seeing them 48
 distressing themselves in rowing (for the wind was
 contrary to them), about the fourth watch of the
 night, he goeth unto them, walking on the sea ; and
 he would have passed by them. But they, seeing 49
 him walking on the sea, thought it was a ghost, and
 cried out ; for they all saw him and were troubled. But 50
 he straightway spoke with them, and saith to them,
 Be of good cheer ; it is I, be not afraid.—And he 51
 went up unto them into the boat, and the wind fell.
 And they were exceedingly amazed in themselves ;
 for even after the loaves they understood not, but 52
 their hearts were blinded.

And crossing over to the land, they came unto 53
 Gennesaret, and moored the boat. And when they 54
 had come out of the boat, straightway the inhabitants

¹ The original for 'shilling' is 'denarius' (S. Matt. xviii. 28).

² 'Blessed art thou, O Lord our God, who bringest forth bread out of the earth' was a common grace at meals.

MARK 6, 7

55 recognized him, and ran through all that country,
and began to carry about on their beds such as were
56 ill, where they heard he was. And wherever he
entered, into villages, or into cities, or into hamlets,
they laid the sick in the public places, and besought
him that they might touch but the fringe of his
cloak ; and as many as touched him were saved.

7 And the Pharisees and some of the scribes, having
come from Jerusalem, gather together unto him.
2 And when they saw that some of his disciples were
eating their food with unclean (that is, unwashed)
3 hands ; (for the Pharisees and all the Jews, unless
they wash their hands carefully, eat not, holding the
4 tradition of the ancients ; and coming from market,
unless they sprinkle themselves,¹ they eat not ; and
there are many other things that they have received
to hold, washings of cups and pots and brazen
5 vessels) ; and the Pharisees and the scribes ask
him, Why walk not thy disciples according to the
tradition of the ancients, but eat their food with
6 unclean hands ? But he said to them, Rightly did
Isaiah prophesy of you hypocrites, as it is written,

‘ This people honour me with their lips
But their heart is far away from me.

7 But in vain they worship me,
‘ Teaching for doctrines precepts of men.’

8 Leaving the commandment of God, ye hold fast the
9 tradition of men.—And he said to them, Well do ye
disregard the commandment of God, that ye may
10 keep your own tradition ! For Moses said, ‘ Honour
thy father and thy mother ’ ; and, ‘ He that speaketh
11 evil of father or mother, let him die the death ’ ; but
you say, ‘ If a man shall say to his father or his
mother, Anything wherewith I might have helped
thee is Corban ’² (that is to say, ‘ Given to God ’) ;
12 ye no longer allow him to do anything for his father
13 or his mother ; annulling the word of God by your
tradition which ye have handed down ; and many
14 such like things ye do.—And he called the multitude
to him again, and said to them, Hearken unto me,
15 every one, and understand ; there is nothing outside
a man, that entering into him can defile him ; but

¹ Some MSS., ‘ wash (*lit.* baptize) themselves ’ ; ‘ bathe themselves ’
(American Standard Version). ² See S. Matthew xxvii. 6.

MARK 7

the things that proceed out of a man are what defile the man.¹—And when he had **gone** indoors away 17 from the multitude, his disciples began to ask him about the parable. And he saith to them, What, are 18 you also without understanding? Perceive ye not that whatsoever from outside entereth into a man, it cannot defile him, because it entereth not into his 19 heart, but into the belly, and goeth out into the drain.—(This he said, making all foods clean.)² And 20 he said, That which proceedeth out of a man, that defileth the man. For from within, out of the hearts 21 of men, their evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wicked ways, 22 deceit, wantonness, envy,³ railing, pride, folly; all 23 these evil things proceed from within, and defile a man.

Now he arose and went away thence into the 24 district of Tyre.⁴ And he entered a house, and would have no one know it; and he could not be hid. But straightway a woman whose little daughter had 25 an unclean spirit, hearing of him, came and fell down at his feet. Now the woman was a Gentile,⁵ a Syro- 26 phœnician by race; and she kept asking him to cast forth the demon out of her daughter. And he said 27 to her, First allow the children to be satisfied; for it is not seemly to take the children's bread, and to throw it to the dogs.⁶—But she answered and saith 28 to him, Yea, Lord, even the dogs⁶ under the table eat of the children's crumbs.—And he said to her, 29 For this saying go thy way; the demon hath gone forth out of thy daughter.—And she went away to 30 her house, and found the child lying upon the bed, and the demon gone forth.

And returning he went forth out of the district of 31 Tyre, and went through Sidon to the sea of Galilee, through the midst of the district of Decapolis. And 32 they bring to him one that was deaf and stammered;

¹ Some MSS. add verse 16: 'If any one hath ears to hear, let him hear.' ² The words 'This he said' are not in the Greek; but the words 'making,' etc., are connected (as the Greek shows) not with 'it goeth out,' etc., but with 'And he saith to them.' In English it is necessary to insert words, to show the construction. Possibly 'making . . . clean' is a marginal note, afterwards brought into the text.

³ *Lit.* an evil eye. ⁴ Some MSS. add, 'and Sidon.' ⁵ *Mulier gentilis, Syrophœnissa genere* (Vulg.), *lit.* a Greek. See note to S. John vii. 35. ⁶ *Lit.* puppies.

MARK 7, 8

33 and they beseech him to lay his hand upon him. And
he took him aside from the multitude in private, and
put his fingers into his ears ; and he spat, and
34 touched his tongue ; and looking up into heaven he
groaned, and saith to him, Ephphatha ! (that is, Be
35 opened).—And his ears were opened, and straight-
way the bond of his tongue was loosed, and he began
36 to speak plainly. And Jesus charged them to tell
no one ; but the more he charged them, so much
37 the more abundantly they published it. And they
were beyond measure astonished, saying, He hath
done all things well ; he maketh both the deaf to
hear, and dumb men to speak.

8 In those days, when again there was a great
multitude, and they had nothing to eat, he called to
2 him the disciples, and saith to them, I have com-
passion on the multitude, because they have now
been with me three days and have nothing to eat ;
3 and if I send them away to their homes fasting, they
will faint on the way ; and some of them are from a
4 distance.—And his disciples answered him, Whence
will any one be able to satisfy these with bread, here
5 in a desert ?—And he asked them, How many loaves
6 have ye ?—And they said, Seven.—And he bids the
multitude sit down on the ground ; and he took the
seven loaves, and gave thanks and broke, and began
giving to his disciples to set before them ; and they
7 set them before the multitude. And they had a
few small fishes ; and he blessed them ; and gave
8 orders to set these also before them. And they ate,
and were satisfied ; and they picked up of broken
9 pieces that were left, seven baskets. Now there
were about four thousand ; and he sent them away.
10 And straightway getting into the boat with his
disciples, he went to the district of Dalmanutha.
11 And the Pharisees came forth, and, testing him,
began to argue with him, seeking from him a sign
12 from the heaven. And he groaned deeply in his
spirit, and saith, Why doth this generation seek a
sign ? Verily, I say to you, there shall no sign be
13 given to this generation.—And he left them, and
getting back into the boat departed to the other side.
14 And they forgot to take bread, and they had not
15 more than one loaf with them in the boat. And he
began to charge them, saying, Take heed, beware of

MARK 8

the leaven of the Pharisees, and of the leaven of Herod.—And they were arguing one with another, 16 because they had no bread. And, getting to know 17 it, he saith to them, Why argue ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your hearts blinded? Having 18 eyes, see ye not? and having ears, hear ye not? and do ye not remember, when I broke the five loaves 19 among the five thousand, how many frails full of broken pieces ye picked up?—They say to him, Twelve.—When the seven among the four thousand, 20 how many baskets of broken pieces picked ye up?—And they say, Seven.—And he said to them, Do ye 21 not yet understand?

And they come to Bethsaida; and some¹ bring to 22 him a blind man, and they beseech him to touch him. And he took the blind man by the hand, and led 23 him forth outside the village; and, spitting into his eyes, he laid his hands upon him, and asked him, Seest thou any thing?—And he looked up, and said, 24 I see men; for I perceive them as trees, walking.—Then again he laid his hands upon his eyes; and he 25 saw clearly, and was restored, and could see all things at a distance. And he sent him away to his 26 home, saying, Go not even into the village.

And Jesus and his disciples went out into the 27 villages of Cæsarea Philippi; and on the way he asked his disciples, saying to them, Who say men that I am?—And they told him, saying, John the 28 Baptist; and others say, Elijah; but others, that thou art one of the prophets.—And he asked them, 29 But who say you that I am?—Peter answering saith to him, Thou art the Christ.—And he charged them 30 to tell no one of him.

And he began to teach them, that the Son of man 31 must suffer many things, and be rejected by the elders and the high priests and the scribes, and be 32 killed, and after three days² rise up. And what he 33 said he spoke openly. And Peter took him aside, and began to rebuke him. But he, turning round, 33 and seeing his disciples, rebuked Peter, and saith,

¹ They (A.V.). One of the instances where English misses so convenient a pronoun as the French 'on' (on lui amena). ² As the parallel passages (S. Matt. xvi. 21, etc.) show, this= 'on the third day.' The writers used the two expressions interchangeably

MARK 8, 9

Get thee behind me, Satan ! for thou mindest not the things of God, but the things of men.

- 34 And he called the multitude to him with his disciples, and said to them, If any one wisheth to come after me, let him deny himself, and take up
35 his cross, and follow me. For whosoever wisheth to save his life will lose it ; but whosoever shall lose his life for my sake and the gospel's shall save it.
36 For what doth it profit a man to gain the whole
37 world, and to forfeit his life ? For what may a man
38 give in exchange for his life ? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of man be ashamed, when he cometh in the glory of his Father
9 with the holy angels.—And he said to them, Verily, I say to you, there are some here of those standing by, who will in no wise taste death, till they have seen the kingdom of God already come with power.
- 2 And six days afterwards Jesus taketh with him Peter, and James, and John, and leadeth them up a high mountain apart by themselves ; and he was
3 transfigured¹ before them. And his garments became glistening, exceedingly white, as no fuller
4 on earth can whiten. And there appeared unto them Elijah, with Moses ; and they were talking
5 with Jesus. And Peter speaks and saith to Jesus, Rabbi,² it is well that we are here ; and let us set up
6 three tents, one for thee, and one for Moses, and one
7 for Elijah ;—for he knew not what to speak ; for they were seized with great fear. And there came
8 a cloud, overshadowing them ; and out of the cloud there came a voice, This is my Son, the beloved,
9 hearken to him.—And suddenly looking round, they no longer saw any one, save Jesus only with them-
10 selves. And as they were coming down from the mountain, he charged them to tell no one what things they had seen, except when the Son of man should
11 have risen up from the dead. And they held fast that saying, questioning among themselves what the
12 rising up from the dead should mean. And they began to ask him, saying, Why say the scribes that Elijah must first come ?—And he saith to them, Elijah indeed cometh first and restoreth all things ;

¹ *Lit.* metamorphosed.

² *i.e.*, Master.

MARK 9

and how comes it written of the Son of man that he should suffer many things and be despitefully treated? But I say to you, that Elijah hath come, 13 and they did to him whatsoever they would, even as it is written of him.

And coming unto the disciples they saw a great 14 multitude about them, and some scribes arguing with them. And straightway all the multitude, when 15 they beheld him, were greatly amazed, and running up began to greet him. And he asked them, What 16 are ye arguing about with them?—And one of the 17 multitude answered him, Master, I brought unto thee my son, who hath a dumb spirit; and wherever 18 it seizeth him, it dasheth him down; and he foameth and grindeth his teeth, and pineth away; and I spoke to thy disciples that they should cast it out; and they were not able.—But he answereth them 19 and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me.—And they brought him unto him; 20 and the spirit, when it saw him, straightway convulsed the boy; and he fell on the ground and wallowed, foaming. And he asked his father, How 21 long time is it since this hath come upon him?—And he said, From childhood; and often it hath thrown 22 him both into the fire and into the waters, to destroy him. But if thou canst do anything, have com- 23 passion on us and help us.—But Jesus said to him, 'If thou canst!' All things are possible to him 24 that believeth.—Straightway the father of the child cried out and said,¹ I believe, help thou my unbelief. —But Jesus, seeing that a multitude came running 25 together, rebuked the unclean spirit, saying to it, Thou dumb and deaf spirit, I command thee, come out of him, and enter him no more.—And it cried 26 out, and convulsed him much, and came out; and he became like one dead, so that most of them said, He is dead. But Jesus took him by the hand, and 27 raised him; and he stood up. And when he had 28 gone indoors, his disciples asked him privately, Why could not we cast it out?—And he said to 29 them, This kind can come forth in no way except by prayer.²

¹ Some MSS. add, 'with tears.'

² Some MSS. add, 'and fasting.'

MARK 9

- 30 And they departed thence, and were passing
through Galilee ; and he did not wish that any one
31 should know it. For he was teaching his disciples,
and saying to them, The Son of man is delivered
into the hands of men, and they will kill him ; and
having been killed, after three days he will rise up.
32 —But they understood not the saying, and were
afraid to ask him.
- 33 And they came to Capernaum ; and when he had
gone indoors, he asked them, What were ye arguing
34 about on the way ?—But they held their peace ;
for on the way they had discussed one with another
35 about which was the greatest. And he sat down,
and called the twelve, and saith to them, If any one
wisheth to be first, he shall be last of all, and servant
36 of all.—And he took a little child, and set him in the
midst of them, and taking him into his arms, he
37 said to them, Whosoever shall receive one of such
little children in my name receiveth me ; and who-
soever receiveth me, receiveth not me, but him that
sent me.
- 38 John said to him, Master, we saw some one, who
followeth not us, casting out demons in thy name ;
and we would have hindered him, because he was
39 not our follower.—But Jesus said, Hinder him not ;
for there is no one who shall do a mighty work in
my name, and forthwith be able to speak evil of me ;
40 for he that is not against us is for us. For whoso-
41 ever shall give you a cup of water to drink, by
reason that ye are Christ's, verily, I say to you, he
42 shall in no wise lose his reward. And whosoever
shall cause to stumble¹ one of these little ones who
believe,² it were better for him if a big millstone were
hanging about his neck, and he had been thrown into
43 the sea. And if thy hand causeth thee to stumble,
cut it off ; it is well for thee to enter into life maimed,
rather than having thy two hands to go away into
44 hell,³ into the fire unquenchable.⁴ And if thy foot
causeth thee to stumble, cut it off ; it is well for
thee to enter into life halt, rather than having thy
47 two feet to be thrown into hell. And if thine eye

¹ The Greek verb is, letter for letter, the same as our 'scandalize.'
² Some MSS. add, 'on me.' ³ *Lit.* Gehenna (and in 45, 47). ⁴ The
words of 44 and 46 will be found in 48, the only place in which the
best MSS. have them.

MARK 9, 10

causeth thee to stumble, pluck it out ; it is well for thee to enter into the kingdom of God with one eye, rather than having two eyes to be thrown into hell ; where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire.¹ 48
 Good is the salt ; but if the salt lose its saltness, 49
 wherewith will ye season it ? Have salt in your- 50
 selves, and be at peace one with another.

And he arose and goeth thence into the district of 10
 Judæa and beyond the Jordan, and multitudes come together unto him again ; and again, as he was wont, he began to teach them.

And some Pharisees coming up began to ask him, 2
 Is it lawful for a man to put away² his wife ?—testing him. But he answered and said to them, What 3
 did Moses command you ?—And they said, Moses 4
 gave permission to write a notice of divorce, and to put her away.—But Jesus said to them, Looking to 5
 your hardness of heart he wrote you this command- 6
 ment. But, from the beginning of creation, God 7
 made them, ‘ a male and a female.’ For this cause 8
 a man shall leave his father and mother,³ and the 9
 two shall become one flesh ; so then they are no 10
 longer two, but one flesh. Therefore what God 11
 joined together, let not man put asunder.—And 12
 when they were indoors his disciples began to ask him in turn about this matter. And he saith to 13
 them, Whosoever shall put away his wife, and marry 14
 another, committeth adultery against her ; and if 15
 she shall put away her husband, and marry another, she committeth adultery. 16

And they were bringing to him little children, that 13
 he might touch them ; but the disciples rebuked them.⁴ But when Jesus saw it, he was indignant, 14
 and said to the disciples, Suffer the little children to come unto me ; hinder them not, for to such 15
 belongeth the kingdom of God. Verily, I say to you, 16
 whosoever shall not receive the kingdom of God as a little child, he will in no wise enter therein.—And

¹ Some MSS. add, ‘ and every sacrifice shall be salted with salt.’

² Or dismiss, divorce ; it was done privately (Deut. xxiv. 1-4), not through a court formed for the purpose.

³ Some MSS. add, ‘ and shall cleave to his wife.’

⁴ The words ‘ those that brought them ’ (A.V.) are not in the best MSS.

MARK 10

he took them into his arms, and blessed them, laying his hands upon them.

- 17 And as he was going forth journeying, some one ran up, and knelt to him, and asked him, Good Master, what shall I do, that I may gain eternal
- 18 life?—But Jesus said to him, Why callest thou me good? there is none good but one, that is, God.
- 19 Thou knowest the commandments, ‘Murder not,’ ‘Commit not adultery,’ ‘Steal not,’ ‘Bear not false witness,’ ‘Defraud not,’ ‘Honour thy father and
- 20 mother.’—And he said to him, Master, all these
- 21 things I have observed from my youth.—But Jesus looking upon him loved him, and said to him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have
- 22 treasure in heaven; and come, follow me.—But at that saying he looked gloomy, and went away sorrowful; for he was one that had great possessions.
- 23 And Jesus looking round saith to his disciples, With what difficulty will they that have riches enter into
- 24 the kingdom of God!—But the disciples were amazed at his words. But Jesus speaks to them again, and saith, Children, how difficult it is¹ to
- 25 enter into the kingdom of God! It is easier for a camel to pass through the eye of a needle, than for
- 26 a rich man to enter into the kingdom of God.—But they were exceedingly astonished, saying among
- 27 themselves,² Who then can be saved?—Jesus looking upon them saith, With men it is impossible, but not with God; for with God all things are possible.
- 28 —Peter began to say to him, Lo, we left all things,
- 29 and have followed thee.—Jesus said, Verily, I say to you, there is no one that left house, or brothers, or sisters, or mother, or father, or children, or lands,
- 30 for my sake, and for the gospel’s sake, and shall not receive a hundredfold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the age to come,
- 31 eternal life. But many first will be last, and last first.

- 32 Now they were on the way, going up to Jerusalem, and Jesus was going on in front of them; and they

¹ Some MSS. add, ‘for them that trust in riches.’
‘saying unto him.’

² Some MSS.,

MARK 10

were amazed ; but they that followed were afraid. And again he took the twelve aside, and began to tell them what things would happen to him, saying, 33 Behold, we are going up to Jerusalem ; and the Son of man will be delivered to the high priests and the scribes ; and they will condemn him to death, and will deliver him to the Gentiles ; and they will 34 mock him and spit upon him, and scourge him and kill him ; and after three days he will rise.

And James and John, the sons of Zebedee, come 35 near to him, saying to him, Master, we would that thou shouldst do for us whatsoever we shall ask of thee.—And he said to them, What would ye that I 36 should do for you ?—And they said to him, Grant to 37 us that we may sit, one at thy right hand, and one at the left hand, in thy glory.—But Jesus said to 38 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 ?—And they 39 said to him, We are able.—But Jesus said to them, The cup that I drink, ye shall drink ; and with the baptism that I am baptized with, ye shall be bap- 40 tized ; but to sit at my right hand, or at the left hand, is not mine to give, but it belongs to those for whom it has been prepared.—And when the ten 41 heard it, they began to feel indignation about James and John. And Jesus called them to him, and saith 42 to them, Ye know that they that are regarded as rulers over the Gentiles lord it over them, and their great ones exercise authority over them. But 43 among you it is not so ; but whosoever wisheth to become great among you shall be your servant ; and 44 whosoever wisheth to be first among you shall be bondman of all. For the Son of man also came not 45 to be served, but to serve, and to give his life a ransom for¹ many.

And they come to Jericho. And as he was going 46 out of Jericho with his disciples and a great multitude, a blind beggar, Bartimæus (the son of Timæus), was sitting by the wayside. And hearing that it 47 was Jesus the Nazarene, he began to cry out and say, Jesus, son of David, have mercy on me.—And 48 many rebuked him, that he should hold his peace ;

¹ Or in exchange for.

MARK 10, 11

but he cried out much the more, Son of David,
 49 have mercy on me.—And Jesus stopped, and said,
 Call him.—And they call the blind man, saying to
 him, Be of good cheer, rise ; he calleth thee.—
 50 And, throwing off his cloak, he sprang up and went
 51 unto Jesus. And Jesus spoke and said to him,
 What wouldst thou that I should do for thee?—
 And the blind man said to him, Rabbuni,¹ that I
 52 may recover my sight.—And Jesus said to him, Go
 thy way ; thy faith hath saved thee.—And straight-
 way he recovered his sight, and followed him in the
 way.

11 And when they are drawing near to Jerusalem, to
 Bethphage and Bethany, towards the Mount of the
 2 Olive Trees, he sendeth two of his disciples, and saith
 to them, Go your way into the village opposite you,
 and straightway as ye enter it, ye will find a colt
 tied up, on which no man ever yet sat ; loose it, and
 3 bring it. And if any one say to you, ' Why are ye
 doing this ? ' say, ' The Lord hath need of it, and
 4 straightway sendeth it back hither.'²—And they
 went their way, and found a colt tied up at a door,
 5 outside in the street ; and they loose it. And some
 of the bystanders said to them, What are ye doing,
 6 loosing the colt?—And they said to them even as
 7 Jesus had said ; and they let them go. And they
 bring the colt unto Jesus, and throw their cloaks
 8 over it ; and he took his seat upon it. And many
 spread their cloaks on the way ; and others boughs,
 9 cutting them from the fields. And they that went
 in front, and they that followed, kept crying,

' Hosanna !

Blessed is the Coming One in the name of the
 Lord ;

10 Blessed is the kingdom that cometh, the
 kingdom of our father David ;

Hosanna in the highest !'

11 And he went into Jerusalem, into the temple ;
 and when he had looked round upon all things, and
 now it was eventide, he went out to Bethany with
 the twelve.

12 And on the morrow, when they had come out from
 13 Bethany, he hungered. And seeing at a distance a

¹ *i.e.*, Master (S. John xx. 16). ² . . . of it ; and straightway he
 (the owner) will send him back hither (R.V.).

MARK 11

fig tree with leaves, he went, if haply he might find anything thereon ; and when he came up to it, he found nothing but leaves ; for it was not the season for figs. And he spoke and said to it, No one eat fruit from thee henceforward for ever !—And his disciples were listening. 14

And they come to Jerusalem ; and he went into the temple, and began to drive out them that sold and them that bought in the temple ; and he overturned the tables of the money-changers and the seats of them that sold the doves, and would not allow any one to carry a vessel through the temple. And he began to teach, and to say to them, Is it not written, ' My house shall be called a house of prayer for all the nations ' ? but you have made it a robbers' den.—And the high priests and the scribes heard it, and sought how they might destroy him ; for they were afraid of him ; for all the multitude were astonished at his teaching. 15 16 17 18

And every evening they¹ went forth out of the city. 19

And as they passed by in the morning, they saw the fig tree, withered from the roots. And Peter, remembering, saith to him, Rabbi, behold, the fig tree that thou cursedst is withered away.—And Jesus answering saith to them, Have faith in God. Verily, I say to you, whosoever shall say to this mountain, ' Be taken up and cast into the sea,' and shall not doubt in his heart, but shall believe that what he saith cometh to pass ; he shall have it. Therefore I say to you, all things whatsoever, for which ye pray and ask, believe that ye received them,² and ye shall have them. And whenever ye stand praying, forgive, if ye have anything against any one ; that your Father who is in heaven may also forgive you your trespasses.³ 20 21 22 23 24 25

And they come back to Jerusalem ; and as he was walking in the temple, the high priests and the scribes and the elders come unto him ; and they said to him, By what authority doest thou these things ? or who gave thee this authority to do them ?—But Jesus said to them, I will ask you a 26 27 28 29

¹ Some MSS., ' he.' ² Granted at moment of asking. ³ Some MSS. add verse 26 : ' But if ye forgive not, neither will your Father who is in heaven forgive your trespasses.'

MARK 11, 12

question, and answer ye me ; and I will tell you by
30 what authority I do these things. John's baptism,
was it from heaven, or from men ? answer me.—
31 And they began to argue among themselves, saying,
If we shall say, ' From heaven,' he will say, ' Then
32 why did ye not believe him ? ' but shall we say,
' From men ' ?—they feared the multitude ; for as
33 to John, all verily held that he was a prophet. And
they answer and say to Jesus, We know not.—And
Jesus saith to them, Neither tell I you by what
authority I do these things.

12 And he began to speak to them in parables :—

A man planted a vineyard, and set a fence about
it, and dug a pit for the winepress, and built a watch-
tower, and let it out to husbandmen, and went into
2 another country. And at the season he sent unto
the husbandmen a servant,¹ that he might receive
from the husbandmen part of the produce of the
3 vineyard. And they took him and beat him, and
4 sent him away empty-handed. And, again, he sent
unto them another servant ; and him they wounded
5 in the head, and shamefully treated. And he sent
another ; and him they killed, and many others ;
6 beating some, and killing some. One yet he had, a
beloved son ; he sent him last unto them, saying,
7 ' They will reverence my son.' But those husband-
men said among themselves, ' This is the heir !
come, let us kill him, and the inheritance will be
8 ours.' And they took him and killed him, and threw
9 him out of the vineyard. What will the lord of the
vineyard do ? he will come and destroy the hus-
10 bandmen, and will let the vineyard to others. Did ye
never read even this scripture,

' A stone which the builders rejected,
The same became the corner-stone ;
11 From the Lord came this corner-stone,²
And it is marvellous in our eyes ' ?

12 And they were seeking to take him, and they feared
the multitude ; for they perceived that he had
spoken the parable about themselves. And they
left him, and went away.

13 And they send unto him certain of the Pharisees

¹ *Lit.* bondman (and in context). ² This is the Lord's doing (A.V.),
Ps. cxviii. 23.

MARK 12

and of the Herodians, that they may entrap him by talk. And they come and say to him, Master, we 14 know that thou art true, and carest not for any one ; for thou regardest not the person of men, but teachest the way of God in truth ; Is it lawful to pay taxes to Cæsar, or not ? should we pay, or 15 should we not pay ?—But he, seeing their hypocrisy, said to them, Why test ye me ? Bring me a shilling, that I may see it.—And they brought one. And he 16 saith to them, Whose are this image and the superscription ?—And they said to him, Cæsar's.—And Jesus said to them, Render to Cæsar the things 17 that are Cæsar's, and to God the things that are God's.—And they marvelled greatly at him.

And there come unto him some Sadducees (men 18 who say that there is no resurrection), and they began to ask him, saying, Master, Moses wrote for 19 us, that if any one's brother die, and leave a wife behind him, and leave no child, his brother should take the widow, and raise up issue unto his brother. There were seven brothers ; and the first took a wife, 20 and dying left no issue. And the second took her, 21 and died, without leaving issue behind him ; and the third likewise. And the seven left no issue ; 22 last of all, the woman also died. In the resurrection, 23 when they rise, of which of them will she be wife ? for the seven had her for wife.—Jesus said to them, 24 Is not this why ye err, that ye know neither the scriptures, nor the power of God ? For when they 25 rise from the dead, they neither marry nor are given in marriage, but are as angels in the heavens. Now 26 as touching the dead, that they rise, did ye never read in the book of Moses (at the place about the Bush¹), how God spoke to him, saying, ' I am the God of Abraham, and the God of Isaac, and the God of Jacob ' ? He is God, not of dead men, but 27 of living ; ye greatly err.

And one of the scribes came near, and hearing 28 them arguing together, and perceiving that he had answered them well, asked him, What commandment is the first of all things ?—Jesus answered, The 29 first is, ' Hear, O Israel ; The Lord our God is one Lord ; and thou shalt love the Lord thy God with 30

¹ In that part of the Book of Exodus.

MARK 12, 13

all thy heart, and with all thy soul, and with all thy
31 mind, and with all thy strength.' The second is this,
'Thou shalt love thy neighbour as thyself.' There
32 is no commandment greater than these. And the
scribe said to him, Well answered, Master ; thou saidst
truly that he is one, and there is none besides him ;
33 and to love him with all the heart, and with all the
understanding, and with all the strength, and to love
34 one's neighbour as oneself, is far more than all the
whole burnt-offerings and sacrifices.—And^c Jesus
seeing that he answered discreetly, said to him, Thou
art not far from the kingdom of God.—And no one
after that durst ask him any more questions.

35 And Jesus spoke and said, while he was teaching
in the temple, How say the scribes that the Christ is
36 David's son ? David himself said in the Holy
Spirit,

'The Lord said to my Lord, Sit at my right
hand,

Until I put thine enemies beneath thy feet.'

37 David himself speaks of him as Lord ; how then is
he his son ?

38 And the common people¹ heard him gladly. And
in his teaching he said, Beware of the scribes, who
like to walk about in long robes, and to have greetings
39 in the market-places, and front seats in the syna-
40 gogues, and first places at feasts ; they that devour
widows' houses, and for a pretence make long
prayers ; these will receive a heavier sentence.

41 And he sat down opposite the treasury, and ob-
served how the multitude were putting money into
the treasury ; and many that were rich put in much.
42 And there came a poor widow, and she put in two
43 mites (which make a farthing). And he called to
him his disciples, and said to them, Verily, I say to
you, this widow, poor as she is, put in more than all
44 they that are putting into the treasury. For all
they out of their abundance put in ; but she out of
her want put in all that she had, even all her sub-
stance.

13 And as he was going out of the temple, one of his
disciples, saith to him, Master, see, what wonderful
2 stones, and what wonderful buildings !—And Jesus

¹ *Lit.* the great multitude, 'the masses.'

MARK 13

said to him, Art thou looking at these great build-
ings ? there will not be left stone upon stone, that
will not be thrown down.

And as he was sitting on the Mount of the Olive 3
Trees, opposite the temple, Peter and James and
John and Andrew asked him privately, Tell us, when 4
will these things be ? and what sign will show when
these things shall all be accomplished ?—But Jesus 5
began to say to them, Take heed that no one lead
you astray. Many will come in my name, saying, 6
' I am he ' ; and many they will lead astray. But 7
when ye shall hear of wars and rumours of war, be
not troubled ; they must come to pass ; but the
end is not yet. For nation will rise against nation, 8
and kingdom against kingdom ; there will be earth-
quakes in divers places ; there will be famines.
These things are the beginning of birth-pangs.

But you, take ye heed to yourselves ; they will 9
deliver you up to councils and to synagogues ; ye
will be beaten ; and before governors and kings ye
will stand for my sake, for a witness to them.
And the gospel must first be preached unto all the 10
nations. And when they shall deliver you up, and 11
lead you away, be not anxious beforehand what ye
are to speak ; but whatsoever shall be given you in
that hour, that speak ye ; for it is not you that
speak, but the Holy Spirit. And brother will 12
deliver up brother to death, and the father his child ;
and children will rise up against parents, and will
put them to death. And ye will be hated by all 13
men for my name's sake. But he that endureth to
the end, the same shall be saved.

But when ye see the abomination of desolation 14
standing where he ought not—he that readeth, let
him consider—then let such as are in Judæa flee
to the mountains ; he that is on the roof, let him not 15
go down, neither enter, to take anything out of his
house ; and he that is out in the field let him not 16
turn back to take up his cloak.

But alas for them that are with child, and for 17
them that give suck, in those days ! And pray 18
that it come not in winter. For those days will be 19
tribulation, such as there hath not come the like
from the beginning of the creation which God created
untill now ; and never again will come. And unless 20

MARK 13, 14

- the Lord had shortened the days, not one person would have been saved ; but for the sake of the chosen, whom he chose, he shortened the days.
- 21 And if any one shall then say to you, ' Behold ! here is the Christ ! ' ' Behold ! there he is ! ' 22 believe it not. But false christs and false prophets will arise, and will work signs and wonders, so as to 23 lead astray, if possible, the chosen. But you, take ye heed ; I have told you all things beforehand.
- 24 But in those days, after that tribulation, the sun will be darkened, and the moon will not give her 25 light, and the stars will be falling out of the heaven, and the powers that are in the heavens will be 26 shaken. And then they shall see the Son of man 27 coming in clouds with great power and glory. And then he will send forth the angels, and will gather together his chosen from the four winds, from end of earth to end of heaven.
- 28 Now from the fig tree learn its parable ; when its branch hath now become tender, and is putting forth 29 its leaves, ye know that summer is nigh ; so also you, when ye see these things coming to pass, know 30 ye that he is nigh, at the doors. Verily, I say to you, this generation will not pass away till all these 31 things have come to pass. The heaven and the 32 earth will pass away ; but my words will not pass away. But of that day or that hour no one but the Father knoweth, not even the angels in heaven, nor yet the Son.
- 33 Take heed, be wakeful ;¹ for ye know not when 34 the time is. It is as a man gone abroad, having left his house and given his authority to his servants,² to each his work ; and he commanded the door-keeper to watch. Watch therefore ; for ye know 35 not when the lord of the house cometh, in the evening, or at midnight, or at cock-crowing, or in the 36 morning ; lest coming suddenly he find you sleeping. 37 And what I say to you, I say to all, Watch !
- 14 Now it was two days before the Passover and the Unleavened Bread ; and the high priests and the scribes were seeking how they might take him by 2 subtilty, and kill him. For they said, Not during

¹ Some MSS. add, ' and pray.' ² Or bondmen.

MARK 14

the festival, lest haply there be a tumult of the people.

And while he was in Bethany, in the house of Simon the leper, as he sat at table, there came a woman with an alabaster cruse of ointment of pure nard, very costly ; breaking the cruse, she poured the ointment over his head. But there were some that felt indignation among themselves ; To what purpose hath this waste of the ointment been made ? for this ointment might have been sold for more than three hundred shillings, and given to the poor. —And they spoke sternly to her. But Jesus said, Let her alone ; why trouble ye her ? it was a gracious work she wrought on me. For the poor ye have always with you, and whensoever ye will ye can do them good ; but me ye have not always. She did what she could ; she was beforehand in anointing my body for the burial. And verily, I say to you, wheresoever the gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of in memory of her.

And Judas Iscariot, he that was one of the twelve, went away unto the high priests, that he might deliver him to them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him up.

And on the first day of the Unleavened Bread, when they used to slay the passover lamb,¹ his disciples say to him, Where wilt thou that we go and make ready that thou mayest eat the passover ? —And he sendeth two of his disciples, and saith to them, Go into the city, and there will meet you a man carrying a pitcher of water ; follow him, and wher-ever he entereth in, say to the master of the house, ‘ The Master saith, Where is my guest-chamber, where I may eat the passover with my disciples ? ’ And he will show you a large upper room ready furnished ; and there make ready for us.—And the disciples set out, and went into the city, and found even as he had said to them ; and they made ready the Passover.

And when it was evening, he cometh with the

¹ *Lit.* slay the passover (and in S. Luke xxii. 7 ; 1 Cor. v. 7).

MARK 14

18 twelve. And while they sat at table, and were eating, Jesus said, Verily, I say to you, one of you will betray me; he that is eating with me.—
19 They began to be sorrowful, and to say to him one
20 by one, Surely it is not I?—But he said to them, It is one of the twelve; he that is dipping with me
21 in the bowl. For the Son of man goes his way, even as it is written of him; but alas for that man through whom the Son of man is betrayed! well were it for that man if he had not been born!

22 And while they were eating, he took bread;¹ and having blessed God, he broke it, and gave to them,
23 and said, Take; this is my body.—And he took a cup; and, having given thanks, he gave to them;
24 and they all drank from it. And he said to them, This is my blood of the² covenant, the blood that is
25 poured forth for many. Verily, I say to you, I shall no more drink of the fruit of the vine, until that day when I drink it, a new fruit, in the kingdom of God.

26 And, after singing a hymn, they went out to the
27 Mount of the Olive Trees. And Jesus saith to them, All ye will find a stumbling-block; for it is written, 'I will smite the shepherd, and the sheep will be
28 scattered abroad.' Yet, after I have risen, I will
29 go before you into Galilee.—But Peter said to him, Even if all shall find a stumbling-block, yet will not
30 I.—And Jesus saith to him. Verily, I say to thee, to-day, this very night, before a cock crow twice,
31 thou wilt disown me thrice.—But he went on speaking vehemently, If I must die with thee, I will not disown thee.—And in like manner said they all.

32 And they go to a plot named Gethsemane; and he saith to his disciples, Sit down here, until I have
33 prayed.—And he taketh with him Peter, and James, and John, and began to be greatly amazed and sore
34 troubled; and he saith to them, My soul is exceedingly sorrowful, even unto death; wait here, and
35 watch.—And going forward a little, he fell on the ground, and began to pray that, if it was possible,
36 the hour might pass away from him. And he said, Abba,³ Father, all things are possible to thee; turn

¹ Or a loaf.
our word, 'abbot.'

² Some MSS. insert, 'new.'

³ The derivation of

MARK 14

aside this cup from me ; yet not what I will, but
what thou wilt.—And he cometh and findeth 37
them sleeping, and saith to Peter, Simon, sleepest
thou ? couldst not thou watch one hour ? Watch 38
and pray, that ye come not into temptation ; the
spirit indeed is eager, but the flesh is weak.—And 39
again he went away and prayed, saying the same
words. And again he came, and found them sleep- 40
ing, for their eyes were growing very heavy ; and
they knew not what to answer him. And he 41
cometh the third time, and saith to them, Do ye
sleep on, then, and take your rest ?¹ it is enough ;
the hour hath come ; behold, the Son of man is
betrayed into the hands of the sinners. Arise, let 42
us be going ; behold, my betrayer is at hand.

And straightway, while he was yet speaking, 43
Judas, one of the twelve, cometh up, and with him
a multitude from the high priests and the scribes
and the elders, with swords and clubs. Now his 44
betrayer had given them a token, saying, Whomso-
ever I shall kiss, that is he ; take him, and lead him
away safely.—And when he came, straightway he 45
went up to him, and saith, Rabbi !—and kissed him
tenderly. And they set hands on him, and took 46
him. But some one of the bystanders drew his
sword, and smote the high priest's bondman, and 47
struck off his ear. And Jesus spoke and said to 48
them, As against a robber came ye out, with swords
and clubs, to seize me ? daily I was with you in the 49
temple, teaching, and ye took me not ; but it is that
the scriptures may be fulfilled.—And they all forsook 50
him, and fled.

And a certain young man was following with him, 51
having a linen sheet wrapped about his naked body ;
and they lay hold on him ; but leaving the linen 52
sheet behind, he fled away naked.

And they led Jesus away unto the high priest ; 53
and all the high priests and the elders and the scribes
come together. And Peter followed him at a dis- 54
tance, even inside, into the court of the high priest ;
and he was sitting with the officers, and warming
himself at the blaze.

Now the high priests and the whole council were 55

¹ See note to S. Matthew xxvi 45.

MARK 14

seeking witness against Jesus, to put him to death;
 56 and they found none. For many bore false witness
 57 against him, and their witnesses agreed not. And
 some stood up and bore false witness against him,
 58 saying, We ourselves heard him say, ' I will destroy
 this sanctuary which was made by hands, and after
 three days I will build another, not made by hands.'
 59 —And not even so did their witness agree. And
 60 the high priest stood up in the midst, and asked
 Jesus, saying, Answerest thou not at all? what is it
 61 that these witness against thee?—But he held his
 peace, and made no answer. Again, the high priest
 62 began to ask him, and saith to him, Thou! art thou
 the Christ, the Son of the Blessed?—And Jesus said,
 I am; and ye shall see the Son of man sitting at
 the right hand of the Power, and coming with the
 63 clouds of the heaven.—But the high priest rent his
 clothes, and saith, What further need have we of
 64 witnesses? Ye heard the blasphemy; what think
 ye?—And they all condemned him as liable to
 65 death. And some began to spit on him, and to
 cover his face, and to buffet him, and to say to him,
 Prophecy!¹—And the officers struck² him with
 blows of their hands.
 66 And while Peter was below in the court, there
 cometh one of the maidservants of the high priest;
 67 and seeing Peter warming himself, she looked upon
 him, and saith, Thou also wast with Jesus, the
 68 Nazarene. But he denied, saying, I neither know
 him, nor understand what thou sayest.—And he
 69 went forth outside into the vestibule;³ and the
 maid, seeing him, began again to say to the by-
 70 standers, This is one of them.—But again he kept
 on denying it. And again, a little later, the by-
 standers said to Peter, Surely thou art one of them;
 71 for indeed thou art a Galilæan.—But he began to
 curse, and to swear, I know not this man of whom
 72 ye speak.—And straightway a second time a cock
 crew. And Peter remembered the word, how Jesus
 had said to him, Before a cock crow twice, thou wilt

¹ *i.e.*, speak by inspiration, not predict; note to S. Matt. vii. 22
² *Lit.* took (*cf.* our 'caught him' = 'struck him'). ³ Some MSS. add
 'and a cock crew.'

MARK 14, 15

disown me thrice.—And when he thought thereon,¹ he began to weep.

And as soon as it was morning, the high priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and took him away, and delivered him up to Pilate. And Pilate asked him, Art thou indeed the king of the Jews?—And he answering saith to him, Thou speakest truly.²—And the high priests accused him of many things. And Pilate again asked him, saying, Makest thou no answer? behold, of how many things they accuse thee!—But Jesus made no further answer; so that Pilate marvelled.

Now at festival-time he used to release unto them a prisoner, whomsoever they asked of him. Now there was a man called Barabbas, lying bound with them that had made a tumult, men who in the tumult had committed murder. And the multitude went up, and began to ask Pilate to do for them even as he was wont. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews?—for he began to see that for envy the high priests had delivered him up. But the high priests stirred up the multitude, that he should rather release Barabbas unto them. But Pilate again spoke and said to them, What am I to do then with him whom ye call The king of the Jews?—But they cried out again, Crucify him!—But Pilate said to them, Why, what evil hath he done?—But they cried out vehemently, Crucify him!—And Pilate, wishing to content the multitude, released unto them Barabbas; and delivered Jesus, after scourging him, to be crucified.

Now the soldiers led him away inside the court (it was the palace); and they call together the whole battalion.³ And they clothe him with purple; and plaiting a crown of thorns, they put it on him. And they began to greet him, Hail, King of the Jews!—And they were smiting him on the head with a reed, and spitting upon him; and bowing their knees they worshipped him. And when they had mocked him, they took the purple off him, and put on him

¹ Or And covering his head; *lit.* And putting upon, he began to weep ² See note to S. Matthew xxvi. 25. ³ See note to Acts x. 1.

MARK 15

his garments. And they lead him out to crucify him.

21 And they impress a passer-by, coming from the country, Simon, a Cyrenian, the father of Alexander and Rufus, to take up his cross.

22 And they take him¹ to the place Golgotha (which is, being interpreted, Place of a skull). And they offered him wine mingled with myrrh; but he received it not. And they crucify him, and divide his garments among themselves, casting lots upon them, what each should take. Now it was the 25 third hour;² and they crucified him. And above there was written the inscription of the charge against him,

THE KING OF THE JEWS

27 And with him they crucify two robbers; one at his 29 right hand, and one at his left.³ And the passers-by were railing on him, shaking their heads, and saying, Ah! thou that destroyest the sanctuary and buildest 30 it in three days, come down from the cross, and 31 save thyself!—In like manner the high priests also, mocking among themselves, with the scribes, said, 32 He saved others; himself he cannot save. Let the Christ, the king of Israel, come down now from the cross, that we may see and believe.—And they that were crucified with him were reproaching him.

33 And when the sixth hour had come, darkness 34 came over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani?—which is, being interpreted, My God, my God, why hast thou 35 forsaken me? And some of the bystanders heard 36 it and said, Behold! he is calling Elijah.—But some one ran, charged a sponge with vinegar, put it on a reed, and offered him to drink, saying, Let us see 37 whether Elijah is coming to take him down.—But 38 Jesus, uttering a loud cry, expired. And the veil of the sanctuary was rent into two from top to 39 bottom. Now when the centurion, who was standing by, facing him, saw that he thus expired,⁴ he said, 40 Surely this man was a son of God.—Now looking on from a distance there were also women; among

¹ Possibly 'carry.' ² *i.e.*, 9 a.m. ³ The best MSS. omit verse 28: 'And the scripture was fulfilled that saith, And he was reckoned with transgressors.' ⁴ Some MSS., 'so cried out and expired.'

MARK 15, 16

whom were Mary of Magdala, and Mary the mother of James the little and of Joses, and Salome ; who, when he was in Galilee, used to follow him and minister to him ; and many others, they that had come up with him to Jerusalem. 41

And evening having now come, as it was the Preparation (that is to say, the sabbath eve), there came Joseph of Arimathæa, a councillor of high rank, who himself also was looking for the kingdom of God ; and he took courage and went in unto Pilate, and asked for the body of Jesus. But Pilate wondered whether he was already dead ; and, calling for the centurion, he asked him whether he had been any while dead. And when he learnt it from the centurion, he granted the corpse to Joseph. And Joseph bought a linen sheet, and took him down, and wound him in the linen sheet, and laid him in a tomb which had been hewn out of rock ; and he rolled up a stone against the door of the tomb. But Mary of Magdala and Mary the mother of Joses were looking where he was laid. 42 43 44 45 46 47

And when the sabbath was past, Mary of Magdala, and Mary the mother of James, and Salome, bought spices, that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they go to the tomb. And they were saying among themselves, Who will roll away for us the stone from the door of the tomb ?—And looking up, they see that the stone had been rolled back ; for it was very large. And, going into the tomb, they saw a young man, sitting at the right side, arrayed in a white robe ; and they were amazed. But he saith to them, Be not amazed. Is it Jesus ye seek, the Nazarene, the crucified ? He is risen, he is not here ; see the place where they laid him ! But go, tell his disciples, and Peter, ' He goeth before you into Galilee ; there ye shall see him, even as he told you.'—And they went out, and fled from the tomb, for trembling and astonishment had hold of them ; and they said nothing to any one, for they feared. . . . 16 2 3 4 5 6 7 8

Now¹ when he had risen up early on the first day 9

¹ Verses 9–20 are missing in two of the oldest MSS., the Vatican and Sinaitic, but are found in most of the others.

MARK 16

of the week, he appeared first to Mary of Magdala,
10 from whom he had cast out seven demons. She
went and took word to them that had been with
11 him, as they mourned and wept. And they, hearing
that he was alive and had been seen by her, dis-
believed.

12 But after these things he was manifested in
another form to two of them, as they were walking,
13 on their way into the country. And they went
away, and took word to the rest ; neither believed
they them.

14 But afterwards he was manifested to the eleven
themselves, as they sat at table ; and he reproached
them with their unbelief and hardness of heart, in
that they believed not them that had seen him after
15 he had risen. And he said to them, Go into all the
world, and preach the gospel to the whole creation.
16 He that believeth and is baptized shall be saved ;
17 but he that disbelieveth shall be condemned. And
these signs shall accompany them that believe ; in
my name they shall cast out demons, and shall
18 speak in new¹ tongues ; they shall take up serpents ;
and if they drink any deadly thing, it shall not hurt
them ; they shall lay hands on sick persons, and
they shall be well.

19 So then the Lord Jesus, after he had spoken to
them, was received up into heaven, and sat down at
20 the right hand of God. But as for them, they went
forth, and preached everywhere, the Lord working
with them, and confirming the word by the signs
that followed.²

¹ Some MSS. omit ' new.' See Appendix VI. ² Some authorities give (instead of verses 9-20) the following ending to this Gospel : ' But all things that had been commanded they reported briefly to Peter and his companions. But afterwards Jesus himself sent forth through them, from east even to west, the holy and incorruptible preaching of the eternal salvation.'

[It is almost certain that the original ending of this gospel has been lost (the Greek of verse 8 ending abruptly [' feared ' implies an object, e.g., the Jews, as in S. John ix. 22,] as if a final page of the original MS. had been lost) ; and that verses 9 to 20, and what is given in the preceding note, were added, from different sources, to take its place in different MSS. The shorter ending seems to have been composed with a view to completing the narrative of verses 1-8 ; the longer appears to be part of an independent work, (of which there were many ; see S. Luke i. 1).]

THE GOSPEL : ———

ACCORDING TO MATTHEW

The genealogy¹ of Jesus Christ, son of David, son of Abraham ; Abraham begat Isaac ; and Isaac begat Jacob ; and Jacob begat Judah and his brothers ; and Judah begat Perez and Zerah from Tamar ; and Perez begat Hezrom ; and Hezrom begat Aram ; and Aram begat Aminadab ; and Aminadab begat Nashon ; and Nashon begat Salmon ; and Salmon begat Boaz from Rahab ; and Boaz begat Obed from Ruth ; and Obed begat Jesse ; and Jesse begat David the king ;

And David begat Solomon from the widow² of Uriah ; and Solomon begat Rehoboam ; and Rehoboam begat Abijah ; and Abijah begat Asa ; and Asa begat Jehoshaphat ; and Jehoshaphat begat Jehoram ; and Jehoram begat Uzziah ; and Uzziah begat Jotham ; and Jotham begat Ahaz ; and Ahaz begat Hezekiah ; and Hezekiah begat Manasseh ; and Manasseh begat Amon ; and Amon begat Josiah ; and Josiah begat³ Jeconiah and his brothers at the time of the carrying away to Babylon ;

And after the carrying away to Babylon, Jeconiah begat Salathiel ; and Salathiel begat Zerubabel ; and Zerubabel begat Abiud ; and Abiud begat Eliakim ; and Eliakim begat Azor ; and Azor begat Zadok ; and Zadok begat Achim ; and Achim begat Eliud ; and Eliud begat Eleazar ; and Eleazar begat Matthan ; and Matthan begat Jacob ; and Jacob begat Joseph, the husband of Mary, and of her was born Jesus, who is called Christ.⁴

So all the generations from Abraham unto David were fourteen generations ; and from David unto

¹ *Lit.* book of genesis. ² This word is not expressed in the original.
³ A few MSS. add, 'Jehoiakim ; and Jehoiakim begat.' ⁴ *i.e.*, Anointed.

MATTHEW 1, 2

the carrying away to Babylon fourteen generations ;
and from the carrying away to Babylon unto the
Christ fourteen generations.

- 18 Now the birth of Jesus Christ¹ was on this wise ;
When Mary his mother had been betrothed to Joseph
she was found, before they came together, to be
19 with child by the Holy Spirit. But Joseph, her
husband, being a righteous man, and not wishing
to expose her to reproach, was minded to put her
20 away privately. But when he thought on these
things, behold, an angel of the Lord appeared to
him in a dream, saying, Joseph, son of David, fear
not to take to thee Mary thy wife ; for that which
21 is begotten in her is from the Holy Spirit. But 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 hath come to pass that there may be
fulfilled what 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 Immanuel ’
24 (which is, being interpreted, God with us). But
Joseph arose from his sleep, and did as the angel of
the Lord commanded him, and took unto him his
25 wife. And she remained a virgin till she had brought
forth a son ; and he called his name Jesus.

- 2 Now, when Jesus was born in Bethlehem of Judæa
in the days of Herod the king, behold, Wise-men²
2 from the east came to Jerusalem, saying, Where is
the king of the Jews that was born ? for we saw his
star at its rising,³ and we have come to worship
3 him.⁴—But when Herod the king heard it, he was
4 troubled, and so was all Jerusalem with him. And
gathering together all the high priests and scribes
of the people, he made inquiries of them where the
5 Christ should be born. But they said to him, In
Bethlehem of Judæa ; for thus it hath been written
through the prophet,
6 ‘ And thou Bethlehem, in the land of Judah,

¹ Some MSS., ‘ of the Christ.’ ² Greek, Magi (Wycliffe, astronomers). ³ Or in the East. ⁴ Or to reverence him, pay him homage (and elsewhere).

MATTHEW 2

Art by no means least among the governors
of Judah ;

For out of thee shall come forth a governor,
Who shall be shepherd of my people Israel.'

Then Herod, privately calling the Wise-men, carefully ascertained from them at what time the star appeared. And sending them to Bethlehem, he said, Go, and search out carefully concerning the young child ; and when ye have found him, bring me word, that I also may go and worship him.— Now they, having heard the king, went their way ; and, lo, the star that they saw at its rising¹ went before them, until it came and stood over the place where the child was ; but, when they saw the star, they rejoiced with joy exceedingly great. And they went into the house, and saw the child with Mary his mother ; and they fell down and worshipped him, and opening their treasures they offered him gifts, gold and frankincense and myrrh. And, warned in a dream not to return unto Herod, they went back to their own country by another way.

But when they had gone back, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the child and his mother, and flee into Egypt, and stay there until I tell thee ; for Herod will seek the child to destroy him.—And he arose and took the child and his mother by night, and withdrew into Egypt, and stayed there until the death of Herod, that there might be fulfilled what was spoken by the Lord through the prophet, saying, ' Out of Egypt I called my son.'

Then Herod, finding that he had been mocked by the Wise-men, was exceedingly wroth, and sent, and slew all the boys that were in Bethlehem, and in all its district, of two years of age and under, according to the time that he had carefully ascertained from the Wise-men. Then was fulfilled what was spoken through Jeremiah the prophet, saying,

' In Ramah a voice was heard,
Weeping and much lamentation ;
Rachel weeping for her children ;
And she would not be comforted ; because
they are not.'

¹ Or in the east.

MATTHEW 2, 3

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 child and his mother,
and go into the land of Israel; for they are dead
21 that sought the child's life.—And he arose and took
the child and his mother, and went into the land of
22 Israel. But hearing that Archelaus was reigning
over Judæa in place of his father Herod, he feared
to go thither; but warned in a dream, he withdrew
23 into the region of Galilee, and went and settled in a
city¹ called Nazareth; that there might be fulfilled
what was spoken through the prophets, 'He shall
be called a Nazorean.'²

3 Now in those days there cometh John the Baptist,
2 preaching in the wilderness of Judæa, saying,
Repent; for the kingdom of heaven is at hand.—
3 For this is he that was spoken of through Isaiah
the prophet, saying,

'A voice of one crying in the wilderness,
Make ready the way of the Lord,
Make his paths straight.'

4 But John himself was wearing his garment of camels'
hair, and a leathern girdle about his loins; and his
5 food was locusts and wild honey. Then there went
out unto him Jerusalem and all Judæa and all the
6 region round about the Jordan; and they were
baptized³ by him in the river Jordan, confessing
7 their sins. But seeing many of the Pharisees and
Sadducees coming to baptism, he said to them,
Broods of vipers! who told you to flee from the
8 wrath to come? Bring forth therefore fruit worthy
9 of repentance; and think not to say within your-
selves, 'We have Abraham for our father'; for I
say to you, that God is able out of these stones to
10 raise up children unto Abraham. But even now

¹ The word 'city' is used in the N.T. in a technical sense not affected by population, and often stands for what was really a mere village.

² The adjective 'Nazorean' is found in S. Matt., S. Luke (xviii. 37), S. John, and Acts. Some think it to be derived from the word meaning 'branch' in Isaiah xi. 1, and thus = 'Messiah.' (The companion word 'Nazarene' (from Nazareth) is found in S. Mark and in S. Luke iv. 34; xxiv. 19). The reference to the prophets is obscure; and any connection between Nazorean and Nazareth is doubtful. See note in Century Bible.

³ The word 'baptize' is used of sacred, ceremonial washing; by dipping, pouring, or sprinkling (see S. Luke xi. 38).

MATTHEW 3, 4

the axe lieth at the root of the trees ; therefore every tree that bringeth not forth good fruit is cut down and thrown into the fire. I indeed baptize 11 you in¹ water unto repentance ; but he that cometh after me is mightier than I, and his shoes I am not worthy to take off. He will baptize you in the Holy Spirit and in fire ; his winnowing fan is in his 12 hand, and he will thoroughly cleanse his threshing-floor, and will gather his wheat into the barn ; but the chaff he will burn up with unquenchable fire.

Then goeth Jesus from Galilee to the Jordan unto 13 John, to be baptized by him. But John would have hindered him, saying, I need to be baptized by thee ; and comest thou to me ?—But Jesus answered and 15 said to him, Permit it now ; for thus it becometh us to fulfil all righteousness.—Then he permitteth him. But Jesus, when he was baptized, went up straight- 16 way from the water ; and, behold, the heavens were opened,² and he saw the Spirit of God descending as a dove, coming upon him ; and, behold, there came, 17 a voice out of the heavens, saying, This is my Son, the beloved, in whom I am well pleased.

Then Jesus was led up into the wilderness, by the 4 Spirit, to be tempted³ by the devil.⁴ And having 2 fasted forty days and forty nights, afterwards he hungered. And the tempter came and said to him, 3 If thou art God's Son, command that these stones become loaves of bread.—But he answered and said, 4 It is written, ' Man shall not live on bread only, but on every word that cometh forth through the mouth of God.'—Then the devil taketh him into the holy 5 city ; and he set him on the pinnacle of the temple, and saith to him, If thou art God's Son, throw thy- 6 self down ; for it is written,

¶ He will give his angels charge concerning thee ;

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

Jesus said to him, It is written further, ' Thou shalt 7 not tempt the Lord thy God.'—Again, the devil 8

¹ Or with (and similar passages). ² Some MSS. add, ' to him. '

³ The root idea of ' tempt ' is to test, try, put to proof ; such testing may be an incitement to sin (a ' temptation '), or to anger (a provocation).

⁴ *Lit.* diabolos (slanderer) same word as in 1 Tim. iii. 11.

MATTHEW 4

taketh him to a mountain exceedingly high, and showeth him all the kingdoms of the world, and the
9 glory of them ; and he said to him, All these things I will give thee, if thou wilt fall down and worship
10 me.—Then saith Jesus to 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 But, hearing that John had been delivered up, he
13 withdrew into Galilee ; and, leaving Nazareth, he went and settled in Capernaum, which is by the
14 sea,¹ in the district of Zebulun and Naphtali ; that there might be fulfilled what was spoken through
Isaiah the prophet, saying,

15 ‘ Land of Zebulun, and land of Naphtali,
Towards the sea, beyond the Jordan,
Galilee of the Gentiles ;²
16 The people that dwelt in darkness
Saw a great light ;
And for them that dwelt in the region and
shadow of death,
For them a light arose.’

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

18 Now walking by the sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea ; for they
19 were fishermen. And he saith to them, Come after me, and I will make you fishers for men.—And they
20 me, and I will make you fishers for men.—And they
21 straightway left the nets, and followed him. And going on thence he saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets ; and
22 he called them. And they straightway left the boat and their father, and followed him.

23 And he was going about all Galilee, teaching in their synagogues,³ and proclaiming the gospel⁴ of the kingdom, and curing every disease and every sickness among the people. And the report of him
24 went forth into all Syria⁵ ; and they brought to

¹ *i.e.*, the sea (or lake) of Galilee. ² *Or* nations (and elsewhere).
³ Meeting-houses for worship. ⁴ *Or* good tidings. ⁵ One MS.,
'all the region round about.'

MATTHEW 4, 5

him all that were sick, suffering from divers diseases and torments, possessed by demons, and lunatics,¹ and paralysed; and he cured them. And there 25 followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa, and from beyond the Jordan.

But seeing the multitudes, he went up on to the 5 mountain; and when he had sat down, his disciples came to him; and he opened his mouth, and began 2 to teach them, saying,

Happy² are the poor in spirit; for theirs is the 3 kingdom of heaven.

Happy are they that mourn; for they³ shall be 4 comforted.

Happy are the meek; for they shall possess the 5 earth.⁴

Happy are they that hunger and thirst after 6 righteousness; for they shall be satisfied.

Happy are the merciful; for they shall obtain 7 mercy.

Happy are the pure in heart; for they shall see 8 God.

Happy are the peacemakers; for they shall be 9 called sons of God.

Happy are they that have been persecuted for 10 righteousness' sake; for theirs is the kingdom of heaven.

Happy are ye, when men shall reproach you and 11 persecute you, and, speaking falsely, say all manner of evil against you for my sake. Rejoice, and exult, 12 for your reward is great in heaven; for so they persecuted the prophets that were before you.

You are the salt of the earth; but if the salt lose 13 its flavour, with what shall it be salted? it is no longer of any use but to be thrown out and trodden underfoot by men.

You are the light of the world. A city standing 14 on a hill cannot be hid. Neither do men light a 15 lamp, and put it under the bushel; but they put it on the lamp-stand, and it shineth for all that are in the house. Even so let your light shine before 16

¹ Or epileptics (*lit.* moon-struck). ² Blessed (A.V.). ³ Or it is they that (and in next five verses); the pronoun being emphatic.

⁴ Psalm xxxvii. 1.

MATTHEW 5

men, that they may see your good works and glorify your Father who is in heaven.

17 Think not that I came to abolish the law, or the
18 prophets. I came, not to abolish, but to fulfil. For,
verily,¹ I say to you, until the heaven and the earth
pass away, one jot or one tittle shall not pass from
19 the law, until all things have come to pass. There-
fore, whosoever shall do away with one of these
least commandments, and shall teach men so, shall
be called least in the kingdom of heaven ; but who-
soever shall carry them out and teach them, he shall
20 be called great in the kingdom of heaven. For I
say to you, that unless your righteousness shall
exceed that of the scribes² and Pharisees, ye shall
not enter into the kingdom of heaven.

21 Ye have heard that it was said to those of old
time, 'Thou shalt not murder,' and 'Whosoever
shall murder shall be liable to the tribunal,' and
22 'Whosoever shall say to his brother Empty-head !
shall be liable to the court ' ;³ but I, I say to you
that every one that is angry with his brother⁴ shall
be liable to God's judgement, and whosoever shall
say Thou fool ! shall be liable to the hell⁵ of fire.⁶
23 Therefore, if thou art offering thy gift upon the
altar, and there rememberest that thy brother hath
24 anything 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 thy opponent⁷ quickly, while thou art
with him on the way ; lest haply the opponent⁷
deliver thee to the judge, and the judge deliver thee
26 to the officer, and thou be put into prison. Verily,
I tell thee, thou wilt not come out thence, till thou
hast paid the very last farthing.

27 Ye have heard that it was said, 'Thou shalt not
28 commit adultery ' ; but I, I say to you, that every
one that looketh on a married woman⁸ to covet her
hath already committed adultery with her in his
29 heart. But if thy right eye causeth thee to stumble,
pluck it out, and throw it from thee ; for it is

¹ *Lit.*, amen (and in other places). ² Not writers (as etymology might suggest) but scholars versed in the O.T. ³ The local court of discipline, meeting in the synagogue (x. 17). ⁴ Some MSS. add, 'without cause.' ⁵ Or Gehenna (and elsewhere), a valley in which the refuse of Jerusalem was burnt ; practically, a 'destructor.' ⁶ See Introduction, p. xxxiii. ⁷ Adversary (A.V.). ⁸ See Introd., p. xii.

MATTHEW 5

expedient for thee that one of thy members should
perish, and not thy whole body be thrown into hell.
And if thy right hand causeth thee to stumble, cut 30
it off, and throw it from thee ; for it is expedient
for thee that one of thy members should perish,
and not thy whole body go away into hell. Now 31
it was said, ' Whosoever shall put away his wife,
let him give her a notice of divorce ' ; but I, I say 32
to you, that every one that putteth away his wife
(except on account of unchastity)¹ causeth adultery
to be committed with her ; and whosoever shall
marry a woman that hath been put away committeth
adultery.

Again, ye have heard that it was said to those of 33
old time, ' Thou shalt not swear falsely, but shalt
pay to the Lord thine oaths ' ; but I, I say to you, 34
Swear not at all ; not by the heaven, for it is the
throne of God ; nor by the earth, for it is the foot- 35
stool under his feet ; nor by Jerusalem, for it is the
city of the great King. Neither swear thou by thy 36
head ; for thou canst not make one hair white or
black. But let your words be ' Yea, yea ; Nay, 37
nay ' ; and whatsoever is more than these comes
from the evil one.²

Ye have heard that it was said, ' An eye for an 38
eye, and a tooth for a tooth ' ; but I, I say to you, 39
Resist not an evil person ; but whosoever smiteth
thee on thy right cheek, turn to him the other also.
And if any one would go to law with thee, and take 40
thy coat, let him take the cloak also. And whoso- 41
ever shall impress thee for one mile, go with him two.
To him that asketh of thee, give ; and from him 42
that would borrow of thee, turn not away.

Ye have heard that it was said, ' Thou shalt love 43
thy neighbour, and hate thine enemy ' ; but I, I 44
say to you, Love your enemies, and pray for them
that persecute you ; that ye may show yourselves 45
children³ of your Father who is in heaven ; for he
maketh his sun to rise upon evil men and good, and
sendeth rain upon righteous men and unrighteous.
For if ye love them that love you, what reward 46
have ye ? do not even the tax-gatherers⁴ the

¹ Or fornication (and in xix. 9). ² Or cometh of what is evil.
³ Lit. sons. ⁴ Publicans (A.V.) ; *i.e.*, collectors of the Roman taxes.

MATTHEW 5, 6

47 same? And if ye greet your brethren only, what
do ye more than others? do not even the Gentiles
48 the same? You therefore shall be perfect, as your
heavenly Father is perfect.

6 But take heed that ye do not perform your
righteous deeds before men, to be seen by them;
otherwise ye have no reward from your Father who
is in heaven.

2 Therefore, when thou givest alms, sound not a
trumpet¹ before thee, as the hypocrites do in the
synagogues and in the streets, that they may be
glorified by men. Verily, I say to you, they have
3 had their reward. But thou, when thou givest
alms, let not thy left hand know what thy right
4 hand doeth,² that thine alms may be in secret; and
thy Father, who seeth in secret, will recompense
thee.

5 And when ye pray, ye shall not be like the
hypocrites; for they love to stand and pray in the
synagogues and in the corners of the streets, that
they may be seen by men. Verily, I say to you,
6 they have had their reward. But thou, when thou
prayest, enter thy inner chamber, and shut thy door,
and pray to thy Father who is in secret; and thy
Father, who seeth in secret, will recompense thee.

7 But, in praying, use not vain repetitions, as the
Gentiles do;³ for they think that in their much
8 speaking they will be heard. Therefore be not like
them; for⁴ your Father knoweth, before ye ask him,
9 what things ye need. Pray ye therefore after this
manner:—

Our Father, who art in heaven!
Hallowed be thy name,
10 Thy kingdom come,
Thy will be done,
As in heaven, so on earth;
11 Give us this day our daily bread;⁵
12 And forgive us our debts, as we also have
forgiven our debtors;
13 And bring us not into temptation,⁶ but deliver
us from evil.⁷

¹ The pretended reason being to call the poor together to receive it (Wesley). ² A current proverb to express secrecy. ³ 1 Kings xviii. 26; Acts xix. 34. ⁴ Some MSS. add, 'God.' ⁵ Or bread for the morrow. ⁶ *i.e.*, trial, proving. ⁷ Or from the evil one.

MATTHEW 6

For if ye forgive men their trespasses, your heavenly 14
 Father will also forgive you ; but if ye do not 15
 forgive men, neither will your Father forgive your
 trespasses.

But when ye fast, be not, as the hypocrites, of a 16
 sad countenance ; for they disfigure their faces, that
 they may be seen by men to fast. Verily, I say to
 you, they have had their reward. But thou, when 17
 thou fastest, anoint thy head and wash thy face,
 that thou be not seen by men to fast, but by thy 18
 Father who is in secret ; and thy Father, who seeth
 in secret, will recompense thee.

Lay not up for yourselves treasures upon the earth, 19
 where moth and rust consume, and where thieves
 break through¹ and steal ; but lay up for yourselves 20
 treasures in heaven, where neither moth nor rust doth
 consume, and where thieves neither break through nor
 steal ; for where thy treasure is, there thy heart 21
 also will be. The lamp of the body is the eye, there-
 fore, if thine eye be sound, thy whole body will be
 full of light ; but if thine eye be diseased, thy whole 23
 body will be full of darkness. Therefore, if the light
 that is in thee is darkness, how great is the darkness !
 No one can serve² two masters ; for either he will 24
 hate the one and love the other, or else he will cling
 to one and despise the other. Ye cannot serve²
 God and mammon.³ This is why I say to you, Be 25
 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 a greater thing than the
 food, and the body than the raiment ? Consider 26
 the birds of the air, that they sow not ; they neither
 reap, nor gather into barns ; yet your heavenly
 Father feedeth them. Are not you of much more
 value than they ? But which of you, by being 27
 anxious, can lengthen his life by a span ? And as 28
 for raiment, why are ye anxious ? Observe the
 lilies of the field, how they grow ; they toil not,
 neither do they spin ; yet I say to you, Not even 29
 Solomon in all his glory was arrayed like one of
 them. But if God so clothes the grass of the field, 30
 which to-day is, and to-morrow is thrown into the
 oven, will he not much more clothe you, O men of

¹ *Lit.* dig through (the wall ; Job xxiv. 16). ² *Or* be bondman
 to. ³ *i.e.*, riches, money.

MATTHEW 6, 7

31 little faith? Therefore be not anxious, saying,
What shall we eat? or, What shall we drink? or,
32 Wherewithal shall we be clothed? For after all
these things the Gentiles seek. For your heavenly
Father knoweth that ye need all these things.
33 But seek first his kingdom and his righteousness,
34 and these things shall all be added to you. There-
fore be not anxious about to-morrow; for to-morrow
will have its own anxieties. Sufficient for the day
is its own trouble.

7 Judge not, that ye be not judged. For with what
2 judgement ye judge, ye shall be judged; and with
what measure ye measure, it shall be measured to
3 you. But why beholdest thou the mote¹ that is in
thy brother's eye, yet considerest not the beam that
4 is in thine own eye? Or how wilt thou say to thy
brother, 'Let me pull the mote out of thine eye';
5 when, behold, a beam is in thine own eye? Hypo-
crite! first pull the beam out of thine own eye; and
then thou wilt see clearly to pull the mote out of
thy brother's eye.

6 Give not to dogs what is holy; neither throw your
pearls before swine, lest haply they trample them
under their feet, and turn and rend you.

7 Ask, and it shall be given you; seek, and ye shall
8 find;² knock, and it shall be opened to you. For
every one that asks, receives; and he that seeks,
finds; and to him that knocks, it shall be opened.

9 Or what man is there of you, who, if his son shall
10 ask him for a loaf, will hand him a stone; or if he
11 shall ask for a fish, will hand him a serpent? There-
fore, if you, evil as ye are, know how to give good
gifts to your children, how much more will your
Father who is in heaven give good gifts to them that
12 ask him! Therefore all things whatsoever ye would
that men should do to you, even so do ye also to
them; for this is the law and the prophets.

13 Enter through the narrow gate; for wide is the
gate and broad the way that leadeth to destruction,
14 and they that enter thereby are many; for³ narrow
is the gate and straitened the way that leadeth to
life, and they that find it are few.

¹ Or speck. ² Console-toi; tu ne me chercherais pas, si tu ne m'avais trouvé.—PASCAL. ³ Some MSS., 'how.'

MATTHEW 7, 8

Beware of the false prophets, who come unto you 15
 in sheep's clothing, but inwardly are ravenous wolves.
 From their fruits ye will know them. Do men 16
 gather grapes from thorns? or figs from thistles?
 Even so, every good tree bringeth forth good fruits; 17
 but the worthless tree bringeth forth bad fruits. A 18
 good tree cannot bear bad fruits, neither can a
 worthless tree bear good fruits. Every tree that 19
 bringeth not forth good fruit is cut down, and is
 thrown into the fire. Therefore from their fruits 20
 ye will know them.

Not every one that saith to me, 'Lord, Lord,' 21
 shall enter into the kingdom of heaven, but he that
 doeth the will of my Father who is in heaven. Many 22
 will say to me in that Day, 'Lord, Lord! did we not
 by thy name prophesy,¹ and by thy name cast out
 demons, and by thy name do many mighty works?'
 And then I will declare to them, I never knew you; 23
 depart from me, ye that work iniquity.²

Therefore, whosoever heareth these my words, and 24
 doeth them, shall be likened to a prudent man, who
 built his house upon the rock; and the rain descended 25
 and the streams came, and the winds blew, and they
 fell upon that house; and it fell not, for it was
 founded upon the rock. And every one that heareth 26
 these my words, and doeth them not, shall be
 likened to a foolish man, who built his house upon
 the sand; and the rain descended, and the streams 27
 came, and the winds blew, and they smote upon that
 house; and it fell, and great was the fall thereof.

And it came to pass, when Jesus had finished these 28
 words, the multitudes were astonished at his teach-
 ing; for he taught them as one having authority, 29
 and not as their scribes.

Now when he had come down from the mountain, **8**
 great multitudes followed him. And, behold, a **2**
 leper came up and began to worship him, saying,
 Lord,³ if thou willest, thou canst make me clean.—
 And Jesus stretched forth his hand, and touched **3**
 him, saying, I will; be thou made clean.—And
 straightway his leprosy was cleansed. And Jesus **4**

¹ To prophesy means primarily to tell forth the Divine will and purpose (the foretelling of future events is incidental, not essential). ² *Lit.* lawlessness. ³ The Greek, which is transliterated into 'Kyrie,' might be rendered, 'Sir,' or 'Master' (and elsewhere).

MATTHEW 8

saith to him, See thou tell no one ; but go, show thyself to the priest, and offer the gift that Moses commanded, for witness to them.

- 5 Now when he had entered Capernaum, there came
6 to him a centurion,¹ beseeching him, and saying,
Lord, my servant lieth in the house, paralysed,
7 grievously afflicted.—He saith to him, Shall I come
8 and cure him?—But the centurion answered and
said, Lord, I am not worthy that thou shouldst come
under my roof ; but simply say the word, and my
9 servant will be healed. For I also am a man under
authority, having soldiers under myself ; and I say
to this one, ‘ Go,’ and he goeth ; and to another,
‘ Come,’ and he cometh ; and to my bondman, ‘ Do
10 this,’ and he doeth it.—Now when Jesus heard it,
he marvelled, and said to them that followed,
Verily, I say to you, with no one in Israel have I
11 found so great a faith. But I say to you, that many
will come from the east and from the west, and will
sit down with Abraham and Isaac and Jacob in the
12 kingdom of heaven ; but the sons of the kingdom
will be put out into the darkness outside ; there
will be the weeping, and the gnashing of teeth.—
13 And Jesus said to the centurion, Go thy way ; as
thou didst believe,² so be it done unto thee.—And
the servant was healed in that hour.
- 14 And when Jesus came into Peter’s house, he saw
Peter’s mother-in-law lying in bed, and sick with a
15 fever. And he touched her hand, and the fever left
her ; and she arose, and began to serve him.
- 16 But when evening had come, they brought to him
many possessed by demons, and he cast out the
spirits with a word ; and all them that were ill he
17 healed, that there might be fulfilled what was
spoken through Isaiah the prophet, saying, ‘ He
himself took our infirmities, and bore our diseases.’
- 18 But Jesus seeing a multitude about him gave
19 orders to depart to the other side. And a scribe
came up and said to him, Master, I will follow thee
20 whithersoever thou goest.—And Jesus saith to him,
The foxes have holes, and the birds of the air, nests ;
but the Son of man hath not where to lay his head.—

¹ A Roman officer in command of one hundred men ; our ‘ captain.’

² Or hadst faith (and similarly elsewhere), the verb being formed from the noun rendered ‘ Faith.’

MATTHEW 8, 9

But another of the disciples said to him, Lord, suffer 21
me first to go and bury my father.¹—But Jesus 22
saith to him, Follow me ; and leave the dead to
bury their own dead.

And when he had got into the boat, his disciples 23
followed him. And, behold, a great tempest² arose 24
on the sea, so that the boat was covered with the
waves ; but he was asleep. And they went and 25
awoke him, saying, Save, Lord ; we perish !—And 26
he saith to them, Why are ye cowardly, O men of
little faith ?—Then he arose, and rebuked the winds
and the sea ; and there was a great calm. But men³ 27
marvelled, saying, What manner of man is this, that
even the winds and the sea obey him !

And when he had come to the other side, to the 28
country of the Gadarenes,⁴ there met him two men
possessed by demons, coming forth out of the tombs,
exceedingly fierce, so that no one could pass that
way. And, behold, they cried out, saying, What 29
hast thou to do with us, thou Son of God ? didst
thou come hither to torment us before the time ?—
Now a long way from them there was a herd of many 30
swine, feeding. But the demons kept beseeching 31
him, saying, If thou cast us out, send us into the
herd of swine. And he said to them, Go.—And 32
they came out, and went away into the swine ; and,
lo, the whole herd rushed down the steep into the
sea, and they perished in the waters. But they that 33
fed them fled, and went away into the city, and
reported everything, and what had befallen the men
possessed by demons. And, behold, all the city 34
came out to meet Jesus ; and when they saw him,
they besought him that he would depart from their
district.

And getting into a boat he crossed over, and came 9
to his own city. And, behold, they brought to him 2
a man, paralysed, lying on a bed. And Jesus,
seeing their faith, said to the paralysed man, Child,
be of good cheer, thy sins are forgiven.—And, behold, 3
some of the scribes said within themselves, This
man blasphemeth.—And Jesus, knowing their 4
thoughts, said, Wherefore think ye evil things in

¹ Meaning, wait till my father is dead and buried. ² Elsewhere rendered 'earthquake.' ³ The men (*i.e.*, the disciples), A.V. But see xvi. 13 (same Greek). ⁴ Some MSS., 'Gergesenes.'

MATTHEW 9

5 your hearts? For which is easier? to say, 'Thy sins are forgiven': or to say, 'Arise and walk'?
6 But that ye may know that the Son of man hath authority on earth to forgive sins, (then he saith to the paralysed man), Arise, take up thy bed, and go
7 to thy house.—And he arose and went away to his
8 house. But when the multitudes saw it, they were afraid, and glorified God, who had given such authority unto men.

9 But as Jesus was passing on thence, he saw a man, called Matthew, sitting at the place of toll;¹ and he saith to him, Follow me.—And he rose up and followed him.

10 And it came to pass, as Jesus was sitting at table in the house, behold, many tax-gatherers and outcasts
11 came and sat down with him and his disciples. And the Pharisees seeing it said to his disciples, Why eateth your master with the tax-gatherers and
12 sinners?—But he heard, and said, It is not the strong that need a physician, but they that are sick.
13 But go, and learn what this meaneth, 'I desire mercy, and not sacrifice'; for I came not to call righteous men, but sinners.

14 Then there come to him John's disciples, saying, Why do we and the Pharisees fast, whereas thy
15 disciples fast not?—And Jesus said to them, Can the friends of the bridegroom² mourn, as long as the bridegroom is with them? But days will come when the bridegroom will be taken from them, and
16 then they will fast. But no one putteth a piece of undressed cloth upon an old garment; for what is filled in to it teareth from the garment, and a worse
17 rent is made. Neither do men put new wine into old wine-skins; else the skins burst, and the wine is spilt, and the skins perish; but they put new wine into fresh skins, and both are preserved.

18 While he was speaking these things to them, behold, a warden³ came up, and began to worship him, saying, My daughter died just now; but come
19 and lay thy hand upon her, and she will live.—And Jesus arose, and followed him; and so did his disciples.

20 And, behold, a woman suffering from a discharge

¹ Or custom. ² Lit. sons of the bride-chamber. ³ Of a synagogue (see S. Mark v. 22).

MATTHEW 9, 10

of blood for twelve years came up behind, and touched the fringe of his cloak ; for she said within 21 herself, If I but touch his cloak, I shall be saved.— But Jesus turning and seeing her said, Be of good 22 cheer, daughter ; thy faith hath saved thee.—And the woman from that hour was saved.

And when Jesus went into the warden's house, and 23 saw the flute-players, and the multitude making an outcry, he said, Withdraw ; for the damsel is not 24 dead, but asleep.—And they laughed him to scorn. But when the multitude was put out, he went in and 25 took her by the hand, and the damsel arose. And 26 the report thereof went forth into all that land.

And as Jesus was passing on thence, two blind 27 men followed, crying out and saying, Son of David, have mercy on us !—And when he had gone indoors, 28 the blind men came to him ; and Jesus saith to them, Believe ye that I am able to do this ?—They say to him, Yea, Lord !—Then he touched their 29 eyes, saying, According to your faith be it done unto you.—And their eyes were opened. And Jesus 30 spoke sternly to them, saying, See that no one know it.—But they went out, and spread a report of him 31 in all that land.

Now as they were going out, behold there was 32 brought to him a dumb man possessed by a demon. And when the demon was cast out, the dumb spoke. 33 And the multitudes marvelled, saying, Never was it so seen in Israel !—But the Pharisees said, By the 34 prince of the demons he casteth out demons.

And Jesus was going about all the cities and the 35 villages, teaching in their synagogues, and proclaiming the gospel of the kingdom, and curing every 36 disease and every sickness. But seeing the multitudes, he was moved with compassion for them, because they were harassed, and prostrated, like 37 sheep without a shepherd. Then he saith to his disciples, The harvest indeed is plentiful, but the 38 labourers are few ; pray therefore the Lord of the harvest, that he may urge forth labourers into his harvest.

And calling to him his twelve disciples, he gave 10 them authority over demons, so as to cast them out, and to cure every disease and every sickness.

MATTHEW 10

2 Now of the twelve apostles¹ the names are these ;
first, Simon, who is called Peter, and Andrew his
brother ; and James the son of Zebedee, and John
3 his brother ; Philip and Bartholomew ; Thomas,
and Matthew the tax-gatherer ; James the son of
4 Alphæus, and Thaddæus : Simon the Cananæan,²
and Judas the Iscariot,³ who betrayed him.⁴
5 These twelve Jesus sent forth, having charged
them, saying, Into any way to the Gentiles set not
out, and any city of the Samaritans enter not ;
6 but go rather unto the lost sheep of the house of
7 Israel. And as ye go, preach, saying, ' The kingdom
8 of heaven is at hand.' Cure sick persons, raise dead
ones, cleanse lepers, cast out demons ; freely ye
9 received, freely give. Get no gold, nor silver, nor
10 copper, for your purses,⁵ no wallet for journeying,
nor two coats, nor shoes, nor staff ; for the labourer
11 is worthy of his food. And into whatsoever city or
village ye enter, search out who in it is worthy ; and
12 there abide, till ye depart. But as ye enter the
13 house, greet it ; and if the house be worthy, let your
peace come upon it ; but if it be not worthy, let
14 your peace return unto you. And whosoever shall
not receive you, nor hearken to your words, shake
off, as ye depart out of that house or that city, the
15 dust on your feet. Verily, I say to you, it
will be more tolerable for the land of Sodom and
Gomorrhah in the day of judgement, than for that
city.
16 Behold, I send you forth as sheep in the midst of
wolves ; show yourselves therefore wise as serpents
17 and guileless as doves. But beware of men ; for
they will deliver you up to councils, and in their
18 synagogues they will scourge you ;⁶ yea, and before
governors and kings ye will be taken for my sake,
19 for a witness to them and to the Gentiles. But
when they deliver you up, be not anxious how or
what ye are to speak ; for there shall be given you

¹ The word 'apostles' (like 'emissaries,' 'missionaries') means men sent forth. ² *i.e.*, the Zealot, one of a sect so called (S. Luke vi. 15),
³ *i.e.*, the man of Keriath (in Judah). ⁴ *Or* delivered him up (and elsewhere). ⁵ *Lit.* girdles (hollow for carrying money). ⁶ Acts xxii. 19.

MATTHEW 10

in that hour what ye are to speak. For it is not 20
you that speak ; but it is the Spirit of your Father
that speaketh in you. But brother will deliver up 21
brother to death, and the father his child ; and
children will rise up against parents, and will put
them to death. And ye will be hated by all men 22
for my name's sake ; but he that endureth to the
end, the same shall be saved. But when they 23
persecute you in any city, flee to the next ; for
verily, I say to you, ye will not have gone through
the cities of Israel, before the Son of man hath
come.

There is no disciple above his teacher, nor bond- 24
man above his lord. It is enough for the disciple 25
to become as his teacher, and the bondman as his
lord. If they have called the master of the house
Beelzebub,¹ how much more those of his household !
Therefore fear them not ; for nothing hath been 26
covered, that will not be uncovered ; and nothing
hidden, that will not be made known. What I tell 27
you in the darkness, speak it in the light ; and what
ye hear spoken into the ear, proclaim it upon the
house-tops. And be not afraid of them that kill the 28
body, but are not able to kill the soul ; but rather
fear him that is able to destroy both body and soul
in hell.² Are not two sparrows sold for a penny ? 29
and not one of them will fall to the ground apart
from your Father. But as for you, the very hairs 30
of your heads have all been numbered. Therefore 31
fear not ; you are of more value than many
sparrows. Therefore, every one that shall acknow- 32
ledge me before men, I will acknowledge him before
my Father who is in heaven ; but whosoever shall 33
disown me before men, I will disown him before my
Father who is in heaven.

Do not think that I came to send peace upon the 34
earth ; I came to send, not peace, but a sword. For 35
I came to set a man at variance with his father, and a
daughter with her mother, and a daughter-in-law³
with her mother-in-law ; and a man's enemies will 36
be those of his own household. He that loveth 37
father or mother more than me is not worthy of me ;
and he that loveth son or daughter more than me is

¹ Greek, Beezeboul, or Beelzeboul. ² *Lit.* Gehenna. ³ *Or* bride.

MATTHEW 10, 11

38 not worthy of me ; and he that doth not take his
cross and follow after me is not worthy of me.
39 He that has found his life will lose it ; and he that
40 has lost his life for my sake shall find it. He that
41 receiveth you receiveth me ; and he that receiveth
me receiveth him that sent me. He that receiveth
a prophet because he is a prophet¹ will obtain a
prophet's reward ; and he that receiveth a righteous
man because he is a righteous man¹ will obtain a right-
42 eous man's reward. And whosoever shall give to
drink to one of these little ones a cup of cold water
only, because he is a disciple,¹ verily, I say to you,
he shall in no wise lose his reward.

11 And it came to pass when Jesus had finished giving
instructions to his twelve disciples, he departed
thence to instruct and to preach in their cities.

2 Now, when John heard in the jail of the works of
3 the Christ, he sent his disciples, and said to him,
Art thou the Coming One ? or are we to look for
4 some other ?—And Jesus answered and said to them,
Go, and take word to John of what ye hear and see ;
5 blind persons recover their sight, and lame walk,
lepers are cleansed, and deaf hear, and dead persons
are raised, and poor have good tidings preached to
6 them ; and happy is he, whosoever shall find in me
no cause of stumbling.

7 But as they were going, Jesus began to say to the
multitudes concerning John, Why went ye out into
the wilderness ? was it to behold a reed shaken by
8 the wind ? But why went ye out ? was it to see a
man clothed in soft raiment ? Behold, they that
9 wear soft raiment are in kings' houses. But why
went ye out ? was it to see a prophet ? Yea, I say
10 to 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.'²)

11 Verily, I say to you, among those born of women
there hath not arisen a greater than John the Bap-
tist ; yet he that is least in the kingdom of heaven is
12 greater than he. But from the days of John the
Baptist until now the kingdom of heaven is taken by

¹ *Lit.* (relying) on the name of a prophet (righteous man, etc.).

² Verse 10 probably author's comment.

MATTHEW 11

force, and men using force seize upon it. For all 13
 the prophets, and the law, prophesied until John.
 And if ye are willing to receive it, he is Elijah that 14
 was to come. He that hath ears, let him hear. 15
 But to what shall I liken this generation? It is like 16
 children sitting in the market-places, who call to
 their fellows, and say, 17

‘ We piped to you, and ye did not dance,

We sang lamentations, and ye did not wail.’

For John came neither eating nor drinking, and they 18
 say, ‘ He hath¹ a demon.’ The Son of man came 19
 eating and drinking, and they say, ‘ Behold, a man,
 a glutton and a wine-drinker, a friend of tax-
 gatherers and sinners!’ And wisdom was
 pronounced righteous by her works.²

Then he began to reproach the cities wherein his 20
 very many mighty works³ had been done, because
 they repented not. Alas for thee, Chorazin! alas 21
 for thee, Bethsaida! for, if in Tyre and Sidon had
 been done the mighty works that were done in you,
 they would have repented long ago in sackcloth and
 ashes. But, I say to you, it will be more tolerable 22
 for Tyre and Sidon in the day of judgement than for
 you. And thou, Capernaum, shalt thou be exalted 23
 unto heaven? unto Hades⁴ thou shalt go down; for,
 if in Sodom had been done the mighty works that
 were done in thee, it would have remained until
 this day. But I say to you,⁵ that it will be more 24
 tolerable for the land of Sodom in the day of judge-
 ment than for thee.⁵

At that season Jesus spoke and said, I praise thee, 25
 O Father, Lord of the heaven and of the earth, that
 thou didst hide these things from men wise and
 understanding, and didst reveal them unto babes:
 yea, Father, that so it was well-pleasing in thy sight. 26
 All things were delivered unto me by my Father; 27
 and no one knoweth the Son, except the Father;
 neither knoweth any one the Father, except the
 Son, and him to whomsoever the Son willeth to
 reveal him. Come unto me, all ye that are weary 28
 and heavy-laden, and I⁶ will give you rest. Take 29

¹ Or is possessed by. ² Some MSS., ‘ by her children.’ ³ See Appendix IV. ⁴ *i.e.*, the *unseen* place. ⁵ The inhabitants of the city, the city itself. ⁶ The pronoun is emphatic, though this cannot well be brought out in English except by the voice.

MATTHEW 11, 12

my yoke upon you, and learn from me, seeing that I am meek and lowly in heart, and ye shall find rest
30 for your souls ; for my yoke is easy, and my burden is light.

12 At that season Jesus went on the sabbath through the cornfields ; but his disciples hungered, and began
2 to pluck ears of corn¹ and to eat. But the Pharisees, seeing it, said to him, Behold, thy disciples are doing
3 what it is not lawful to do on a sabbath.—But he said to them, Did ye never read what David did, when he and they that were with him hungered ;
4 how he went into the house of God, and they ate the loaves that were set forth,² that which it was not lawful for him to eat, neither for them that were
5 with him, but only for the priests ? Or did ye never read in the law, that on the sabbath the priests in the temple profane the sabbath and are guiltless ?
6 But I say to you that something greater than the
7 temple is here. But if ye had known what this meaneth, ‘ I desire mercy, and not sacrifice,’ ye
8 would not have condemned the guiltless. For the Son of man is lord of the sabbath.

9 And he departed thence, and went into their
10 synagogue ; and, behold, a man with a withered hand. And they asked Jesus, saying, Is it lawful to cure on the sabbath ?—that they might accuse him.

11 But he said to them, What man of you will there be, that shall have a sheep, and, if it fall into a pit on the sabbath, will not lay hold of it, and lift it out ?

12 Of how much more value then is a man than a sheep ! Wherefore it is lawful on the sabbath to do well.—

13 Then he saith to the man, Stretch forth thy hand.—And he stretched it forth, and it was restored, sound as the other.

14 But the Pharisees went out and consulted together
15 against Jesus, that they might destroy him. But he, perceiving it, withdrew thence. And many followed
16 him ; and he cured them all, and charged them not
17 to make him known ; that there might be fulfilled what was spoken through Isaiah the prophet, saying,

18 ‘ Behold, my servant whom I chose ;
My beloved, in whom my soul is well pleased ;
I will put my Spirit upon him,

¹ Or wheat. ² The shew-bread (A.V.). See Leviticus xxiv. 5-9.

MATTHEW 12

And he will declare judgement unto the
Gentiles.

He will not strive nor cry aloud ; 19
Neither will any one hear his voice in the
streets.

A bruised reed he will not break, 20
And smoking flax he will not quench,
Till he send forth the judgement unto victory,
And on his name Gentiles will set their hope.' 21

Then was brought to him one possessed by a 22
demon, blind and dumb ; and he cured him, so that
the dumb man spoke and saw. And all the multi- 23
tudes were amazed and said, Can this be the son of
David ?—But when the Pharisees heard it, they said, 24
This man doth not cast out demons, except by
Beelzebub, the prince of the demons.—But, knowing 25
their thoughts, he said to them, Every kingdom
divided against itself is brought to desolation ; and
every city or family divided against itself will not
stand. And if Satan casteth out Satan, he is 26
divided in himself ; how then shall his kingdom
stand ? And if I by Beelzebub cast out demons, 27
by whom do your sons cast them out ? therefore
they shall be your judges. But if by the Spirit of 28
God I cast out demons, surely the kingdom of God
hath come upon you. Or how can any one enter 29
the strong man's house and plunder his goods, unless
he first bind the strong man ? and then he will
plunder his house. He that is not with me is against 30
me ; and he that gathereth not with me scattereth.
Therefore I say to you, Every sin and blasphemy 31
shall be forgiven to men ; but the blasphemy against
the Spirit will not be forgiven. And whosoever 32
shall speak a word against the Son of man, it shall
be forgiven him ; but whosoever shall speak against
the Holy Spirit, it will not be forgiven him, neither
in this age, nor in the age to come. Either call¹ the 33
tree good and its fruit good ; or call the tree worth-
less and its fruit worthless ; for by the fruit the
tree is known. Broods of vipers ! how can ye, evil 34
as ye are, speak good things ? for out of the abund-
ance of the heart the mouth speaketh. The good 35
man out of his good treasure putteth forth good

¹ Make (A.V.) ; our colloquial 'make out.'

MATTHEW 12

things ; and the evil man out of his evil treasure
36 putteth forth evil things. But I say to you that
every idle saying that men shall speak, they shall
37 give account thereof in the day of judgement ; for
by thy words thou wilt be pronounced righteous,
and by thy words thou wilt be condemned.

38 Then certain of the scribes and Pharisees
answered him, saying, Master, we would see a sign
39 from thee.—But he answered and said to them, An
evil and adulterous generation seeketh after a sign ;
and no sign shall be given it, except the sign of Jonah
40 the prophet ; for even as Jonah was three days and
three nights in the sea-monster's¹ belly, so will the
Son of man be three days and three nights² in the
41 heart of the earth. Men of Nineveh will rise up in
the judgement with this generation, and will con-
demn it ; for they repented at the preaching of
Jonah ; and, behold, something greater than Jonah
42 is here. A queen of the south will rise in the judge-
ment with this generation, and will condemn it ; for
she came from the ends of the earth to hear the
wisdom of Solomon ; and, behold, something
greater than Solomon is here.³

43 But when the unclean spirit hath gone out from a
man, it passeth through waterless places, seeking
44 rest, and findeth none. Then it saith, ' I will return
to my house whence I came out ' ; and when it hath
come, it findeth it unoccupied, and swept, and
45 garnished. Then it goeth, and taketh with it seven
other spirits more evil than itself ; and they enter in,
and settle there ; and the last state of that man
becomes worse than the first. So shall it be to this
evil generation also.

46 While he was yet speaking to the multitudes,
behold, his mother and his brothers⁴ were standing
47 outside, seeking to speak to him. And some one
said to him, Behold thy mother and thy brothers
are standing outside, seeking to speak to thee.—

¹ Greek, *ketos* (one of the cetacea). ² By biblical usage, this may denote a whole period of ' a night and a day ' with contiguous portions of a preceding and a following day. Compare *Esther* iv. 16 with v. 1.

³ *Salamo erat sapiens, sed hic est Sapientia* (Bengel). ⁴ Brethren (A.V.). Whether these were children of Joseph by a former marriage, or were children of Joseph and Mary, is matter of argument. But ' brothers ' (as ' sisters ' in xiii. 56) is the proper rendering.

MATTHEW 12, 13

But he answered and said to him that told him, 48
Who is my mother, and who are my brothers?—
And stretching forth his hand towards his disciples 49
he said, Behold my mother and my brothers! for 50
whosoever shall do the will of my Father who is in
heaven, he is brother to me, and sister, and mother.

On that day Jesus went out of the house, and sat 13
by the seaside. And there gathered together unto 2
him great multitudes, so that he got into a boat, and
sat; and all the multitude were standing on the
beach. And he spoke to them many things in . 3
parables, saying,

Behold, the sower went forth to sow; and, as he 4
sowed, some seeds fell by the wayside, and the birds
came and devoured them. And others fell upon the 5
rocky places, where they had not much earth; and
straightway they sprang up, because they had no
depth of earth; but when the sun rose, they were 6
scorched; and because they had no root, they
withered away. And others fell upon the thorns; 7
and the thorns grew up and choked them. And 8
others fell upon the good ground, and yielded fruit,
one a hundredfold, another sixty, another thirty.
He that hath ears, let him hear. 9

And the disciples came up and said to him, Why 10
speakest thou to them in parables?—And he 11
answered and said, To you it is given to know the
mysteries of the kingdom of heaven, but to them it
is not given. For whosoever hath,¹ to him shall be 12
given, and given in abundance; but whosoever
hath not,¹ from him shall be taken away even that
which he hath. The reason why I speak to them in 13
parables is that, seeing they see not, and hearing
they hear not, neither do they understand. And 14
there is being fulfilled for them the prophecy of
Isaiah, which saith,

‘ By hearing ye will hear, and will not under-
stand;’
And seeing ye will see, and will not perceive;
For this people’s heart hath waxed gross, 15
And with their ears they have grown dull of
hearing,

¹ Proverbial way of speaking of ‘rich’ or ‘destitute’ as to any matter in question.

MATTHEW 13

And their eyes they have closed ;
Lest at any time they should perceive with
their eyes,
And hear with their ears,
And understand with their heart, and turn
back,
And I should heal them.'

- 16 But as for you, happy are your eyes, for they see ;
17 and your ears, for they hear. For verily, I say to
you, many prophets and righteous men longed to see
the things that ye see, and saw them not ; and to
hear the things that ye hear, and heard them not.
18 Hear ye therefore the parable of the sower ;
19 When any one heareth the word of the kingdom,
and understandeth it not, the evil one cometh and
snatcheth away that which hath been sown in his
heart ; this man is the seed sown by the wayside.
20 But the seed sown upon the rocky places ; this is he
that heareth the word and straightway with joy
21 receiveth it ; but he hath no root in himself, yet he
endureth for a while ; but when tribulation or
persecution ariseth because of the word, straightway
22 he stumbleth. But the seed sown into the thorns ;
this is he that heareth the word, and the care of the
world and the deceitfulness of riches choke the word,
23 and he becometh unfruitful. But the seed sown
upon the good ground ; this is he that heareth the
word and understandeth it, who indeed beareth
fruit, and bringeth forth, one a hundredfold, another
sixty, another thirty.
24 Another parable he set before them, saying,
The kingdom of heaven is likened unto a man who
25 sowed good seed in his field ; but while men slept,
his enemy came and sowed tares¹ also among the
26 wheat, and went his way. But when the blade
sprouted, and formed fruit, then were seen the tares
27 also. And the servants² of the householder came
up and said to him, ' Master, didst not thou sow good
28 seed in thy field ? how then came the tares ? ' And
he said to them, ' An enemy did this.' But the
servants say to him, ' Willest thou then that we
29 go and gather them up ? ' But he saith, ' Nay ;
lest haply while ye gather up the tares, ye root out

¹ The darnel (*Lolium temulentum*). ² *Lit.* bondmen.

MATTHEW 13

the wheat with them. Leave both to grow together 30
until the harvest ; and at harvest time I will say to
the reapers, Gather up first the tares, and bind
them in bundles to burn them ; but the wheat, get
it together into my barn.'

Another parable he set before them, saying, The 31
kingdom of heaven is like a grain of mustard seed,
which a man took and sowed in his field ; which 32
indeed is the least of all the seeds ; but when it hath
grown, it is the greatest of the herbs, and becomes
a tree, so that the birds of the air may come and
shelter in its branches.

Another parable he spoke to them ; The kingdom 33
of heaven is like leaven, which a woman took and
covered up in three measures of meal, till it all was
leavened.¹

All these things Jesus spoke in parables to the 34
multitudes ; and without a parable he used not to
speak anything to them ; that there might be ful- 35
filled what was spoken through the prophet, saying,

' I will open my mouth in parables ;

I will utter things hidden since the foundation.'²

Then leaving the multitudes, he went indoors ; 36
and his disciples came to him, saying, Explain to us
the parable of the tares of the field.—And he 37
answered and said, He that soweth the good seed is
the Son of man ; the field is the world ; the good 38
seed, these are the sons of the kingdom ; the tares
are the sons of the evil one ; the enemy that sowed 39
them is the devil ; the harvest is the end of the
world ; the reapers are angels. Therefore as the 40
tares are gathered up and are burnt with fire, so
will it be in the end of the world. The Son of man 41
will send forth his angels, and they will gather out of
his kingdom all stumbling-blocks, and such as work
iniquity, and will cast them into the furnace of fire ; 42
there there will be the weeping, and the gnashing of
teeth. Then the righteous will shine forth as the 43
sun in the kingdom of their Father. He that hath
ears, let him hear.

The kingdom of heaven is like treasure hidden in a 44
field, which treasure a man, when he found it, hid ;

¹ For the meal, cf. Gen. xviii. 6. The leaven was a piece of fermented
dough from a previous baking. ² Some MSS. add, 'of the world.'

MATTHEW 13, 14

and for joy thereof he goeth and selleth whatsoever he hath, and buyeth that field.

45 Again, the kingdom of heaven is like a merchant
46 seeking beautiful pearls ; but having found one
pearl of great price, he went away and sold every
thing that he had, and bought it.

47 Again, the kingdom of heaven is like a drag-net
48 cast into the sea and gathering of every kind ; which,
when it was filled, they drew up on to the beach ;
and sitting down they gathered the good into
49 buckets, but the worthless they cast away. So it
will be in the end of the world ; the angels will come
forth and will separate the evil from among the
50 righteous, and will cast them into the furnace of
fire ; there there will be the weeping, and the
gnashing of teeth.

51 Did ye understand all these things ?—They say
52 to him, Yea.—And he said to them, This is why
every scribe that hath become a disciple of the
kingdom of heaven is like a man, a householder, one
that putteth forth out of his treasure things new and
old.

53 And it came to pass when Jesus had finished these
54 parables, he departed thence. And coming into his
native place, he began to teach them in their
synagogue, so that they were astonished and said,
How comes he with this wisdom, and the mighty
55 works ? Is not this the carpenter's son ? is not his
mother called Mary ? and are not his brothers called
56 James and Joseph, and Simon, and Judas ? and his
sisters, are they not all with us ?—How comes he
57 then with all these things ?—And they took offence
about him. But Jesus said to them, A prophet is
not without honour, except in his native place, and
58 in his own house.—And because of their unbelief
he did not many mighty works there.

14 At that season Herod the tetrarch heard what was
2 reported of Jesus ; and he said to his attendants,
This is John the Baptist ; he is risen from the dead,
and therefore these powers are working in him —
3 For Herod had taken John, and bound him, and had
him put away into prison, on account of Herodias,
4 his brother Philip's wife. For John said to him, It
5 is not lawful for thee to have her.—And wishing to
kill him, he feared the multitude, because they

MATTHEW 14

accounted him a prophet. But when Herod's 6
birthday came, Herodias's daughter danced before
them, and pleased Herod. Whereupon he agreed 7
with an oath to give her whatsoever she might ask.
And she, urged on by her mother, saith, Give me 8
here on a dish the head of John the Baptist.—And, 9
grieved as he was, the king, for the sake of his oaths
and of them that sat at table with him, commanded
it to be given. And he sent and beheaded John in 10
the prison. And his head was brought on a dish 11
and given to the damsel; and she took it to her
mother. And his disciples came, and took up the 12
corpse, and buried him, and went and took word to
Jesus. But when Jesus heard of it, he withdrew 13
thence in a boat, into a desert place apart. And
the multitudes hearing of it followed him by land
from the cities. And when he landed, he saw a great 14
multitude, and had compassion on them, and cured
their sick.

Now when evening had come, his disciples came 15
to him, saying, This is a desert place, and the time
is now past; therefore send away the multitudes,
that they may go off into the villages and buy
themselves food.—But Jesus said to them, They 16
need not go away; give ye them to eat.—But they 17
say to him, We have here but five loaves and two
fishes.—But he said, Bring them hither to me.— 18
And he commanded the multitude to sit down on 19
the grass; and he took the five loaves and the two
fishes, and looking up into heaven he blessed God,
and broke and gave the loaves to his disciples, but
the disciples gave to the multitudes. And they all 20
ate, and were satisfied; and they picked up the
broken pieces that remained over, twelve frails
full. Now they that had eaten were about five 21
thousand men, besides women and children.

And straightway he urged the disciples to get into 22
the boat, and to go before him to the other side, till
he should send the multitudes away. And when he 23
had sent them away, he went up on to the mountain
apart to pray; and when evening was come, he was
there alone. But the boat was now many furlongs 24
from the land,¹ in distress by the waves; for the

¹ Some MSS., 'was now in the midst of the sea.'

MATTHEW 14, 15

25 wind was contrary. But in the fourth watch of the
 night he went unto them, walking over the sea.
 26 But the disciples seeing him walking on the sea were
 troubled, saying, It is a ghost!¹—And they cried
 27 out for fear. But straightway Jesus spoke to them,
 28 saying, Be of good cheer, it is I; fear not.—But
 Peter answered him and said, Lord, if it is thou, bid
 me come to thee over the waters.—And he said,
 29 Come.—And Peter went down from the boat, and
 walked over the waters, and went² unto Jesus.
 30 But seeing the wind, he feared; and beginning to
 31 sink, he cried out, saying, Lord, save me!—But
 straightway Jesus stretched forth his hand, and took
 hold of him, and saith to him, O man of little faith,
 32 wherefore didst thou doubt?—And when they had
 33 gone up into the boat, the wind fell. But they that
 were in the boat worshipped him, saying, Surely
 God's Son thou art!
 34 And crossing over they came to the land, unto
 35 Gennesaret. And the men of that place recognized
 him, and sent into all that region, and brought to
 36 him all that were ill; and they besought him that
 they might touch but the fringe of his cloak; and
 as many as touched were perfectly healed.
 15 Then there come to Jesus from Jerusalem Phari-
 2 sees and scribes, saying, Why do thy disciples trans-
 gress the tradition of the ancients? for they wash
 3 not their hands whenever they take food.³—But he
 answered and said to them, Why do you also trans-
 gress the commandment of God for the sake of your
 4 tradition? For God said, 'honour thy father and
 thy mother,' and, 'He that speaketh evil of father
 5 or mother, let him die the death'; whereas you say,
 'Whosoever shall say to his father or his mother,
 Anything wherewith I might have helped thee is
 6 "Given to God"; he shall not honour his father or
 his mother.' And ye have annulled the word⁴ of
 7 God for the sake of your tradition. Hypocrites!
 rightly did Isaiah prophesy of you, saying,
 8 'This people honour me with their lips;
 But their heart is far away from me.
 9 But in vain they worship me,
 Teaching for doctrines precepts of men.'

¹ *Lit.* a phantasm. ² Some MSS., 'to go.' ³ *Lit.* eat bread.
⁴ Some MSS., 'the law.'

MATTHEW 15

And calling to him the multitude he said to them, 10
Hear and understand. Not that which goeth into 11
the mouth defileth a man ; but that which proceed-
eth out of the mouth, that defileth a man. .

Then the disciples coming up say to him, Knowest 12
thou that the Pharisees were offended, when they
heard that saying?—But he answered and said, 13
Every plant that my heavenly Father planted not
will be rooted out. Let them alone ; blind guides 14
they are of blind men. But if a blind man guide a
blind man, both will fall into a pit.—But Peter 15
answered and said to him, Explain to us the parable.
—And he said, Are you also even yet without 16
understanding ? Perceive ye not that whatsoever 17
entereth into the mouth passeth into the belly, and
is cast out into the drain ? But the things that 18
proceed out of the mouth, out of the heart they come
forth ; and it is they that defile a man. For out 19
of the heart come forth wicked thoughts, murders,
adulteries, fornications, thefts, false witness, railings ;
these are the things that defile a man ; but to eat 20
with unwashed hands defileth not a man.

And Jesus went out thence, and withdrew into the 21
region of Tyre and Sidon. And, behold, a woman, a 22
Canaanite, came out from that district, and cried,
saying, Have mercy on me, Lord, thou son of David !
my daughter is sorely beset by a demon.—But he 23
answered her not a word. And his disciples came
up and began to beg him, saying, Send her away, for
she crieth after us.—But he answered and said, I 24
was not sent except to the lost sheep of the house of
Israel.—But she came and began to worship him, 25
saying, Lord, help me !—But he answered and said, 26
It is not seemly to take the children's bread and to
throw it to the dogs.¹—But she said, Yea, Lord ; for 27
even the dogs¹ eat of the crumbs that fall from their
masters' table.—Then Jesus answered and said to 28
her, O woman, great is thy faith ; be it done unto
thee even as thou wilt.—And from that hour her
daughter was healed.

And departing thence, Jesus went along the sea of 29
Galilee, and he went up on to the mountain, and sat
there. And great multitudes came to him, having 30

¹ *Lit.* puppies.

MATTHEW 15, 16

with them persons that were lame, maimed, blind,
dumb, and many others ; and they set them down
31 at his feet, and he cured them ; insomuch that the
multitude wondered, when they saw dumb persons
speaking, maimed restored, lame walking, and blind
seeing ; and they glorified the God of Israel.

32 But Jesus calling his disciples to him said, I have
compassion on the multitude, because they have
been with me now three days and have nothing to
eat ; and I am unwilling to send them away fasting,
32 lest haply they faint on the way.—And the disciples
say to him, Whence in a desert can we get loaves
34 enough to satisfy so great a multitude ?—And Jesus
saith to them, How many loaves have ye ?—And
35 they said, Seven, and a few small fishes.—And he
36 bade the multitude sit down on the ground ; and he
took the seven loaves and the fishes, and gave thanks,
and broke, and began giving to the disciples, and
37 the disciples gave to the multitudes. And they all
ate and were satisfied ; and they picked up the broken
pieces that remained over, seven baskets full.
38 Now they that had eaten were four thousand men,
39 besides women and children. And he sent away the
multitudes, and got into the boat, and went unto
the district of Magadan.¹

16. And the Pharisees and Sadducees came up, and
testing him asked him to show them a sign out of the
2 heaven. But he answered and said to them,² When
evening hath come, ye say, ' Fair weather ! for the
3 heaven is red ' ; and in the morning, ' Foul weather
to-day ! for the heaven is red and louring.' Ye
know how to discern the face of the heaven ; but
the signs of the times ye cannot discern. An evil
and adulterous generation seeketh after a sign ; and
no sign shall be given it, except the sign of Jonah.—
And he left them and departed.

5 And the disciples, when they came to the other
6 side, forgot to take bread. But Jesus said to them,
Take heed and beware of the leaven of the Pharisees
7 and Sadducees.—But they began to argue among
themselves, saying, It is because we took no bread.
8 —But Jesus, getting to know it, said, O men of little
faith, why argue ye among yourselves, because ye

¹ Some MSS., ' Magdala.'
(end of verse 3) ; probably an early insertion.

² Some MSS., omit, ' When . . . '

MATTHEW 16

have no bread? Do ye not yet perceive, nor 9
remember the five loaves of the five thousand, and
how many frails ye took up? nor the seven loaves 10
of the four thousand, and how many baskets ye
took up? How is it ye do not perceive that I was 11
not speaking to you about bread? But beware of
the leaven of the Pharisees and Sadducees.—Then 12
they understood that he bade them beware, not of
the leaven of bread, but of the teaching of the
Pharisees and Sadducees.

Now Jesus, having gone into the region of Cæsarea 13
Philippi, began to ask his disciples, saying, Who say
men that the Son of man is?—And they said, Some 14
say, John the Baptist; but others, Elijah; and
others, Jeremiah, or one of the prophets.—He saith 15
to them, But who say you that I am?—And 16
Simon Peter answered and said, Thou art the Christ,
the Son of the living God.—And Jesus answered and 17
said to him, Happy art thou, Simon Barjonah;¹
for flesh and blood hath not revealed it to thee, but
my Father who is in heaven. But I also say to 18
thee, that thou art Peter;² and upon this rock³ I
will build my church;⁴ and the gates of Hades shall
not prevail against it.⁵ I will give to thee the keys 19
of the kingdom of heaven;⁶ and whatsoever thou
shalt forbid⁷ on earth will thereupon be forbidden⁷
in heaven; and whatsoever thou shalt allow⁸ on
earth will thereupon be allowed⁸ in heaven.—Then 20
he charged the disciples to tell no one that he was
the Christ.

From that time Jesus Christ⁹ began to show his 21
disciples that he must set out for Jerusalem, and
suffer many things from the elders¹⁰ and high priests
and scribes, and be killed, and on the third day¹¹
rise. And Peter took him aside, and began to rebuke 22

¹ *i.e.*, son of Jonah (Bar = son, as in Bar-nabas, Bar-timæus; like our John-son, etc.). ² *i.e.*, a piece of rock (petros). ³ Greek, *petra*. ⁴ *Or* congregation, assembly (Greek, *ecclesia* = called out, summoned), and elsewhere. ⁵ Shall not prevail against it (A.V.). ⁶ Cf. Isaiah xxii. 22; Rev. iii. 7. ⁷ *Or* bind (bound). ⁸ *Or* loose (loosed). ⁹ Some MSS. omit, 'Christ.' ¹⁰ The Greek word (*presbyteros*) means (a) an older man, (b) an 'elder' holding some rank or office (the idea of age being lost, as in our word Senator). ¹¹ The next day but one, as is clearly shown by S. Luke xiii. 32, and Acts xxvii. 18, 19.

MATTHEW 16, 17

him, saying, God be merciful to thee, Lord ! this
23 will never happen unto thee.—But he turned and
said to Peter, Get thee behind me, Satan ! thou art a
stumbling block to me ; for thou mindest not the
24 things of God, but the things of men. Then said
Jesus unto his disciples, If any one wisheth to come
after me, let him deny himself, and take up his cross,
25 and follow me. For whosoever wisheth to save his
life will lose it ; but whosoever shall lose his life for
26 my sake shall find it. For, what will a man be
profited, if he shall gain the whole world, but forfeit
his life ? Or what will a man give in exchange for
27 his life ? For the Son of man is to come in the glory
of his Father with his angels ; and then he will
28 render to each according to his conduct. Verily, I
say to you, there are some of them that stand here,
who will in no wise taste death till they have seen
the Son of man coming in his kingdom.

17 And six days afterwards Jesus taketh with him
Peter, and James, and John his brother, and leadeth
2 them up on to a high mountain apart ; and he was
transfigured before them, and his face shone as the
sun, but his garments became white as the light.
3 And, behold, there appeared to them Moses and
4 Elijah, talking together with him. But Peter spoke
and said to Jesus, Lord, it is well that we are here ;
if thou willest, I will set up three tents here, one for
thee, and one for Moses, and one for Elijah.—
5 While he was yet speaking, behold, a bright cloud
overshadowed them ; and, behold, a voice out of the
cloud, saying, This is my Son, the beloved, in whom
6 I am well pleased ; hearken to him.—And the
disciples hearing it fell on their faces, and were sore
7 afraid. And Jesus came near and touched them
8 and said, Rise, and be not afraid.—But lifting up
their eyes, they saw no one except Jesus himself
9 only. And as they were coming down from the
mountain, Jesus commanded them, saying, Tell no
one the vision, until the Son of man has risen from
10 the dead.—And the disciples asked him, saying,
Then why do the scribes say that Elijah must first
11 come?—But he answered and said, Elijah indeed
12 cometh, and will restore all things ; but I say unto
you, that Elijah hath come already, and they knew
him not, but did with him whatsoever they would.

MATTHEW 17, 18

Likewise also the Son of man is to suffer at their hands.—Then the disciples understood that he had 13 spoken to them of John the Baptist.

And when they had come unto the multitude, 14 there came to him a man, kneeling to him, and saying, Lord, have mercy upon my son, for he is a 15 lunatic¹ and in sad case; for often he falleth into the fire, and often into the water. And I brought 16 him to thy disciples, and they could not cure him.—But Jesus answered and said, O faithless and per- 17 verse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me.—And Jesus rebuked the demon, and it came 18 out from him; and from that hour the boy was cured. Then the disciples went up to Jesus private- 19 ly, and said, Why could not we cast it out?—But 20 he saith to them, Because of your little faith; for verily, I say to you, if ye have faith as a grain of mustard seed, ye will say to this mountain, ‘Remove hence to yonder place,’ and it will remove; and nothing will be impossible to you.²

Now while they were gathering together³ in 22 Galilee, Jesus said to them, The Son of man is to be delivered into the hands of men; and they will kill 23 him, and the third day he will rise.—And they were exceedingly sorry.

Now when they had come to Capernaum, the 24 collectors of the temple-tax⁴ came to Peter, and said, Doth not your master pay the temple-tax?—He 25 saith, Yea.—And when he had come indoors, Jesus spoke first, saying to him, What thinkest thou, Simon? from whom do the kings of the earth collect customs or taxes? from their own sons? or from 26 aliens?—And when he said, From aliens, Jesus said 27 to him, Therefore the sons are free. Yet, lest we cause them to stumble, go to the sea, and cast a hook, and take the first fish that cometh up, and opening its mouth thou wilt find a shekel;⁵ take that, and give it to them for me and for thee.

At that hour the disciples went up to Jesus, **18**

¹ Or epileptic. ² Some MSS. add verse 21, ‘But this kind goeth not out except by prayer and fasting.’ ³ Some MSS., ‘while they abode.’ ⁴ Greek, the didrachma (about two shillings); see Exodus xxx. 13. ⁵ *Lit.* a stater, a silver coin = 4 Attic drachmæ or 4 denarii (see last note).

MATTHEW 18

saying, Who then is greatest in the kingdom of
2 heaven?—And calling a little child to him, he set
3 him in the midst of them, and said, Verily, I say to
you, unless ye turn, and become like little children,
ye shall not enter into the kingdom of heaven.
4 Therefore whosoever shall humble himself as this
little child, he is the greatest in the kingdom of
5 heaven. And whoso shall receive one such little
6 child in my name receiveth me; but whoso shall
cause to stumble one of these little ones that believe
on me, it were expedient for him that a big mill-
stone should be hung about his neck, and that he
7 should be sunk in the depth of the sea. Alas for
the world, because of occasions of stumbling! for
it must needs be that the occasions come; yet alas
or the man through whom the occasion cometh!
8 But if thy hand or thy foot causeth thee to stumble,
cut it off, and throw it from thee; it is well for thee
to enter into life maimed or halt, rather than having
two hands or two feet to be thrown into the eternal¹
fire. And if thine eye causeth thee to stumble,
pluck it out, and throw it from thee; it is well for
thee to enter into life with one eye, rather than
having two eyes to be thrown into the hell² of fire.
10 See that ye despise not one of these little ones; for
I say to you, In heaven their angels continually
behold the face of my Father who is in heaven.³
12 What think ye? if any man hath a hundred sheep,
and one of them go astray, will he not leave the
ninety and nine upon the mountains, and doth he
13 not go and seek the one that strayeth? And if so
be that he find it, verily, I say to you, he rejoiceth
more over it than over the ninety and nine that have
14 not strayed. Even so it is not the will of your
Father who is in heaven, that one of these little ones
15 should perish. But if thy brother sin,⁴ go, show
him his fault between thee and him alone; if he
16 hearken to thee, thou hast won thy brother. But
if he hearken not, take with thee one or two more.
that at the mouth of two witnesses or three every
17 word may be confirmed. But if he refuse to hear
them, tell it to the church; but if he refuse to hear

¹ *Lit.* age-long (*æonian*), and elsewhere. ² *Lit.* Gehenna. ³ Some MSS. add verse 11, 'For the Son of man came to save that which was lost' ⁴ Some MSS. add, 'against thee.'

MATTHEW 18

the church also, let him be to thee as a Gentile or a tax-gatherer. Verily, I say to you, whatsoever 18 things ye shall forbid¹ on earth will thereupon be forbidden¹ in heaven; and whatsoever things ye shall allow² on earth will thereupon be allowed² in heaven. Verily, I say to you further, if two of you 19 shall agree on earth touching any matter whatsoever they shall ask, it shall come to pass for them from my Father who is in heaven. For where two or 20 three are gathered together in my name, there am I in the midst of them.

Then Peter went up and said to him, Lord, how 21 often shall my brother sin against me, and I forgive him? until seven times?—Jesus saith to him, I 22 do not say to thee, Until seven times, but, Until seventy times seven.³ This is why the kingdom of 23 heaven is likened unto a man, a king, who desired to settle accounts with his servants.⁴ But when he 24 began to settle, there was brought to him one that owed ten thousand talents.⁵ But as he could not 25 pay, the lord commanded that he should be sold, and the wife, and the children, and all that he had, and payment be made. The servant therefore fell 26 down, and began to worship him, saying, 'Have patience with me, and I will pay thee all.' And the 27 lord of that servant, moved with compassion, released him, and forgave him the loan. But that 28 servant, as he went out, met one of his fellow-servants, who owed him a hundred shillings;⁶ and he took him and held him by the throat, saying, 'Pay whatever thou owest.' His fellow-servant 29 therefore fell down, and began to beseech him, saying, 'Have patience with me, and I will pay thee.' But he would not; but went away, and put him 30 into prison, until he should pay what was due. His fellow-servants therefore, seeing what had 31 happened, were exceedingly sorry, and went and informed their lord of all that had happened. Then 32 his lord called him, and saith to him, 'Thou wicked servant, I forgave thee all that debt, because thou

¹ *Or* bind (bound). ² *Or* loose (loosed). ³ Perhaps, until seventy-seven times (see Gen. iv. 24).

⁴ *Lit.* bondmen (and throughout).

⁵ A talent = about £200. ⁶ *Lit.* denarii. The denarius was a Roman coin, of silver, about the size of our sixpence, the common daily wage of a labouring man in those times (xx. 2).

MATTHEW 18, 19

33 besoughtest me ; shouldst not thou also have had
mercy on thy fellow-servant, even as I had mercy
34 on thee ? ' And in his anger his lord delivered him
to the torturers,¹ till he should pay all that was due
35 to him. So my heavenly Father also will do to you,
if ye from your hearts forgive not each his brother.

19 And it came to pass when Jesus had finished these
sayings, he departed from Galilee, and went into the
2 district of Judæa beyond the Jordan ; and great
multitudes followed him, and he cured them there.
3 And there came to him some Pharisees, testing
him, and saying, Is it lawful to put away one's wife
4 for every cause ?—And he answered and said, Did
ye never read that the Creator made them from the
5 beginning 'a male and a female' ? And he² said,
For this cause a man shall leave his father and his
mother, and shall cleave to his wife ; and the two
6 shall become one flesh. So then they are no longer
two, but one flesh ; therefore, what God joined
7 together, let not man put asunder.—They say to
him, Then why did Moses command to give a written
8 notice of divorce, and to put her away ?—He saith
to them, Moses, looking to your hardness of heart,
permitted you to put away your wives, but it hath
9 not been so from the beginning. But I say to you,
Whosoever shall put away his wife (not doing it
for unchastity) and shall marry another, committeth
10 adultery.³—The disciples say to him, If the case of
the man with his wife is so, it is not expedient to
11 marry.—But he said to them, Not all men can receive
this saying, but those only to whom it hath been
12 given to do so. For there are eunuchs, who were
eunuchs from birth ; and there are eunuchs, who
were made eunuchs by men ; and there are eunuchs,
who 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 brought to him little children, that he
should lay his hands on them, and pray ; but the
14 disciples rebuked them. But Jesus said, Suffer
the little children, and hinder them not, to come

¹ Or gaolers. . ² *i.e.*, Jesus said. ³ Some MSS. add, 'and he that marries a woman that has been put away commits adultery.'

MATTHEW 19

unto me ; for to such belongeth¹ the kingdom of heaven.—And he laid his hands on them, and 15 departed thence.

And, behold, one came up to him, and said, Master, 16 what good thing shall I do, that I may obtain eternal life ?—And he said to him, Why askest thou 17 me about what is good ? One there is, who is good ;² but, if thou wouldst enter into life, keep the commandments.—He saith to him, Which ?—And 18 Jesus said, This, ‘ Thou shalt not murder ’ ; ‘ Thou shalt not commit adultery ’ ; ‘ Thou shalt not steal ’ ; ‘ Thou shalt not bear false witness ’ ; ‘ Honour thy 19 father and thy mother ’ ; and, ‘ Thou shalt love thy neighbour as thyself.’—The young man saith to him, 20 All these things I have observed ; what lack I yet ? —Jesus said to him, If thou wouldst be perfect, go 21 thy way, sell what thou hast, and give to poor persons, and thou shalt have treasure in heaven ; and come, follow me.—But when the young man heard 22 the saying, he went away sorrowful ; for he was one that had great possessions.

But Jesus said to his disciples, Verily, I say to you, 23 with difficulty will a rich man enter into the kingdom of heaven. And, further, I say to you, it is easier for 24 a camel to enter in through the eye of a needle, than for a rich man to enter into the kingdom of God.—But when the disciples heard it, they were exceedingly 25 astonished, saying, Who, then, can be saved ? —But Jesus looked upon them, and said, With men 26 this is impossible ; but with God all things are possible.—Then Peter answered and said to him, 27 Lo, we left all things, and followed thee ; what, then, shall we have ?—And Jesus said to them, 28 Verily, I say to you, in the regeneration³ when the Son of man shall sit on the throne of his glory, you who followed me shall yourselves also sit on twelve 29 thrones, ruling⁴ the twelve tribes of Israel. And every one that left houses, or brothers, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive manifold more,⁵ and shall gain

¹ For construction, see v. 3. A.V. reads, ‘ for of such is.’ ² Some MSS., ‘ Why callest thou me good ? none is good save one, even God.’
³ Or new birth. ⁴ Lit. judging, as the Judges of the O.T. (see also II Kings xv. 5). The Son of man has left the judgement-seat. Cf. S. Luke xix. 17. ⁵ Some MSS., ‘ a hundredfold.’

MATTHEW 19, 20

30 eternal life. But many first will be last, and last
20 first. For the kingdom of heaven is like unto a man,
a householder, who went out early in the morning
2 to hire labourers into his vineyard. And having
agreed with the labourers for a shilling¹ a day, he
3 sent them into his vineyard. And he went out about
the third hour, and saw others standing in the
4 market-place, doing nothing; and to those he said,
'Go ye also into the vineyard, and whatsoever is
right I will give you.' And they went their way.
5 And again he went out, about the sixth and the ninth
6 hour, and did likewise. And about the eleventh
hour he went out and found others standing, and
saith to them, 'Why are ye standing here all the
7 day, doing nothing?' They say to him, 'Because
no one hired us.' He saith to them, 'Go ye also into
8 the vineyard.' But when evening came, the master
of the vineyard said to his steward, 'Call the labour-
ers, and pay their hire, beginning with the last even
9 on to the first.' Now when they of the eleventh
10 hour came, they received each a shilling. And when
the first came, they thought that they would receive
11 more; and they also received each his shilling. But
when they received it, they began to murmur
12 against the householder, saying, 'These last worked
for one hour, and thou hast made them equal unto
us who bore the burden of the day and the scorching
13 heat.' But he answered one of them and said,
'Friend, I do thee no wrong; didst not thou agree
14 with me for a shilling? Take what is thine, and go
thy way; nay, I choose to give to this last, even as
15 to thee. May I not do what I will with mine own?
16 Or art thou envious² because I am kind?' So the
last will be first, and the first last.³

17 Now as Jesus was about to go up to Jerusalem,
he took the twelve aside by themselves, and on the
18 way he said to them, Behold, we are going up to
Jerusalem; and the Son of man will be delivered to
the high priests and scribes; and they will condemn
19 him to death, and will deliver him to the Gentiles to

¹ Greek, denarius; note to xviii. 28. ² *Lit.* is thine eye evil (envious)?
³ Some MSS. add, 'for there are many called, but few chosen'; cf. Eccles. ix. 11.

MATTHEW 20, 21

mock, and to scourge, and to crucify ; and the third day he will rise.

Then there came to him the mother of Zebedee's 20
sons, with her sons, worshipping him, and asking
something from him. And he said to her, What 21
willest thou?—She saith to him, Command that
these my two sons may sit, one at thy right hand,
and one at thy left hand, in thy kingdom.—But 22
Jesus answered and said, Ye know not what ye ask.
Are ye able to drink the cup that I am to drink?—
They say to him, We are able.—He saith to them, 23
My cup indeed ye shall drink ; but to sit at my right
hand and at the left hand, this is not mine to give ;
but it belongs to those for whom it hath been pre-
pared by my Father.—And when the ten heard it, 24
they were indignant about the two brothers. But 25
Jesus called them to him and said, Ye know that the
rulers of the Gentiles lord it over them, and the great
ones exercise authority over them. Not so is it 26
among you ; but whosoever wisheth to become
great among you shall be your servant ; and whoso- 27
ever wisheth to be first among you shall be your
bondman ; even as the Son of man came not to be 28
ministered unto, but to minister, and to give his
life a ransom for¹ many.

And as they went out from Jericho, a great 29
multitude followed him. And, behold, two blind 30
men sitting by the wayside, when they heard that
Jesus was passing by, cried out, saying, Lord, have
mercy on us, thou son of David.—But the multitude 31
rebuked them, that they should hold their peace ;
but they cried out the louder, saying, Lord, have
mercy on us, thou son of David.—And Jesus 32
stopped, and called them, and said, What will ye
that I should do for you?—They say to him, Lord, 33
that our eyes be opened.—And Jesus, moved with 34
compassion, touched their eyes ; and straightway
they recovered their sight, and followed him.

And when they drew near to Jerusalem, and came 21
to Bethphage, to the Mount of the Olive Trees, then
Jesus sent two disciples, saying to them, Go into the 2
village opposite you, and straightway ye will find
an ass tied up, and a colt with her ; loose her, and

¹ Or in exchange for.

MATTHEW 21

3 bring her to me. And if any one say anything to
you, ye shall say, 'The Lord hath need of them';
4 and straightway he will send them.—Now this hath
come to pass that there may be fulfilled what was
spoken through the prophet, saying,
5 'Tell ye the daughter of Zion,
Behold, thy King cometh to thee,
Meek, and seated upon an ass,
And upon a colt the foal of an ass.'¹

6 And the disciples went, and did even as Jesus had
7 directed them. And they brought the ass and the
colt, and put over them their cloaks; and he took
8 his seat thereon. But the very great multitude
spread their own cloaks in the way; but others
were cutting branches from the trees and spreading
9 them in the way. But the multitudes that went in
front of him, and those that followed, kept crying
saying,

'Hosanna² to the son of David;
Blessed is the Coming One in the name of the
Lord;
Hosanna in the highest!'

10 And when he went into Jerusalem, all the city was
11 stirred, saying, Who is this?—But the multitudes
said, This is the prophet Jesus, from Nazareth of
Galilee.

12 And Jesus entered into the temple,³ and drove
out all them that sold and bought in the temple;
and he overturned the tables of the money-changers,
13 and the seats of them that sold the doves; and he
saith to them, It is written, 'My house shall be
called a house of prayer,'; but you are making it a
14 robbers' den.—And blind persons and lame came to
15 him in the temple, and he cured them. But when
the high priests and the scribes saw the wonderful
things that he did, and the boys who were crying out
in the temple, and saying, 'Hosanna to the son of
16 David'; they were indignant, and said to him,
Hearest thou what these say?—But Jesus saith to
them, Yea; did ye never read, 'Out of the mouths of
babes and sucklings thou hast perfected praise'?—
17 And he left them and went forth out of the city to
Bethany, and passed the night there.

¹ *Lit.* a yoke-bearer (the ass, the general beast of burden in the East).
² Save now; but here used as = Glory. ³ Some MSS. add, 'of God,'

MATTHEW 21

Now, in the morning, as he was going back to the 18
city, he hungered, And seeing a fig tree on the 19
wayside, he went up to it, and found nothing thereon,
except leaves only. And he saith to it, No fruit
shall come from thee henceforward for ever.¹ And
immediately the fig tree withered away. And when 20
the disciples saw it, they marvelled, saying, How did
the fig tree immediately wither away?—But Jesus 21
answered and said to them, Verily, I say to you, if
ye have faith, and doubt not, ye shall not only do
this of the fig tree, but even if ye shall say to this
mountain, ‘ Be thou taken up and cast into the sea,’
it shall come to pass. And all things whatsoever ye 22
shall ask in your prayer, believing, ye shall receive.

And when he went into the temple, the high priests 23
and the elders of the people came to him as he was
teaching, and said, By what authority doest thou
these things? and who gave thee this authority?—
But Jesus answered and said to them, I also will 24
ask you a question, which if ye tell me, I will tell
you by what authority I do these things. John’s 25
baptism, whence was it? from heaven, or from
men?—But they began to argue among themselves,
saying, If we say, ‘ From heaven,’ he will say to us,
‘ Then why did ye not believe him?’ but if we say, 26
‘ From men,’ we fear the multitude; for they all
hold John as a prophet.—And they answered Jesus 27
and said, We know not.—And he said to them,
Neither tell I you by what authority I do these
things. But what think ye? A man had two 28
children; he went to the first and said, ‘ Child, go
work to-day in the vineyard.’ And he answered and 29
said, ‘ I go, sir ’; and went not. And he went to 30
the second, and said likewise. But he answered and
said, ‘ I will not ’; afterwards he regretted it, and
went. Which of the two did the will of his father?— 31
They say, The latter.—Jesus saith to them, Verily,
I say to you, the tax-gatherers and the harlots are
going into the kingdom of God before you. For 32
John came to you in the way of righteousness, and
ye believed him not; but the tax-gatherers and the
harlots believed him; whereas you, when ye saw
it, yet felt no after regret, that ye might believe him.

¹ *Lit.* for the age (and elsewhere).

MATTHEW 21, 22

33 Hear another parable ; There was a man, a householder, who planted a vineyard, and set a fence about it, and dug a winepress in it, and built a watch-tower, and let it out to husbandmen, and went into another
 34 country. But when the fruit season drew nigh, he sent his servants¹ unto the husbandmen, to receive
 35 his fruits. And the husbandmen took his servants, and one they beat, another they killed, another they
 36 stoned. Again, he sent other servants, more in number than the first ; and they did to them like-
 37 wise. But afterwards he sent unto them his son,
 38 saying, ' They will reverence my son.' But when the husbandmen saw the son, they said among themselves, ' This is the heir ! come, let us kill him, and
 39 get his inheritance.' So they took him, and threw
 40 him out of the vineyard, and killed him. Therefore, when the lord of the vineyard cometh, what will he
 41 do to those husbandmen?—They say to him, Wretches ! he will wretchedly destroy them, and will let out the vineyard to other husbandmen, men who will render him the fruits in their seasons.—
 42 Jesus saith to them, Did ye never read in the scriptures,

' A stone which the builders rejected ;
 The same became the corner-stone ;
 From the Lord came this corner-stone,
 And it is marvellous in our eyes ' ?

43 Therefore I say to you, The kingdom of God will be taken away from you and will be given to a nation
 44 bringing forth the fruits thereof. And he that falleth on this stone will be broken to pieces ; but on whomsoever it shall fall, it will scatter him as chaff.²

45 And the high priests and the Pharisees heard his parables, and perceived that he was speaking about
 46 them. And, though seeking to lay hold on him, they feared the multitudes, because they took him for a prophet.

22 And Jesus answerèd and spoke to them in parables again, saying,

2 The kingdom of heaven is likened unto a man, a
 3 king, who made a wedding for his son, and sent out

¹ *Lit.* bondmen (and throughout the parable).
 verse 44.

² Some MSS. omit

MATTHEW 22

his servants¹ to call them that had been invited to the wedding ; and they would not come. Again, 4
 he sent out other servants, saying, ‘ Tell them that have been invited, Behold, I have made ready my breakfast ; my oxen and my fatlings are slain, and everything is ready ; come to the wedding.’ But 5
 they made light of it, and went off, one to his farm, another to his business ; but the rest took his 6
 servants, and treated them shamefully, and killed them. But the king was angered, and sent his 7
 armies, and destroyed those murderers, and burnt their city. Then he said to his servants, ‘ The 8
 wedding indeed is ready, but they that have been invited were not worthy ; go therefore to the outlets 9
 of the highways, and as many as ye shall find invite to the wedding.’ And those servants went out into 10
 the highways, and gathered together all that they found, both evil and good ; and the bride-chamber was filled with guests. But when the king went in 11
 to view the guests, he saw there a man that had not put on a wedding-garment ; and he saith to him, 12
 ‘ Friend, how camest thou in hither, not wearing a wedding-garment ? ’ But he was speechless. Then 13
 the king said to the attendants, ‘ Bind him feet and hands, and put him out, into the darkness outside ’ ; there there will be the weeping, and the gnashing of teeth. For many are called, but few are chosen. 14
 Then the Pharisees went and consulted together, 15
 that they might ensnare him in talk. And they 16
 send to him their disciples, with the Herodians, saying, 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. Tell us therefore, What thinkest thou ? Is it lawful 17
 to pay taxes to Cæsar,² or not ?—But Jesus, perceiv- 18
 ing their wickedness, said, Why test ye me, ye hypocrites ? Show me the tax money.—And they 19
 brought him a shilling. And he saith to them, 20
 Whose are this image and the superscription ?—They say, Cæsar’s.—Then he saith to them, Render 21
 therefore to Cæsar the things that are Cæsar’s, and to God the things that are God’s.—And when they 22

¹ *Lit.* bondmen (and throughout the parable).
 or Kaiser) of the Roman emperor.

² A title (= Czar

MATTHEW 22

heard, they marvelled, and left him, and went their way.

23 On that day there came to him some Sadducees,
24 saying¹ that there is no resurrection; and they
asked him, saying, Master, Moses said, 'If any one
die, having no children, his brother shall marry his
25 widow, and raise up issue unto his brother.' Now
there were with us seven brothers; and the first
married and died, and, having no issue, he left his
26 wife to his brother; likewise the second also, and
27 the third, unto the seventh. But last of all the
28 woman died. In the resurrection, then, of which of
the seven will she be wife? for they all had her.—
29 But Jesus answered and said to them, Ye err, not
30 knowing the scriptures, nor the power of God. For
in the resurrection, they neither marry, nor are
31 given in marriage, but are as angels² in heaven. But
as touching the resurrection of the dead, did ye
never read what was spoken to you by God, saying,
32 'I am the God of Abraham, and the God of Isaac,
and the God of Jacob'? He is the God, not of
33 dead men, but of living.—And when the multitudes
heard, they were astonished at his teaching.

34 But the Pharisees, hearing that he had put the
35 Sadducees to silence, gathered together. And one
of them, a law-student,³ asked a question, testing
36 him, Master, what is the great commandment in the
37 law?—And he said to him, 'Thou shalt love the
Lord thy God with all thy heart, and with all thy
38 soul, and with all thy mind'; this is the great and
39 first commandment. There is a second like it,
40 'Thou shalt love thy neighbour as thyself.' On
these two commandments depend the whole law and
the prophets.

41 Now while the Pharisees were gathered together,
42 Jesus asked them a question, saying, What think ye
of the Christ? whose son is he?—They say to him,
43 The son of David.—He saith to them, Then how doth
David in the Spirit call him 'Lord,' saying,

44 'The Lord said to my Lord, Sit at my right
hand,

Until I put thine enemies beneath thy feet'?

45 Then, if David calleth him 'Lord,' how is he his son?

¹ Some MSS., 'who say.' ² Some MSS. add, 'of God.' ³ Lawyer (A.V.)

MATTHEW 22, 23

—And no one could answer him a word ; neither 46
durst any one from that day forth ask him any more
questions.

Then Jesus spoke to the multitudes and to his 23
disciples, saying, The scribes and the Pharisees sit¹ 2
on Moses' seat ; all things, therefore, whatsoever 3
they say to you, do and observe. But do not accord-
ing to their works ; for they say, and do not.
Yea, they bind heavy burdens, and lay them on 4
men's shoulders ; whereas they themselves will not
stir a finger to remove them. But all their works 5
they do to be seen by men ; for they widen their
phylacteries,² and enlarge their fringes, and love the 6
first place at feasts, and the front seats in the syna-
gogues, and greetings in the market-places, and to 7
be called by men, ' Rabbi.'³ But you, be not ye 8
called, ' Rabbi ' ; for one is your master, but you
all are brethren. And call no one upon the earth 9
your father ; for one is your Father, the heavenly
one. Neither be called masters ; for one is your 10
master, even the Christ. But he that is greatest 11
of you shall be your servant. And whosoever shall 12
exalt himself shall be humbled ; and whosoever
shall humble himself shall be exalted.

But alas for you, scribes and Pharisees, hypo- 13
crites ! for ye shut the kingdom of heaven in men's
faces ; for you yourselves enter not, and such as
are entering ye do not allow to enter.⁴

Alas for you, scribes and Pharisees, hypocrites ! 15
for ye traverse sea and land to make a single convert ;⁵
and when he hath become one, ye make him twofold
more a son of hell⁶ than yourselves.

Alas for you, blind guides ! who say, ' Whosoever 16
shall swear by the sanctuary, it is nothing ; but
whosoever shall swear by the gold of the sanctuary,
he is bound ' ; fools and blind ! for which is greater, 17
the gold, or the sanctuary which consecrated the
gold ? and, ' Whosoever shall swear by the altar, it 18
is nothing ; but whosoever shall swear by the gift

¹ *Lit.* sat down. ² *Or* amulets ; small leather cases containing passages of scripture, worn during prayer on forehead and left arm. The Greek means literally, safe-guards, preservatives. ³ *i.e.* teacher, master. ⁴ Some MSS. give 14 : ' Alas for you, scribes and Pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayers, therefore ye will receive a heavier sentence.' ⁵ *Or* proselyte (new-comer). ⁶ *Lit.* Gehenna.

MATTHEW 23

19 that is upon it, he is bound ' ; blind ones ! for which
is greater, the gift, or the altar which consecrateth
20 the gift ? Therefore he that sweareth by the altar,
sweareth by it and by all things that are thereon ;
21 and he that sweareth by the sanctuary, sweareth by
it and by him that dwelleth therein ; and he that
22 sweareth by the heaven, sweareth by the throne of
God and by him that sitteth thereon.

23 Alas for you, scribes and Pharisees, hypocrites !
for ye pay tenths of mint and anise and cummin ;
and ye have left undone the weightier matters of the
law—justice, and mercy, and faithfulness ; but
24 these ye ought to have done, while not leaving the
others undone. Blind guides ! who strain out the
gnat, but drink down the camel.

25 Alas for you, scribes and Pharisees, hypocrites !
for ye cleanse the outside of the cup and of the
platter, but within they are filled through extortion
26 and excess. Blind Pharisee ! cleanse first the inside
of the cup, that its outside also may become clean.

27 Alas for you, scribes and Pharisees, hypocrites !
for ye are like whited sepulchres, such as outwardly
appear beautiful, but within are full of dead men's
28 bones and all uncleanness. Even so you also out-
wardly appear to men to be righteous, but within
ye are full of hypocrisy and iniquity.

29 Alas for you, scribes and Pharisees, hypocrites !
for ye build the sepulchres of the prophets, and adorn
30 the tombs of the righteous, and say, ' If we had lived
in the days of our forefathers, we would not have
been their accomplices in the blood of the prophets.'
31 Wherefore ye bear witness to yourselves that ye are
32 sons of them that murdered the prophets. And you,
33 fill ye up the measure of your forefathers ! Serpents,
broods of vipers ! how are ye to escape from being
34 sentenced to hell ?¹ Therefore, behold, I send unto
you prophets and wise men and scribes ; some of
them ye will kill and crucify, and some of them ye
will scourge in your synagogues and persecute from
35 city to city, that upon you may come all the righteous
blood that is shed upon the earth, from the blood of
Abel the righteous unto the blood of Zechariah
(Barachiah's son),² whom ye murdered between the

¹ *Lit.* Gehenna.

² Really son of Jehoiada (II Chron. xxiv. 20),
but confused with the prophet Zechariah (Zech. i. 1).

MATTHEW 23, 24

sanctuary and the altar. Verily, I say to you, all 36
these things will come upon this generation.

Jerusalem, Jerusalem ! that killeth the prophets, 37
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 ! Behold, your house is left to 38
you.¹ For I say to you, Ye shall not see me hence- 39
forth, till ye shall say,

‘ Blessed is he that cometh in the name of the
Lord.’

And Jesus went out from the temple and was going 24
his way ; and his disciples came near to point out
to him the buildings of the temple. But he answered 2
and said to them, See ye not all these things ?
Verily, I say to you, there will not be left here stone
upon stone, that will not be thrown down.

Now as he was sitting upon the Mount of the
Olive Trees, the disciples came to him privately, 3
saying, Tell us, when will these things be ? and
what is the sign of thy coming, and of the end of the
world ?—And Jesus answered and said to them, 4
Take heed that no one lead you astray. For many 5
will come in my name, saying, ‘ I am the Christ ’ ;
and they will lead many astray. And ye will hear 6
of wars and rumours of wars ; take heed, be not
troubled ; for they must come to pass, but the end
is not yet. For nation will rise against nation, and 7
kingdom against kingdom ; and there will be
famines and earthquakes in divers places. But all 8
these things are the beginning of birth-pangs. Then
they will deliver you up unto tribulation, and will 9
kill you ; and ye will be hated by all the nations for
my name’s sake. And then many will stumble, 10
and will deliver up one another, and will hate one
another. And many false prophets will arise, and 11
will lead many astray ; and by reason of iniquity 12
being multiplied, the love of the many will grow
cold. But he that endureth to the end, the same 13
shall be saved. And this gospel of the kingdom 14
shall be proclaimed in the whole world for a witness
to all the nations ; and then will come the end.

¹ Some MSS. add, ‘ desolate.’

MATTHEW 24

15 Therefore, when ye see the abomination of desola-
tion, which was spoken of through Daniel the
16 prophet ; when ye see it standing in a holy place—
17 he that readeth, let him consider—then let such as
18 are in Judæa flee to the mountains ; he that is on
19 the roof, let him not go down to take the things out
20 of his house ; and he that is in the field, let him not
21 turn back to take his cloak. But alas for them that
22 are with child, and for them that give suck, in those
23 days ! But pray that your flight may not happen
24 in winter, nor yet on a sabbath ; for then there will
25 be great tribulation, such as hath not come from
26 the beginning of the world until now ; no, nor ever
27 again will come. And unless those days had been
28 shortened, not one person would have been saved ;
29 but for the sake of the chosen those days will be
30 shortened.

31 If any one shall then say to you, ' Behold ! here
is the Christ ! ' or, ' Here he is ! ' believe it not.
32 For there will arise false christs and false prophets,
33 and they will show great signs, and wonders, so as
34 to lead astray, if possible, even the chosen. Behold,
35 I have told you beforehand. Therefore, if they
36 shall say to you, ' Behold, he is in the wilderness,'
37 go not forth ; ' Behold, he is in the inner chambers,'
38 believe it not. For as the lightning cometh forth
39 from the east and is seen even unto the west, so
40 will the coming of the Son of man be. Wherever
41 the carcase is, there will the vultures gather
42 together.

43 But immediately after the tribulation of those
44 days the sun will be darkened, and the moon will not
45 give her light, and the stars will fall from the heaven,
46 and the powers of the heavens will be shaken ; and
47 then will be seen the sign of the Son of man, in heaven.
48 And then will all the tribes of the earth wail ; and
49 they shall see the Son of man coming on the clouds
50 of the heaven with power and great glory. And he
51 will send forth his angels with a great trumpet, and
52 they will gather together his chosen from the four
53 winds, from end to end of heaven.

54 Now from the fig tree learn its parable ; when its
55 branch hath now become tender, and is putting
56 forth its leaves, ye know that summer is nigh ; so
57 also you, when ye see all these things, know ye that

MATTHEW 24, 25

he¹ is nigh, at the doors. Verily, I say to you, this 34
 generation will not pass away, till all these things
 have come to pass. The heaven and the earth will 35
 pass away ; but my words will not pass away. But 36
 of that day and hour no one knoweth, not even the
 angels of heaven, nor yet the Son,² but the Father
 only.

For as the days of Noah were, so will the coming 37
 of the Son of man be. For as in those days, the 38
 days before the flood, they were feeding and drinking,
 were marrying and giving in marriage, until the day
 that Noah entered the ark, and they knew not until 39
 the flood came and carried them all away ; so will
 also the coming of the Son of man be. Then there 40
 will be two men in the field ; one is taken, and one
 is left ; two women grinding at the mill ; one is 41
 taken, and one is left. Watch therefore, for ye 42
 know not what day your Lord cometh. But this ye 43
 know, that if the master of the house had known in
 what watch the thief was coming, he would have
 watched, and would not have let his house be broken
 into. Therefore make yourselves also ready ; for 44
 in an hour that ye think not the Son of man cometh.

Who then is the faithful and prudent servant,³ 45
 whom his lord set over his household to give them
 their food in due season ? Happy is that servant³ 46
 whom his lord when he cometh shall find so doing. 47
 Verily, I say to you, he will set him over all his goods.
 But if that evil servant³ shall say in his heart, 48
 ' My lord delayeth his coming,' and shall begin to
 smite his fellow-servants,³ and shall even eat and
 drink with the drunken, the lord of that servant³ 50
 will come in a day when he is not expecting, and in
 an hour when he knoweth not, and will cut him 51
 asunder, and appoint his portion with the hypo-
 crites ; there there will be the weeping, and the
 gnashing of teeth.

Then the kingdom of heaven will be likened unto **25**
 ten virgins, who took their torches⁴ and went forth
 to meet the bridegroom. But five of them were 2

¹ Or it (his coming). ² Some MSS. omit the last four words.
³ Or bondman (men). ⁴ Lamps (A.V.) ; but see Lord Roberts's *Forty-
 one Years in India*, Vol. I. p. 13 : ' The procession was lighted on its
 way by a torch-bearer, whose torch consisted of bits of rag tied round
 the end of a stick, upon which he continually poured the most malodorous
 of oils'.

MATTHEW 25

3 foolish, and five were wise ; for the foolish took their
4 torches, and took no oil with them ; but the wise
5 took oil in their vessels with their torches. But
6 while the bridegroom tarried, they all fell aslumber
7 and slept. But at midnight a cry is raised, ' Behold,
8 the bridegroom ! come forth to meet him ! ' Then
9 all those virgins arose, and trimmed their torches.
10 And the foolish said to the wise, ' Give us of your oil,
11 for our torches are going out.' But the wise answered,
12 saying, ' Nay, there will not be enough for us and
13 for you ; go rather to them that sell, and buy for
14 yourselves.' But while they were on their way to
15 buy, the bridegroom came ; and they that were
16 ready went in with him to the wedding ; and the
17 door was shut. But afterwards there come the rest
18 of the virgins also, saying, ' Lord, Lord ! open to us !'
19 But he answered and said, ' Verily, I say to you, I
20 know you not.' Watch, therefore, for ye know not
21 the day nor the hour.

22 For it is like a man going abroad, who called his
23 own servants,¹ and delivered to them his goods.
24 And to one he gave five talents, to another two, to
25 another one ; to each according to his particular
26 ability ; and he went on his journey. Straightway
27 he that received the five talents went and did business
28 with them, and gained other five. Likewise he with
29 the two gained other two. But he that received the
30 one, went away and dug in the earth, and hid his
31 lord's money. But after a long time the lord of
32 those servants cometh, and setteth accounts with
33 them. And he that received the five talents came
34 up and brought other five talents, saying, ' Lord,
35 five talents thou deliveredst to me ; behold, I have
36 gained other five talents.' His lord said to him,
37 ' Well done, good and faithful servant ! over a few
38 things thou wast faithful, over many things I will
39 set thee ; enter into the joy of thy lord.' He also
40 with the two talents came up and said, ' Lord, two
41 talents thou deliveredst to me ; behold, I have
42 gained other two talents.' His lord said to him,
43 ' Well done, good and faithful servant ! over a few
44 things thou wast faithful, over many things I will
45 set thee ; enter into the joy of thy lord.' But he

¹ *Lit.* bondmen (and throughout the parable).

MATTHEW 25

also that had received the one talent came up and said, 'Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering from where thou didst not winnow;¹ and in my fear I 25 went away and hid thy talent in the earth; behold, thou hast thine own.' But his lord answered and 26 said to him, 'Wicked and slothful servant, knewest thou that I reap where I sowed not, and gather from where I winnowed¹ not? Thou oughtest therefore 27 to have placed my money at the bankers' and I should have gone and got back mine own with interest. Take away, therefore, the talent from 28 him, and give it to him that hath the ten talents.' For to every one that hath² shall be given and given 29 in abundance; but as for him that hath not,² from him shall be taken away, even that which he hath. 30 And as for the unprofitable servant, put him out into the darkness outside; there there will be the weeping, and the gnashing of teeth.

But when the Son of man shall come in his glory, 31 and all the angels with him, then he will sit down on the throne of his glory; and before him will be 32 gathered all the nations; and he will separate them, man from man,³ as the shepherd separateth the sheep from the goats; and he will set the sheep at 33 his right hand, but the goats at the left. Then the 34 King will say to those at his right hand, 'Come, ye blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; for I hungered, and ye gave me food; I thirsted, and 35 ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I fell sick, and ye 36 visited me; I was in prison, and ye came to me.' Then the righteous will answer him, saying, 'Lord, 37 when saw we thee hungry, and nourished thee? or thirsty, and gave thee drink? and when saw we 38 thee a stranger, and took thee in? or naked, and clothed thee? and when saw we thee sick, or in 39 prison, and went to thee?' And the King will 40 answer and say to them, 'Verily, I say to you, inasmuch as ye did it unto one of these my brethren,

¹ Scatter, scattered (A.V.). ² See note on xiii. 12. ³ One from another (A.V.). But this would mean 'nation from nation.' The Greek for 'them' is masculine plural, whereas that for 'nations' is neuter. This shows that we ought to translate, not simply construe.

MATTHEW 25, 26

41 these least ones, ye did it unto me.' Then also he will say to those at the left hand, ' Depart from me, accursed ones, into the fire eternal which hath been
42 prepared for the devil and his angels ; for I hungered, and ye gave me no food ; I thirsted, and ye gave me
43 no drink ; I was a stranger, and ye took me not in ; naked, and ye clothed me not ; sick, and in prison,
44 and ye visited me not.' Then they also will answer, saying, ' Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did
45 not minister to thee ? ' Then he will answer them, saying, ' Verily, I say to you, inasmuch as ye did it not unto one of these least ones, ye did it not unto
46 me.' And these will go away into eternal punishment,¹ but the righteous into life eternal.

26 And it came to pass, when Jesus had finished all
2 these sayings, he said to his disciples, Ye know that after two days the Passover cometh, and the Son of man is delivered to be crucified.

3 Then the high priests and the elders of the people gathered together to the court of the high priest, who
4 was called Caiaphas ; and they took counsel together that they might take Jesus by subtilty, and kill him.
5 But they said, Not during the festival, lest a tumult break out among the people.

6 Now when Jesus was in Bethany, in the house of
7 Simon the leper, there went up to him a woman with an alabaster cruse of most precious ointment ; and she poured it upon his head as he sat at table.
8 But when the disciples saw it, they were indignant,
9 saying, To what purpose is this waste ?² For this might have been sold for much, and given to poor
10 persons.—But Jesus perceiving it said to them, Why trouble ye the woman ? for it was a gracious work
11 she wrought for me. For the poor ye have with you
12 always ; but me ye have not always For in pouring this ointment over my body, she did it to prepare
13 me for burial. Verily, I say to you, wheresoever this gospel shall be preached in the whole world, this also that she hath done shall be spoken of in memory of her.

14 Then one of the twelve, the one called Judas

¹ Or chastisement (1 S. John iv. 18). ² Lit. destruction perdition.

MATTHEW 26

Iscariot, went to the high priests, and said, What 15
are ye willing to give me? and I will deliver him
to you.—And they weighed¹ unto him thirty pieces
of silver. And from that time he sought opportunit- 16
y to deliver him to them.

Now on the first day of the Unleavened Bread the 17
disciples came to Jesus, saying, Where wilt thou
that we make ready for thee to eat the passover?—
And he said, Go into the city to such a one, and say 18
to him, 'The Master saith, My time is at hand; I
am keeping the Passover at thy house with my
disciples.'—And the disciples did as Jesus directed 19
them, and they made ready the passover.

Now when evening had come, he was sitting at 20
table with the twelve disciples. And while they 21
were eating, he said, Verily, I say to you, one of you
will betray me.—And, being exceedingly sorrowful, 22
they began each to say to him, Surely it is not I,
Lord?—But he answered and said, He that dipped 23
his hand with me in the bowl, he will betray me. The
Son of man goes his way, even as it is written of him; 24
but alas for that man through whom the Son of
man is betrayed! well were it for that man if he
had not been born!—And Judas, his betrayer, 25
answered and said, Surely it is not I, Rabbi?—He
saith to him, Thou hast said it.²

Now while they were eating, Jesus took bread,³ 26
and blessed God, and broke it, and giving to the
disciples he said, Take, eat; this is my body.—
And he took a cup, and gave thanks, and gave to 27
them, saying, Drink ye all from it; for this is my 28
blood of the⁴ covenant, the blood that is poured
forth for many unto forgiveness of sins. But I say 29
to you, I shall not drink henceforth of this fruit of
the vine, until that day when I drink it with you, a
new fruit, in the kingdom of my Father.

And, after singing a hymn, they went out to the 30
Mount of the Olive Trees.

Then Jesus saith to them, You will all find in me a 31
stumbling-block this night; for it is written, 'I will
smite the shepherd, and the sheep of the flock will
be scattered abroad.' But after I have risen, I will 32

¹ Zechariah xi. 12. ² 'It' is not expressed in the original. The sentence seems to mean 'Yes,' as in our colloquial, 'Now, you have said it!' ³ Or a loaf. ⁴ Some MSS. insert, 'new.'

MATTHEW 26

33 go before you into Galilee.—But Peter answered and
34 said to him, If all shall find in thee a stumbling-
35 block, I will never find it.—Jesus said to him, Verily,
36 I say to thee, this night, before a cock crow, thou
37 wilt disown me thrice.—Peter saith to him, Even if
38 I must die with thee, I will not disown thee.—And
39 likewise said all the disciples.

40 Then Jesus goeth with them to a plot called
41 Gethsemane, and saith to his disciples, Sit down here,
42 till I have gone yonder and prayed.—And he took
43 with him Peter and the two sons of Zebedee, and
44 began to be sorrowful and sore troubled. Then he
45 saith to them, My soul is exceedingly sorrowful, even
46 unto death ; wait here, and watch with me.—And
47 going forward a little, he fell on his face, and prayed,
48 saying, My Father, if it is possible, let this cup pass
49 away from me ; yet not as I will, but as thou willest.
50 —And he cometh unto the disciples, and findeth
51 them sleeping, and saith to Peter, What, could not
52 ye watch with me one hour ? Watch and pray that
53 ye come not into temptation ; the spirit indeed is
54 eager, but the flesh is weak.—Again, a second time,
55 he went away, and prayed, saying, My Father, if
56 this cannot pass away unless I drink it, thy will be
57 done !—And he came again and found them sleeping,
58 for their eyes had grown heavy. And he left them
59 again, and went away, and prayed a third time, saying
60 the same words again. Then he cometh unto the
61 disciples and saith to them, Do ye sleep on, then, and
62 take your rest¹ ? behold, the hour is at hand, and
63 the Son of man is betrayed into the hands of sinners.
64 Arise, let us be going ; behold, my betrayer is at
65 hand.

66 And while he was yet speaking, Judas, one of the
67 twelve, came, and with him a great multitude with
68 swords and clubs, from the high priests and elders
69 of the people. Now his betrayer gave them a sign,
70 saying, Whomsoever I shall kiss, that is he ; take
71 him.—And straightway he went up to Jesus, and
72 said, Hail, Rabbi !—and kissed him tenderly. And
73 Jesus said to him, Friend, what brought thee hither ?

¹ American Standard Version (margin), matching with S. Luke xx' 46. 'Sleep on now and take your rest' (A.V.) ; but this seems rather artificial.

MATTHEW ¶26

—Then they came up and set hands on Jesus, and took him.

And, behold, one of them that were with Jesus 51 stretched forth his hand, and drew out his sword, and smote the high priest's bondman, and struck off his ear. Then Jesus saith to him, Put back thy 52 sword into its place; for all they that take the sword will perish by the sword. Or thinkest thou 53 that I cannot beseech my Father, and he will even now set by me more than twelve legions of angels? How then would the scriptures be fulfilled, that thus 54 it must happen?—In that hour Jesus said to the multitudes, As against a robber came ye out, with 55 swords and clubs, to seize me? Daily in the temple I sat teaching, and ye took me not. But all this 56 hath come to pass that the scriptures of the prophets may be fulfilled.—Then all the disciples forsook him and fled.

But they that had taken Jesus led him away to 57 the house of Caiaphas the high priest, where the scribes and the elders had gathered together. But 58 Peter was following him at a distance, even to the court of the high priest; and he went in, and sat with the officers, to see the end.

Now the high priests and the whole council¹ were 59 seeking false witness against Jesus, that they might put him to death; and they found none, though 60 many false witnesses came forward. But afterwards two came forward, and said, This man said, I am able to destroy the sanctuary of God, and to 61 build it after² three days.—And the high priest stood up and said to him, Makest thou no answer? 62 What is it that these witness against thee?—But Jesus held his peace. And the high priest said to 63 him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God.— Jesus saith to him, Thou hast spoken truly; more- 64 over, I say to you, hereafter³ ye shall see the Son of man sitting at the right hand of the Power, and coming on the clouds of the heaven.—Then the high 65 priest rent his garments, saying, He spoke blasphemy; what further need have we of witnesses? lo, now ye have heard the blasphemy; what think ye?— 66

¹ *i.e.* the Sanhedrin.

² In (A.V.).

³ *Lit.* from now.

MATTHEW 26, 27

- And they answered and said, He is liable to death.—
67 Then they spat in his face, and buffeted him ; but
68 some smote him with the palms of their hands,
68 saying, Prophesy unto us, O Christ ; who is it that
struck thee ?
69 Now Peter was sitting outside in the court ; and
a maid-servant went up to him, saying, Thou also
70 wast with Jesus the Galilæan.—But he denied before
them all, saying, I know not what thou sayest.—
71 And when he had gone out into the porch, another
saw him ; and she saith to them that were there,
72 This man was with Jesus the Nazorean.—And again
73 he denied with an oath, I know not the man.—And
after a little while the bystanders went up and said
to Peter, Surely thou also art one of them ; for even
74 thy speech betrayeth thee.—Then he began to curse
and to swear, saying, I know not the man.—And
75 straightway a cock crew. And Peter remembered
the word that Jesus had said, Before a cock crow,
thou wilt disown me thrice. And he went outside
and wept bitterly.
- 27 Now when morning came, all the high priests and
the elders of the people consulted together against
2 Jesus, in order to put him to death. And when they
had bound him, they led him away and delivered
him to Pilate the governor.
- 3 Then Judas, who betrayed him, when he saw that
he was condemned, regretted it, and brought back
the thirty pieces of silver to the high priests and
4 elders, saying, I sinned in betraying innocent¹ blood.
—But they said, What is that to us ? see thou to it.
5 —And he flung the pieces of silver into the sanctuary
and withdrew ; and went away and hanged himself.
6 But the high priests took the pieces of silver, and
said, It is not lawful to put them into the treasury,²
7 seeing that they are the price of blood.—And they
consulted together, and bought with them the
8 potter's field, as a burial-place for strangers. Where-
fore that field was called, unto this day, The field
9 of blood. Then was fulfilled what was spoken
through Jeremiah the prophet, saying, 'And they
took the thirty pieces of silver, the price of the
priced one, whom they priced on the part of the

¹ Some MSS., 'righteous.' ² *Lit.* the Corbanas, the gifts offered to God in the temple (see S. Mark vii. 11).

.MATTHEW 27

children of Israel ; and they gave¹ them for the 10
potter's field, as the Lord directed me.'

Now Jesus was set before the governor ; and the 11
governor asked him, saying, Art thou indeed the
King of the Jews ?—And Jesus said, Thou speakest
truly. And while he was being accused by the high 12
priests and elders, he made no answer. Then 13
Pilate saith to him, Hearest thou not how many
things they witness against thee ?—And he made him 14
no answer, not even to one word ; so that the
governor marvelled greatly.

Now at festival-time the governor was accustomed 15
to release unto the multitude a prisoner, whomsoever
they would. Now they had at that time a notorious 16
prisoner, called Barabbas.² Therefore, when they 17
had gathered together, Pilate said to them, Whom
will ye that I release unto you ? Barabbas,² or Jesus
who is called Christ ?—For he knew that for envy 18
they had delivered him up.

Now while he was sitting on the judgement-seat, 19
his wife sent unto 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.

But the high priests and the elders persuaded the 20
multitudes to ask for Barabbas and to destroy Jesus.
But the governor answered and said to them, Which 21
of the two will ye that I release unto you ?—And
they said, Barabbas.—Pilate saith to them, What 22
am I to do then with Jesus who is called Christ ?—
They all say, Let him be crucified !—But he said, 23
Why, what evil hath he done ?—But they kept
crying out vehemently, saying, Let him be crucified !
—Now Pilate seeing that he was doing no good, but 24
rather that a tumult was breaking out, took water
and washed his hands in sight of the multitude,
saying, I am innocent of this bloodshed ;³ see ye
to it.—And all the people answered and said, His 25
blood be on us, and on our children !—Then he 26
released unto them Barabbas ; but Jesus he scourged
and delivered to be crucified.

Then the soldiers of the governor took Jesus into 27
the palace, and gathered together about him the

¹ Some MSS., 'I gave.' ² Here, but not in 20, 21, 26, a few authorities read 'Jesus Barabbas.' ³ Some MSS., 'of the blood of this righteous man.'

MATTHEW 27

28 whole battalion. And they stripped¹ him, and put
 29 on him a scarlet cloak ; and plaiting a crown of
 thorns, they put it on his head, and a reed into his
 right hand ; and kneeling down before him, they
 mocked him, saying, Hail, King of the Jews !—And
 30 they spat upon him, and took the reed, and kept
 31 smiting him on the head. And when they had
 mocked him, they took the cloak off him, and put
 on him his own garments, and led him away to
 crucify him.

32 Now as they went out, they found a man of Cyrene,
 Simon by name ; him they impressed to take up his
 cross.

33 And having come to a place called Golgotha (that
 34 is to say, called Place of a skull), they gave him wine
 to drink, mingled with gall ; and when he had tasted
 35 it, he would not drink. But having crucified him
 they divided his garments among themselves, casting
 36 lots ;² and sitting down they kept guard over him
 37 there. And they set up above his head the charge
 against him, written,

THIS IS JESUS, THE KING OF THE JEWS,

38 Then there are crucified with him two robbers, one
 39 at the right hand, and one at the left. Now the
 passers-by were railing on him, shaking their heads,
 40 and saying, Thou that wouldst destroy the sanctuary
 and build it in three days, save thyself, if thou art
 the Son of God, and come down from the cross.—

41 Likewise the high priests, with the scribes and elders,
 42 mocking said, He saved others ; himself he cannot
 save. He is King of Israel ! let him come down
 43 now from the cross, and we will believe on him. He
 trusteth on God ; let him deliver him now, if he
 44 wants him ; for he said, I am God's Son.—And the
 robbers also who were crucified with him reproached
 him with the same.

45 Now from the sixth hour³ darkness came over all
 46 the land until the ninth hour. But about the ninth
 hour Jesus cried out with a loud voice, saying, Eli,
 Eli, lama sabachthani ?—that is to say, My God, my
 47 God, why hast thou forsaken me ? And some of
 them that stood there heard it and said, He is calling
 48 Elijah.—And straightway one of them ran, and took

¹ Some MSS., 'they clothed.'
 without good authority.

² What follows here in A.V. is

³ *i.e.* 12 o'clock, noon.

MATTHEW 27

a sponge, and filled it with vinegar, and put it on a reed, and offered him to drink. But the rest said, 49
 Let us see whether Elijah is coming to save him¹—
 But Jesus crying again with a loud voice yielded up 50
 his spirit. And, behold, the veil of the sanctuary 51
 was rent into two from top to bottom, and the earth
 quaked, and the rocks were rent. And the tombs 52
 were opened, and many bodies of the saints that had
 fallen asleep arose; and coming forth out of the 53
 tombs after his resurrection they went into the holy
 city and appeared to many.

Now when the centurion and they that were with 54
 him, keeping guard over Jesus, saw the earthquake
 and the things that were happening, they feared
 exceedingly, saying, Truly this was a son of God.²
 And many women were there, looking on from a 55
 distance, they that had followed Jesus from Galilee,
 ministering to him; among whom were Mary of 56
 Magdala, and Mary the mother of James and Joseph,
 and the mother of Zebedee's sons.

Now when evening had come, there came a rich 57
 man of Arimathæa (Joseph by name) who also him-
 self had become a disciple of Jesus; this man went 58
 to Pilate, and asked for the body of Jesus. Then
 Pilate ordered it to be given up. And Joseph taking 59
 the body wrapped it in a clean linen sheet, and laid 60
 it in his new tomb, which he had hewn out in the
 rock; and after rolling a great stone to the door of
 the tomb he departed. But Mary of Magdala and 61
 the other Mary were there, sitting opposite the
 sepulchre.

Now on the morrow, being the day after the 62
 Preparation, the high priests and the Pharisees
 gathered together unto Pilate, saying, Sir, we remem- 63
 bered that that deceiver said, while he was yet alive,
 'After three days I rise.' Give orders therefore 64
 that the sepulchre be secured until the third day,
 lest haply the disciples go and steal him, and say to
 the people, 'He is risen from the dead'; and the
 last deception will be worse than the first.—Pilate 65
 said to them, Take a guard; go your way, make it

¹ Some MSS. add, 'and another took a spear and pierced his side, and there came forth water and blood.' ² Or a son of a god; see Introduction, page xxxi.

MATTHEW 27, 28

66 as secure as ye can.—And they went with the guard, and made the sepulchre secure, sealing the stone.

28 But late on the sabbath,¹ as it began to dawn towards the first day of the week, Mary of Magdala and the other Mary went to look at the sepulchre.

2 And, behold, there came a great earthquake; for an angel of the Lord came down out of heaven, and drew near and rolled away the stone; and he sat

3 upon it. His countenance was like lightning, and

4 his raiment white as snow; and for fear of him the

5 guards quaked and became like dead men. But

the angel spoke and said to the women, As for you, fear not! for I know that ye seek Jesus, the crucified.

6 He is not here; for he is risen, even as he said. Come,

7 see the place where he² lay. And go quickly, and

tell his disciples, He is risen from the dead, and, behold, he goeth before you into Galilee; there ye shall see him; behold, I have told you.

8 And they departed quickly from the tomb with

fear and great joy, and ran to take word to his

9 disciples. And, behold, Jesus met them, saying,

Hail!³ And they went up and took him by the feet,

10 and worshipped him. Then Jesus saith to them,

Fear not! go, take word to my brethren⁴ that they

set out for Galilee, and there they shall see me.

11 Now while they were going, behold, some of the

guard went into the city, and reported to the high

12 priests everything that had happened. And when

they had assembled with the elders, and had con-

sulted together, they gave much money to the

13 soldiers, saying, Say, 'His disciples came by night,

14 and stole him while we slept'; and if this should be

reported before the governor, we will persuade him,

15 and keep you out of trouble.—And they took money,

and did as they were instructed. And this saying

was spread among the Jews until this day.

16 But the eleven disciples went into Galilee, to the

mountain whither Jesus had directed them to go.

17 And when they saw him, they worshipped; but

18 some doubted. And Jesus drew near and spoke to

them, saying, All authority was given unto me in

19 heaven and over the earth. Go therefore, and make

¹ Some render, 'after the sabbath.' *Vespere autem sabbati* (Vulgate).

² Some MSS., 'where the Lord.' ³ Or Rejoice (a common form

of greeting). ⁴ *i.e.* the disciples, or render 'brothers' (xiii. 55).

MATTHEW 28

all the nations disciples, baptizing them into the name¹ of the Father and of the Son and of the Holy Spirit ; teaching them to observe all things whatsoever I commanded you ; and, lo, I am with you all the days, even unto the end of the world.²

¹ = into the ownership (as money is paid into a man's name)
² *Lit.* the consummation of the age.

THE GOSPEL : —

ACCORDING TO LUKE

1 Forasmuch as many have taken in hand to draw
2 up a narrative concerning the things that have been
3 fulfilled among us, even as they were handed down
4 to us by them that from the beginning were eye-
5 witnesses, and ministers of the word, I also deter-
6 mined, having investigated all things carefully from
7 the beginning, to write for thee, most excellent
8 Theophilus, an orderly account, that thou mightest
9 know the certainty concerning the words wherein
10 thou wast instructed.

11 There was in the days of Herod, king of Judæa, a
12 certain priest named Zacharias, of the class¹ of
13 Abijah ; and he had for wife one of the daughters of
14 Aaron ; her name was Elizabeth. And both were
15 righteous before God, walking blameless in all the
16 commandments and ordinances of the Lord. And
17 they had no child, because Elizabeth was barren,
18 and they both were advanced in years.

19 Now it came to pass, while he was serving the
20 priest's office before God in the order of his class,
21 it fell to his lot, according to the custom of the
22 priest's office, to go into the sanctuary of the Lord
23 and burn incense. And all the congregation of the
24 people were praying outside at the hour of incense.
25 And there appeared to him an angel of the Lord,
26 standing at the right side of the altar of incense.
27 And Zacharias, seeing him, was troubled, and fear
28 fell upon him. But the angel said unto him, Fear
29 not, Zacharias ; for thy supplication was heard, and
30 thy wife Elizabeth shall bear thee a son ; and thou

¹ 'Course' (A.V.) ; see 1 Chron. xxiv. 16.

LUKE 1

shalt call his name John. And thou shalt have joy 14
and gladness ; and many will rejoice at his birth.
For he shall be great before the Lord, and shall drink 15
no wine nor strong drink ; and, even from his very
birth, he shall be filled with the Holy Spirit. And 16
many of the children of Israel he shall turn to the
Lord their God. And he shall go before his face in 17
the spirit and power of Elijah, to turn hearts of
fathers towards children, and disobedient men to the
wisdom of the righteous ; to make ready for the
Lord a people prepared.—And Zacharias said unto 18
the angel, Whereby shall I know this ? for I am an
old man, and my wife is advanced in years.—And 19
the angel answered and said to him, I am Gabriel, he
that standeth in the presence of God, and I was sent
to speak unto thee, and to bring thee these good
tidings. And, behold, thou shalt keep silence, and 20
not be able to speak, until the day when these things
come to pass ; because thou believedst not my
words, which will be fulfilled in their season.—And 21
the people were waiting for Zacharias, and they won-
dered at his tarrying in the sanctuary. But when he 22
came out, he could not speak to them, and they per-
ceived that he had seen a vision in the sanctuary ;
and he continued making signs to them, and re-
mained dumb. And it came to pass, when the days 23
of his ministration were fulfilled, he departed to his
own house.

Now after those days Elizabeth, his wife, con- 24
ceived ; and she secluded herself five months, saying,
Thus hath the Lord done unto me in the days where- 25
in he looked on me, to take away my reproach
among men.

But in the sixth month the angel Gabriel was sent 26
from God to a city of Galilee, named Nazareth, unto
a virgin betrothed to a man named Joseph, of the 27
house of David ; and the virgin's name was Mary.
And he went in to her, and said, Hail ! thou that art 28
highly graced ;¹ the Lord is with thee.²—But she 29
was much troubled at the saying, and began to
reason in herself what manner of greeting this might
be. And the angel said to her, Fear not, Mary ; for 30
thou hast found grace with God. And, behold, thou 31

¹ See Ephes. i. 6. ² Some M^cS. add, 'Blessed art thou among women.'

LUKE 1

32 shalt conceive in thy womb, and shalt bring forth a
son ; and thou shalt call his name Jesus. He shall
be great, and shall be called Son of the Highest ; and
the Lord God will give to him the throne of his
33 father David ; and he shall be king over the house of
Jacob for ever, and of his kingdom there shall be no
34 end.—But Mary said unto the angel, How shall this
35 be, seeing that I am a virgin?—And the angel
answered and said to her, The Holy Spirit will come
upon thee, and the power of the Highest will over-
shadow thee ; wherefore also that which shall be
36 born¹ shall be called Holy, Son of God. And, be-
hold, Elizabeth thy kinswoman, she also hath con-
ceived a son in her old age, and this is the sixth
37 month with her that was called barren ; for from
38 God no word will be impossible. But Mary said,
Behold, the handmaid of the Lord ; be it unto me
according to thy word.—And the angel departed
from her.

39 But Mary arose in those days, and went into the
40 hill country with haste, to a city of Judah ; and
entered into the house of Zacharias, and greeted
41 Elizabeth. And it came to pass, when Elizabeth
heard Mary's greeting, the babe leapt in her womb ;
and Elizabeth was filled with the Holy Spirit, and
42 spoke out with a loud cry, 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
44 Lord should come unto me ? For, behold, when the
sound of thy greeting came to my ears, the babe
45 leapt in my womb for joy. And happy is she that
believed ; for there shall be a fulfilling of the things
46 that were spoken to her from the Lord.—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 hand-
maiden.
For, behold, henceforth all generations will call
me happy ;
49 For he that is mighty hath done for me great
things ;
And holy is his name.

Some MSS. add, ' of thee.'

LUKE 1

And his mercy is unto generations and genera- 50
 tions upon them that fear him.
 He hath showed strength with his arm ; 51
 He hath scattered proud men in the imagination
 of their hearts.
 He hath put down potentates from thrones, and 52
 hath exalted men of low degree ;
 Hungry men he hath filled with good things, and 53
 rich men he hath sent empty away.
 He hath given help to Israel his servant, 54
 That, even as he spoke unto our forefathers, 55
 He may remember mercy
 To Abraham and his posterity for ever.
 And Mary abode with her about three months, and 56
 returned to her own house.
 Now Elizabeth's time was fulfilled that she should 57
 be delivered ; and she brought forth a son. And 58
 her neighbours and her kinsfolk heard that the Lord
 had magnified his mercy towards her ; and they
 rejoiced with her. And it came to pass on the 59
 eighth day, that they came to circumcise the child ;
 and they were going to call him after his father's
 name, Zacharias. And his mother answered and 60
 said, Not so ; but he shall be called John.—And
 they said unto her, There is none of thy kindred that 61
 is called by this name.—But they made signs to his 62
 father, what he would have him called. And he 63
 asked for a writing-tablet, and wrote, saying, His
 name is John.—And they all marvelled. And im- 64
 mediately his mouth and his tongue were set free,
 and he began to speak, blessing God. And fear 65
 came on all that dwelt round about them ; and all
 these sayings were spoken abroad in all the hill 66
 country of Judæa. And all that heard them laid
 them up in their hearts, saying, What then will this 67
 child be ?—For the hand of the Lord was with him.
 And his father Zacharias was filled with the Holy
 Spirit, and prophesied, saying,
 Blessed be the Lord, the God of Israel, 68
 For he hath visited and wrought deliverance
 for his people,
 And hath raised up a horn¹ of salvation for us 69
 In the house of his servant David

¹ Psalm cxxxii. 17 : Daniel vii. 7, 8.

LUKE 1, 2

- 70 (Even as he spoke through the mouth of his
holy prophets who have been from of old) ;
- 71 Salvation from our enemies and from the hand
of all that hate us ;
- 72 To show mercy to our forefathers,
And to remember his holy covenant,
- 73 The oath that he swore unto Abraham our fore-
father ;
- 74 That he would grant to us, that, delivered out
of the hand of our enemies,
We 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 Highest ;
For thou shalt go before the face of the Lord, to
make ready his ways ;
- 77 To give to his people knowledge of salvation,
In forgiveness of their sins,
- 78 Because of the heart of mercy of our God,
Wherein the dayspring from on high shall visit¹
us,
- 79 To shine on them that dwell in darkness and the
shadow of death,
To guide our feet into the way of peace.
- 80 And the child grew, and became strong in spirit, and
was in the deserts till the day of his manifestation
unto Israel.
- 2 Now it came to pass in those days, there went
forth a decree from Cæsar² Augustus, that all the
2 world³ should be registered. (This first registration
took place while Quirinius was governor of Syria.)
- 3 And all were going each to his own city, to be
4 registered. And Joseph also went up from Galilee,
out of the city of Nazareth, into Judæa, to the city
of David, which is called Bethlehem (because he was
5 of the house and family of David), to get himself
registered, together with Mary his betrothed, she
6 being great with child. But it came to pass while
they were there, the days for her to be delivered
7 were fulfilled ; and she brought forth her son, the
firstborn, and wrapped him in swaddling bands, and

¹ Some MSS., 'has visited.' ² *i.e.* the Roman Emperor (B.C. 31-
A.D. 14). ³ *Lit.* the inhabited (earth) ; practically, the Roman Empire.

LUKE 2

laid him in a manger, because there was no room for them in the guest chamber.¹

And there were shepherds in the same country 8
abiding in the fields, and keeping watch over their flock by night. And an angel of the Lord came and 9
stood by them, and the glory of the Lord shone round about them, and they were afraid with great fear. And the angel said to them, Fear not! for, 10
behold, I bring you good tidings of great joy which shall be to all the people; for unto you there was 11
born this day, in the city of David, a Saviour, who is Christ the Lord. And this is a sign to you; ye 12
will find a babe wrapped in swaddling bands and lying in a manger.—And suddenly there was with 13
the angel a multitude of the heavenly host; they were praising God, and saying,

Glory to God in the highest; and on earth 14
peace among men in whom he is well pleased.²

And it came to pass, when the angels went away 15
from them into heaven, the shepherds were saying one to another, Let us now go over even unto Bethlehem, and see this thing that hath come to pass,³ which the Lord hath made known unto us.—And they went with haste, and found both Mary and 16
Joseph, and the babe lying in the manger. But 17
when they had seen it, they made known about the saying that had been spoken to them concerning this child. And all that heard it marvelled at the things 18
spoken unto them by the shepherds. But Mary kept 19
in mind all these sayings, pondering them in her heart. And the shepherds returned, glorifying and 20
praising God for all that they had heard and seen, even as it was spoken unto them.

And when eight days were fulfilled for his circum- 21
cision, the name Jesus⁴ was given him, the name given by the angel before he was conceived in the womb.

And when the days of their purification according 22
to the law of Moses were fulfilled, they took him up to Jerusalem, to present him to the Lord (even as it 23
is written in a law of the Lord, 'Every male that

¹ Same word as in xxii. 11.; 'inn' (A.V.). ² Some MSS., 'and on earth peace, good pleasure among men.' ³ Or that has been published (Acts x. 37). ⁴ *i.e.* Saviour (same as Joshua, in the O.T.).

LUKE 2

- openeth the womb shall be called holy to the Lord '),
24 and to offer a sacrifice according to what is said in
the law of the Lord, ' A pair of turtle-doves or two
young pigeons.'
- 25 And, behold, there was in Jerusalem a man named
Symeon ; and this man was righteous and devout,
looking for the consolation of Israel ; and the Holy
26 Spirit was upon him. And it had been revealed to
him by the Holy Spirit, that he should not see death
27 before he had seen the Lord's Christ. And he came,
in the Spirit, into the temple ; and when the parents
brought in the child Jesus that they might do for
28 him according to the custom of the law, he also
received him into his arms, and blessed God, and
said,
29 Master, now thou art letting thy servant¹
depart,
According to thy word, in peace ;
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all
peoples ;
32 A light for revelation to the Gentiles,
And a glory to thy people Israel.
- 33 And his father and his mother marvelled at the
34 things that were spoken concerning him. And
Symeon blessed them, and said unto Mary his
mother, Behold, this child is set for the falling and
the rising of many in Israel, and for a sign that is
35 spoken against ; yea, and a sword will pass through
thine own soul ; that thoughts out of many hearts
may be revealed.
- 36 There was also Hannah, a prophetess, daughter of
Phanuel, of the tribe of Asher ; she was of a great
age, having lived with a husband seven years from
37 her maidenhood, and by herself as a widow even
unto four score and four years ; and she departed
not from the temple, worshipping with fastings and
38 supplications night and day. And coming up at that
very hour, she began to give thanks to God, and to
speak of him to all that were looking for the
deliverance of Jerusalem.
- 39 And when they had finished everything that the

¹ Or bondman.

LUKE^x 2, 3

law of the Lord required, they returned into Galilee, to their own city Nazareth.

But the child grew and became strong, filling with wisdom ; and the grace of God was upon him. 40

And his parents used to go every year to Jerusalem 41
at the festival of the Passover. But when he was 42
twelve years of age, and they went up according to
the custom of the festival, and had fulfilled the days, 43
the boy Jesus, while they were returning, tarried
behind in Jerusalem ; and his parents knew it not.
But, supposing that he was in the company, they 44
went a day's journey, and sought for him among
their kinsfolk and acquaintances ; and, not finding 45
him, they went back to Jerusalem, seeking for him.
And it came to pass, after three days they found him 46
in the temple, sitting in the midst of the teachers,
both hearing them and asking them questions ; but 47
all that heard him were amazed at his understanding
and his answers. And when they saw him, they 48
were astonished ; and his mother said unto him,
Child, why didst thou treat us thus ? behold, thy
father and I are seeking thee, sorrowing.—And he 49
said unto them, Why was it that ye sought me ?
knew ye not that I must be in my Father's house ?¹
—And they understood not the saying that he spoke 50
to them. And he went down with them, and came 51
to Nazareth, and was subject unto them. And his
mother kept all these sayings carefully in her heart.
And Jesus advanced in wisdom and stature, and in 52
favour with God and men.

Now in the fifteenth year of the reign of Tiberius 3
Cæsar (Pontius Pilate being governor of Judæa, and
Herod being tetrarch² of Galilee, but his brother
Philip tetrarch of the region of Ituræa and Trachon-
itis, and Lysanias tetrarch of Abilene, in the high
priesthood of Annas and Caiaphas), the word of God 2
came unto John, the son of Zacharias, in the wilder-
ness. And he went into all the region round about 3
the Jordan, preaching a baptism of repentance unto
forgiveness of sins ; as it is written in the book of 4
words of Isaiah the prophet,

‘ A voice of one crying in the wilderness,
Make ready the way of the Lord,

¹ Or, about my Father's business. ² = ruler (*iii.* governor of a *fourth* part).

LUKE 3

- Make his paths straight.
5 Every valley shall be filled,
And every mountain and hill shall be brought
low ;
And the crooked places shall become straight
ways,
And the rough roads smooth ;
6 And all mankind shall see the salvation of God.’
7 He said therefore to the multitudes that came
forth to be baptized by him, Broods of vipers ! who
8 told 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 for our father ’ ; for I say to you, that
God is able out of these stones to raise up children
9 unto Abraham. But even now also the axe lieth
at the root of the trees ; therefore every tree that
bringeth not forth good fruit is cut down and thrown
10 into the fire.—And the multitudes asked him, saying,
11 What then are we to do ?—And he answered and
said to them, He that hath two coats, let him impart
to him that hath none ; and he that hath food, let him
12 do likewise.—And there came tax-gatherers also to
be baptized, and they said unto him, Master, what
13 are we to do ?—And he said unto them, Exact no
more than that which hath been appointed you.—
14 And men serving as soldiers also asked him, saying,
And we, what are we to do ?—And he said to them,
Plunder no one, neither accuse anyone falsely ; and
be contented with your pay.¹
15 But as the people were in expectation, and all were
arguing in their hearts concerning John, whether he
16 might be the Christ ;² John answered, saying to
them all, I indeed baptize you with water ; but
there cometh he that is mightier than I, the thong of
whose shoes I am not worthy to untie. He will
17 baptize you in the Holy Spirit and in fire ; his
winnowing fan is in his hand, thoroughly to cleanse
his threshing-floor and to gather the wheat into his
barn ; but the chaff he will burn up with un-
quenchable fire.
18 So with many different exhortations he preached
19 good tidings to the people. But Herod the tetrarch,

¹ Or allowances.

² The word Christ means anointed.

LUKE 3, 4

being reproved by him concerning Herodias, his brother's wife, and concerning all the evil things that Herod had done, added this also above them 20 all, that he shut up John in prison.

Now it came to pass, when all the people had been 21 baptized, Jesus also having been baptized, and being in prayer, the heaven was opened, and the 22 Holy Spirit descended upon him, in bodily form, like a dove; and there came a voice out of heaven, Thou art my Son, the beloved; in thee I am well pleased.¹

And Jesus himself, when he began his work, was 23 about thirty years of age, being (as was supposed) son of Joseph, the son of Heli, the son of Matthat, 24 the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of 25 Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the 26 son of Semein, the son of Josech, the son of Jodah, the son of Joanan, the son of Rhesa, the son of 27 Zerubabel, the son of Salathiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the 28 son of Elmadam, the son of Er, the son of Joshua, 29 the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son 30 of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, 31 the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of 32 Boaz, the son of Sala, the son of Nahshon, the son of 33 Aminadab, the son of Admin, the son of Arni, the son of Hezrom, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abra- 34 ham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of 35 Eber, the son of Sala, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the 36 son of Lamech, the son of Methuselah, the son of 37 Enoch, the son of Jaret, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the 38 son of Adam, the son of God.

Now Jesus, full of the Holy Spirit, turned back 4 from the Jordan, and for forty days was led in the

¹ Or (with slight support) Thou art my Son, this day have I begotten thee (Ps. ii. 7).

LUKE 4

2 Spirit in the wilderness, tempted by the devil. And
in those days he ate nothing ; and when they were
3 completed, he hungered. But the devil said to him,
If thou art God's Son, command this stone to
4 become a loaf of bread.—And Jesus answered unto
him, It is written, ' Man shall not live on bread
5 only.'—And leading him up¹ he showed him all the
6 kingdoms of the world in a moment of time. And
the devil said to him, I will give thee all this
authority, and the glory of them ; for to me it hath
been delivered ; and to whomsoever I will, I give it.
7 Therefore if thou wilt worship before me, it shall all
8 be thine.—And Jesus answered and said to him, It
is written, ' Thou shalt worship the Lord Thy God,
9 and him only thou shalt serve.'—But he led him to
Jerusalem, and set him on the pinnacle of the
temple, and said to him, If thou art God's Son, throw
10 thyself down hence ; for it is written,
 ' He will give his angels charge concerning thee,
 to preserve thee ' ;
11 And, on their hands they shall bear thee up,
 Lest haply thou dash thy foot against a stone.
12 And Jesus answered and said to him, It is said,
13 ' Thou shalt not tempt the Lord thy God.'—And
when the devil had completed every temptation, he
departed from him for a season.
14 And Jesus returned in the power of the Spirit into
Galilee ; and a report of him went forth throughout
15 all the region round about. And he taught in their
synagogues, being glorified by all.
16 And he went to Nazareth, where he had been
brought up ; and, as his custom was, he entered the
synagogue on the sabbath day, and stood up to
17 read. And there was handed to him a roll of the
prophet Isaiah ; and he opened the roll and found
the place where it was written,
18 ' The Spirit of the Lord is upon me ;
 Because he anointed me to bring good tidings
 to the poor ;
 He hath sent me to proclaim to the captives
 release, and to the blind recovery of sight,
 To send away released those that are crushed,

¹ See St. Matt. iv. 8.

LUKE 4

To proclaim the acceptable year of the Lord.' 19
 And folding the roll he gave it back to the attendant, 20
 and sat down ; and the eyes of all in the synagogue
 were gazing on him. But he began to say unto 21
 them, To-day this scripture hath been fulfilled in
 your hearing.—And all bore him witness, and 22
 marvelled at the words of grace that went forth out
 of his mouth ; and they said, Is not this Joseph's
 son ?—And he said unto them, Ye will surely say to 23
 me this parable, ' Physician, cure thyself ; whatso-
 ever things we have heard of as done at Capernaum,
 do here also in thy native place.'—And he said, 24
 Verily, I say to you, no prophet is acceptable in his
 native place. But in truth, I say to you, there were 25
 many widows in Israel in the days of Elijah, when
 the heaven was shut up for three years and six
 months, when there came a great famine upon all
 the land ; and unto none of them was Elijah sent, 26
 but only to Zarephath, in the land of Sidon, unto a
 woman, a widow. And there were many lepers in 27
 Israel in the time of Elisha the prophet ; and not
 one of them was cleansed, but only Naaman the
 Syrian.—And they were all filled with wrath, as they 28
 heard these things in the synagogue ; and they rose 29
 up, and put him forth out of the city, and led him
 unto the brow of the hill on which their city was
 built, that they might throw him down headlong.
 But he, passing through the midst of them, went 30
 his way.

And he went down to Capernaum, a city of Galilee. 31
 And he taught them on the sabbath, and they were 32
 astonished at his teaching, for his word was with
 authority. And in the synagogue there was a man 33
 that had a spirit of an unclean demon , and it cried 34
 out with a loud voice, Ah ! what hast thou to do
 with us, Jesus, thou Nazarene ? didst thou come to
 destroy us ? I know thee who thou art, the Holy 35
 One of God.—And Jesus rebuked it, saying, Hold
 thy peace, and come out from him.—And when the 36
 demon had thrown him down into the midst, it
 came out from him, not hurting him at all. And 36
 amazement came upon all, and they spoke together,
 one with another, saying, What is this word ? for
 with authority and power he commandeth the un-
 clean spirits, and they come out.—And a rumour 37

LUKE 4, 5

concerning him went forth into every place of the region round about.

38 But he arose and went from the synagogue into Simon's house. Now Simon's mother-in-law was suffering from a high fever ; and they entreated him
39 for her. And he stood over her, and rebuked the fever ; and it left her, and immediately she arose and began to serve 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 each of them, and
41 cured them. And demons also came forth from many, crying out and saying, Thou art the Son of God.—And he rebuked them, and did not suffer them to speak ; because they knew that he was the Christ.

42 But when day came, he went out and departed into a desert place ; and the multitudes were seeking after him, and they came up to him, and would have stayed him, that he should not depart from them.

43 But he said unto them, To the other cities also I must proclaim the gospel of the kingdom of God ; for this is why I was sent.

44 And he was preaching in the synagogues of Judæa.¹

5 Now it came to pass, while the multitude were pressing upon him and hearing the word of God, he
2 was standing by the lake of Gennesaret ; and he saw two boats moored by the lake, but the fishermen had gone away from them, and were washing the nets.
3 And getting into one of the boats, the one that was Simon's, he asked him to put out a little from the land. And sitting down he began to teach the
4 multitudes out of the boat. But when he had ceased speaking, he said unto Simon, Put out into the deep ; and let ye down your nets for a catch.—

5 And Simon answered and said, Master, the whole night through we toiled, and took nothing ; yet at
6 thy word I will let down the nets.—And when they had done this, they enclosed a great multitude of
7 fishes ; but their nets were breaking. And they beckoned to their partners in the other boat to come and help them. And they came and filled both the
8 boats, so that they began to sink. But when Simon

¹ Some MSS., 'Galilee.' Judæa here = the whole country inhabited by Jews, as in xxiii. 5.

LUKE 5

Peter saw it, he fell down at Jesus' knees, saying, Depart from me ; for I am a sinful man, O Lord.—
 For he and all that were with him were astonished at the catch of fish they had taken ; and so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not, henceforth thou shalt catch men.—And when they had brought their boats to land, they left all and followed him.

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 prayed him, saying, Lord, if thou willest, thou canst make me clean.—And he stretched forth his hand, and touched him, saying, I will ; be thou made clean.—And straightway the leprosy departed from him.—And he charged him to tell no one ; But go thy way, and show thyself to the priest, and offer for thy purification, even as Moses appointed, for witness to them.—But so much the more the report spread concerning him ; and great multitudes came together to hear, and to be cured of their infirmities. But he himself was in retirement in the deserts, and in prayer.

And it came to pass, on one of the days, that he was teaching ; and there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee and Judæa, and out of Jerusalem ; and the power of the Lord was present, that he might heal. And, behold, some men bringing on a bed a man who was paralysed ; and they sought to bring him in and to lay him before him. And, because of the multitude, not finding by what way they might bring him in, they went up on to the roof, and let him down through the tiles with his couch into the midst before Jesus. And seeing their faith, he said, Man, thy sins are forgiven thee.—And the scribes and the Pharisees began to argue, saying, Who is this that speaketh blasphemies ? Who can forgive sins but God only ?—But Jesus, perceiving their arguments, answered and said unto them, Why argue ye in your hearts ? Which is easier ? to say ' Thy sins are forgiven thee ' ; or to say, ' Arise and walk ' ? But that ye may know that the Son of man hath authority upon earth to forgive sins (he said to

LUKE 5, 6

the paralysed man), I say to thee, Arise, and take up
 25 thy couch, and go to thy house.—And immediately
 he arose before them, and took up that whereon he
 had been lying, and departed to his house, glorifying
 26 God. And astonishment seized upon them all, 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 beheld
 a tax-gatherer, named Levi, sitting at the place of
 28 toll; and he said to him, Follow me.—And he
 forsook all, rose up, and followed him.

29 And Levi gave a great feast for him in his house;
 and there was a great multitude of tax-gatherers and
 of others who were sitting at table with them.
 30 And the Pharisees and their scribes murmured
 against his disciples, saying, Why eat ye, and drink
 31 with the tax-gatherers and sinners?—And Jesus
 answered and said unto them, It is not the healthy
 32 that need a physician, but they that are sick. I have
 not come to call righteous men, but sinners, to
 repentance.

33 But they said unto him, John's disciples fast often,
 and make supplications; likewise also the disciples
 of the Pharisees; whereas thine eat and drink.—

34 But Jesus said unto them, Can ye make the friends
 of the bridegroom fast while the bridegroom is with
 35 them? But days will come; and when the bride-
 groom shall be taken from them, then they will fast
 36 in those days.—And he spoke a parable also unto
 them, No one rendeth a piece from a new garment
 and putteth it on to an old garment; else he will
 rend the new, and also the piece from the new will
 37 not match the old. And no one putteth new wine
 into old wine-skins; else the wine will burst the
 skins, and will be spilt itself, and the skins will
 38 perish. But new wine must be put into fresh skins.
 39 And no one after drinking old wine desireth new;
 for he says, The old is excellent.

6 Now it came to pass on a sabbath,¹ that he was
 going on his way through some cornfields; and his
 disciples were plucking and eating the ears of corn,
 2 rubbing them with their hands. But some of the
 Pharisees said, Why do ye that which is not lawful

¹ Some MSS. have, 'the second-first sabbath'; perhaps a fusion of two marginal notes; but any meaning it may ever have had is lost

LUKE 6

on the sabbath ?—And Jesus answered and said unto 3
them, Did ye never read even this which David did,
when he and they that were with him hungered ?
how he went into the house of God, and took and ate 4
the loaves that were set forth, and gave to them that
were with him ; which it is not lawful for any but
the priests to eat ?—And he said to them, The Son 5
of man is lord of the sabbath.

Now it came to pass on another sabbath, that he 6
went into the synagogue and taught ; and a man
was there, and his right hand was withered. And 7
the scribes and the Pharisees were watching Jesus,
whether he cures on the sabbath ; that they might 8
find how to accuse him. Now he knew their
thoughts ; yet he said to the man with the withered
hand, Rise, and stand forth in the midst.—And he
arose and stood forth. But Jesus said unto them, 9
I ask you, Is it lawful on the sabbath to do good, or to
do evil ? to save a life, or to destroy it ?—And he 10
looked round on them all, and said to him, Stretch
forth thy hand.—And he did so ; and his hand was
restored. But they were filled with madness, and 11
began to commune one with another what they
should do to Jesus.

Now it came to pass in those days, that he went 12
out to the mountain to pray, and continued all night
in prayer to God. And when day came, he called 13
to him his disciples ; and from them he chose out
twelve, whom he named apostles ; Simon (whom he 14
also named Peter), and Andrew his brother, and
James and John, and Philip and Bartholomew, and
Matthew and Thomas, and James (son of Alphæus), 15
and Simon (who is called The Zealot), and Judas 16
(son of James), and Judas Iscariot, who turned
traitor. And coming down with them, he took his 17
stand on a level place, with a great multitude of his
disciples, and a great number of the people from all
Judæa and Jerusalem and the sea coast of Tyre and
Sidon, who came to hear him and to be healed of their
diseases ; and they that were troubled by unclean 18
spirits were cured. And all the multitude sought to 19
touch him ; for power went forth from him and
healed all.

And he lifted up his eyes on his disciples, and 20
said,

LUKE 6

Happy are ye poor ; for yours is the kingdom of God.

21 - Happy are ye that hunger now ; for ye shall be satisfied.

Happy are ye that weep now ; for ye shall laugh.

22 Happy are ye, when men shall hate you, and when they shall shut you out, and reproach you, and reject your name as evil, for the Son of man's sake.

23 Rejoice in that day, and leap for joy ; for, behold, your reward is great in heaven ; for in the same way their forefathers did to the prophets.

24 But alas for you, the rich ! for ye have had your consolation.

25 Alas for you, ye that are filled now ! for ye shall hunger.

Alas for you, ye that laugh now ! for ye shall mourn and weep.

26 Alas for you, when all men speak well of you ! for in the same way their forefathers did to the false prophets.

27 But I say to you that hear, Love your enemies ;
28 do good to them that hate you ; bless them that
29 curse you ; pray for them that revile you. To him

that smiteth thee on the one cheek, offer the other also ; and from him that taketh away thy cloak,
30 withhold not thy coat also. Give to every one that

asketh of thee ; and from him that taketh away thy
31 goods, ask not for their return. And even as ye

would that men should do to you, do to them like-
32 wise. And if ye love them that love you, what
thanks do ye get ? for even the outcasts love those

that love them. For even if ye do good to them that
33 do good to you, what thanks do ye get ? even the
34 outcasts do the same. And if ye lend to them from

whom ye hope to receive, what thanks do ye get ?
even outcasts lend to outcasts, that they may get
35 back as much. But love your enemies, and do good,

and lend, not hoping for any return ;¹ and your
reward shall be great, and ye shall be sons of the
Highest ; for he is kind towards the unthankful and
36 evil. Show yourselves merciful, even as your

37 Father is merciful. Also judge not, and ye shall not
be judged ; and condemn not, and ye shall not be

¹ Cf. Bismarck's 'do ut des.'

LUKE 6, 7

condemned. Pardon,¹ and ye shall be pardoned.¹
 Give, and gifts shall be given unto you ; good 38
 measure, pressed down, shaken together, running
 over, they shall give into your bosom. For with
 what measure ye measure, it shall be measured to
 you in return.

And he spoke a parable also to them, Can a blind 39
 man guide a blind man ? will they not both fall into
 a pit ? There is no disciple above his teacher ; but 40
 when he is perfected every one will be as his teacher.
 But why beholdest thou the mote² that is in thy 41
 brother's eye, but considerest not the beam that
 is in thine own eye ? How canst thou say to thy 42
 brother, ' Brother, let me pull out the mote that is
 in thine eye,' while thou beholdest not the beam
 that is in thine own eye ? Hypocrite ! first pull
 out the beam from thine own eye, and then thou
 wilt see clearly to pull out the mote that is in thy
 brother's eye. For there is no good tree that 43
 bringeth forth worthless fruit ; neither, again, is there
 a worthless tree that bringeth forth good fruit.
 For each tree becomes known by its own fruit. For 44
 from thorns men do not gather figs, neither from a
 bramble do they harvest grapes. The good man 45
 out of the good treasure of the heart bringeth forth
 that 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.

But why call ye me ' Lord, Lord,' and do not the 46
 things that I say ? Every one that cometh unto me, 47
 and heareth my sayings, and doeth them, I will show
 you whom he is like. He is like a man building a 48
 house, who dug and went deep, and laid a foundation
 upon the rock ; and when a flood rose, the stream
 broke against that house, and could not shake it ;
 because it had been well built.³ But he that heard, 49
 and did not, is like a man who built a house upon the
 earth, without a foundation ; against which the
 stream broke, and straightway it fell in ; and great
 was the ruin⁴ of that house.

After he had finished all his sayings in the hearing 7
 of the people, he entered Capernaum.

Now a certain centurion's bondman, who was dear 2

¹ Or set free.
 upon the rock.'

² Or speck.
⁴ Or breach.

³ Some MSS., ' had been founded

LUKE 7

3 unto him, was ill, at the point of death. And, hearing of Jesus, he sent unto him elders of the Jews, praying him that he would come and save his
4 bondman. And when they came unto Jesus, they besought him earnestly, saying, He is worthy that
5 thou shouldst do this for him; for he loveth our
6 nation, and himself built us our synagogue.—And Jesus went with them. But when he was now not far from the house, the centurion sent friends, saying to 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 the word, and let my servant
8 be healed. For I also am a man set under authority, having soldiers under myself; and I say to this one, ‘Go,’ and he goeth; and to another, ‘Come,’ and he cometh; and to my bondman, ‘Do
9 this,’ and he doeth it.—Now when Jesus heard these things, he marvelled at him, and turning, said to the multitude that followed him, I say to you, Not even
10 in Israel have I found so great a faith.—And they that had been sent, returning to the house, found the bondman in good health.

11 And it came to pass soon after¹ that he went unto a city called Nain; and his disciples and a great
12 multitude went with him. Now as he came near the gate of the city, behold, there was being carried out a dead man, his mother’s only son, and she was a widow; and a great multitude from the city was
13 with her. And the Lord, seeing her, had compassion on her, and said to her, Weep not.—And he went up, and touched the bier; and the bearers stopped. And he said, Young man, I say to thee,
14 Arise.—And the dead man sat up, and began to
15 speak; and he gave him to his mother. But fear seized upon all; and they glorified God, saying, A great prophet hath arisen among us; and God
16 hath visited his people.—And this report went forth concerning him throughout the whole of Judæa² and all the region round about.

17 And John’s disciples brought him word of all
18 these things. And calling to him two or three of his disciples, John sent them unto the Lord, saying, Art

¹ Some MSS., ‘it came to pass on the next day.’
v. 44.

² See note to

LUKE 7

thou the Coming One? or are we to look for another?—And when the men had come unto him, 20 they said, John the Baptist sent us unto thee, saying, ‘Art thou the Coming One? or are we to look for another?’—In that very hour he cured many persons 21 of diseases and plagues and evil spirits; and to many who were blind he granted sight. And he answered and said to them, Go, and take word to John of what ye have seen and heard; blind persons recover their sight, lame walk, lepers are cleansed, and deaf hear, dead are raised, poor have good tidings preached to them; and happy is he whoso- 23 ever shall find in me no cause of stumbling.

But when John’s messengers had departed, Jesus 24 began to say unto the multitudes concerning John, Why went ye out into the wilderness? was it to behold a reed, shaken by the wind? But why went 25 ye out? was it to see a man clothed in soft raiment? Behold, they that are gorgeously appavelled and live in luxury are in kings’ courts. But why went ye 26 out? was it to see a prophet? Yea, I say to you, and much more than a prophet. (This is he of 27 whom it is written,

‘Behold I send my messenger before thy face,
Who shall prepare thy way before thee.’)

I say to you, Among those born of women there is 28 none greater than John; yet he that is least in the kingdom of God is greater than he. (And all the 29 people when they heard, and the tax-gatherers, pronounced God righteous, having been baptized with the baptism of John. But the Pharisees and 30 the law-students brought to naught God’s purpose concerning themselves, not having been baptized by John.¹) To what then shall I liken the men of this 31 generation? and to what are they like? They are 32 like children who sit in the market-place, and call one to another; who say,

‘We piped to you, and ye did not dance;

We sang lamentations, and ye did not weep.’

For John the Baptist hath come, not eating bread 33 nor drinking wine; and ye say, ‘He hath a demon.’ The Son of man hath come, eating and drinking; 34 and ye say, ‘Behold, a man, a glutton and a wine-

¹Some take verses 29–30 to be a parenthetical remark of the Evangelist.

LUKE 7

drinker, a friend of tax-gatherers and sinners!’
 35 And wisdom was pronounced righteous by all her children.

36 Now one of the Pharisees asked him to eat with him. And he went into the Pharisee’s house, and
 37 sat down at table. And, behold, a woman, one living in the city, an outcast; and finding that he was sitting at table in the Pharisee’s house, she
 38 brought an alabaster cruse of ointment, and standing behind at his feet, weeping, with her tears she began to wet his feet, and with the hair of her head she wiped them dry; and she tenderly kissed his feet and
 39 anointed them with the ointment. Now when the Pharisee who had invited him saw it, he spoke within himself, saying, This man, were he a prophet,¹ would have perceived who and what manner of woman this is that toucheth him, that she is a
 40 sinner.—And Jesus answered and said unto him, Simon, I have something to say to thee. (And he
 41 saith, Master, say on.) A certain money-lender had two debtors; one owed five hundred shillings, and
 42 the other fifty. And as they could not pay, he forgave them both. Which of them, therefore, will
 43 love him most?—Simon answered and said, He, I
 44 suppose, to whom he forgave the most.—And he said to him, Thou hast rightly judged.—And turning to the woman, he said to Simon, Seest thou this woman? I entered thy house; thou gavest me no water for my feet, but she with her tears wetted my
 45 feet, and with her hair she wiped them dry. Thou gavest me no kiss, but she, since I entered, hath
 46 never ceased tenderly to kiss my feet. My head with oil thou didst not anoint, but she hath anointed
 47 my feet with ointment. Wherefore, because she loved much, I say to thee, her sins, her many sins, are forgiven;² but he to whom little is forgiven,
 48 little he loves.—And he said to her, Thy sins are forgiven.—And they that sat at table with him began to say within themselves, What man is this
 49 that even forgiveth sins?—But he said unto the
 50 woman, Thy faith hath saved thee; go in peace.

¹ Some MSS., ‘the prophet.’ ² Christ’s reason for declaring her forgiven was that she had manifested her love. This better fits the context than the view represented by Hartley Coleridge’s lines:—

‘And he wiped off the soiling of despair
 From her sweet soul, because she loved so much.’

LUKE 8

And it came to pass afterwards that he himself was 8
 journeying through city after city and village after
 village, preaching and publishing the gospel of the
 kingdom of God ; and there were with him the
 twelve, and certain women who had been cured of 2
 evil spirits and infirmities, Mary (the one called
 Mary of Magdala), from whom seven demons had
 gone out, and Joana the wife of Chuzas (Herod's 3
 steward), and Susanna, and many others, who used
 to minister to them¹ from their substance.

Now, a great multitude gathering together, and 4
 those of every city resorting to him, he spoke by a
 parable : The sower went forth to sow his seed ; and 5
 as he went, some fell by the wayside ; and it was
 trodden underfoot, and the birds of the air devoured 6
 it. And other fell upon the rock ; and when it had
 sprung up, it withered away, because it had no
 moisture. And other fell amidst the thorns ; and 7
 the thorns sprang up with it, and choked it. And 8
 other fell into the good ground, and sprang up, and
 brought forth fruit a hundredfold.—As he said these
 things he cried out, He that hath ears to hear, let
 him hear.

But his disciples began to ask him, What might 9
 this parable be ?—And he said, To you it hath been 10
 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 11
 the parable is this : The seed is the word of God.
 But those by the wayside are they that heard ; then 12
 cometh the devil and taketh away the word from
 their hearts, that they may not believe and be saved.
 But those on the rock ; they that when they have 13
 heard accept the word with joy ; and these have no
 root, who for a while believe, and in time of trial fall
 away. But that which fell among the thorns ; these 14
 are they that heard, and as they go their way they
 are choked by cares and riches and pleasures of this
 life, and bring no fruit to perfection. But that in 15
 the good ground ; these are such as in an honest and
 good heart, having heard the word, hold it fast, and
 bear fruit with steadfastness.

Now no one, when he hath lighted a lamp, 16

¹ Some MSS., 'him.'

LUKE 8

covereth it with a vessel, or putteth it under a
couch ; but he putteth it on a lamp-stand, that they
17 that enter in may see the light. For there is not
anything hidden, that will not be made manifest ;
neither anything secret, that will not be known and
18 come to light. Take heed therefore how ye hear ;
for whosoever hath,¹ to him shall be given ; and
whosoever hath not,¹ from him shall be taken away
even that which he thinks he hath.²

19 Now there came unto him his mother and brothers ;
and because of the multitude they could not get to
20 him. And it was told him, Thy mother and thy
brothers are standing outside, desiring to see thee.—
21 But he answered and said unto them, Mother to me
and brothers are they that hear the word of God
and do it.

22 Now it came to pass on one of the days, that he and
his disciples got into a boat ; and he said unto them,
Let us go over to the other side of the lake.—And
23 they put to sea. But as they sailed, he fell asleep ;
and there came down upon the lake a storm of wind ;
24 and they were filling and were in jeopardy. And
they went up to him, and awoke him, saying, Master,
master, we perish !—But he awoke, and rebuked the
wind, and the raging of the water ; and they ceased,
25 and there was a calm. And he said to them, Where
is your faith ! But they, being afraid, 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 came to shore at the district of the
27 Gerasenes,³ which is opposite Galilee. Now, when
he got out on land, there met him out of the city a
certain man, possessed by demons ; and for a long
time he had worn no clothes, and lived not in any
28 house, but in the tombs. But when he saw Jesus,
he cried out, and fell down before him, and with a
loud voice said, What hast thou to do with me, Jesus,
Son of the Most High God ? I pray thee, torment
29 me not.—For he was charging the unclean spirit to
come out from the man. For many times it had
laid hold of him ; and he was bound with chains
and fetters, and kept under guard ; and breaking the

¹ See note to S. Matthew xiii. 12.

² Or he seems to have.

³ Some MSS., 'Gadarenes.'

LUKE 8

bonds asunder he was driven by the demon into the
 deserts. And Jesus asked him, What is thy name? 30
 —And he said, Legion—because many demons had
 entered into him. And they besought him, that he 31
 would not command them to depart into the abyss.¹
 Now a herd of many swine was there, feeding on the 32
 mountain; and the demons besought him that he
 would give them leave to enter into them. And he
 gave them leave. And the demons came out from 33
 the man and entered into the swine; and the herd
 rushed down the steep into the lake, and were
 drowned. But when they that fed them saw 34
 what had happened, they fled and reported it in the
 city and in the country. And they came out to see 35
 what had happened; and they came to Jesus, and
 found the man, from whom the demons had gone
 out, sitting, clothed and in his right mind, at the
 feet of Jesus; and they were afraid. And they that 36
 had seen it reported to them how the man possessed
 by demons had been saved. And all the people of 37
 the district of the Gerasenes asked him to depart
 from them, for they were seized with great fear;
 and he got into a boat, and went back. But the 38
 man from whom the demons had gone out prayed
 him that he might remain with him; but he sent
 him away, saying, Go back to thy house, and declare 39
 what great things God hath done for thee.—And he
 went his way, publishing throughout the whole city
 what great things Jesus had done for him.

Now as Jesus was going back, the multitudes 40
 welcomed him; for they were all waiting for him.
 And, behold, there came a man named Jairus, and 41
 he was a warden of the synagogue; and falling at
 Jesus' feet, he besought him to come into his house,
 for he had an only daughter, about twelve years of 42
 age, and she was dying. But as he went, the
 multitudes thronged him.

And a woman with a discharge of blood of twelve 43
 years' standing,² who could not be cured by any,
 came up behind him, and touched the fringe of his 44
 cloak; and immediately the issue of her blood
 stanchd. And Jesus said, Who is it that touched 45
 me?—But as all were denying, Peter said, Master,

¹ Rev. xx. 3.
upon physicians.'

² Some MSS. add, 'who had spent all her living

LUKE 8, 9

46 the multitudes throng thee and press thee.—But
47 Jesus said, Some one touched me ; for I perceived
48 that power had gone forth from me.—But the
49 woman, seeing that she was not hid, came trembling,
50 and falling down before him declared before all the
51 people the reason why she had touched him, and
52 how she was healed immediately. And he said to
53 her, Daughter, thy faith hath saved thee ; go in
54 peace.

49 While he was yet speaking, there cometh one from
50 the warden's house, saying, Thy daughter is dead,
51 trouble not the Master further.—But Jesus hearing
52 it answered him, Fear not ; only have faith and she
53 shall be saved.—But when he came to the house, he
54 allowed no one to go in with him, except Peter and
55 John and James, and the father of the maiden, and
56 her mother. And all were weeping and bewailing
57 her ; but he said, Weep no more ; she is not dead,
58 but asleep.—And they laughed him to scorn, know-
59 ing that she was dead. But he, taking her by the
60 hand, called, saying, Maiden, arise !—And her
61 spirit returned, and she rose up immediately ; and
62 he directed that something be given her to eat.
63 And her parents were amazed ; but he charged
64 them to tell no one what had taken place.

9 Now calling the twelve together he gave them
2 power and authority over all demons, and to cure
3 diseases. And he sent them forth to proclaim the
4 kingdom of God, and to heal. And he said unto
5 them, Take nothing for the journey ; no staff, nor
6 wallet, nor bread, nor money ; neither have two
7 coats apiece. And whatsoever house ye enter, there
8 abide, and thence depart. And whosoever receive
9 you not, shake off, as ye depart from that city, the
10 dust from your feet, for a witness against them.—
11 And they departed, and went throughout the
12 villages, preaching the gospel and working cures
13 everywhere.

7 Now Herod the tetrarch heard of all that was
8 happening. And he was much perplexed, because
9 it was said by some, that John had risen from the
10 dead ; and by some, that Elijah had appeared ; and
11 by others, that one of the ancient prophets had
12 arisen. But Herod said, John I myself beheaded

LUKE 9

but who is this, of whom I hear such things?—and he sought to see him.

And the apostles on their return narrated to him 10
whatever they had done. And he took them with
him, and retired privately to a city called Bethsaida.
But the multitudes, when they knew it, followed 11
him ; and he welcomed them, and spoke to them of
the kingdom of God ; and those in need of cure he
healed. But the day began to decline, and the 12
twelve came up, and said to him, Send the multitude
away, that they may go to the villages and hamlets
round about, and find lodging and provisions ; for
we are here in a desert place.—But he said unto 13
them, Give ye them to eat.—And they said, We have
no more than five loaves and two fishes, unless we
are to go and buy food for all this people.—For there 14
were about five thousand men. But he said unto
his disciples, Make them sit down in companies,
about fifty each.—And they did so, and made them 15
all sit down. And he took the five loaves, and the 16
two fishes, and looking up into heaven he blessed
them, and broke into pieces, and began giving to
the disciples to set before the multitude. And they 17
ate and were all satisfied ; and there was picked
up what remained over to them of broken pieces,
twelve frails.

And it came to pass, as he was praying in private, 18
his disciples were with him, and he asked them,
saying, Who say the multitudes that I am?—And
they answered and said, John the Baptist ; but 19
others say, Elijah ; and others, that one of the
ancient prophets hath arisen.—And he said to them, 20
But who say you that I am?—And Peter answered
and said, The Christ of God.—But he charged them, 21
and commanded them to tell no one this thing ;
saying, The Son of man must suffer many things, 22
and be rejected by the elders and high priests and
scribes, and be killed, and on the third day rise.—
And he said unto all, If any one wisheth to come 23
after me, let him deny himself, and take up his
cross daily, and follow me. For whosoever wisheth 24
to save his life will lose it ; but whosoever shall lose
his life for my sake, he shall save it. For what is a 25
man profited in gaining the whole world, but losing
or forfeiting himself? For whosoever shall be 26

LUKE 9

ashamed of me and of my words, of him will the Son of man be ashamed, when he cometh in his own glory and the glory of the Father and of the holy angels.

27 But, I say to you, of a truth there are some of them that stand here, who will in no wise taste death, till they have seen the kingdom of God.

28 Now it came to pass about eight days after these sayings, that he took with him Peter, and John, and James, and went up on to the mountain to pray.

29 And as he prayed, the aspect of his countenance was changed, and his raiment became white,

30 gleaming forth. And behold, two men were talking

31 with him, and these were Moses and Elijah, who appeared in glory and spoke of his departure¹ which

32 he was about to fulfil in Jerusalem. Now Peter and they that were with him had grown heavy with sleep ; but when they were fully awake they saw

33 his glory and the two men that were standing with him. And it came to pass, as they were parting

34 from him, Peter said unto him, Master, it is well that we are here ; and let us set up three tents, one for thee, and one for Moses, and one for Elijah ;—not

35 knowing what he said. But while he was saying these things, there came a cloud and began to over-

36 shadow them ; and they feared as they entered into the cloud. And there came a voice out of the cloud,

37 saying, This is my Son, the chosen ;² hearken to him. And when the voice had passed, Jesus was

38 found alone. And they kept silence, and told no one in those days any of the things that they had seen.

39 Now it came to pass the next day, when they had come down from the mountain, a great multitude

40 met him. And, behold, a man from the multitude cried, saying, Master, I pray thee to have regard to

41 my son ; for he is my only child. And, behold, a spirit taketh him, and he suddenly crieth out ; and it convulseth him so that he foameth, and bruising

42 him sorely it scarcely departeth from him. And I prayed thy disciples to cast it out ; and they could

43 not.—But Jesus answered and said, O faithless and perverse generation, how long shall I be with you

44 and bear with you ? bring hither thy son.—And as

¹ *Lit.* exodus.

² Some MSS., ‘ beloved.’

LUKE 9

he was yet coming near, the demon dashed him down and convulsed him. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. And they were all astonished at the majesty of God. 43

But while all were marvelling at all the things he was doing, he said unto his disciples, Let these words sink into your ears ; for the Son of man is about to be delivered into the hands of men.—But they understood not this saying, and it was concealed from them, that they might not perceive it ; and they were afraid to ask him about this saying. 44 45

Now there arose a reasoning among them as to which of them was the greatest. But Jesus, knowing the reasoning of their hearts, took a little child, and set him by him, and said to 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 least among you all, the same is great.—But John answered and said, Master, we saw some one casting out demons in thy name ; and we would have hindered him, because he followeth not with us.—But Jesus said unto him, Hinder him not ; for he that is not against you is for you. 46 47 48 49 50

Now it came to pass, when the days had come that he should be taken up,¹ he steadfastly set his face to go to Jerusalem, and sent messengers before his face ; and they went and entered a village of Samaritans, to make ready for him. And they received him not, because his face was turned to Jerusalem. But when the disciples James and John saw it, they said, Lord, willest thou that we bid fire come down from the heaven, and consume them ?²—But he turned and rebuked them.³ And they went to another village. 51 52 53 54 55, 56

And as they went on the way, some one said unto him, I will follow thee whithersoever thou goest.—And Jesus said to him, The foxes have holes, and the birds of the air, nests ; but the Son of man hath not where to lay his head.—And he said unto another, 57 58 59

¹ *Lit.* of his assumption. ² Some MSS. add, ' even as Elijah did.'
³ Some MSS. add, ' And he said, Ye know not of what manner of spirit you are. 56 For the Son of man came not to destroy men's lives, but to save them.'

LUKE 9, 10

Follow me.—But he said, Suffer me first to go and
 60 bury my father.¹—But he said to him, Leave the
 dead to bury their own dead ; but go thou, and
 61 publish abroad the kingdom of God.—And another
 also said, I will follow thee, Lord ; but first suffer
 me to bid farewell to them that are at my house.—
 62 But Jesus said unto him, No one, 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
 seventy² others, and sent them forth two and two
 before his face into every city and place whither he
 2 himself was about to go. And he said unto them,
 The harvest indeed is plentiful, but the labourers
 are few ; pray therefore the Lord of the harvest,
 that he may urge forth labourers into his harvest.
 3 Go your ways ; behold, I send you forth as lambs in
 4 the midst of wolves. Carry not a purse, nor a
 wallet, nor shoes ; and greet no one on the way.
 5 And whatsoever house ye enter, first say, ‘ Peace to
 6 this house ! ’ And if a son of peace be there, your
 peace will rest upon him ; but if not, it will turn
 7 back to you. And in that same house abide, eating
 and drinking such things as they give ; for the
 labourer is worthy of his hire. Go not from house
 8 to house. And whatsoever city ye enter, and they
 receive you, eat such things as are set before you,
 9 and cure the sick that are therein ; and say to them,
 10 ‘ The kingdom of God is at hand to you.’ But
 whatsoever city ye enter, and they receive you not,
 11 go out into the streets thereof, and say, ‘ Even the
 dust from your city that cleaveth to our feet, we
 wipe off against you ; yet know this, that the
 12 kingdom of God is at hand.’ I say to you, that it
 will be more tolerable for Sodom in that day,³ than
 13 for that city. Alas for thee, Chorazin ! alas for
 thee, Bethsaida ! for, if in Tyre and Sidon had been
 done the mighty works that were done in you, they
 would have repented long ago, sitting in sackcloth
 14 and ashes. But it will be more tolerable for Tyre
 15 and Sidon in the judgement, than for you. And
 thou, Capernaum, shalt thou be exalted unto
 16 heaven ? unto Hades thou shalt go down. He that

¹ See note to S. Matthew viii. 22. ² Some MSS., ‘seventy-two’
 (and in 17). ³ The day of judgement.

LUKE 10

heareth you, heareth me ; and he that rejecteth you, rejecteth me ; but he that rejecteth me, rejecteth him that sent me.

Now the seventy returned with joy, saying, Lord, 17
even the demons submit themselves to us in thy name.—But he said to them, I was watching Satan 18
fall as lightning out of the heaven. Behold, I have 19
given you authority to tread upon serpents and scorpions, and over all the power of the enemy ; and nothing shall hurt you. Yet rejoice not in this, 20
that the spirits submit themselves to you ; but rejoice that your names are written in heaven.

In that very hour he rejoiced in the Holy Spirit, 21
and said, I praise thee, O Father, Lord of the heaven and of the earth, that thou didst hide these things from men wise and prudent, and didst reveal them unto babes ; yea, Father, that so it was well-pleasing in thy sight. All things were delivered 22
unto me by my Father ; and no one knoweth who the Son is, except the Father ; and who the Father is, except the Son and him to whomsoever the Son willeth to reveal him.—And turning unto the 23
disciples, he said privately, Happy the eyes that see the things that ye see ; for I tell you, that many 24
prophets and kings desired to see the things that you see, and saw them not ; and to hear the things that ye hear, and heard them not.

And, behold, a certain law-student¹ stood up, and 25
tested him, saying, Master, what shall I do to gain eternal life ?—But he said unto him, What is written 26
in the law ? how readest thou ?—And he answered 27
and said, ‘ Thou shalt love the Lord thy God from all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ’ ; and, ‘ thy neighbour as thyself.’—And he said to him, Thou hast 28
answered rightly ; do this, and thou shalt live.—But he, wishing to show himself righteous, said unto 29
Jesus, And who is my neighbour ?—In reply, Jesus 30
said, 31

A certain man was going down from Jerusalem to Jericho ; and he fell in with robbers, who, after both stripping and wounding him, departed, leaving him half dead. But, as it happened,² a certain 31

¹ Lawyer (A.V.), (and elsewhere). ² By chance (A.V.).

LUKE 10, 11

priest was going down that way ; and when he saw
 32 him, he passed by on the other side. And likewise
 a Levite also, when he came to the place and saw
 33 him, passed by on the other side. But a certain
 Samaritan, as he journeyed, came where he was ;
 and when he saw him, he was moved with com-
 34 passion, and went to him, and bound up his wounds,
 pouring on oil and wine ; and setting him on his
 own beast, he carried him to an inn, and took care
 35 of him. And on the morrow he took out two
 shillings, and gave them to the innkeeper, and said,
 ' Take care of him ; and whatsoever thou spendest
 36 more, I, on my way back, will repay thee.' Which
 of these three, thinkest thou, proved himself
 neighbour to him that fell among the robbers ?—
 37 And he said, He that had mercy on him.—And
 Jesus said to him, Go, do thou also likewise.

38 Now, as they went, he entered a certain village ;
 and a certain woman named Martha welcomed him
 39 into her house. And she had a sister called Mary,
 who sat down at the Lord's feet, and hearkened to
 40 his word. But Martha was distracted about much
 serving ; and she went up to him, and said, Lord,
 carest thou not that my sister hath left me to serve
 41 alone ? tell her therefore to help me.—But the Lord
 answered and said to her, Martha, Martha, thou art
 anxious and troubled about many things ; yet few
 42 things are needed, or one ;¹ for Mary hath chosen
 the good portion, and it will not be taken from her.

11 And it came to pass, as he was in a certain place,
 praying ; when he ceased, one of his disciples said
 unto him, Lord, teach us to pray, even as John also
 2 taught his disciples.—And he said to them, When ye
 pray, say,

Father,²

Hallowed be thy name.

Thy kingdom come.³

3 Give us day by day our daily bread.

4 And forgive us our sins ; for we ourselves also
 forgive every one that is indebted to us.

And bring us not into temptation.⁴

¹ Some MSS., ' yet of one thing there is need.' ² Some MSS., ' Our
 Father, who art in heaven.' ³ Some MSS. add, ' Thy will be done,
 as in heaven, so on earth.' ⁴ Or trial.

LUKE 11

And he said unto them, Which of you shall have a 5
 friend, and shall go unto him at midnight, and say 6
 to him, ' Friend, lend me three loaves ; for a friend 6
 of mine hath come unto me off a journey, and I have 7
 nothing to set before him' ; and he from within 7
 shall answer and say, ' Trouble me not ; the door 7
 is now shut, and my children with me have gone to 8
 bed ; I cannot get up and give thee ' ? I say to 8
 you, Although he will not get up and give to him 8
 because he is his friend ; yet because of his impor- 9
 tunity he will rise and give him as many as he 9
 needs. And I, I say to you, Ask, and it shall be 9
 given you ; seek, and ye shall find ; knock, and it 10
 shall be opened to you. For every one that asks, 10
 receives ; and he that seeks, finds ; and to him that 11
 knocks, it shall be opened. But if of one of you, as 11
 being his father, the son shall ask for¹ a fish, will he 12
 for a fish hand him a serpent ? or if he shall ask for 12
 an egg, will he hand him a scorpion ? Therefore, if 13
 you, evil as ye are, know how to give good gifts to 13
 your children, how much more will the heavenly 14
 Father give the Holy Spirit to them that ask him !

And he was casting out a demon, and it was dumb. 14
 And it came to pass, when the demon had gone out, 15
 the dumb man spoke, and the multitudes marvelled, 15
 But some of them said, He casteth out demons by 15
 Beelzebub, the prince of the demons.—But others, 16
 testing him, sought from him a sign out of heaven. 16
 But he, knowing their thoughts, said to them, 17
 Every kingdom divided in itself is brought to 17
 desolation, and house after house falleth. Now if 18
 Satan also is divided in himself, how shall his king- 18
 dom stand ? this, because ye say that I cast out 19
 demons by Beelzebub. But if I by Beelzebub cast 19
 out demons, by whom do your sons cast them out ? 20
 therefore they shall be your judges. But if by the 20
 finger of God I cast out demons, surely the kingdom 21
 of God hath come upon you. When the strong man 21
 fully armed guardeth his own court, his goods are in 22
 peace ; but when a stronger than he shall attack him, 22
 and overcome him, he taketh from him his whole 23
 armour wherein he trusted, and divideth his spoils.

Some MSS. add, ' a loaf, will he hand him a stone ? or.'

LUKE 11

- 23 He that is not with me is against me ; and he that
24 gathereth not with me, scattereth. When the un-
clean spirit hath gone out from a man, it passeth
through waterless places, seeking rest ; and, finding
none, it saith, 'I will turn back unto my house
25 whence I came out' ; and when it hath come, it
26 findeth it swept and garnished. Then it goeth, and
taketh with it seven other spirits more evil than
itself ; and they enter in, and settle there ; and the
last state of that man becomes worse than the first.
- 27 Now it came to pass, as he said these things, a
certain woman out of the multitude lifted up her
voice, and said to him, Happy the womb that bare
28 thee, and the breasts that thou didst suck !—But he
said, Nay, rather, happy are they that hear the word
of God, and observe it.
- 29 But when the multitudes were gathering together
unto him, he began to say, This generation is an evil
generation ; it seeketh a sign, and no sign shall be
30 given it, except the sign of Jonah. For even as
Jonah became a sign to the Ninevites, so will also
31 the Son of man be to this generation. A queen of
the south will rise in the judgement with the men of
this generation and will condemn them ; for she
came from the ends of the earth to hear the wisdom
of Solomon ; and, behold, something greater than
32 Solomon is here. Men of Nineveh will rise up in
the judgement with this generation, and will con-
demn it ; for they repented at the preaching of
Jonah ; and, behold, something greater than Jonah
is here.
- 33 No one, when he hath lighted a lamp, putteth it
into a cellar, or even under the bushel, but on the
lamp-stand, that they that enter in may see the
34 light. The lamp of the body is thine eye ; when
thine eye is sound, thy whole body also is full of
light ; but when it is diseased, thy body also is full
35 of darkness. Look to it therefore, whether the light
36 that is in thee is not darkness. Therefore, if thy
whole body be full of light, having no part dark, it
will be wholly full of light, as when a lamp by its
bright shining giveth thee light.
- 37 Now, after he had spoken, a Pharisee asketh him
to breakfast with him ; and he went in and sat down
38 at table. And when the Pharisee saw it, he mar-

LUKE 11, 12

velled that he had not first washed¹ before breakfast.
 But the Lord said unto him, Now you Pharisees 39
 cleanse the outside of the cup and of the dish ; but
 your inward part is full of extortion and wickedness.
 Foolish ones, did not he that made the outside, make 40
 the inside also ? But the things that are within, 41
 give as alms ; and, behold, all things are clean unto
 you. But alas for you Pharisees ! for ye pay tenths 42
 of mint and rue and every herb, and disregard
 justice and the love of God ; but these ye ought to
 have done, while not neglecting the others. Alas 43
 for you Pharisees ! for ye love the front seat in the
 synagogues, and greetings in the market-places.
 Alas for you ! for ye are like tombs that are unseen, 44
 and the men that walk over them know it not.

But one of the law-students answering saith to 45
 him, Master, in saying these things, thou insultest us
 also.—But he said, Alas for you law-students also ! 46
 for ye load men with burdens hard to be borne ;
 and ye yourselves with one of your fingers touch not
 the burdens. Alas for you ! for ye build the tombs 47
 of the prophets, whereas your forefathers killed 48
 them. So ye are witnesses, and approve of the
 deeds of your forefathers ; for they indeed killed the
 prophets, and you do the building. Therefore also 49
 said the wisdom of God, I will send unto them
 prophets and apostles, and some of them they will
 kill and persecute ; that the blood of all the prophets 50
 that hath been shed since the foundation of the
 world may be required of this generation ; from the 51
 blood of Abel unto the blood of Zechariah, who
 perished between the altar and the sanctuary ;² yea,
 I say to you, it shall be required of this generation.
 Alas for you law-students ! for ye have taken away 52
 the key of knowledge ; ye yourselves entered not,
 and them that were entering ye hindered.

And when he had come out thence, the scribes 53
 and the Pharisees began to set themselves bitterly
 against him, and to question him about further
 matters ; laying wait for him, to seize upon some- 54
 thing out of his mouth.

In the meantime, when there had gathered to- 12
 gether the tens of thousands of the multitude, so

¹ Bathed himself (American Standard Version) ; *lit.* baptized himself.

² *Lit.* house.

LUKE 12

that they trod one upon another, he began to say
 unto his disciples first of all, Beware of the leaven
 2 of the Pharisees, which is hypocrisy. But nothing
 hath been covered up, that will not be uncovered ;
 and nothing hidden, that will not be made known.
 3 Therefore, whatsoever ye have said in the darkness
 will be heard in the light ; and what ye have spoken
 to the ear in the inner chambers will be proclaimed
 4 upon the house-tops. But I say to you my friends,
 Be not afraid of them that kill the body, and after-
 5 wards have nothing more that they can do. But I
 will show you whom ye shall fear ; fear him that
 after he hath killed hath power to cast into hell ;¹
 6 yea, I say to you, fear him. Are not five sparrows
 sold for two pence ? and not one of them is forgotten
 7 in the sight of God. But even the hairs of your
 heads are all numbered. Fear not ; ye are of more
 8 value than many sparrows. But I say to you,
 Every one that shall acknowledge me before men,
 him will the Son of man acknowledge before the
 9 angels of God ; but he that disowneth me in the
 presence of men will be disowned in the presence of
 10 the angels of God. And every one that shall speak
 a word against the Son of man, it shall be forgiven
 him ; but to him that blasphemeth against the
 11 Holy Spirit, it will not be forgiven. But when they
 bring you before the synagogues,² and the rulers,
 and the authorities, be not anxious how or where-
 with ye shall defend yourselves, or what ye shall
 12 say ; for the Holy Spirit will teach you in that very
 hour what ye ought to say.

13 Now one out of the multitude said to him, Master,
 tell my brother to divide the inheritance with me.—
 14 But he said to him, Man, who made me a judge or a
 15 divider over you ?—And he said unto them, Take
 heed, and guard yourselves from all covetousness ;
 for a man's life consisteth not in the abundance of
 16 his possessions.—But he spoke a parable unto them,
 saying, The ground of a certain rich man brought
 17 forth plentifully ; and he argued within himself,
 saying, ' What shall I do ? for I have not room to
 18 store my crops.' And he said, ' I will do this ;
 I will pull down my barns and build larger ones ;

¹ *Lit.* Gehenna.

² Synagogue (like ' church ') may be either a building, or the congregation resorting to it.

LUKE 12

and there I will store all my wheat and my goods.
 And I will say to my soul, Soul, thou hast abundance 19
 of good things laid up for many years ; take thine
 ease, eat, drink, be merry.' But God said to him, 20
 ' Foolish one, this night they¹ demand thy soul from
 thee ; but the things that thou hast prepared,
 whose will they be ? ' So is he that layeth up 21
 treasure for himself, and is not rich as regards God.²

But he said unto his disciples, This is why I say to 22
 you, Be not anxious for the life, what ye shall eat ;
 neither for the body, what ye shall put on. For the 23
 life is more than the food, and the body than the
 raiment. Consider the ravens, that they neither 24
 sow nor reap ; and they have neither storehouse nor
 barn, and yet God feedeth them ; of how much
 more value are you than the birds ! But which of 25
 you, by being anxious, can lengthen his life by a
 span ?³ Therefore, if ye are not able to do a very 26
 little thing, why are ye anxious concerning the rest ?
 Consider the lilies, how⁴ they neither spin nor weave ; 27
 yet, I say to you, not even Solomon in all his glory
 was arrayed like one of them. But if God so 28
 clotheth the grass in the field, which to-day is, and
 to-morrow is thrown into the oven, how much more
 will he clothe you, O men of little faith ! And as 29
 for you, seek not what ye shall eat, and what ye
 shall drink ; and be not of doubtful mind. For 30
 after all these things the nations of the world seek ;
 but your Father knoweth that ye need these things.
 But seek his kingdom ; and these things shall be 31
 added unto you. Fear not, thou little flock ; for it 32
 was your Father's good pleasure to give you the
 kingdom. Sell what ye have, and give alms ; make 33
 for yourselves purses that grow not old, a treasure
 unfailling in the heavens, where thief draweth not
 near, neither doth moth destroy. For where your 34
 treasure is, there will your heart be also.

Let your loins be girt about, and your lamps 35
 burning ; and be ye yourselves like men waiting for 36
 their lord, when he shall set out from the wedding ;
 that when he cometh and knocketh, they may
 straightway open to him. Happy are those 37
 servants⁵ whom the lord when he cometh shall find

¹ See note to S. John xv. 6. ² See Rom. x. 12. ³ See S. Matthew vi. 27. ⁴ Some MSS., add ' they grow.' ⁵ Or bondmen.

LUKE 12

watching ; verily, I say to you, he will gird himself, and will make them sit down at table, and will come
 38 forward and serve them. And if he shall come in the second watch, and if in the third, and find them so,
 39 happy are those servants.¹ But this ye know, that if the master of the house had known at what hour the thief was coming, he² would not have suffered
 40 his house to be broken into. Make yourselves also ready ; for in an hour that ye think not the Son of man cometh.

41 But Peter said, Lord, speakest thou this parable about us, or even about all ?—And the Lord said, Who then is the faithful steward, the prudent one, whom his lord will set over his household to give
 43 them their portion of food in due season ? Happy is that servant³ whom his lord when he cometh
 44 shall find so doing. Of a truth, I say to you, he will set him over all that he hath. But if that servant
 45 say in his heart, ‘ My lord delayeth his coming,’ and shall begin to beat the menservants and the maid-servants, and to eat and drink, and to get drunk ;
 46 the lord of that servant will come in a day when he is not expecting, and in an hour when he knoweth not, and will cut him asunder, and appoint his
 47 portion with the faithless. But that servant who knew his lord’s will and prepared not, nor did according to his will, will be beaten with many
 48 stripes ; whereas he that knew not, but did things deserving of stripes, will be beaten with few stripes. But every one to whom much was given, from him much will be required ; and to whom they entrusted much, of him they will ask the more.

49 I came to cast fire upon the earth ; and what
 50 will I ? would that it were already kindled !⁴ But I have a baptism to be baptized with ; and how am
 51 I constrained until it be finished ! Think ye that I came to give peace in the earth ? No, I tell you,
 52 naught but division ; for there will be henceforth five in one house, divided ; three against two, and
 53 two against three, they will be divided ; father against son, and son against father ; mother against daughter, and daughter against the mother ;

¹ Or bondmen. ² Some MSS. add, ‘ would have watched and.’
³ Or bondman (and in context). ⁴ Or and what will I, if it has been already kindled ?

LUKE 12, 13

mother-in-law¹ against her daughter-in-law, and daughter-in-law against the mother-in-law.

And he said also to the multitudes, When ye see a 54
cloud rising over the west, straightway ye say, ' A 55
shower is coming ' ; and so it cometh to pass. And 56
when ye see a south wind blowing, ye say, ' There 57
will be a scorching heat ' ; and it cometh to pass. 58
Hypocrites ! ye know how to read² the face of the 59
earth and of the heaven ; but this season, how is
it ye read it not ? But why even of yourselves 57
judge ye not what is right ? For as thou art going 58
with thy opponent before a magistrate, on the way
take pains to be quit of him, lest haply he drag thee
along unto the judge, and the judge will deliver
thee to the officer, and the officer will put thee into
prison. I tell thee, thou wilt not come out thence, 59
till thou hast paid the very last mite.

Now there came at that very season some who 13
brought him word about those Galilæans whose
blood Pilate had mingled with their sacrifices. And 2
he answered and said to them, Think ye that these
Galilæans were sinners beyond all the Galilæans, in
that they have suffered these things ? I tell you, 3
Nay ; but, unless ye repent, ye will all perish in like
manner. Or those eighteen, upon whom the tower 4
in Siloam fell, and killed them, think ye that they
were guilty beyond all the dwellers in Jerusalem ?
I tell you, Nay ; but, unless ye repent, ye will all 5
perish in the same manner.

Now he spoke this parable : A certain man had a 6
fig tree planted in his vineyard ; and he came
seeking fruit thereon, and found none. And he 7
said unto the vinedresser, Behold, three years I have
come seeking fruit on this fig tree, and find none ;
cut it down ; why doth it also waste the ground ?
But he answering saith to him, Master, let it alone 8
this year also, till I shall dig about it and dung it ;
and if it bear fruit next year, well and good ; but if 9
not, thou shalt cut it down.

Now he was teaching in one of the synagogues on 10
the sabbath. And, behold, a woman that had a 11
spirit of infirmity eighteen years ; and she was
bowed together, and could in no wise lift herself up.

¹ The mother and the mother-in-law are the same person.
interpret.

² Or

LUKE 13

- 12 But when Jesus saw her, he addressed her, and said
to her, Woman, thou art loosed from thine infirmity,
13 —And he laid his hands on her ; and immediately
14 she was made straight and glorified God. But the
warden of the synagogue, indignant that Jesus had
cured on the sabbath, spoke and said to the multi-
tude, There are six days in which men ought to work ;
therefore come and be cured in them, and not on the
15 sabbath day.—But the Lord answered him, and
said, Hypocrites ! doth not each of you on the
sabbath loose his ox or his ass from the manger, and
16 lead him away to watering ? And this woman,
daughter of Abraham as she is, whom Satan had
bound, lo, eighteen years, ought she not to have
been loosed from this bond on the sabbath day ?—
17 And as he said these things, all his adversaries were
put to shame ; and all the multitude rejoiced at all
the glorious things that were done by him.
- 18 He said therefore, What is the kingdom of God
19 like ? and to what shall I liken it ? It is like a grain
of mustard seed, which a man took and threw into
his garden ; and it grew and became a tree ; and the
birds of the air sheltered in its branches.
- 20 And he went on to say, To what shall I liken the
21 kingdom of God ? It is like leaven, which a woman
took and covered up in three measures of meal, till
it all was leavened.
- 22 And he was passing on through cities and villages,
teaching and making his way towards Jerusalem.
- 23 But some one said to him, Lord, are they few that
are in the way of salvation ?—But he said unto
24 them, Strive to enter through the narrow door ; for
many, I say to you, will seek to enter, and will not
25 be able. When once the master of the house hath
risen, and hath shut the door, and ye begin to stand
outside, and to knock at the door, saying, ‘ Lord,
open to us ’ ; and he shall answer and say to you,
26 ‘ I know you not whence ye are ’ ; then ye will begin
to say, ‘ We ate and drank in thy presence, and thou
27 didst teach in our streets ’ ; and he will tell you and
say, ‘ I know not whence ye are ; depart from me,
28 all ye workers of unrighteousness.’ There there
will be the weeping, and the gnashing of teeth, when
ye shall see Abraham and Isaac and Jacob, and all
the prophets, in the kingdom of God, but you

LUKE 13, 14

yourselves being put forth outside. And they will 29
 come from the east and from the west, from the
 north and from the south, and will sit down in the
 kingdom of God. And, behold, there are last who 30
 will be first, and there are first who will be last.

In that very hour certain Pharisees came up, 31
 saying to him, Come out, and go hence ; for Herod
 wants to kill thee.—And he said to them, Go, and 32
 say to that fox, Behold, I cast out demons and
 perform cures to-day and to-morrow, and the third
 day I am perfected. Howbeit I must go my way 33
 to-day and to-morrow and the next day ; for it
 cannot be that a prophet perish outside Jerusalem.
 Jerusalem, Jerusalem ! that killeth the prophets, and 34
 stoneth them that are sent unto her ! how often
 would I have gathered thy children together, even
 as a hen gathereth her own chickens under her wings,
 and ye would not ! Behold, your house is left to 35
 you.¹ But I say to you, Ye shall not see me, until
 the time come when ye shall say,

‘ Blessed is the Coming One in the name of the
 Lord.’

And it came to pass, when he entered the house of 14
 one of the chief men of the Pharisees on a sabbath,
 to take food, they were watching him. And, be- 2
 hold, a certain man suffering from dropsy was before 3
 him. And Jesus spoke and said unto the law-students
 and Pharisees, Is it lawful to cure on the sabbath,
 or not ?—But they held their peace. And he took 4
 him, and healed him, and let him go. And he said 5
 unto them, Which of you shall have a son² or an ox
 fall into a well, and will not straightway draw
 him up on a sabbath day ?—And they could not 6
 answer back to these things.

But he spoke a parable unto them that had been 7
 invited, observing how they were choosing the first
 places ; saying unto them, When thou art invited 8
 by any one to a wedding, sit not down in the first
 place ; lest haply some one more honourable than 9
 thou have been invited by him, and he that invited
 thee and him shall come and say to thee, ‘ Make
 room for this man ’ ; and then thou wilt begin with

¹ Some MSS. add, ‘ desolate.’

² Some MSS., ‘ an ass.’

LUKE 14

10 shame to take the lowest place. But when thou art invited, go and sit down in the lowest place, that when he that hath invited thee cometh, he may say to thee, 'Friend, come up higher'; then thou wilt have glory in the presence of all that sit at table
11 with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12 But he said unto him that had invited him, When thou givest a breakfast, or a supper, call not thy friends, nor thy brothers, nor thy kinsmen, nor rich neighbours; lest haply they invite thee in return,
13 and a recompense be made thee. But when thou givest a feast, invite poor, maimed, lame, blind
14 persons; and happy shalt thou be; because they cannot recompense thee; for thou shalt be recompensed in the resurrection of the righteous.

15 Now when one of them that were sitting at table with him heard these things, he said to him, Happy is he that shall eat bread in the kingdom of God.—
16 But he said to him,

A certain man was giving a great supper, and he
17 invited many; and he sent his servant¹ at supper time to say to them that had been invited, 'Come; for everything is now ready.' And they all with one
18 accord began to excuse themselves. The first said to him, 'I have bought a piece of ground, and I must needs go out and see it; I pray thee, hold me excused.'
19 And another said, 'I have bought five yoke of oxen, and I am on my way to try them; I pray
20 thee, hold me excused.' And another said, 'I have
21 married a wife, and therefore I cannot come.' And the servant came and told his lord these things. Then the master of the house was angered, and said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in hither the poor and
22 maimed and blind and lame.' And the servant said, 'Lord, what thou commandedst hath been
23 done, and still there is room.' And the lord said unto the servant, 'Go out into the highways and hedges, and urge them to come in, that my house
24 may be filled; for, I say to you, not one of those men that were invited shall taste of my supper.'

¹ Or bondman (and in context).

LUKE 14, 15

Now great multitudes were going with him ; and 25
 he turned and said unto them, If any one cometh 26
 unto me, and hateth not his father and mother, and
 wife and children, and brothers and sisters, yea and
 his own life also, he cannot be disciple of mine.
 Whosoever doth not carry his own cross, and come 72
 after me, cannot be disciple of mine. For which of 28
 you, wishing to build a tower, doth not sit down first
 and calculate the cost, whether he hath the means
 to complete it? lest haply, after he hath laid a 29
 foundation, and is not able to finish, all that behold
 begin to mock him, saying, ' This man began to 30
 build, and was not able to finish.' Or what king, 31
 setting out to engage in battle with another king,
 will not sit down first and consider whether he is
 able with ten thousand to meet him that cometh
 against him with twenty thousand? Or else, while 32
 the other is yet at a distance, he sendeth an embassy,
 and inquireth the terms of peace. So therefore, 33
 whosoever of you biddeth not farewell¹ to all that
 he hath, he cannot be disciple of mine. Salt there- 34
 fore is good ; but if even the salt lose its flavour,
 wherewith shall it be seasoned? It is fit neither 35
 for the land, nor for the dunghill ; out they throw it.
 He that hath ears to hear, let him hear.

But the tax-gatherers and the outcasts were all 15
 drawing nigh to him, to hear him. And the Phari- 2
 sees and also the scribes murmured, saying, This
 man receiveth sinners and eateth with them. But 3
 he spoke unto them this parable, saying,

What man of you, having a hundred sheep, and 4
 losing one of them, doth not leave the ninety and
 nine in the wilderness, and go after that which is
 lost, until he find it? And when he hath found it, 5
 he layeth it on his shoulders, rejoicing. And, 6
 coming home, he calleth together his friends and his
 neighbours, saying to them, ' Rejoice with me ; for 7
 I have found my sheep which was lost.' I say to
 you, that even so there will be joy in heaven over
 one sinner that repenteth, more than over ninety
 and nine righteous persons, who need no repentance.

Or what woman having ten pieces of silver,² if 8
 she lose one piece, doth not light a lamp, and sweep

¹ Forsake (A.V.) ; renounce (R.V.). ² Drachmæ, about a shilling each.

LUKE 15

the house, and seek diligently until she find it?
9 And when she hath found it, she calleth together
her friends and neighbours, saying, 'Rejoice with
10 me; for I have found the piece that I lost.' Even
so, I say to you, joy cometh in the presence of the
angels of God over one sinner that repenteth.
11 And he said, A certain man had two sons; and
12 the younger of them said to his father, 'Father,
give me of the property the portion that falleth to
me.' And he divided unto them his substance.
13 And not many days after, the younger son sold off
everything, and took his journey into a far country;
and there he wasted his property, living riotously.
14 But when he had spent everything, there came a
grievous famine throughout that country; and he
15 began himself to suffer want. And he went and
joined one of the citizens of that country; and he
16 sent him into his fields to feed swine. And he
longed to fill his belly from the husks¹ that the
17 swine ate; and no one gave to him. But when he
came to himself, he said, 'How many men hired by
my father have bread enough and to spare, while I
18 am perishing here with hunger! I will arise and go
to my father, and will say to him, Father, I have
19 sinned against heaven and in thy sight; I am no
more worthy to be called thy son; make me as one
20 of thy hired men.' And he arose, and went to his
father. But while he was yet a long way off, his
father saw him, and was moved with compassion,
and ran, and fell on his neck, and kissed him
21 tenderly. And the son said to him, 'Father, I
have sinned against heaven and in thy sight; I am
22 no more worthy to be called thy son.' But the
father said unto his bondmen, 'Haste! bring out
a robe, the best, and put it on him; and give him a
23 ring for his hand, and shoes for his feet; and bring
the fatted calf, slay it, and let us eat and make
24 merry; for this my son was dead, and came to life,
he was lost, and is found!' And they began to
25 make merry. But his elder son was in the field;
and as he came and drew near to the house, he heard
26 music and dancing; and calling one of the servants,
27 he inquired what all this might be. And he said to

¹ Or pods of the carob tree.

LUKE 15, 16

him, 'Thy brother hath come; and thy father hath slain the fatted calf, because he hath got him back safe and sound.' But he was angered, and would not go in; but his father came out and began to beseech him. But he answered and said to his father, 'Lo, these many years I serve thee, and I never transgressed one of thy commands; yet thou never gavest me a kid, that I might make merry, with my friends; but when this thy son came, who hath devoured thy substance with harlots, thou didst slay for him the fatted calf.' But he said to him, 'Child, thou art always with me; and all that is mine is thine. But we were bound to make merry and rejoice; for this thy brother was dead, and is come to life; and was lost, and is found.'

But he said also unto the disciples, There was a certain rich man, who had a steward, of whom tales were brought to him, that he was wasting his goods. And he called him, and said to him, 'What is this that I hear of thee? give in the account of thy stewardship; for thou canst no longer be steward.' But the steward said within himself, 'What shall I do? for my master is taking the stewardship from me; I have not strength to dig, to beg I am ashamed. I know what I will do, that, when I am put out of the stewardship, they may receive me into their houses.' And calling to him each of his master's debtors, he said to the first, 'How much owest thou to my master?' And he said, 'A hundred firkins of oil.' And he said to him, 'Take thy agreement, and sit down quickly, and write Fifty.' Then he said to another, 'And thou, how much owest thou?' And he said, 'A hundred quarters of wheat.' He saith to him, 'Take thy agreement, and write Eighty.' And his master commended the unrighteous steward, in that he had acted prudently; for the sons of this world are, as to their own generation, more prudent than the sons of the light. And I, I say to you, Make for yourselves friends by means of the mammon¹ of unrighteousness; that, when it faileth, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much;

¹ Mammon means riches.

LUKE 16

and he that is unrighteous in a very little is un-
11 righteous also in much. Therefore if in the un-
righteous mammon ye have not proved faithful,
12 who will entrust to you the true riches? And if in
that which is another's ye have not proved faithful,
13 who will give you that which is our¹ own? No
house-servant can serve two masters; for either he
will hate the one, and love the other; or else he will
cling to one, and despise the other. Ye cannot
serve God and mammon.

14 Now the Pharisees, lovers of money as they were,
were listening to all these things, and deriding him.

15 And he said to them, You are they that declare
themselves righteous 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.

16 Until John came, there were the law and the
prophets; since then, the gospel of the kingdom of
God is proclaimed, and every one is forcing his
17 way into it. Yet it is easier for the heaven and the
earth to pass away, than for one tittle of the law
to perish.²

18 Every one that putteth away his wife, and
marrieth another, committeth adultery; and he
that marrieth a woman that hath been put away
from her husband committeth adultery.

19 Now there was a certain rich man, and he used to
clothe himself in purple, and fine linen; making
20 merry every day in splendid fashion. But at his
porch there lay a certain poor man, named Lazarus,
21 full of sores, and longing to satisfy himself from
whatever fell from the rich man's table; nay, even
22 the dogs used to come and lick his sores. Now it
came to pass that the poor man died and was borne
away by the angels into Abraham's bosom. But the
23 rich man also died, and was buried; and in Hades³
lifting up his eyes, being in torments, he seeth
24 Abraham afar off, and Lazarus in his bosom. And
he cried out 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;
25 for I am in anguish in this flame.' But Abraham
said, 'Child, remember that thou in thy lifetime

¹ Some MSS., 'your.' ² *Lit.* fall. ³ Hades means the *unseen*
place (of spirits).

LUKE 16, 17

receivedst thy good things, and Lazarus in like manner received evil things ; but now here he is comforted, whereas thou art in anguish. And with all this, between us and you a great gulf is fixed, that they that would pass hence to you may not be able, and that none may cross thence to us.' But he said, ' I pray thee therefore, father, that thou wouldst send him to my father's house ; for I have five brothers ; that he may testify to them, lest they also come into this place of torment.' But Abraham saith, ' They have Moses and the prophets ; let them hearken to them.' And he said, ' Nay, father Abraham but if one go unto them from the dead, they will repent.' But he said to him, ' If they hearken not to Moses and the prophets, they will not be persuaded, even if one rise up from the dead.'

And he said unto his disciples, It is impossible that occasions of stumbling should not come ; but, alas for him through whom they come ! It were gain to him if a millstone were hanging about his neck, and he had been flung into the sea, rather than he should cause one of these little ones to stumble. Take heed to yourselves. If thy brother sin, rebuke him ; and if he repent, forgive him. And if seven times in the day he sin against thee, and seven times turn back to thee, saying, ' I repent,' thou shalt forgive him.

And the apostles said to the Lord, Increase our faith. And the Lord said, If ye have faith as a grain of mustard seed, ye might say to this mulberry tree, ' Be rooted out, and be planted in the sea ' ; and it would obey you. But which of you is there, having a servant¹ ploughing or tending sheep, who will say to him when he has come in from the field, ' Come forward straightway, and sit down at table ' ? But will he not say to him, ' Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterwards thou thyself shalt eat and drink ' ? Doth he thank the servant because he did the things that were commanded ? So also as to you, when ye have done everything that was commanded you, say, ' We are unprofit-

¹ Or bondman (men).

LUKE 17

able servants;¹ we have done what it was our duty to do.'

11 And it happened, as he was on his way to Jerusalem, that he was passing between Samaria and
12 Galilee. And as he was entering a certain village, there met him ten men, lepers, who stood afar off,
13 and they lifted up their voices, saying, Jesus, Master,
14 have mercy on us.—And when he saw them, he said to them, Go, and show yourselves to the priests.—

And it came to pass, as they went, they were
15 cleansed. But one of them, seeing that he was healed, turned back, with a loud voice glorifying
16 God; and he fell on his face at Jesus' feet, giving
17 him thanks; and he was a Samaritan. But Jesus answered and said, Were not the ten cleansed?
18 but where are the nine? Were none found to return and give glory to God, except this foreigner?
19 —And he said to him, Arise, go thy way; thy faith hath saved thee.

20 But being asked by the Pharisees when the kingdom of God was coming, he answered them and said, The kingdom of God cometh not with outward show;
21 neither will they say, 'Lo, here!' or, 'There!' for, behold, the kingdom of God is within you.²

22 But he said unto the disciples, Days will come when ye will long to see one of the days of the Son
23 of man, and will not see it. And they will say to you, 'Lo, there!' 'Lo, here!'—go not away, nor
24 follow after them. For as the lightning, when it lighteneth, shineth out of one side under the heaven
unto the other side under heaven, so will the Son of
25 man be in his day. But first he must suffer many
26 things, and be rejected by this generation. And even as it came to pass in the days of Noah, so also
27 will it be in the days of the Son of man. They ate, they drank, they married, they were given in
marriage, until the day that Noah entered the ark
28 and the flood came and destroyed them all. Likewise, even as it came to pass in the days of Lot;
they ate, they drank, they bought, they sold, they
29 built; but in the day that Lot went out from Sodom, it rained fire and brimstone from heaven and

¹ Or bondman (men). ² Or in the midst of you.

LUKE 17, 18

destroyed them all ; in the same wise will it be in 30
 the day that the Son of man is revealed. In that 31
 day, he that shall be upon the roof, his goods being
 in the house, let him not go down to take them ;
 and he that is afield, let him likewise not turn back. 32
 Remember Lot's wife. Whosoever shall seek to 33
 save for himself his life will lose it ; and whosoever
 shall lose his life will preserve it. I say to you, In 34
 that night there will be two men on one bed ; one
 will be taken, and the other will be left. Two 35
 women will be grinding together ; one will be taken,
 but the other will be left.¹—And they answer and 37
 say to him, Where, Lord ?—But he said to them,
 Where the body is, thither will the vultures also
 gather together.

Now he spoke a parable to them, to the effect that 18
 they must always pray, and not lose heart ; saying, 2
 There was in a certain city a judge, who feared not
 God, and regarded not man. Now there was in that 3
 city a widow, and she kept coming to him, saying, ' Do
 me justice against my opponent.'² And he would 4
 not for a while ; but afterwards he said within him-
 self, ' Though I fear not God, nor even regard man,
 yet because this widow troubleth me, I will do her 5
 justice, lest by her continual coming she wear me
 out.'—And the Lord said, Hear what the unrighteous 6
 judge saith. But will not God avenge his chosen, 7
 who cry to him day and night, and he is longsuffering
 over them ? I tell you he will avenge them speedily. 8
 Howbeit, when the Son of man cometh, will he find
 faith on the earth ?

But he spoke this parable also unto certain who 9
 trusted in themselves that they were righteous, and
 despised all others ; Two men went up into the 10
 temple to pray ; one a Pharisee, and the other a
 tax-gatherer. The Pharisee stood forth and prayed 11
 thus with himself, ' God, I thank thee, that I am not
 like the rest of men, extortioners, unrighteous,
 adulterers, or even like this tax-gatherer ; I fast 12
 twice in the week, I pay a tenth of all that I get.'
 But the tax-gatherer, standing afar off, would not 13
 so much as lift up his eyes to heaven, but smote his

¹ Some MSS. give 36 : ' There will be two men in the field ; one will
 be taken away, and the other will be left.' ² Adversary (A.V.) .

LUKE 18

breast, saying, 'O God, be merciful⁸ to me the
14 sinner!' I say to you, This man went down to his
house accounted righteous rather than the other ;
for every one that exalteth himself shall be humbled ;
but he that humbleth himself shall be exalted.

15 Now they were bringing to Jesus their babes also,
that he might touch them ; but when the disciples
16 saw it, they began to rebuke them. But Jesus
called the babes to himself, saying, Suffer the little
children to come unto me, and hinder them not ;
17 for to such belongeth² the kingdom of God. Verily,
I say to you, whosoever shall not receive the kingdom
of God as a little child, he will in no wise enter
therein.

18 And a certain warden³ questioned him, saying,
Good Master, what shall I do to gain eternal life ?
19 —But Jesus said to him, Why callest thou me good ?
20 there is none good but one, that is, God. Thou
knowest the commandments, ' Commit not adultery,'
' Murder not,' ' Steal not,' ' Bear not false witness,'
21 ' Honour thy father and thy mother.'—And he said,
All these things I have observed from youth up.—
22 But when Jesus heard it, he said to him, One thing
thou lackest yet ; all that thou hast, sell it, and
distribute it to poor persons, and thou shalt have
23 treasure in heaven ; and come, follow me.—But
when he heard these things, he became exceedingly
24 sorrowful ; for he was very rich. But Jesus, seeing
him, said, With what difficulty do they that have
25 riches go into the kingdom of God ! For it is easier
for a camel to enter in through the eye of a needle,
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26 God.—And they that heard it said, Who then can
27 be saved ?—And he said, The things that are im-
28 possible with men are possible with God.—And Peter
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29 thee.—And he said to them, Verily, I say to you,
there is no one that left house, or wife, or brothers,
or parents, or children, for the kingdom of God's
30 sake, who shall not receive manifold more in the
present time, and in the age to come eternal life.
31 But taking to himself the twelve, he said unto
them, Behold, we are going up to Jerusalem, and

¹ *Lit.* be propitiated.

² See note to S. Matthew xix. 14.

³ Of a

synagogue.

LUKE 18, 19

everything that has been written through the prophets concerning¹ the Son of man will be finished. For he will be delivered to the Gentiles, and will be mocked, and shamefully treated, and spit upon ; and they will scourge him, and kill him ; and the third day he will rise.—And they understood none of these things ; and this saying was hidden from them, neither did they get to know the things that were said.

Now it came to pass, as he drew near to Jericho, a certain blind man was sitting by the wayside, begging ; but hearing a multitude going through, he inquired what this might be. And they told him, Jesus the Nazorean is passing by. And he cried, saying, Jesus, son of David, have mercy on me.—And they that went in front began to rebuke him, that he should keep silence ; but he cried out a great deal the more, Son of David, have mercy on me.—And Jesus stopped, and commanded that he should be brought to him ; and when he drew nigh, he asked him, What wouldst thou that I should do for thee?—And he said, Lord, that I may recover my sight.—And Jesus said to him, Recover thy sight ; thy faith hath saved thee.—And immediately he recovered his sight, and followed Jesus, glorifying God ; and all the people, when they saw it, gave praise to God.

And Jesus entered and was passing through Jericho. And, behold, a man called by name Zacchæus ; and he was a chief tax-gatherer, and he was rich. And he was trying to see Jesus, who he was ; and for the multitude he could not, because he was little of stature. And running on in front, he climbed up into a sycamore tree to see him ; for he was going 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 I must abide in thy house to-day.—And he made haste, and came down, and welcomed him joyfully. And when they saw it, they all began to murmur, saying, He hathg one in to be guest to a man that is a sinner.—But Zacchæus stood and said unto the Lord, Behold, Lord, the half of my goods I herewith

¹ *Lit.* written . . . for (with reference to).

LUKE 19

give to the poor ; and if I ever took anything from
9 any one by fraud, I restore it fourfold.—And Jesus
said of him, To-day salvation hath come to this
house forasmuch as he also is a son of Abraham.
10 For the Son of man came to seek and to save that
which was lost.

11 Now as they were listening to these things, he went
on to speak a parable, because he was near Jeru-
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12 of God was going to appear immediately. He said,
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A certain nobleman went into a far country to
13 receive for himself a kingdom, and to return. And
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14 coming. But his citizens hated him, and sent an
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money into a bank ? and I should have gone and
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LUKE 17, 18

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LUKE 18, 19

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LUKE 19

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LUKE 19

they said to him, Lord, he hath ten pounds.) I say 26
to you, To every one that hath¹ shall be given ; but
from him that hath not,¹ even that which he hath
shall be taken away. But these my enemies, who 27
would not have me to be king over them, bring
them hither, and slay them before me.'

And when he had said these things, he went on in 28
front, going up to Jerusalem.

And it came to pass, when he drew near to Beth- 29
phage and Bethany, at the mount called Olivet, he
sent two of his disciples, saying, Go your way into 30
the village opposite you ; in which at your entering
ye will find a colt tied up, whereon no man ever yet
sat ; loose it and bring it. And if any one ask you, 31
' Why are ye loosing it ? ' thus ye shall say, ' The
Lord hath need of it.'—And they that were sent 32
went away, and found even as he had said to them.
And as they were loosing the colt, its owners said 33
unto them, Why are ye loosing the colt ?—And they 34
said, The Lord hath need of it.—And they brought it 35
to Jesus : and they threw their cloaks over the colt,
and set Jesus thereon. And as he went, men 36
spread their cloaks in the way. And as he was now 37
drawing nigh, at the descent of the Mount of the
Olive Trees, the whole company of the disciples
began to rejoice, and to praise God with a loud voice
for all the mighty works they had seen ; saying, 38

' Blessed is the Coming One,
The King, in the name of the Lord ;
Peace in heaven,
And glory in the highest.'

And some of the Pharisees from the multitude said 39
unto him, Master, rebuke thy disciples.—And he 40
answered and said, I tell you, if these shall hold
their peace, the stones will cry out.

And when he drew nigh, he saw the city and wept 41
over it, saying, Oh, that thou hadst known, in this² 42
day, even thou, the things that make for² peace !
But now they are hidden from thine eyes. For days 43
will come upon thee, when thine enemies will throw
up a rampart about thee, and compass thee round,
and keep thee in on every side, and will dash thee to 44
the ground, and thy children within thee ; and they

¹ See note to S. Matthew xiii. 12.

² Some MSS. insert, ' thy.'

LUKE 19, 20

will not leave in thee stone upon stone ; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to drive
46 out them that sold ; saying to them, It is written,
' And my house shall be a house of prayer ' ; but
you have made it a robbers' den.

47 And he was teaching daily in the temple. But
the high priests and the scribes and the chief men
48 of the people sought to destroy him, and they could
not find what they might do ; for the people all
hung upon him, hearkening.

20 And it came to pass on one of the days, as he was
instructing the people in the temple, and preaching
the gospel, the high priests and the scribes together
2 with the elders came upon him ; and they spoke,
saying unto him, Tell us by what authority thou
doest these things ; or who is he that gave thee this
3 authority ?—But he answered and said unto them,
I also will ask you a question ; and tell ye me ;
4 John's baptism, was it from heaven, or from men ?
5 But they argued among themselves, saying, If we,
shall say, ' From heaven,' he will say, ' Why did ye
6 not believe him ? ' but if we shall say, ' From men,'
all the people will stone us to death ; for they are
7 persuaded that John was a prophet.—And they
8 answered that they knew not whence it was. And
Jesus said to them, Neither tell I you by what
authority I do these things.

9 But 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
10 a long time. And at the season he sent a servant¹
unto the husbandmen, that they should pay him part
of the produce of the vineyard ; but the husband-
11 men beat him, and sent him away empty-handed.
And he sent yet a second servant ; but him also they
beat, and treated him shamefully, and sent him
12 away empty-handed. And he sent yet a third, but
13 him also they wounded and threw him out. But
the lord of the vineyard said, ' What shall I do ?
I will send my son, my beloved ; it may be they
14 will reverence him.' But when the husbandmen

¹ Or bondman.

LUKE 20

saw him, they began to argue among themselves, saying, 'This is the heir! let us kill him, that the inheritance may become ours.' And they threw 15 him out of the vineyard, and killed him. What therefore will the lord of the vineyard do to them? He will come and destroy those husbandmen, and 16 will let the vineyard to others.—And when they heard it, they said, God forbid!¹—But he looked 17 upon them and said, What then is this that is written,

'A stone which the builders rejected,
The same became the corner-stone'?

Every one that falleth upon that stone will be 18 broken to pieces; but on whomsoever it shall fall, it will scatter him as chaff.

And the scribes and the high priests sought to set 19 hands on him in that very hour, and they feared the people; for they perceived that he had spoken this parable in respect of themselves. And they kept 20 watch, and sent forth spies, who pretended to be righteous men, that they might take hold of his words, so as to deliver him up to the ruling power and to the authority of the governor. And they 21 asked him, saying, Master we know that thou sayest and teachest rightly, and showest no favour to any,² but of a truth teachest the way of God; Is 22 it lawful for us to pay tax to Cæsar,³ or not?—But, 23 perceiving their craftiness, he said unto them, Show me a shilling. Whose image and super- 24 scription hath it?—And they said, Cæsar's.—And 25 he said unto them, Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's.—And they could not take hold of his 26 saying before the people; and, marvelling at his answer, they kept silence.

Now there came up certain of the Sadducees (who 27 deny that there is any resurrection), and they asked him, saying, Master, Moses wrote for us that if any 28 one's brother die, having a wife, and he were childless, his brother should take the widow, and raise up issue to his brother. Now there were seven brothers; 29 and the first took a wife, and died childless. And the 30 second, and the third, took her; and likewise also 31

¹ *Lit.* may it not be. ² *Or* neither acceptest thou the person of any (A.V.). ³ The Roman Emperor.

LUKE 20, 21

the seven left no children behind them, and died.
 32 Afterwards the woman also died. Of which of
 33 them, then, doth the woman become wife in the
 34 resurrection? for the seven had her for wife.—And
 Jesus said to them, The sons of this world marry,
 35 and are given in marriage; but they that are
 accounted worthy to attain that world, and the
 resurrection from the dead, neither marry, nor are
 36 given in marriage; for neither can they die any
 more; for they are equal to angels, and are sons of
 37 God, being sons of the resurrection. But, that the
 dead rise, even Moses intimated (in the place about
 the Bush¹), when he calleth the Lord, 'the God of
 Abraham, and the God of Isaac, and the God of
 38 Jacob.' But God he is, not of dead men, but of
 39 living; for unto him all are living.—And certain of
 the scribes answered and said, Master, thou hast
 40 said well;—for they durst not any more ask him
 any question.

41 But he said unto them, How say they that the
 42 Christ is David's son? David himself saith in the
 book of Psalms,

'The Lord said to my Lord, Sit at my right
 hand,

43 Until I make thine enemies a footstool under
 thy feet.'

44 David therefore calleth him Lord; and how is he
 his son?

45 But in the hearing of all the people, he said to the
 46 disciples, Beware of the scribes, who like to walk
 about in long robes; and they love greetings in the
 market-places, and front seats in the synagogues,
 47 and first places at feasts; who devour widows'
 houses, and for a pretence make long prayers'
 these will receive a heavier sentence.

21 But looking up he saw the rich putting their gifts
 2 into the treasury. But he saw a certain poor widow
 3 putting in thither two mites. And he said, I tell
 you, Of a truth, this widow, poor as she is, put in
 4 more than they all. For all these out of their
 abundance put in unto the gifts; but she out of her
 want put in all the substance that she had.

5 And as some were speaking of the temple, how it

¹ In that section of the Book of Exodus (iii. 6).

LUKE 21

was adorned with beautiful stones and offerings, he
 said, As for these things which ye behold, days will 6
 come, in which there will not be left stone upon
 stone, that will not be thrown down.—And they 7
 asked him, saying, Master, when, therefore, will
 these things be? and what will be the sign when
 these things are coming to pass?—And he said 8
 Take heed that ye be not led astray; for many will
 come in my name, saying, 'I am he,' and, 'The
 time is at hand'; go not after them. But when ye 9
 shall hear of wars and tumults, be not terrified; for
 these things must first come to pass; but the end
 cometh not immediately.

Then he said to them, Nation will rise against 10
 nation, and kingdom against kingdom; and there 11
 will be great earthquakes, and in divers places
 pestilences and famines; and there will be terrors
 and great signs from heaven. But before all these 12
 things, they will set hands on you, and persecute
 you, delivering you up to the synagogues and prisons,
 as ye are led away unto kings and governors for my
 name's sake. It shall turn out unto you for a 13
 witness. Settle therefore in your hearts, not to 14
 meditate beforehand how to defend yourselves; for 15
 I will give you utterance and wisdom, which all your
 adversaries will not be able to withstand or to gain-
 say. But ye will be delivered up even by parents, and 16
 brothers, and kinsfolk, and friends; and some of you
 they will put to death. And ye will be hated by all 17
 men for my name's sake. Yet not a hair of your 18
 head shall perish. In your steadfastness ye will win 19
 your souls.¹

But when ye see Jerusalem being encompassed 20
 with armies,² then know that her desolation is at
 hand. Then let them that are in Judæa flee to the 21
 mountains; and let them that are in the midst of
 the city depart out; and they that are in the
 country, let them not come in to her. For these are 22
 days of vengeance, that all things that are written
 may be fulfilled. Alas for them that are with child, 23
 and for them that give suck in those days! for there
 will be great anguish upon the land,³ and wrath for
 this people. And they will fall by the edge of the 24

¹ Or lives. ² Or encampments. ³ Or earth.

LUKE 21, 22

sword, and will be led away captive unto all the nations ; and Jerusalem will remain trodden down by the Gentiles, until the times of the Gentiles be
25 fulfilled. And there will be signs in sun and moon and stars ; and upon the earth distress of nations,
26 in perplexity at the roaring of sea and billows ; men fainting for fear, and for expectation of the things that are coming on the world ; for the powers of the
27 heavens will be shaken. And then they shall see the Son of man coming in a cloud with power and
28 great glory. But when these things begin to come to pass, look up, and lift up your heads ; because your deliverance¹ draweth nigh.

29 And he spake a parable to them ; Behold the fig
30 tree, and all the trees ; when they now shoot forth, ye see and know of your own selves that now the
31 summer is nigh. So also you, when ye see these things coming to pass, know ye that the kingdom of
32 God is nigh. Verily, I say to you, this generation will not pass away, till all things have come to pass.
33 The heaven and the earth will pass away, but my
34 words will not pass away. But take heed to yourselves, lest haply your hearts be over-burdened with, surfeiting and drunkenness and cares of this life,
35 and that day come upon you suddenly, as a snare ; for come it will upon all that dwell on the face of all
36 the earth. But be wakeful, praying at every season, that ye may succeed in escaping all these things that will come to pass, and in standing before the Son of man.

37 Now as for the days, he was teaching in the temple ; but as for the nights, he used to go out and
38 pass them on the mount called Olivet. And all the people used to rise early and go to him in the temple, to hear him.

22 Now the festival of the Unleavened Bread, the
2 festival called the Passover, drew near. And the high priests and the scribes were seeking how they might put him to death ; for they feared the people.
3 But Satan entered into Judas (him that was called Iscariot) who was of the number of the twelve.
4 And he went away and conferred with the high

¹ 'Liberatio,' Old Latin, 'redemptio' (Vulgate).

LUKE 22

priests and captains, how he might deliver him to them. And they were glad, and agreed to give him money. And he consented, and sought an opportunity to deliver him to them without tumult.¹

Now the day of the Unleavened Bread came, on which the passover lamb must be slain. And he sent Peter and John, saying, Go your way, and make ready for us the passover, that we may eat it.—And they said to him, Where wilt thou that we make ready?—And he said to them, Behold, on your entering the city, there will meet you a man, carrying a pitcher of water; follow him into the house into which he goeth. And ye shall say to the master of the house, The Master saith to thee, 'Where is the guest-chamber, where I may eat the passover with my disciples?' And he will show you a large upper room furnished; there make ready.—And they went, and found even as he had said to them; and they made ready the passover.

And when the hour had come, he sat down, and the apostles with him. And he said unto them, Earnestly I have desired to eat this passover with you before I suffer; for I say to you, I shall no more eat it, until it be fulfilled in the kingdom of God.—And he received a cup, and having given thanks he said, Take this, and divide it among yourselves; for I say to you, I shall not drink henceforth of the fruit of the vine, until the kingdom of God hath come.—And he took bread,³ and, having given thanks, he broke it, and gave it to them, saying, This is my body, which is given for you; do this⁴ in remembrance of me; and the cup likewise, after they had supped, saying, This cup is the new covenant in my blood, even that which is poured forth for you. But, behold, the hand of him that betrayeth me is with me on the table. For the Son of man indeed goes his way, as it hath been determined; yet alas for that man through whom he is betrayed!—And they began to question among themselves, which of them it might be that would do this thing.

Now there arose also a contention among them,

¹ Or in the absence of a multitude. ² Some MSS., 'I shall not.'
³ Or a loaf. ⁴ *i.e.* continue to do this (not once for all); *lit.* be doing this.

LUKE 22

25 which of them was reputed to be the greatest. But
 he said to them, The kings of the Gentiles have lord-
 26 ship over them ; and they that have dominion over
 them are called Benefactors. But with you it is not
 so ; but he that is the greatest among you, let him
 27 become as the youngest ; and he that ruleth as he
 that serveth. For which is the greater, he that
 sitteth at table ? or he that serveth ? is it not he
 that sitteth at table ? but I am in your midst as he
 28 that serveth. But you are they that have ever con-
 29 tinued with me in my trials. And I appoint unto
 you a kingdom, even as my Father appointed unto
 30 me, that ye may eat and drink at my table in my
 kingdom ; and ye shall sit on thrones, ruling¹ the
 31 twelve tribes of Israel. Simon, Simon ! behold,
 Satan asked and obtained you, that he might sift
 32 you as wheat ; but I prayed for thee, that thy
 faith might not fail ; and thou, when once thou hast
 33 turned back, strengthen thy brethren.—But he said
 to him, Lord, I am ready to go with thee both to
 34 prison and to death.—But he said, I tell thee, Peter,
 a cock will not crow this day until thou hast thrice
 denied that thou knowest me.
 35 And he said to them, When I sent you forth with-
 out purse, or wallet, or shoes, lacked ye anything ?—
 36 And they said, Nothing.—And he said to them,
 But now, he that hath a purse, let him take it, and
 likewise a wallet ; and he that hath no sword,² let
 37 him sell his cloak, and buy one. For I say to you,
 This which is written must be fulfilled in me, ‘ And
 he was reckoned with transgressors ’ ; for that
 38 which concerneth me is at its end.—And they said,
 Lord, behold, here are two swords !—And he said
 to them, Let it suffice !
 39 And he came out, and went, as he was wont, to
 the Mount of the Olive Trees ; and the disciples
 40 followed him. But when he was at the place, he
 said to them, Pray, that ye come not into tempta-
 41 tion.—And he withdrew himself from them about a
 stone’s throw ; and kneeling down, he began to
 42 pray, saying, Father, if thou willest, turn aside this
 cup from me ; yet not my will, but thine, be done—
 43 —And there appeared unto him an angel from

—

¹ See note to S. Matthew xix. 28. ² Or knife (*cf.* Genesis xxii. 6).

LUKE 22

heaven, strengthening him. And falling into an 44
 agony, he began to pray more fervently; and his
 sweat became as it were great drops of blood falling
 down upon the ground.¹ And rising from his 45
 prayer, he came to the disciples, and found them
 sleeping for sorrow; and he said to them, Why 46
 sleep ye? rise and pray, that ye come not into
 temptation.

While he was yet speaking, behold, a multitude; 47
 and he that was called Judas, one of the twelve, was
 going before them; and he drew near to Jesus, to
 kiss him. But Jesus said to him, Judas, betrayest 48
 thou the Son of man with a kiss!

But when they that were about him saw what 49
 would follow, they said, Lord, shall we smite with
 the sword?—And some one of them smote the 50
 bondman of the high priest, and cut off his right
 ear. But Jesus answered and said, Bear with them 51
 thus far.—And he touched the ear, and healed him.
 But Jesus said unto the high priests and captains of 52
 the temple and elders, who had come against him,
 As against a robber came ye out, with swords and
 clubs? While I was daily with you in the temple, 53
 ye stretched not forth your hands against me; but
 this is your hour, and the power of the darkness.

And they seized him, and led him away, and took 54
 him into the high priest's house. But Peter was
 following at a distance. Now when they had 55
 kindled a fire in the middle of the court, and had
 sat down together, Peter was sitting amidst them.
 But a certain maidservant saw him sitting at the 56
 blaze, and, gazing upon him, she said, This man also
 was with him.—But he denied, saying, Woman, I 57
 know him not.—And after a little while, some one 58
 else saw him, and said, Thou also art one of them.—
 But Peter said, Man, I am not.—And about the 59
 space of an hour afterwards another stoutly main-
 tained it, saying, Of a truth this man also was with
 him; for he is a Galilæan.—But Peter said, Man, I 60
 know not what thou sayest.—And immediately,
 while he was yet speaking, a cock crew. And the 61
 Lord turned, and looked upon Peter. And Peter
 remembered the word of the Lord, how he had said

¹ Verses 43, 44 omitted in some MSS.

LUKE 22, 23

to him, Before a cock crow this day, thou wilt dis-
62 own me thrice. And he went forth outside, and
wept bitterly.

63 And the men that had Jesus in charge began to
64 beat him and to mock him. And, blindfolding him,
they began to ask him, saying, Prophesy ; who is it
65 that struck thee?—And many other things they
spoke against him, reviling him

66 And when day came, the college of elders of the
people, both high priests and scribes, gathered
together ; and they led him away into their council,
67 saying, If thou art the Christ, tell us.—But he
68 said to them, If I tell you, ye will not believe ; and
69 if I question you, ye will not answer. But hence-
forth the Son of man will be seated at the right hand
70 of the power of God.—And they all said, Thou art,
then, the Son of God !—And he said unto them,
71 You speak truly ; I am.—And they said, What
further need have we of witness ? for we have heard
it ourselves from his own mouth.

23 And the whole assemblage of them arose, and took
2 him before Pilate. And they began to accuse him,
saying, We found this man upsetting our nation, and
forbidding to pay taxes to Cæsar, and saying that he
3 himself is Christ, a king.—And Pilate asked him,
saying, Art thou indeed the king of the Jews ?—And
he answered him and said, Thou speakest truly.—
4 And Pilate said unto the high priests and the multi-
5 tudes, I find no crime in this man.—But they
persisted, saying, He stirreth up the people, teaching
throughout all Judæa, and beginning from Galilee
6 even to this place.—But Pilate, hearing it, asked
7 whether the man was a Galilæan. And having
ascertained that he belonged to Herod's jurisdiction,
he remitted him unto Herod, who himself also was in
Jerusalem in those days.

8 Now when Herod saw Jesus, he was exceedingly
glad ; for he had been a long time desirous to see
him, because he had heard of him ; and he was
9 hoping to see some sign wrought by him. Now he
questioned him in many words ; but he made him
10 no answer. Now the high priests and the scribes
11 were standing, vehemently accusing him. But
Herod with his soldiers treated him despitefully, and
mocked him, and arraying him in bright apparel sent

LUKE 23

him back to Pilate. And that very day Herod and 12
 Pilate became friends with each other; for previ-
 ously they had been at enmity between themselves.

Now Pilate called together the high priests and 13
 the rulers¹ and the people, and said unto them, Ye 14
 brought me this man, as one that perverteth the
 people; and, behold, I, having examined him in
 your presence, found no crime in the man as touch- 15
 ing those things whereof ye accuse him; no, nor yet
 Herod; for he sent him back to us;² and, behold,
 nothing deserving of death hath been committed by
 him. I will therefore chastise him, and release him.³ 16
 —But they cried out all together, saying, Away with 18
 this man! but release unto us Barabbas;—one who 19
 for a certain tumult that broke out in the city, and
 for murder, had been cast into prison. But Pilate 20
 again addressed them, desiring to release Jesus.
 But they kept shouting, saying, Crucify! crucify 21
 him!—And he said unto them a third time, Why, 22
 what evil hath this man done? I found in him no
 crime deserving death; I will therefore chastise him,
 and release him.—But they were urgent with loud 23
 voices, asking that he should be crucified, and their
 voices prevailed. And Pilate gave sentence that 24
 what they asked for should be done. And he re- 25
 leased him that for tumult and murder had been
 put into prison, for whom they asked; but Jesus he
 delivered up to their will.

And as they led him away, they laid hold of one 26
 Simon, a Cyrenian, coming from the country; and
 upon him they laid the cross, to bear it after Jesus.

Now there was following him a great multitude 27
 of the people, and of women who bewailed and
 lamented him. But Jesus turning unto them said, 28
 Daughters of Jerusalem, weep not for me; but weep
 for yourselves, and for your children. For, behold, 29
 days are coming, in which men will say, 'Happy the
 barren, and the wombs that never bore, and the
 breasts that never gave suck!' Then they will 30
 begin to say to the mountains, 'Fall on us'; and

¹ Members of the Sanhedrin, the Jewish Senate and highest native court in both civil and ecclesiastical matters. ² Some MSS., 'for I remitted you to him.' ³ Some MSS. add verse 17: 'Now at festival-time, he must needs release one unto them.'

LUKE 23

31 to the hills, 'Cover us.' For if they do these things to a green tree, what is to happen to the withered ?

32 Now there were also two other malefactors¹ led with him to be put to death.

33 And when they came to the place called The Skull,² there they crucified him, and the malefactors, one at

34 the right hand, and the other at the left. But Jesus said, Father, forgive them ; for they know not what they do.³ Now in dividing his garments among

35 themselves they cast lots. And the people stood beholding. And the rulers⁴ also derided him, saying,

36 He saved others ; let him save himself, if he is the Christ of God, the chosen.—And the soldiers also

37 mocked him, coming to him, offering him vinegar, and saying, If thou art the king of the Jews, save

38 thyself.—And above him there was an inscription,

THIS IS THE KING OF THE JEWS.

39 Now one of the malefactors that were hanged was railing on him, Art thou not the Christ ? save thy-

40 self and us.—But the other, rebuking him, answered and said, Dost thou not even fear God, seeing thou

41 art under the same sentence ? and we indeed justly, for we are receiving what our deeds deserved ; but

42 this man did nothing amiss.—And he said, Jesus, remember me when thou comest into⁵ thy kingdom.

43 —And he said to him, Verily, I say to thee, to-day thou shalt be with me in Paradise.⁶

44 And it was now about the sixth hour, and darkness came over the whole land until the ninth

45 hour, the sun being eclipsed ;⁷ and the veil of the sanctuary was rent in the midst. And Jesus cried

46 out with a loud voice, and said, Father, into thy hands I commit my spirit.—And having said this, he expired.

47 Now when the centurion saw what had happened, he glorified God, saying, Surely this was a righteous

48 man.—And all the multitudes that had come together to this sight, when they beheld what things had happened, began to return, smiting their

¹ 'And he was numbered with the transgressors' (Isaiah lii. 12).
² A.V., Calvary (from the Latin word for skull). ³ Last thirteen words are omitted in some MSS. ⁴ See note to verse 13. ⁵ Some MSS., 'in.' ⁶ *Lit.* in the paradise. ⁷ The English word 'eclipse' is derived from the Greek word here used. The Passover came at full moon ; but the author is not writing as an astronomer ; he is telling us what the people said and thought, the impression on their minds.

LUKE 23, 24

breasts. But all his acquaintances, and certain 49
 women who had accompanied him from Galilee,
 were standing at a distance, seeing these things.

And, behold, a man named Joseph, of Arimathæa 50
 (a city of the Jews), councillor as he was, a good and
 righteous man (he had not consented to their 51
 counsel and doing), who was looking for the kingdom
 of God ; this man went to Pilate, and asked for the 52
 body of Jesus. And he took it down, and wrapped 53
 it in a linen sheet, and laid him in a rock-hewn tomb,
 where no one had ever yet lain. And it was the 54
 Preparation day, and the sabbath was drawing on.
 And the women, those that had come with him out 55
 of Galilee, followed after, and beheld the tomb, and
 how his body was laid. And they went back, and 56
 prepared spices and ointments ; and on the sabbath
 they rested according to the commandment.

But on the first day of the week, at early dawn, 24
 they went to the tomb, taking the spices they had
 prepared. Now they found the stone rolled away 2
 from the tomb ; but going in they found not the 3
 body of the Lord Jesus.¹ And it came to pass while 4
 they were perplexed about this, behold, two men
 came and stood by them, in glistening apparel ; and 5
 when they were affrighted and bowed their faces to
 the earth, they said unto them, Why seek ye the 6
 living one among the dead ? He is not here, but is
 risen ;² remember how he spoke to you while he 7
 was yet in Galilee, saying that the Son of man must
 be delivered into the hands of sinful men, and be 8
 crucified, and on the third day rise.—And they 8
 remembered his words and returned from the tomb,³ 9
 and reported all these things to the eleven, and to
 all the rest. Now they were Mary of Magdala, and 10
 Joana, and Mary the mother of James ; also the
 other women with them told these things unto the
 apostles. And these words appeared in their sight 11
 as idle tales ; and they disbelieved them. But 12
 Peter arose, and ran to the tomb ; and looking in,
 he beholdeth the linen cloths by themselves ; and
 he departed, wondering to himself at what had come
 to pass.⁴

¹ Some MSS. omit the last four words. ² Some MSS. omit the last seven words. ³ Some MSS. omit, 'from the tomb.' ⁴ This verse is omitted in some MSS.

LUKE 24

13 And, behold, two of them were going that same
14 day to a village named Emmaus, which is three score
15 furlongs from Jerusalem. And they were con-
16 versing with each other about all these things that
17 had happened. And it came to pass, while they
18 conversed, and argued together, Jesus himself drew
19 near, and went on with them. But their eyes were
20 holden that they should not know him. And he
21 said unto them, What matters are these that ye are
22 talking over one with the other, as ye walk?—And
23 they came to a stand, looking sad. But one of them,
24 named Cleopas, answered and said unto him,
25 Dwellest thou alone in Jerusalem? and knowest
26 thou not the things that have come to pass therein
27 in these days?—And he said to them, What things?
28 —And they said to him, Those concerning Jesus the
29 Nazarene, who was a man, a prophet, mighty in
30 deed and word before God and all the people; and
how the high priests and our rulers¹ delivered him
up to be sentenced to death, and crucified him. But
we had hoped that it was he that should deliver
Israel. Yea, and besides all this, it is now the third
day since these things came to pass. Moreover,
certain women of our company astounded us;
having been early at the tomb, and not finding his
body, they came, saying that they had also seen
a vision of angels, who said that he was alive. And
some of them that were with us went away to the
tomb, and found it even as the women had said;
but him they saw not.—And he said unto them,
O foolish ones, and slow of heart to believe in all
that the prophets spoke. Was it not necessary that
the Christ should suffer these things, and should
enter into his glory?—And beginning with Moses
and with all the prophets, he interpreted to them, in
all the scriptures, the things concerning himself.
And they drew near unto the village whither they
were going; and he made as if he would go farther.
And they constrained him, saying, Abide with us,
for it is towards evening, and the day is now far
spent.—And he went in to abide with them. And
it came to pass when he had sat down at table with
them, he took the bread and blessed God, and broke

¹ See note on xxiii. 13.

LUKE 24

and began handing to them. And their eyes were 31
 opened, and they knew him; and he vanished out
 of their sight. And they said one to the other, Did 32
 not our heart burn within us, while he spoke to us on
 the way, while he opened to us the scriptures?—And 33
 rising up that very hour they returned to Jerusalem,
 and found the eleven gathered together, and those
 that were with them; who said, The Lord is risen 34
 indeed, and he appeared to Simon.—And they began 35
 to relate what things were done in the way, and how
 he was made known to them in the breaking of the
 bread.

Now as they were speaking these things, he himself 36
 stood in the midst of them, and saith to them,
 Peace be unto you!¹—But they were terrified and 37
 affrighted, and thought they saw a spirit. And he 38
 said to them, Why are ye troubled? and why do
 questionings arise in your hearts? See my hands 39
 and my feet, that it is I myself; feel me and see;
 for a spirit hath not flesh and bones, as ye see me
 have.—And having said this, he showed them his 40
 hands and his feet.² But while they yet disbelieved 41
 for joy, and marvelled, he said to them, Have ye
 here anything to eat?—And they handed him a 42
 piece of broiled fish;³ and he took it, and ate 43
 before them.⁴

But he said unto them, These are my words which 44
 I spoke unto you, while I was yet with you, that all
 things must be fulfilled that are written in the law
 of Moses, and in the prophets and psalms, concerning
 me.—Then he opened their minds, that they might 45
 understand the scriptures; and he said to them, 46
 Thus it is written, that the Christ should suffer and
 should rise up from the dead the third day, and that 47
 repentance unto⁵ forgiveness of sins should be
 preached in his name unto all the nations.
 Beginning from Jerusalem, you are witnesses of 48
 these things. And behold, I send forth upon you 49
 what was promised by my Father; but tarry ye in
 the city until ye have put on power from on high.

Now he led them out as far as Bethany; and he 50
 lifted up his hands, and blessed them. And it came 51

¹ Some MSS. omit the last eight words. ² Some MSS. omit verse 40
³ Some MSS. add, 'and some honeycomb.' ⁴ Vulgate has 'et cum
 manducasset coram eis, sumens reliquias dedit eis.' ⁵ Some MSS., 'and.'

LUKE 24

to pass, while he blessed them, he parted from them,
52 and was carried up into heaven.³ And they
worshipped him, and returned to Jerusalem with
53 great joy, and were continually in the temple,
blessing God.

³ Some MSS. omit from verse 51, 'and was carried . . . heaven'; and from verse 52, 'worshipped him and.'

THE GOSPEL :—

ACCORDING TO JOHN

In the beginning was the Word, and the Word was **1**
 with¹ God, and the Word was God. He was in the **2**
 beginning with¹ God. Through him all things came **3**
 into being, and without him there came no one thing
 that hath come. In him was life ; and the life was **4**
 the light of men. And the light is shining in the **5**
 darkness ; and the darkness laid no hold upon it.²

There came a man, sent from God ; his name was **6**
 John. He came for witness, to bear witness to the **7**
 light, that through him all might believe. He was **8**
 not the light, but came to bear witness to the light.
 The light, the true light, which lighteneth every man, **9**
 was ever coming into the world. He was in the **10**
 world, and through him the world came into being,
 and the world knew him not. He came to what was **11**
 his own,³ and his own³ received him not. But as **12**
 many as received him, to them he gave the privilege
 to become children of God, to them that believe on
 his name ; who were⁴ begotten, not by blood,⁵ nor **13**
 by the will of the flesh, nor by the will of man, but
 by God. And the Word became flesh,⁶ and **14**
 tabernacled⁷ among us, full of grace and truth ;
 and we beheld his glory, glory such as an only son
 has from a father.

John beareth witness of him, and crieth, saying, **15**
 ‘ This was he of whom I said, He that cometh after
 me is preferred before me ; for he was before me.’

¹ Apud, Vulgate (as in S. Matthew xiii. 56). ² The word may mean (a) did not embrace it as a prize or possession to be used and enjoyed ; (b) did not come down on it, to enwrap and hide and overwhelm it. ³ *Lit.* his own things . . . his own persons (‘ propria . . . sui,’ Vulgate). ⁴ Some authorities, but no Greek MSS., read ‘ was,’ to simplify the meaning. ⁵ *Lit.* bloods. ⁶ See Appendix III. ⁷ Dwelt (A.V.) ; Psalm xxxiii. 60 Rev. xxi. 3.

JOHN 1

16 For out of his fullness we all received, and grace for
17 grace. For the law was given through Moses ; the
18 grace and the truth came through Jesus Christ. No
one hath ever seen God ; God the only Son,¹ who is
in the bosom of the Father, he declared him.

19 And this is the witness of John, when the Jews
sent unto him priests and Levites from Jerusalem,
20 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 to him,
Who art thou ? that we may give an answer to them
23 that sent us. What sayest thou of thyself ?—He
said, I am the voice of one crying in the wilderness,
' Make straight the way of the Lord,' even as Isaiah
24 the prophet said.—And some of the Pharisees had
25 been sent. And they asked him, and said to him,
Then why baptizest thou, if thou art not the Christ,
26 nor Elijah, nor the prophet ?—John answered them,
saying, I baptize in water ; in the midst of you there
27 standeth one whom you know not, he that cometh
after me, the thong of whose shoe I am not worthy
28 to untie.—These things took place in Bethany,²
beyond the Jordan, where John was baptizing.

29 On the morrow he seeth Jesus coming unto him,
and saith, Behold ! the Lamb of God, who taketh
30 away³ the sin of the world. This is he of whom I
said, After me cometh a man who is preferred before
31 me ; for he was before me. And I knew him not ;
but the reason why I came baptizing in water was
32 that he might be made manifest to Israel.—And
John bore witness, saying, I have beheld the Spirit
descending as a dove out of heaven ; and it abode
33 upon him. And I knew him not ; but he that sent
me to baptize in water, he said to me, ' On whomso-
ever thou shalt see the Spirit descending and
abiding upon him, this is he that baptizeth in the
34 Holy Spirit.' And I have seen, and have borne
witness that this is the Son⁴ of God.

35 Again on the morrow John was standing, with two

¹ The text here is uncertain. Some MSS. give 'the only begotten Son' (R.V. text) ; others 'God only begotten' (R.V. margin.)

² Some MSS., 'Bethabara' ; others, 'Betharaba.' ³ Or beareth.

⁴ Some MSS., 'the elect.'

JOHN 1, 2

of his disciples ; and looking upon Jesus as he walked 36
 he saith, Behold ! the Lamb of God !—And the two 37
 disciples heard him speak, and they followed Jesus.
 But Jesus turned and beheld them following, and he 38
 saith to them, What seek ye ?—But they said to him,
 Rabbi (which is to say, being interpreted, Master),
 where abidest thou ?—He saith to them, Come, and 39
 ye shall see.—So they went and saw where he abode ;
 and they abode with him that day ; it was about
 the tenth hour.¹ One of the two that heard John 40
 speak, and followed Jesus,² was Andrew, Simon
 Peter's brother. He findeth first his own brother 41
 Simon, and saith to him, We have found the Messiah
 —(which is, being interpreted, the Christ).³ He 42
 brought him unto Jesus. Jesus looking upon him
 said, Thou art Simon, the son of John ; thou shalt
 be called Cephas—(which is, by interpretation,
 Peter).⁴

On the morrow he was minded to go forth into 43
 Galilee, and he findeth Philip. And Jesus saith to
 him, Follow me.—Now Philip was from Bethsaida, 44
 of the city of Andrew and Peter. Philip findeth 45
 Nathanael, and saith to him, We have found him
 of whom Moses in the law, and the prophets, wrote,
 Jesus of Nazareth, Joseph's son.—And Nathanael 46
 said to him, Can any good thing come out of Nazar-
 eth ?—Philip saith to him, Come and see.—Jesus 47
 saw Nathanael coming unto him, and saith of him,
 Behold ! an Israelite indeed, in whom is no guile !—
 Nathanael saith to him, Whence knowest thou me ? 48
 —Jesus answered and said to him, Before Philip
 called thee, when thou wast under the fig tree I saw
 thee.—Nathanael answered him, Rabbi, thou art 49
 the Son of God ; thou art King of Israel.—
 Jesus answered and said to him, Because I said to 50
 thee, ' I saw thee underneath the fig tree,' believest
 thou ? thou shalt see greater things than these.—
 And he saith to him, Verily, verily, I tell you, ye 51
 shall see the heaven standing open, and the angels
 of God, ascending and descending upon the Son of
 man.

And on the third day a wedding took place in 2
 Cana of Galilee, and the mother of Jesus was there ;

¹ 4 p.m., reckoning the hours from sunrise (6 a.m.) to sunset.
² *Lit. him.* ³ *i.e.* Anointed. ⁴ *i.e.* a rock or stone.

JOHN 2

2 and Jesus also and his disciples were invited to the
3 wedding. And, wine having run short, the
mother of Jesus saith unto him, They have no wine.
4 —And Jesus saith to her, Woman,¹ what hast thou
5 to do with me? my hour hath not yet come.—His
mother saith to the attendants, Whatsoever he saith
6 to you, do it.—Now there were standing there,
according to the Jews' manner of purification, six
water-jars of stone, holding two or three firkins
7 apiece. Jesus saith to them, Fill the jars with
8 water.—And they filled them to the brim. And
he saith to them, Draw out now, and bear unto the
9 ruler of the feast.—And they bore it.—Now when
the ruler of the feast tasted the water after it had
become wine, and knew not whence it was (but the
attendants that had drawn out the water knew), the
10 ruler of the feast calleth the bridegroom, and saith
to him, Every man setteth forth the good wine first;
and when men are drunk, then the poorer; but thou
11 hast kept the good wine until now.—This beginning
of his signs Jesus wrought in Cana of Galilee, and
manifested his glory; and his disciples believed on
him.
12 After this, he, and his mother and brothers and
his disciples, went down to Capernaum; and there
they abode some few days.
13 And the Passover of the Jews was at hand, and
14 Jesus went up to Jerusalem. And he found in the
temple them that sold oxen and sheep and doves,
15 and the money-brokers sitting. And he made a
scourge of cords, and drove them all out of the
temple, both the sheep and the oxen; and he poured
out the changers' coins, and overturned their tables;
16 and to them that sold the doves he said, Take these
things hence, make not my Father's house a house
17 of merchandise.—His disciples remembered that
it is written, 'Zeal for thy house will devour me.'
18 The Jews therefore answered and said to him, What
sign showest thou to us, seeing that thou doest
19 these things?—Jesus answered and said to them,
Destroy this sanctuary, and in three days I will
20 raise it up.—The Jews therefore said, Forty and six
years was this sanctuary in building; and thou,

¹ For this use of 'Woman,' cf. iv. 21; xix. 26; S. Matt. xv. 28.

JOHN 2, 3

wilt thou raise it up in three days?—But he was 21
speaking of the sanctuary of his body. Therefore 22
when he rose from the dead, his disciples remembered
that he had said this: and they believed the
scripture, and the word that Jesus had spoken.

Now while he was in Jerusalem at the Passover, 23
during the festival, many believed on his name,
beholding his signs which he wrought. Yet Jesus 24
did not trust himself to them, in that he knew all
men, and because he needed not that any one should 25
bear witness concerning man; for he himself knew
what was in man.

Now there was a man of the Pharisees, named 3
Nicodemus, a ruler¹ of the Jews; he came unto him 2
by night, and said to him, Rabbi, we know that thou
art a teacher come from God; for no one can work
these signs that thou workest, unless God is with
him.—Jesus answered and said to him, Verily, 3
verily, I tell thee, unless any one be born anew,² he
cannot see the kingdom of God.—Nicodemus saith 4
unto him, How can a man be born when he is old?
surely he cannot enter into his mother's womb a
second time, and be born?—Jesus answered, Verily, 5
verily, I say to thee, unless any one be born of water
and of spirit,³ he cannot enter into the kingdom of
God. That which is born of the flesh, is flesh; and 6
that which is born of the Spirit, is spirit. Marvel 7
not that I said to thee, Ye must be born anew.² The 8
wind bloweth where it willeth, 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 Spirit.—Nicodemus answered and said to 9
him, How can these things be?—Jesus answered and 10
said to him, Art thou the teacher of Israel, and
understandest not these things? Verily, verily, I 11
say to thee, we speak that which we know, and bear
witness of that which we have seen; and ye receive
not our witness. If I told you earthly things, and 12
ye believe not, how shall ye believe if I tell you
heavenly things? And no one hath gone up into 13
heaven, except him that came down out of heaven,
the Son of man.⁴ And as Moses lifted up the serpent 14

¹ A member of the Sanhedrin. ² Or from above. ³ Or of the Spirit.
⁴ Some MSS. add, 'who is (was) in heaven.'

JOHN 3

in the wilderness, even so must the Son of man be
15 lifted up ; that whosoever believeth in him may have
16 eternal life. For¹ God so loved the world, that he
gave his Son, his only Son, that whosoever believeth
on him may not perish, but may have eternal life.
17 For God sent the Son into the world, not that he
should judge the world, but that the world through
18 him should be saved. He that believeth on him
cometh not into judgement ; he that believeth not
is judged already, because he hath not believed on
19 the name of the only Son of God. But the ground
of judgement is this, that the light hath come into
the world, and men loved the darkness rather than
20 the light ; for their works were evil. For every
one that committeth evil hateth the light, and
cometh not unto the light, lest his works be exposed.
21 But he that doeth the truth, cometh unto the light,
that his works may be made manifest, that they
have been wrought in God.

22 After these things Jesus and his disciples went into
the land of Judæa ; and there he tarried with them,
23 and baptized. But John also was baptizing in
Ænon, near Salim, because there were many waters
24 there ; and men came and were baptized. For
25 John had not yet been put into prison. There
arose therefore a controversy about purification
26 between some of John's disciples and a Jew. And
they went unto John and said to him, Rabbi, he
that was with thee beyond the Jordan, to whom
thou hast borne witness, behold, he baptizeth, and
27 all men are going unto him.—John answered and
said, A man can receive nothing, unless it hath been
28 given him from heaven. You yourselves bear me
witness that I said not, I am the Christ, but said
29 that I am sent before him. He that hath the bride
is the bridegroom ; but the bridegroom's friend, who
standeth and heareth him, rejoiceth greatly because
of the bridegroom's voice ; this my joy therefore
30 is made full. He must increase, but I must decrease.
31 He² that cometh from above is over all ; he that is

¹ There is doubt as to the two sections (16-21 and 31-36) whether they are continuations of the preceding discourses or the author's comments thereon. There are no means of settling the question. ² See note to verse 16.

JOHN 3, 4

from the earth, of the earth he is, and of the earth he speaks.¹ He that cometh from heaven is over all things ; what he hath seen and heard, of that he beareth witness, and his witness no one receiveth. He that hath received his witness hath set his seal to this, that God is true. For he whom God sent speaks the words of God ; for not by measure doth he² give the Spirit. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life ; but he that obeyeth not the Son will not see life, but the wrath of God abideth on him.

Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (though it was not Jesus himself that baptized, but his disciples), he left Judæa, and went away back into Galilee. Now he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near the piece of ground that Jacob gave to his son Joseph. Now Jacob's spring was there. Jesus therefore, wearied by his journey, was sitting, just as he was, by the spring ; it was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith to her, Give me to drink.—For his disciples had gone away into the city to buy food.—The Samaritan woman therefore saith to him, How is it that thou, being a Jew, askest drink from me, who am a Samaritan woman ?—(For Jews do not associate with Samaritans.) Jesus answered and said to her, If thou hadst known the gift of God, and who it is that saith to thee, ' Give me to drink,' thou wouldst have asked of him, and he would have given thee living water.—She saith to him, Sir, thou hast nothing to draw with, and the well is deep ; whence then hast thou the living water ? Surely thou art not greater than our forefather Jacob, who gave us the well, and drank thereof himself, and his sons and his cattle ?—Jesus answered and said to her, Every one that drinketh of this water will thirst again. But whosoever shall drink of the water that I will give him shall never thirst ; but the water I will give him shall become in him a spring of water leaping

¹ His birth, his life, his teaching, are all alike.
' God.'

² Some MSS. have

JOHN 4

15 up into eternal life.—The woman saith unto him,
Sir, give me this water, that I thirst not, neither
16 come all the way hither to draw.—He saith to her,
17 Go, call thy husband, and come hither.—The woman
answered and said, I have no husband.—Jesus saith
to her, Thou saidst rightly, ' I have no husband ' ;
18 for thou hast had five husbands, and he whom thou
hast now is not thy husband ; in this thou hast
19 spoken truth.—The woman saith to him, Sir, I
20 perceive that thou art a prophet. Our forefathers
worshipped on this mountain ; and you say that
in Jerusalem is the place where men ought to
21 worship.—Jesus saith to her, Believe me, woman,
an hour cometh, when neither on this mountain, nor
22 in Jerusalem, will ye worship the Father. Ye
worship what ye know not ; we worship what we
23 know ; for salvation is from the Jews. But an hour
cometh, and now is, when the true worshippers will
worship the Father in spirit and in truth ; for the
24 Father also seeketh such as his worshippers. God is
spirit ;¹ and they that worship must worship in
25 spirit and in truth.—The woman saith to him, I
know that Messiah is coming, who is called Christ ;
he, when he hath come, will make known to us all
26 things.—Jesus saith to her, I that talk to thee am he.
27 And hereupon his disciples came, and they won-
dered that he was talking with a woman ; yet no one
said, What seekest thou ? or, Why talkest thou with
28 her ? The woman therefore left her water-pot, and
29 went away into the city, and saith to the men, Come,
see a man, who told me all things that ever I did ;
30 can this be the Christ ?—They set out from the city
31 and were going unto him. Meanwhile the disciples
32 prayed him, saying, Rabbi, eat.—But he said to
33 them, I have food to eat that you know not.—The
disciples therefore said one to another, Did any one
34 bring him anything to eat ?—Jesus saith to them,
My food is that I may do the will of him that sent
35 me and accomplish his work. Say you not, ' There
are yet four months, and the harvest cometh ' ?
behold, I say to you, Lift up your eyes, and behold
the fields, that they are white already unto harvest.
36 The reaper receiveth wages, and gathereth fruit

¹ Is a spirit (A.V.).

JOHN 4

unto life eternal ; that the sower and the reaper
 may rejoice together. For herein is the saying true, 37
 ' One soweth, and another reapeth.' I sent you 38
 forth to reap that whereon you have not laboured ;
 others have laboured, and you have entered into
 their labour.

Now many of the Samaritans of that city believed 39
 on him because of the word of the woman as she bore
 witness, He told me all things that ever I did. So 40
 when the Samaritans came unto him, they besought
 him to abide with them ; and he abode there two
 days. And far more believed because of his word ; 41
 and they said to the woman, No longer do we believe 42
 because of thy talking ; for we have heard for our-
 selves, and know that this is indeed the Saviour of
 the world.

Now after the two days he went forth thence into 43
 Galilee. For Jesus himself bore witness that a 44
 prophet hath no honour in his native place.¹ Where- 45
 fore when he came into Galilee, the Galilæans
 received him, having seen all the things that he did
 in Jerusalem at the festival ; for they also had gone
 to the festival.

He went therefore again unto Cana of Galilee, 46
 where he had made the water wine. And there was
 one of the king's² officers, whose son was ill in
 Capernaum. When he heard that Jesus had come 47
 out of Judæa into Galilee, he went off unto him, and
 besought him to come down and heal his son ; for
 he was at the point of death.³ Jesus therefore said 48
 unto him, Unless ye see signs and wonders, ye will in
 no wise believe.—The officer saith unto him, Sir, 49
 come down ere my child die.—Jesus saith to him, Go 50
 thy way, thy son liveth.—The man believed the
 word that Jesus spoke to him, and went his way.
 But as he was now going down, the servants⁴ met 51
 him, saying that his boy was living. He inquired 52
 therefore of them the hour in which he got better.
 So they said to him, Yesterday in the seventh hour
 the fever left him.—The father therefore knew that 53
 it was in the same hour in which Jesus said to him,
 Thy son liveth ; and he himself and his whole house-
 hold became believers. Now this is the second sign 54

¹ *i. e.* Judæa. ² Herod Antipas, tetrarch of Galilee (S. Matthew
 xiv. 9). ³ *Incipiebat enim mori* (Vulgate). ⁴ *Or* bondmen.

JOHN 4, 5

that Jesus wrought, coming out of Judæa into Galilee.

5 After these things there was a festival¹ of the Jews ; and Jesus went up to Jerusalem.
 2 Now there is in Jerusalem by the sheep-gate a pool, the one called (in Hebrew) Bethzatha,² having
 3 five cloisters. In these were lying a multitude of the sick, of blind, lame, withered,³ waiting for the
 4 moving of the water. For an angel went down at certain seasons into the pool, and stirred the water ;
 5 he then that first after the stirring of the water went in got well, whatever disease he had.³ Now a certain man was there, who had had his infirmity
 6 thirty-eight years. Jesus, seeing him lying, and knowing that he had now been a long time in this
 7 state, saith to him, Wouldst thou get well ?—The sick man answered him, Sir, I have no one, when the water is stirred, to put me into the pool ; but, while I am going, another steppeth down before me.—
 8 Jesus saith to him, Rise, take up thy pallet, and walk.—And straightway the man got well, and took up his pallet, and began to walk. Now on that day
 10 was a sabbath. The Jews therefore said to him that had been cured, It is a sabbath, and it is not lawful
 11 for thee to take up thy pallet.—But he answered them, He that made me well, even he said to me,
 12 ‘ Take up thy pallet and walk.’—They asked him, Who is the man that said to thee, ‘ Take it up and
 13 walk ’ ?—But he that was healed knew not who it was ; for Jesus had withdrawn, a multitude being
 14 in the place. After these things, Jesus findeth him in the temple, and said to him, Behold, thou hast got well ; sin no more, lest some worse thing befall
 15 thee.—The man went away, and told the Jews that it was Jesus who made him well. And this is why the Jews began to persecute Jesus ; because he
 17 was doing these things on the sabbath. But he answered them, My Father worketh even until now,
 18 and I work.—This then is why the Jews sought the more to kill him, because not only was he doing

¹ Some MSS., ‘ the.’ ² *i.e.* House of the Olive ; some MSS. have ‘ Bethesda,’ others ‘ Bethsaida.’ ³ The words ‘ waiting for . . . he had ’ are omitted in many authorities.

JOHN 5

away with the sabbath, but also he was calling God his own Father, making himself equal to God.

Jesus therefore answered and said to them, Verily, 19
verily, I say to you, the Son can do nothing of him-
self, but only anything he seeth the Father doing ;
for whatsoever things he doeth, these the Son also
doeth in like manner. For the Father loveth the 20
Son, and showeth him all things that he himself
doeth ; and greater works than these he will show
him, that you may marvel. For as the Father 21
raiseth the dead, and giveth them life ; even so
the Son also giveth life to whom he will. For even 22
the Father judgeth not any one, but he hath given
the judgement wholly unto the Son ; that all may 23
honour the Son, even as they honour the Father.
He that honoureth not the Son, honoureth not the 24
Father who sent him. Verily, verily, I say to you,
he that heareth my word, and believeth him that
sent me, hath eternal life, and cometh not into
condemnation, but hath passed out of death into
life. Verily, verily, I tell you, an hour is coming, 25
and now is, when the dead will hear the voice of the
Son of God ; and they that hear will live. For as 26
the Father hath life in himself, even so he gave to the
Son also to have life in himself ; and he gave him 27
authority to execute judgement, because he is a
son of man. Marvel not at this ; for an hour is 28
coming in which all that are in the tombs will hear
his voice, and will come forth ; they that did good, 29
unto a resurrection to life ; they that committed
evil, unto a resurrection to condemnation. Of 30
myself I can do nothing ; even as I hear, I judge ;
and my judgement is righteous, because I seek not
my own will, but the will of him that sent me. If I 31
bear witness concerning myself, my witness is not
true. It is another that beareth witness of me ; 32
and I know that the witness that he witnesseth of
me is true. You have sent unto John, and he hath 33
borne witness to the truth. (But the witness that 34
I receive is not from man ; yet these things I say,
that you may be saved.) He was a lamp that burns 35
and shines, and you were willing to rejoice for a while
in his light. But the witness that I have is greater 36
than that of John ; for the works which the Father
hath given me to accomplish, the very works that I

JOHN 5, 6

do, bear witness to me, that the Father hath sent me.
37 And the Father who sent me, he hath borne witness
to me. Ye have neither heard his voice at any time,
38 nor seen his form and ye have not his word abiding
in you ; because you believe not him whom he sent.
39 Ye search the scriptures, because you think that in
them ye have eternal life ; and it is these that bear
40 witness to me ; yet ye are not willing to come unto
41 me that ye may have life. I receive not glory from
42 men. But I know you, that ye have not the love
43 of God in yourselves. I have come in my Father's
name, and ye receive me not ; if another shall come
44 in his own name, him ye will receive. How can you
believe, while ye receive glory one from another ?
and the glory that is from the only God ye seek not.
45 Think not that I will accuse you to the Father ;
there is one that accuseth you, even Moses, on whom
46 you hope. For, if ye believed Moses, ye would
47 believe me ; for he wrote of me. But if ye believe
not his writings, how will ye believe my words ?

6 After these things Jesus went away across the sea
2 of Galilee (which is the sea of Tiberias). And a
great multitude followed him, because they beheld
the signs that he wrought on them that were sick.
3 And Jesus went up on to the mountain, and there
4 he sat with his disciples (Now the Passover, the
5 festival of the Jews, was at hand.) Jesus therefore
lifting up his eyes, and seeing that a great multitude
is coming unto him, saith unto Philip, Whence
6 are we to buy loaves, that these may eat ?—Now
this he said, testing him ; for he himself knew what
7 he would do. Philip answered him, Two hundred
shilling's-worth of loaves is not sufficient for them,
8 that each may take a little.—One of his disciples,
Andrew, Simon Peter's brother, saith to him,
9 There is a lad here, who hath five barley loaves and
10 two fishes ; but what are these for so many ?—Jesus
said, Make them all¹ sit down.—Now there was much
grass in the place. So the men sat down, in number
11 about five thousand. Jesus therefore took the

¹ Here, and in verse 14, the Greek has a word ('the men,' A.V.) which includes women and children. Later in the verse it has a word ('the men') which excludes them. The Vulgate discriminates with 'homines,' 'viri.'

JOHN 6

loaves, and gave thanks, and distributed to them that were seated ; likewise also of the fishes, as much as they would. But when they were filled, he saith 12 to his disciples, Gather together the broken pieces that remain over, that nothing be lost.—So they 13 gathered them together, and loaded twelve frails with broken pieces that remained over from the five barley loaves unto them that had eaten. Therefore 14 when they had all seen the sign that he wrought, they said, This is of a truth the prophet that cometh into the world.

Jesus therefore, perceiving that they were going 15 to come and take him by force, to make him king, withdrew again to the mountain himself alone.

But when evening came, his disciples went down 16 to the sea ; and getting into a boat, they were going 17 over the sea towards Capernaum. And darkness had now come on, and Jesus had not yet come unto them ; and the sea was rising by reason of a strong 18 wind that blew. So when they had rowed about 19 five and twenty or thirty furlongs, they beheld Jesus walking on the sea and drawing nigh to the boat ; and they were frightened. But he saith to them, 20 It is I, be not afraid.—They were willing therefore 21 to take him into the boat ; and straightway the boat was at the land whither they were going.

On the morrow the multitude that were standing 22 at the other side of the sea found that there had been at that place no boat save one ;¹ and that Jesus had not gone into the boat with his disciples, but that his disciples had gone away alone ; yet boats from 23 Tiberias had come near the place where, after the Lord had given thanks, they had eaten the bread. Therefore when the multitude saw that Jesus was 24 not there, neither were his disciples, they themselves got into the boats, and went to Capernaum, seeking Jesus. And when they found him on the other side 25 of the sea, they said to him, Rabbi, when camest thou hither ?—Jesus answered them and said, Verily, 26 verily, I say to you, ye seek me, not because ye saw signs, but because ye ate of the loaves and were satisfied. Labour not for the food that perisheth, 27 but for the food that abideth unto eternal life, which

¹ Some MSS. add, ' that into which his disciples had gone.'

JOHN 6

food the Son of man will give you ; for on him the
28 Father, even God, hath set his seal.—They said
therefore unto him, What must we do, that we may
29 work the works of God ?—Jesus answered and said
to them, This is the work of God, that ye should
30 believe on him whom he sent.—They said therefore
to him, What doest thou then as a sign, that we may
see it, and believe thee ? What workest thou ?
31 Our forefathers ate the manna in the wilderness,
even as it is written, ‘ He gave them bread out of
32 heaven to eat.’—Jesus therefore said to them,
Verily, verily, I say to you, it is not Moses that hath
given¹ you the bread out of heaven ; but my Father
giveth you the bread out of heaven, the true bread.
33 For the bread of God is that which cometh down out
34 of heaven, and giveth life to the world.—They said
therefore unto him, Sir,² evermore give us this
35 bread.—Jesus said to them, I am the bread of life ;
he that cometh unto me shall not hunger, and he
36 that believeth on me shall never thirst. But I said
to you, that ye have seen me, and yet believe not.
37 All that which the Father giveth me, will get to me ;
and him that cometh unto me I will in no wise cast
38 out. For I have come down from heaven, not to
do my own will, but the will of him that sent me.
39 Now this is the will of him that sent me, that of all
that he hath given me I should lose nothing, but
40 should raise it up in the last day. For this is the
will of my Father, that every one that beholdeth the
Son, and believeth on him, should have eternal life,
and I will raise³ him up in the last day.
41 The Jews therefore murmured about him, because
he said, I am the bread that came down out of
42 heaven. And they said, Is not this Jesus, Joseph’s
son, whose father and mother we know ? how sayeth
he now, ‘ I have come down out of heaven ’ ?—
43 Jesus answered and said to them, Murmur not
44 among yourselves. No one can come unto me,
unless the Father who sent me draw him ; and I will
45 raise him up in the last day. It is written in the
prophets, ‘ And they shall all be taught by God.’
Every one that listeneth to the Father, and learneth,
46 cometh unto me. Not that any one hath seen the

¹ Some MSS., ‘ that gave.’ ² Or Lord (but cf. iv. 11). ³ Or and that I should raise.

JOHN 6

Father, except him that is from God ; he hath seen
the Father. Verily, verily, I say to you, he that 47
believeth hath eternal life. I am the bread of life. 48
Your forefathers ate the manna in the wilderness, 49
and they died. This is the bread that cometh down 50
out of heaven, that one may eat thereof and not die.
I am the bread, the living bread, which came down 51
out of heaven ; if any one eat of this bread, he shall
live for ever ; yea, and the bread that I will give is
my flesh, for the life of the world.

The Jews therefore contended one with another, 52
saying, How can this man¹ give us his flesh to eat ?
—Jesus therefore said to them, Verily, verily, I say 53
to you, unless ye eat the flesh of the Son of man,
and drink his blood, ye have no life in yourselves.
He that feedeth on my flesh, and drinketh my blood, 54
hath eternal life ; and I will raise him up at the last
day. For my flesh is true food, and my blood is 55
true drink. He that feedeth on my flesh and 56
drinketh my blood abideth in me, and I in him.
As the living Father sent me, and I live because of 57
the Father ; so he that feedeth on me, he also shall
live because of me. This is the bread that came 58
down out of heaven ; not as the forefathers ate and
died, he that feedeth on this bread shall live for ever.
—These things he said in synagogue,² as he taught 59
in Capernaum.

Therefore many of his disciples, when they heard 60
it, said, This is a hard saying ; who can hear it ?—
But Jesus, knowing in himself that his disciples 61
murmured at this, said to them, Doth this cause you
to stumble ? What then if ye should behold the 62
Son of man ascending to where he was before ? The 63
spirit is that which giveth life ; the flesh profiteth
nothing ; the words that I have spoken to you are
spirit and are life. But there are of you some that 64
believe not.—For Jesus knew from the beginning
who they were that believed not, and who it was
that would betray him. And he said, This is why I 65
have said to you that no one can come unto me,
unless it hath been given him from the Father.

Hereupon many of his disciples turned back, and 66
no longer went about with him. Jesus therefore 67

¹ ' This man ' is emphatic. ² = ' in church.'

JOHN 6, 7

said to the twelve, Do you also wish to go away?—
68 Simon Peter answered him, Lord, to whom shall we
69 go? thou hast words of eternal life; and we have
believed and know that thou art the Holy One of
70 God.—Jesus answered them, Did not I choose you,
71 the twelve? and one of you is a devil!—Now he
was speaking of Judas, son of Simon Iscariot; for
he it was, one of the twelve, that was going to betray
him.

7 And after these things Jesus went about in Galilee;
for he would not go about in Judæa, because the
Jews were seeking to kill him.

2 Now the festival of the Jews, the festival of
3 Tabernacles,¹ was at hand. His brothers therefore
said unto him, Depart hence, and go into Judæa,
that thy disciples also may behold thy works which
4 thou doest. For no one doeth anything in secret,
yet himself seeketh² to be known openly. If thou
doest these things, manifest thyself to the world.—
5 For even his brothers did not believe on him.
6 Jesus therefore saith to them, My time hath not yet
7 come; but your time is always at hand. The world
cannot hate you; but it hateth me, because I testify
8 of it, that its works are evil. Go ye up to the festival;
I am not yet going³ up to this festival, because my
9 time is not yet fulfilled.—And having said these
things to them, he remained in Galilee.

10 But when his brothers had gone up to the festival
then he also went up, not publicly, but as it were in
11 secret. The Jews therefore sought him at the
12 festival, and said, Where is he?—And there was
much murmuring among the multitudes concerning
him; some said, He is a good man;—others said,
13 Nay, but he deceiveth the multitude.—Yet, for fear
of the Jews, no one spoke openly of him.

14 But when it was now the middle of the festival,
Jesus went up into the temple, and began to teach.
15 The Jews therefore marvelled, saying, How cometh
this man with his learning, never having been at
16 school? Jesus therefore answered them, and said,
My doctrine is not my own, but the doctrine of him
17 that sent me. If any one willeth to do his will, he

¹ Levit. xxiii. 39-43. ² Some MSS., 'and seeketh it to be.' ³ Some MSS., 'am not going.'

JOHN 7

will get to know of the doctrine, whether it is from
 God, or whether I speak from myself. He that 18
 speaketh from himself seeketh his own glory ; but
 he that seeketh the glory of him that sent him, he
 is true, and there is no unrighteousness in him. Did 19
 not Moses give you the law ? and not one of you
 carrieth out the law. Why seek ye to kill me ?—
 The multitude answered, Thou hast a demon ; who 20
 is seeking to kill thee ?—Jesus answered and said to 21
 them, One work I did, and ye all marvel thereat.
 Moses hath given you circumcision—not that it 22
 comes from Moses ; it comes from the forefathers—
 and on a sabbath ye circumcise a man. If a man 23
 receives circumcision on a sabbath that the law of
 Moses may not be done away with, are ye wroth
 with me, because I made a man perfectly well on a
 sabbath ? Judge not by appearances, but give 24
 righteous judgement.

Some therefore of the men of Jerusalem said, Is 25
 not this he whom they are seeking to kill ? And, lo, 26
 he speaketh openly ; and they say nothing to him !
 Have the rulers¹ indeed come to know that this is the
 Christ ? Yet we know this man, whence he is ; but 27
 when the Christ cometh, no one knoweth whence he
 is.—Jesus therefore cried aloud in the temple, teach- 28
 ing and saying, Ye know me, and ye know also
 whence I am ; yet I have not come of myself, but
 he that sent me is true, whom you know not. I 29
 know him ; because I am from him, and he sent me
 forth.—They sought therefore to seize him ; yet 30
 no one set hand on him ; because his hour had not
 yet come. But many of the multitude believed on 31
 him, and said, When the Christ shall come, will he
 work more signs than those that this man hath
 wrought ?—The Pharisees heard the multitude 32
 murmuring these things about him ; and the high
 priests and the Pharisees sent out officers to seize
 him. Jesus therefore said, Yet a little while I am 33
 with you, and I go my way unto him that sent me.
 Ye will seek me, and will not find ; and where I am, 34
 you cannot come.—The Jews therefore said among 35
 themselves, Whither is this man going, that we shall
 not find him ? will he go to the Dispersion² among

¹ See note, S. Luke xxiii. 13. ² A technical term for the Jews living outside Palestine.

JOHN 7, 8

36 the Greeks, and teach the Greeks?¹ What words are these that he said, 'Ye will seek me, and will not find; and where I am, you cannot come'?

37 Now on the last day, the great day of the festival, Jesus stood and cried aloud, saying, If any one

38 thirsteth, let him come unto me and drink. He that believeth on me, out of his heart, even as the scripture said, there shall flow rivers of living water.—

39 But this he spoke concerning the Spirit, whom they that believed on him would receive; for as yet there was no Spirit,² seeing that Jesus was not yet glorified.

40 Some of the multitude, therefore, hearing these

41 words, said, This is of a truth the prophet. Others said, This is the Christ. Some said, What! doth

42 the Christ come out of Galilee? Did not the scripture say that the Christ cometh of the offspring of David, and from Bethlehem, the village where

43 David lived?—So there arose a division in the

44 multitude because of him. And some of them wanted to seize him; but no one set hands on him.

45 The officers therefore came unto the high priests and Pharisees; and these said to them, Why did ye

46 not bring him?—The officers answered, Never man

47 spoke as this man speaketh.—The Pharisees there-

48 fore answered them, Are you also deceived? Hath any of the rulers³ believed on him? or any of the

49 Pharisees? But this multitude that knoweth not

50 the law, they are accursed.—Nicodemus, he that had come to him before, being one of them, saith unto

51 them, Doth our law sentence a man, unless it first

52 give him a hearing and learn what he doeth?—They answered and said to him, Art thou also of Galilee? Search and see that out of Galilee ariseth no prophet.

53 And⁴ every one went to his own house; but Jesus

8 went to the Mount of the Olive Trees. But at

¹ *Lit.* Hellenes, which may denote persons of Greek descent; or may be a general designation of all who are not of Jewish origin (in this case practically = heathen, Gentiles). The Greek language was in use almost universally in countries to the east of Italy. See S. Mark vii. 25. To Jews, Greek and Gentile meant one and the same thing.

² Some MSS., 'the Holy Spirit had not yet been given.'

³ See note, S. Luke xxiii. 13. ⁴ The passage, vii. 53-viii. 11, is omitted in the Vatican, Sinaitic, and other MSS., and there are some variations in the MSS. that give it. This is no argument against the truth of the narrative. The author, or a friend, may have added it in what would now be called a second edition.

JOHN 8

daybreak he went back into the temple ; and all 2
 the people came unto him. And he sat down, and
 began to teach them. . . But the scribes and the 3
 Pharisees bring unto him a woman caught in adul-
 tery ; and setting her in the midst, they say to him, 4
 Master, this woman was caught committing adultery,
 in the very act. Now in the law Moses commanded 5
 us that such women should be stoned ; what there-
 fore sayest thou ?—But they said this, testing¹ him, 6
 that they might have something whereof to accuse
 him. But Jesus stooping down wrote with his finger
 on the ground. But when they continued asking 7
 him, he lifted himself up, and said unto them, He
 of you that is without sin, let him be first to throw
 his stone at her.—And again he stooped down, and 8
 wrote on the ground. But they, hearing it, and their
 consciences convicting them, went out one by one,
 beginning at the older men, even unto the last ; and
 Jesus was left alone, with the woman standing in 10
 the midst. But Jesus, lifting himself up and seeing
 no one but the woman, said to her, Woman, where
 are those thy accusers ? did no one condemn thee ?
 —And she said, No one, Lord.—And Jesus said to 11
 her, Neither do I condemn thee ; go thy way, and
 sin no more.

Jesus therefore spoke again to them, saying, I am 12
 the light of the world ; he that followeth me will not
 walk in the darkness, but will have the light of life.
 —The Pharisees therefore said to him, Thou bearest 13
 witness to thyself ; thy witness is not true.—Jesus 14
 answered and said to them, Even if I bear witness
 to myself, my witness is true ; because I know whence
 I came, and whither I go ; but you know not whence 15
 I come, or whither I go. You judge according to
 the flesh ; I judge no one. But even if I should 16
 judge, my judgement is true ; because I am not
 alone, but there are I and he that sent me. Yea, 17
 and in your own law it is written that the witness of
 two men is true. I bear witness to myself ; and the 18
 Father who sent me beareth witness to me.—
 They said therefore to him, Where is thy father ?— 19
 Jesus answered, Ye know neither me, nor my Father

¹ Tempting (A.V.) ; see note, S. Matthew, iv. 1.

JOHN 8

- if ye knew me, ye would know my Father also.—
- 20 These words he spoke in the treasury, while teaching in the temple ; and no one seized him, because his hour had not yet come.
- 21 He said therefore again¹ to them, I go my way, and ye will seek me, and ye will die in your sin ; whither
- 22 I go, you cannot come.—The Jews therefore said, Will he kill himself, that he saith, ' Whither I go
- 23 you cannot come ' ?—And he said to them, You are from beneath, I am from above ; you are of this
- 24 world, I am not of this world. I said therefore to you that ye will die in your sins ; for unless ye
- 25 believe that I AM² ye will die in your sins.—They said therefore to him, Who art thou ?—Jesus said
- 26 to them, Why do I speak to you at all ?³ Many things I have to speak and to judge concerning you ; but he that sent me is true, and the things that I heard from him, these I speak unto the world.—
- 27 They perceived not that he was speaking to them
- 28 about the Father. Jesus therefore said, When ye have lifted up the Son of man, then ye will know that I AM,² and that of myself I do nothing ; but that, even as the Father taught me, I speak these
- 29 things. And he that sent me is with me, he hath not left me alone ; because I do always what pleases
- 30 him.—As he spoke these things, many believed on him.
- 31 Jesus therefore said unto the Jews that had believed him, If you abide in my word, ye are truly
- 32 my disciples ; and ye shall know the truth, and the
- 33 truth will set you free.—They made answer unto him, We are Abraham's offspring, and have never yet been in bondage to any one ; how sayest thou, ' Ye
- 34 shall be set free ' ?—Jesus answered them, Verily, verily, I say to you, every one that committeth sin
- 35 is a bondman to sin. But a bondman abideth not
- 36 in the house for ever ; a son abideth for ever. Therefore, if the Son shall set you free, ye will be free
- 37 indeed. I know that ye are Abraham's offspring ; yet ye seek to kill me, because my word maketh

¹ See vii. 33, 4. ² Implying the self-existence of Divinity (same Greek as in 28, 58 ; xiii. 19. The A.V., except in 58, supplies *he*, meaning *the Christ*, though the context does not suggest it, as it does in iv. 26). See Exodus iii. 14. ³ *Or* (I am) even that which I have also spoken unto you from the beginning (R.V.). Text brings out hopelessness of the situation ; but the meaning of the sentence is uncertain.

JOHN 8

no way in you. I speak the things that I have seen 38
with my Father¹ ; and you accordingly do the things
that ye have heard from your father.—They answer- 39
ed and said to him, Abraham is our father.—Jesus
saith to them, If ye are Abraham's children, do² the
works of Abraham. But, as it is, ye are seeking to 40
kill me, a man that hath spoken the truth to you,
which I heard from God ; this Abraham did not.
You are doing the works of your father.—They said 41
to him, We were not born of fornication ; we have
one Father, even God.—Jesus said to them, If God 42
were your Father, ye would love me ; for I came
forth from God, and am here ; for neither have I
come of myself, but he sent me. Why do ye not 43
understand what I say ? It is because ye cannot
hearken to my word. You are of³ your father the 44
devil, and the desires of your father it is your will to
do. He was a murderer from the beginning, and
stood not in the truth, because there is no truth in
him. Whenever he speaketh a lie, he speaketh as
his nature is ; for a liar he is, and the father thereof.⁴
But as for me, because I say the truth, ye believe me 45
not. Which of you convicteth me of sin ? If I say 46
truth, why do ye not believe me ? He that is of God 47
hearkeneth to the words of God ; the reason why
you hearken not is that ye are not of God.—The Jews 48
answered and said to him, Say we not rightly that
thou art a Samaritan, and hast a demon ?—Jesus 49
answered, I have no demon ; but I honour my
Father, and you dishonour me. But I seek not my 50
own glory ; there is one that seeketh it and judgeth.
Verily, verily, I say to you, if any one keep my word, 51
he will never see death.—The Jews said to him, Now 52
we know that thou hast a demon. Abraham died, 52
and the prophets died ; and thou sayest, ' If any
one keep my word, he will never taste death.' Surely 53
thou art not greater than our father Abraham, who
died ? the prophets also died ; whom makest thou 54
thyself ?—Jesus answered, If I glorify myself, my 54

¹ *Lit.* at the side of the Father.

² Some MSS., ' ye would do.'

³ *Lit.* are out of [vos ex patre diabolo estis (Vulgate)] ; the phrase which frequently occurs in S. John, denotes the power or source on which any one depends, by which he is prompted and governed, from which he derives his habits and likings, his character ; *cf.* ' He is of good family.' ⁴ Or whenever one speaketh a lie, he speaketh as his nature is, for his father also is a liar.

JOHN 8, 9

glory is nothing ; it is my Father that glorifieth me,
55 of whom you say, ' He is our God ' ; yet ye have not
known him ; but I know him. And if I should say,
' I know him not,' I should be like you, a liar ; but
56 I know him, and keep his word. Abraham, your
father, rejoiced that he should see my day ; and he
57 saw it, and was glad.—The Jews therefore said unto
him, Thou art not yet fifty years old, and hast thou
58 seen Abraham ?—Jesus said to them, Verily, verily,
59 I say to you, before Abraham was born, I AM.¹—They
took up stones therefore to throw at him ; but Jesus
hid himself, and went out of the temple.²

9 And, as he was passing by, he saw a man blind
2 from birth. And his disciples asked him, saying,
Rabbi, who sinned, this man, or his parents, that he
3 should be born blind ?—Jesus answered, Neither did
this man sin, nor did his parents ; but he was born
blind that the works of God should be made manifest
4 in him. While it is day, we must work the works of
him that sent me ; night cometh, when no one can
5 work. Whensoever I am in the world, I am
6 light to the world.—When he had thus spoken, he
spat on the ground, and made clay with the spittle ;
7 and he put the clay on the man's eyes,³ and said to
him, Go, wash in the pool of Siloam ;—which is by
interpretation, Sent. So he went away, and washed,
8 and came seeing. The neighbours therefore and
they that had seen him beforetime, that he was a
9 beggar, said, Is not this he that used to sit and beg ?
Others said, This is he. Others said, No, but he is
10 like him. The man said, I am he. They said there-
fore to him, Then how were thine eyes opened ?
11 He made answer, The man that is called Jesus made
clay, and anointed my eyes, and said to me, ' Go to
Siloam, and wash ' ; so I went away and washed,
12 and recovered my sight. And they said to him,
Where is he ? He saith, I know not.
13 They take him unto the Pharisees, the man that
14 aforetime was blind. Now the day whereon Jesus
made the clay and opened his eyes was a sabbath.
15 In turn therefore the Pharisees also asked him how
he recovered his sight. And he said to them, He put

¹ See note to viii. 24. ² Some MSS. add, ' and going through the midst of them went his way, and so passed by.' ³ Some MSS., ' and he anointed the man's eyes with the clay.'

JOHN 9

clay upon my eyes, and I washed, and see.—Some 16
 therefore of the Pharisees said, This man is not from
 God, seeing that he does not keep the sabbath.—
 Others said, How can a man that is a sinner work
 such signs?—And there was a division among them.
 They say therefore to the blind man again, What 17
 dost thou say of him, seeing that he opened thine
 eyes?—And he said, He is a prophet. The Jews 18
 therefore did not believe about him, that he had been
 blind and had recovered his sight, until they called
 the parents of him that had recovered his sight, and 19
 questioned them, saying, Is this your son, of whom
 you say that he was born blind? Then how doth
 he now see?—His parents therefore answered and 20
 said, We know that this is our son, and that he was
 born blind; but how he now seeth, we know not; 21
 or who opened his eyes, we know not; ask him, he
 is of age; he shall speak for himself.—These things 22
 his parents said, because they feared the Jews; for
 the Jews had agreed already, that if any one should
 acknowledge him as Christ, he should be excommuni-
 cated.¹ This is why the man's parents said, He is 23
 of age, ask him. They called therefore a second 24
 time the man that had been blind, and said to him,
 Give glory to God; as for us, we know that this man
 is a sinner.—He therefore answered, Whether he is a 25
 sinner, I know not; one thing I know, that, whereas
 I was blind, now I see.—They said therefore to him, 26
 What did he to thee? how opened he thine eyes?—
 He answered them, I told you just now, and ye did 27
 not hearken; why would ye hear it again? would
 you also become his disciples?—And they reviled 28
 him, and said, Thou indeed art that man's disciple;
 but we are Moses' disciples. We know that God 29
 hath spoken to Moses; but as for this man, we know
 not whence he is.—The man answered and said to 30
 them, Why, herein is the marvel, that you know not
 whence he is, and yet he opened my eyes. We know 31
 that God heareth not sinners; but if any one is a
 worshipper of God, and doeth his will, him he heareth.
 Since the world began, it was never heard that any 32
 one opened the eyes of one born blind. If this man 33
 were not from God, he could do nothing.—They 34

¹ Or put out of the synagogue.

JOHN 9, 10

answered and said to him, Thou wast altogether born in sins ; and dost thou teach us ?—And they turned him out.

35 Jesus heard that they had turned him out ; and he found him, and said, Dost thou believe on the
36 Son of man ?¹—The man answered and said, And
37 who is he, Lord, that I may believe on him ?—Jesus said to him, Thou hast seen him, and also he that
38 speaketh with thee is he.—And he said, Lord, I
39 believe.—And he worshipped him. And Jesus said, For judgement I came into this world, that they
40 that see not may see, and that they that see may
40 become blind.—Some of the Pharisees, they that were with him, heard these things, and said to him,
41 Are we also blind ?—Jesus said to them, If ye were blind, ye would have no sin ; but, as it is, ye say, ' We see ' ; your sin remaineth.

10 Verily, verily, I say to you, he that entereth not through the door into the sheepfold, but climbeth up
2 some other way, he is a thief and a robber. But he that entereth through the door is shepherd to the
3 sheep. To him the door-keeper openeth ; and the sheep hear his voice ; and he calleth his own sheep
4 by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep
5 follow him ; because they know his voice. But a stranger they will not follow, but will flee from him ; because they know not the voice of strangers.—
6 This proverb Jesus spoke to them ; but they understood not what he spoke to them.

7 Jesus therefore went on to say, Verily, verily, I
8 say to you, I am the door of the sheep. All, as many as came before me, are thieves and robbers ; but
9 the sheep hearkened not to them. I am the door ; through me if any one go in, he shall be saved, and
10 shall go in and go out, and shall find pasture. The thief cometh simply that he may steal and slay and destroy ; I came that they may have life, and may
11 have abundance.² I am the good shepherd ; the good shepherd layeth down his life for the sheep.
12 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

¹ Some MSS., ' the Son of God.' ² Or may have it abundantly.

JOHN 10

snatcheth and scattereth them ; he fleeth, because 13
 he is a hireling and careth not for the sheep. I am 14
 the good shepherd ; and I know mine own, and mine
 own know me, even as the Father knoweth me and I 15
 know the Father ; and I lay down my life for the
 sheep. And other sheep I have, which are not of 16
 this fold ; them also I must lead, and they will
 hearken to my voice ; and there shall be¹ one flock,
 one shepherd. The reason why my Father loveth 17
 me is that I lay down my life, that I may receive it
 again. No one took it away² from me, but I lay it 18
 down of myself. I have authority to lay it down,
 and I have authority to take it again ;³ this com-
 mandment I received from my Father.

There broke out again a division among the Jews 19
 because of these words. And many of them said, 20
 He hath a demon, and is mad ; why hearken ye to
 him ?—Others said, These are not the sayings of 21
 one possessed by a demon. Can a demon open
 blind men's eyes ?

At that time the festival of the Dedication⁴ was 22
 held at Jerusalem ; it was winter ; and Jesus was 23
 walking in the temple, in Solomon's cloister. The 24
 Jews therefore came round about him, and said to
 him, How long dost thou keep us in suspense ? If
 thou art the Christ, tell us plainly.—Jesus answered 25
 them, I told you, and ye believe not ; the works that
 I do in my Father's name, these bear witness to me.
 But you believe not, because ye are not of my sheep. 26
 My sheep hearken to my voice, and I know them ; 27
 and they follow me, and I give them eternal life ; 28
 and they shall never perish, neither shall any one
 snatch them out of my hand. That which my 29
 Father hath given me is greater than all else ;⁵ and
 no one is able to snatch out of the Father's hand.
 I and the Father are one.⁶ 30

The Jews again brought stones to stone him. 31
 Jesus answered them, Many good works I have 32
 shown you from the Father ; for which of these
 works do ye stone me ?—The Jews answered him, 33

¹ Some MSS., 'and they shall become.' ² Some MSS., 'taketh it away.' ³ He took it the first time at the Incarnation. ⁴ Anniversary of the cleansing of the Temple (1 Maccabees iv. 36-59) after being defiled by Antiochus Epiphanes (1 Maccabees i. 54-9). ⁵ Some MSS., 'My Father who hath given them to me is greater than all else.' ⁶ *Lit.* one being ('unum,' Vulgate).

Not for a good work do we stone thee, but for blasphemy ; and because thou, being a man, makest
 34 thyself God.—Jesus answered them, Is it not
 35 written in your law, ‘ I said, ye are gods ’ ? If it
 called them gods, unto whom the word of God came
 (and the scripture cannot be done away with¹),
 36 say you of him whom the Father consecrated and
 sent forth into the world, ‘ Thou blasphemest,’
 37 because I said, ‘ I am Son of God.’ ? If I do not
 38 the works of my Father, believe me not ; but if I do
 them, though ye believe not me, believe the works ;
 that ye may know and understand that the Father
 39 is in me, and I am in the Father.—Therefore they
 sought again to seize him ; and he went forth out
 of their hands.

40 And he went away back beyond the Jordan to the
 place where John was baptizing at the first ; and
 41 there he abode. And many came unto him ; and
 they said, John indeed wrought no sign ; but all
 things whatsoever John spoke of this man were
 42 true.—And many believed on him there.

11 Now there was a certain man sick, Lazarus of
 Bethany, from the village of Mary and her sister
 2 Martha. The Mary that anointed the Lord with
 ointment and wiped his feet dry with her hair, was
 3 she whose brother Lazarus was sick. The sisters
 therefore sent unto him, saying, Lord, behold, he
 4 whom thou lovest is sick.—But Jesus, hearing it,
 said, This sickness is not unto death, but for the
 glory of God, that the Son of God may be glorified
 5 thereby.—Now Jesus loved Martha, and her sister,
 6 and Lazarus. So, when he heard that he was sick,
 he abode at the time two days in the place where he
 7 was ; then, after this, he saith to the disciples, Let
 8 us go back into Judæa.—The disciples say to him,
 Rabbi, the Jews but now were seeking to stone thee ;
 9 and goest thou thither again ?—Jesus answered,
 Are there not twelve hours in the day ? If any
 walketh in the day, he stumbleth not, because he
 10 seeth the light of this world. But if any walketh in
 the night, he stumbleth, because the light is not in
 11 him.—These things he spoke ; and after this he

¹ Broken (A.V.), solvi (Vulgate). See v. 18 ; vii. 23.

JOHN 11

saith to them, Lazarus, our friend, hath fallen asleep ; but I go, that I may awake him out of sleep.—The disciples therefore said to him, Lord, if he hath fallen asleep, he will recover.¹—Now Jesus had spoken of his death ; but they thought that he was speaking of the rest taken in sleep. Thereupon Jesus said to them plainly, Lazarus is dead ; and I am glad for your sakes that I was not there, to the intent that ye may believe ; nevertheless, let us go unto him.—Thomas (who is called Didymus²) said therefore to his fellow-disciples, Let us also go, that we may die with him.

So when Jesus came, he found that he had been in the tomb four days already. (Now Bethany was near Jerusalem, about fifteen furlongs off ; and many of the Jews had come unto Martha and Mary, to console them concerning their brother). Martha therefore, when she heard that Jesus was coming, went to meet him ; but Mary remained sitting in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give it thee.—Jesus saith to her, Thy brother shall rise.—Martha saith to him, I know that he will rise in the resurrection in the last day.—Jesus saith to her, I am the resurrection and the life ; he that believeth on me shall live though he die ; and whosoever liveth and believeth on me shall never die. Believest thou this ?—She saith to him, Yea, Lord, I have believed that thou art the Christ, the Son of God, he that cometh into the world.—And having said this, she went away and called Mary her sister, saying secretly, The Master is come, and calleth thee.—And she, when she heard, riseth quickly, and set forth unto him.

Now Jesus had not yet come into the village, but was still in the place where Martha had met him. The Jews therefore who were with Mary in the house, and were consoling her, seeing that she rose up quickly and went out, followed her, thinking that she was going to the tomb to wail there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying to him, Lord, if

¹ *Lit.* be saved. ² *i.e.* Twin.

JOHN 11

thou hadst been here, my brother had not died.—
33 Jesus therefore, when he saw her wailing, and the
34 Jews wailing who came with her, was moved with
35 indignation in the spirit, and troubled himself, and
36 said, Where have ye laid him?—They say to him,
37 Lord, come and see.—Jesus wept.¹ The Jews there-
38 fore said, Behold, how dear he was to him!—But
39 some of them said, Could not this man, who opened
40 the blind man's eyes, have caused that this man also
41 should not die?
42 Jesus therefore, again moved with indignation
43 within himself, cometh to the tomb. Now it was
44 a cave, and a stone was lying upon it. Jesus saith,
45 Lift the stone.—Martha, the sister of the dead man,
46 saith to Jesus, Lord, by this time he stinketh; for
47 it is now the fourth day.—Jesus saith to her, Said
48 I not to thee, If thou believe, thou shalt see the
49 glory of God?—So they lifted the stone. But Jesus
50 lifted his eyes upwards, and said, Father, I thank
51 thee, that thou heardest me. Yet I knew that thou
52 hearest me always; but because of the multitude
53 that stand around I said it, that they may believe
54 that thou didst send me.—And having said this, he
55 cried out with a loud voice, Lazarus, come forth!—
56 Forth came the dead man, bound feet and hands with
57 swathings; and his face was bound about with a
58 napkin. Jesus saith to them, Loose him, and let
59 him go.
60 Therefore many of the Jews, they that had come
61 to Mary and had beheld what he did, believed on
62 him. But some of them went away unto the
63 Pharisees, and told them what things Jesus had done.
64 The high priests therefore and the Pharisees gathered
65 together a council, and said, What are we doing?
66 seeing that this man worketh many signs. If we let
67 him alone in this way, all will believe on him; and
68 the Romans will come and will carry away both our
69 place² and our nation.—But a certain one of them,
70 Caiaphas, who was high priest that year, said to
71 them, You know nothing at all, nor do ye consider
72 that it is expedient for you that one man should die
73 for the people, and that the whole nation perish not.
74 —Now he said this, not of himself; but, being high

¹ *Lit.* burst into tears. ² Meaning (probably) the Temple; *cf.* Acts vi. 14; xxi. 28.

JOHN 11, 12

priest that year, he prophesied that Jesus would die for the nation ; and not for the nation only, but that he might also gather together into one God's children that are scattered abroad. So from that day forth they determined to kill him.

Jesus therefore no longer went about openly among the Jews, but went away thence into the country near the wilderness, to a city called Ephraim ; and there he tarried with the disciples. Now the Passover of the Jews was nigh ; and many went up out of the country to Jerusalem before the Passover, to purify themselves. They sought therefore for Jesus, and said one to another as they stood in the temple, What think ye ? that he will not come to the festival ?—Now the high priests and the Pharisees had given orders that, if any one knew where he was, he should report it, that they might seize him.

Jesus therefore, six days before the Passover, went to Bethany, where Lazarus was, whom Jesus had raised from the dead. So they made him a supper there ; and Martha was serving, but Lazarus was one of them that sat¹ at table with him. Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and with her hair wiped his feet dry ; and the house was filled with the odour of the ointment. But Judas Iscariot, one of his disciples, who was about to betray him, saith, Why was not this ointment sold for three hundred shillings, and given to poor persons ?—But he said this, not because he cared for the poor, but because he was a thief, and keeping the box used to pilfer what was put therein. Jesus therefore said, Suffer her to keep it for the day of my burial. For ye have the poor always with you, but me ye have not always.

So the common people of the Jews learnt that he was there ; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the high priests determined to kill Lazarus also, because by reason of him many of the Jews were going away and believing on Jesus.

On the morrow the common people who had come

¹ *Lit.* reclined (and in some other places).

JOHN 12

to the festival, hearing that Jesus was on the way
13 to Jerusalem, took the branches of the palm trees,
and went forth to meet him ; and they were shout-
ing,

‘ Hosanna !

Blessed is he that cometh in the name of the
Lord,

Even the king of Israel ! ’

14 But Jesus, finding a young ass, took his seat thereon,
even as it is written,

15 ‘ Fear not, daughter of Zion ;

Behold, thy king cometh,

Sitting on an ass’s colt.’

16 (These things the disciples understood not at first ;
but when Jesus was glorified, then they remembered
that these things were written of him, and that they
17 had done these things to him.) The multitude
therefore, that were with him when he called Lazarus
out of the tomb and raised him from the dead, bore
18 witness. And the reason why the multitude went
to meet him was that they heard he had wrought
19 this sign. The Pharisees therefore said among
themselves, Ye see that ye do no good ; behold, the
world hath gone away after him.

20 Now among them that were going up to worship
21 at the festival there were certain Greeks ; these
men, therefore, went up to Philip, who was of
Bethsaida of Galilee, and began to ask him, saying,
22 Sir, we would see Jesus.—Philip goeth and telleth
Andrew ; Andrew goeth, and Philip, and they tell
23 Jesus. But Jesus answered them, saying, The hour
hath come that the Son of man should be glorified.
24 Verily, verily, I say to you, unless a grain of wheat
fall into the ground and die, it abideth by itself
25 alone ; but if it die, it beareth much fruit. He that
loveth his life loseth it ; and he that hateth his life
26 in this world shall keep it unto life eternal. If any
one serve me, let him follow me ; and where I am,
there shall my servant also be ; if any one serve me,
27 the Father will honour him. Now my soul is
troubled ; and what am I to say ? Father, bring
me safe out of this hour. Nay, this is why I came
28 unto this hour. Father, glorify thy name.—
A voice came therefore out of heaven, I both have
29 glorified it, and will glorify it again.—The multitude

JOHN 12

therefore, that stood by and heard it, said it had
thundered ; others said, An angel hath spoken to him.
—Jesus answered and said, Not for my sake hath 30
this voice come, but for your sakes. Now is a 31
judgement of this world ; now will the prince of this
world be cast out. And I, if I be lifted up out of the 32
earth, will draw all men unto myself.—Now he said 33
this, signifying by what manner of death he should
die. The multitude therefore answered him, We 34
have heard out of the law that the Christ abideth
for ever ; and how sayest thou, ' The Son of man
must be lifted up ' ? Who is this Son of man ?—
Jesus therefore said to them, Yet a little while the 35
light is among you. Walk while ye have the light,
that darkness overtake you not ; and he that
walketh in the darkness knoweth not whither he
goeth. While ye have the light, believe on the light, 36
that ye may become sons of light.

These things Jesus spoke ; and he departed and
hid himself from them. But though he had wrought 37
so many signs in their presence they believed not
on him ; that the word of Isaiah the prophet might 38
be fulfilled, which he spoke,

' Lord, who believed our report ?

And to whom was the arm of the Lord
revealed ? '

This is why they could not believe, because Isaiah 39
said further,

' He hath blinded their eyes, and hardened their 40
heart ;

Lest they should see with their eyes,

And perceive with their heart, and turn,

And I should heal them.'

These things Isaiah said, because he saw his 41
glory ; and he spoke of him. Nevertheless even of 42
the rulers¹ many believed on him ; but because of
the Pharisees they did not acknowledge it, lest they
should be excommunicated ; for they loved the 43
glory that comes from men rather than the glory
that comes from God. But Jesus cried aloud and 44
said, He that believeth on me believeth not on me,
but on him that sent me. And he that beholdeth 45
me beholdeth him that sent me. I have come as 46

¹ See note to S Luke xxiii. 13.

JOHN 12, 13

light into the world, that whosoever believeth on me
47 may not abide in the darkness. And if any one
heareth my sayings, and observeth them not, I do
not myself judge him ; for I came not that I might
judge the world, but that I might save the world.
48 He that rejecteth me, and receiveth not my sayings,
hath one that judgeth him ; the word that I spoke,
49 the same will judge him in the last day. For I
spoke not from myself ; but the Father who sent
me, he hath given me commandment, what I should
50 say, and what I should speak. And I know that his
commandment is eternal life ; therefore the things
that I speak, even as the Father hath said to me,
so I speak.

13 Now—it was before the festival of the Passover—
Jesus knowing that his hour had come that he should
depart out of this world unto the Father, having
loved his own that were in the world, he loved them
2 to the end. And during supper (the devil having
already put it into the heart of Judas Iscariot,
3 Simon's son, to betray him), Jesus, knowing that
the Father had given him all things into his hands,
and that he had come forth from God, and was
4 going unto God, riseth from supper and layeth aside
his upper garments ; and taking a towel he girded
5 himself. Then he poured water into the basin, and
began to wash the disciples' feet, and to wipe them
6 dry with the towel wherewith he was girded. So
he cometh unto Simon Peter. He saith to him,
7 Lord, dost thou wash my feet !—Jesus answered and
said to him, What I do, thou knowest not now ; but
8 thou shalt learn hereafter.—Peter saith to him, Thou
shalt never wash my feet !—Jesus answered him,
If I wash thee not, thou hast no portion with me.—
9 Simon Peter saith to him, Lord, not my feet only,
10 but also my hands and my head.—Jesus saith to
him, He that is bathed needeth not to wash, except
his feet,¹ but is altogether clean ; and you are clean,
11 but not all.—For he knew who was his betrayer ;
this was why he said, Ye are not all clean.
12 So when he had washed their feet, and had taken
his garments, and had sat down again, he said to
them, Understand ye what I have done to you ?

¹ Some MSS. omit the last three words.

JOHN 13

You call me, Master and Lord ; and ye say well ; 13
for so I am. Therefore, if I have washed your feet, 14
I, the Lord and the Master, you also ought to wash
one another's feet ; for I have given you an example, 15
that, even as I have done to you, you also should do.
Verily, verily, I say to you, there is no bondman 16
greater than his lord, nor apostle¹ greater than he
that sent him. If ye know these things, happy are 17
ye if ye do them. Not of you all am I speaking ; I 18
know whom I chose ; but it was that the scripture
may be fulfilled, ' He that feedeth on my bread
lifteth up his heel against me.' Henceforth I tell 19
it you before it comes to pass, that, when it hath
come to pass, ye may believe that I AM.² Verily, 20
verily, I say to you, he that receiveth whomsoever
I send receiveth me ; and he that receiveth me
receiveth him that sent me.

When Jesus had said these things, he was troubled 21
in the spirit, and bore witness, and said, Verily,
verily, I say to you, one of you will betray me. The 22
disciples began to look one on another, wondering
of whom he spoke. There was at the table, reclining, 23
on Jesus' bosom, one of his disciples, the one
that Jesus loved. Simon Peter therefore beckoneth 24
to him, and saith to him, Tell us who it is of whom he
speaks.—He leaning back, as he was, on to Jesus' 25
breast, saith to him, Lord, who is it ?—Jesus there- 26
fore answereth, He it is, for whom I shall dip the
morsel, and give it him.—So having dipped the
morsel, he taketh and giveth it to Judas, son of
Simon Iscariot. And, after the morsel, then Satan 27
entered into him. Jesus therefore saith to him,
What thou doest, hasten it on.—Now no one of 28
those at the table knew with what intent he said this
to him. For some thought, inasmuch as Judas 29
kept the box, that Jesus said to him, ' Buy the things
that we need for the festival ' ; or, that he should
give something to the poor. So he, having taken 30
the morsel, went out straightway ; now it was
night.

Therefore, when he had gone out, Jesus saith, 31
Now is the Son of man glorified, and God is glorified

¹ Or messenger ; but see the same titles in II Peter i. 1. ² See note to viii. 24.

JOHN 13, 14

- 32 in him. If God is glorified in him,¹ God will also glorify him in himself; and straightway he will
- 33 glorify him. Little children, yet a little while I am with you. Ye will seek me; and even as I said to the Jews, 'Whither I go, you cannot come,' so now
- 34 I say to you. A new commandment I give you, that ye love one another; even as I have loved you, that
- 35 you also love one another. By this all will perceive that ye are my disciples; if ye have love one to another.
- 36 Simon Peter saith to him, Lord, whither goest thou?—Jesus answered, Whither I go, thou canst not follow me now, but thou shalt follow later.—
- 37 Peter saith to 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 to thee, a cock will not crow, until thou hast disowned me thrice.
- 14 Let not your heart be troubled; believe in God, 2 believe also in me. In my Father's house are many abiding-places;² if it were not so, would I have told 3 you that I go to prepare a place for you?³ and if I go and prepare a place for you, I am coming back, and will receive you unto myself; that where I am, 4 you also may be. And whither I go, ye know the 5 way.⁴—Thomas saith to him, Lord, we know not whither thou goest; how know we the way?—
- 6 Jesus saith to him, I am the way, and the truth, and the life; no one cometh unto the Father but through 7 me. If ye had known me, ye would have known my Father also; henceforth ye know him, and have 8 seen him.—Philip saith to him, Lord, show us the 9 Father, and it sufficeth us.—Jesus saith to him, Have I been so long time with you, and dost not thou know me, Philip? he that hath seen me hath seen the Father; how sayest thou, 'Show us the Father'?
- 10 Believest thou not that I am in the Father, and the Father in me? The words that I say to you, I speak not from myself; but the Father abiding in 11 me doeth his works. Believe me, that I am in the Father, and the Father in me; or else believe for

¹ Some MSS. omit the last six words, reading, in him; 32 and God will glorify him in himself. ² Mansions (A.V.). ³ Or I would have told you; for I go, etc. (R.V.). ⁴ Some MSS., 'And whither I go ye know, and the way ye know.'

JOHN 14

the very works' sake. Verily, verily, I say to you, 12
he that believeth on me, the works that I do he also
shall do : and greater works than these he shall do,
because I go unto the Father. And whatsoever ye 13
shall ask in my name, that I will do, that the Father
may be glorified in the Son. If ye shall ask me 14
anything in my name, I will do it.

If ye love me, ye will keep my commandments ; 15
and I will request the Father, and he will give you 16
another Advocate,¹ to be with you for ever, the 17
Spirit of truth ; whom the world cannot receive,
because it beholdeth him not, neither knoweth him.
You know him, because he abideth with you and
will be in you. I will not leave you fatherless ;² I 18
am coming unto you. Yet a little while, and the 19
world no longer beholdeth me, but you behold me ;
because I live, you also shall live. In that day you 20
will know that I am in my Father, and you in me,
and I in you. He that hath my commandments, 21
and keepeth them, he it is that loveth me ; but he
that loveth me will be loved by my Father, and I will
love him, and will manifest myself unto him.

Judas (not Judas Iscariot) saith to him, Lord, and 22
how cometh it that thou wilt manifest thyself unto
us, and not unto the world ?—Jesus answered and 23
said to him, If any one loveth me, he will keep my
word ; and my Father will love him, and we will
come unto him, and make our abode with him. He 24
that loveth me not keepeth not my words ; and the
word that ye hear is not mine, but the word of the
Father who sent me.

These things I have spoken to you, while yet 25
abiding with you. But the Advocate, the Holy 26
Spirit, whom the Father will send in my name, he
will teach you all things, and will bring to your
remembrance all things that I said to you. Peace 27
I leave with you ; my peace I give unto you ; not
as the world giveth, give I unto you. Let not your
heart be troubled, neither let it be dismayed. Ye 28
heard that I said to you, ' I go away, and I come
unto you.' If ye loved me, ye would have rejoiced
that I am going unto the Father ; because the

¹ Greek, Paraclete (Comforter, A.V.). ² Or bereaved (*lit.* orphans) ;
see xiii. 33. and S. James i. 27.

JOHN 14, 15

29 Father is greater than I. And now I have told you
before it come to pass ; that, when it hath come to
30 pass, ye may believe. No longer will I talk much
with you, for the prince of the world cometh, and
31 hath nothing in me ; but he cometh that the world
may know that I love the Father, and that, as the
Father gave me commandment, even so I do.
Arise, let us go hence.¹

15 I am the vine, the true vine, and my Father is
2 the husbandman. Every branch in me, not bearing
fruit, he taketh it away ; and every branch bearing
fruit, he cleanseth² it, that it may bear more fruit.
3 Already you are clean because of the word that I have
4 spoken unto you. Abide in me, and I in you.³ Even
as the branch cannot bear fruit from itself, unless it
abide in the vine ; so neither can you, unless ye abide
5 in me. I am the vine, you are the branches. He
that abideth in me, and I in him, he beareth much
6 fruit ; for apart from me ye can do nothing. If any
one abideth not in me, he is cast outside as a branch,
and is withered ; and they⁴ gather them together,
7 and cast them into the fire, and they are burnt. If
ye abide in me, and my words abide in you, ask
whatsoever ye will, and it shall come to pass for you.
8 In this is my Father glorified, that ye may bear
much fruit ; and ye shall become my disciples.
9 Even as the Father hath loved me, I also have loved
10 you ; abide in my love. If ye keep my command-
ments, ye will abide in my love ; even as I have kept
my Father's commandments and abide in his love.
11 These things I have spoken to you, that my joy
may be in you, and that your joy may be made full.
12 This is my commandment, that ye love one another,
13 even as I have loved you. Greater love hath no one
than this, that one lay down his life for his friends.
14 You are my friends, if ye do what I command you.
15 No longer do I call you bondmen ; because the
bondman knoweth not what his lord doeth. But I
have called you Friends ; because I made known
unto you all things that I heard from my Father.

¹ Some think that the contents of chaps. xv.-xviii. were spoken before they left the upper room ; others that they are discourses uttered on the way to Gethsemane or in the Temple. ² = prunes.

³ = admit me to abide in you. ⁴ The pronoun is here used impersonally, as the French 'on,' there being no reason for defining the gatherers ; cf. S. Luke xii. 20, and many other places.

JOHN 15, 16

You did not choose me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain ; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye may love one another. If the world hateth you, know¹ that it hath hated me 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 out of the world, therefore the world hateth you. Remember the word that I said to you, There is no bondman greater than his lord. If they persecuted me, they will persecute you also ; if they kept my word, they will keep yours also. But all these things they will do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken to them, they would have had no sin ; but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them works such as none other did, they would have had no sin ; but now they have both seen and hated both me and my Father. But they do it that the word written in their law may be fulfilled, ' They hated me without a cause.' When the Advocate hath come, whom I will send to you from the Father, even the Spirit of truth, who goeth forth from the Father, he will bear witness of me ; yea, you also bear witness, because ye have been with me from the beginning.

These things I have spoken to you, that ye may not be made to stumble. They will excommunicate you ; yea, an hour cometh for every one that killeth you to think that he is offering service unto God. And these things they will do, because they knew not the Father, nor me. But these things I have spoken to you, that when their hour hath come, ye may remember them, that I told you. Yet, because I was with you, I told you not these things from the beginning. But now I am going unto him that sent me ; and not one of you asketh me, ' Whither goest thou ? ' But because I have spoken these things to you, sorrow hath filled your hearts. But I tell you the truth ; It is expedient for you that I

¹ Or ye know.

JOHN 16

go away ; for if I go not away, the Advocate will not come unto you ; but if I go, I will send him
8 unto you. And he, when he hath come, will convict the world in respect of sin, and of righteousness, and
9 of judgement ; of sin, because they believe not on
10 me ; of righteousness, because I go to the Father,
11 and ye behold me no longer ; of judgement, because the prince of this world hath been judged.

12 Many things yet I have to say to you, but ye
13 cannot bear them now. But when he, the Spirit of truth, hath come, he will guide you into all the truth ; for he will not speak from himself, but whatsoever things he heareth he will speak, and he will make
14 known to you the things that are coming. He will glorify me ; for he will take of what is mine, and
15 will make it known to you. All things whatsoever the Father hath are mine ; this is why I said that he taketh of what is mine and will make it known
16 to you. A little while, and ye behold me no longer ;
17 and again a little while, and ye shall see me.—Some of his disciples therefore said one to another, What is this that he saith to 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 ’ ?—
18 They said therefore, This ‘ little while ’ that he saith, what is it ? We know not what he speaketh.
19 —Jesus perceived that they wanted to ask him, and he said to them, Is it of this that ye are inquiring one of another, my saying, ‘ A little while, and ye behold me not ; and again a little while, and ye
20 shall see me ’ ? Verily, verily, I say to you, you will weep and lament, but the world will rejoice ; you will be brought to sorrow, but your sorrow shall
21 be turned into joy. A woman, when she is in travail hath sorrow, because her hour hath come ; but when she is delivered of the child, she remembereth no longer the anguish, for her joy that a man is
22 born into the world. And you therefore have sorrow now ; but I will see you again, and your heart will rejoice, and your joy no one taketh from
23 you. And in that day ye will ask me nothing. Verily, verily, I say to you, if ye shall ask the Father
24 for anything, he will give it you in my name. Hitherto ye have asked for nothing in my name ; ask, and ye shall receive, that your joy may be made full.

JOHN 16, 17

These things I have spoken to you in proverbs ; 25
 an hour cometh when I will no longer speak to you
 in proverbs, but will tell you plainly of the Father.
 In that day ye shall ask in my name ; and I say not 26
 to you, that I will request the Father for you ; for 27
 of himself the Father loveth you, because you have
 loved me and have believed that I came forth from
 God. I came out from the Father, and have come 28
 into the world ; again, I leave the world, and go
 unto the Father.—His disciples say, Lo, now thou 29
 speakest plainly, and speakest no proverb ; now we 30
 know that thou knowest all things, and needest not
 that any one should ask thee ;¹ by this we believe that
 thou camest forth from God.—Jesus answered them, 31
 Do ye now believe ? Behold, an hour cometh, yea, 32
 hath come, for you to be scattered, each to his own
 home, and to leave me alone ; yet I am not alone,
 because the Father is with me. These things I have 33
 spoken to you, that in me ye may have peace. In
 the world ye have tribulation ; but be of good cheer,
 I have overcome the world.

These things Jesus spoke ; and lifting up his eyes 17
 to heaven, he said, Father, the hour hath come ;
 glorify thy Son, that the Son may glorify thee, even 2
 as thou gavest him authority over all mankind,
 that whatsoever² thou hast given him, he should
 give to them eternal life. But the eternal life is 3
 this, that they may know thee, the only true God,
 and him whom thou didst send, Jesus Christ.
 I glorified thee on the earth, in accomplishing the 4
 work that thou hast given me to do. And now 5
 glorify thou me, Father, with³ thine own self, with
 the glory that I had with³ thee before the world was.

I manifested thy name to the men that thou 6
 gavest me out of the world ; thine they were, and
 thou gavest them to me, and they have kept thy
 word. Now they know that all things whatsoever 7
 thou hast given me are from thee ; for the words 8
 that thou gavest me I have given unto them ; and
 they received them, and knew of a truth that I came
 forth from thee, and they believed that thou didst

¹ Almighty God, who knowest our necessities before we ask—(Collect
 Communion Service). ² The Greek here is in the singular. Believers
 are given as an united whole. ³ Apud (Vulgate), as in i. 39 ; viii. 38 ;
 xiv. 25, etc. ; 'with,' *i.e.* in one's house, town, society.

JOHN 17

9 send me. It is for them I make request ; not for
the world do I make it, but for them whom thou
10 hast given me ; because they are thine. And all
things that are mine are thine, and thine are mine
11 and I have been glorified in them. And I am no
longer in the world, and these are in the world, and
I am coming unto thee. Holy Father, keep them in
thy name which thou hast given me, that they may
12 be one,¹ 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,
except the son of perdition ; that the scripture might
13 be fulfilled. But now I am coming unto thee ; and
these things I speak in the world, that they may have
14 my joy made full in themselves. I have given them
thy word ; and the world hated them, because they
are not of the world, even as I am not of the world.
15 I request not that thou wouldst take them out of the
world, but that thou wouldst keep them out of the
16 evil. They are not of the world, even as I am not of
17 the world. Consecrate them in the truth ; thy word
18 is truth. Even as thou didst send me into the world,
19 so did I also send them into the world. And for
their sakes I consecrate myself, that they also may
be consecrated in truth.
20 Yet not for these only do I make request, but for
them also that believe on me through their word,
21 that they all may be one ;¹ even as thou, Father,
in me, and I in thee, that they also may be in us ;
that the world may believe that thou didst send me.
22 And the glory that thou hast given me I have given
to them, that they may be one¹ even as we are one ;¹
23 I in them, and thou in me, that they may be per-
fected into one ; that the world may know that
thou didst send me, and didst love them, even as
24 thou lovedst me. Father, that which² thou hast
given me, I would that they also may be with me
where I am, that they may behold my glory, which
thou hast given me, because thou lovedst me before
25 the foundation of the world. Righteous Father, the
world indeed knew thee not ; but I knew thee, and
26 these knew that thou didst send me ; and I made
known to them thy name, and will make it known ;

¹ *Lit.* one being (as in x. 30). ² The Greek is in the singular, as in verse 2.

JOHN 17, 18

that the love wherewith thou lovedst me may be in them, and I in them.

After saying these words, Jesus went forth with his disciples over the brook of the Cedars, where was a garden, into which he entered, himself and his disciples. Now Judas also, his betrayer, knew the place; because Jesus and his disciples often met together there. Judas therefore, taking the battalion,¹ and officers from the high priests and from the Pharisees, goeth thither with lanterns and torches and weapons. Jesus therefore, knowing all that was coming upon him, went forth, and saith to them, Whom seek ye?—They answered him, Jesus, the Nazorean.—He saith to them, I am he.—Now Judas also, his betrayer, was standing with them. Therefore when he said to them, ‘I am he,’ they drew back and fell to the ground. So he asked them again, Whom seek ye?—And they said, Jesus the Nazorean.—Jesus answered, I told you that I am he; therefore, if ye seek me, let these go their way—that the word that he had spoken might be fulfilled, ‘Of them that thou hast given me I lost not one.’

Simon Peter therefore having a sword drew it, and struck the high priest’s bondman, and cut off his right ear. Now the bondman’s name was Malchus. Jesus therefore said to Peter, Put up the sword into the sheath; the cup that the Father hath given me, shall I not drink it?

So the battalion and the commandant² and the officers of the Jews seized Jesus, and bound him, and led him unto Annas first; for he was father-in-law to Caiaphas, who was high priest that year. Now Caiaphas was he that counselled the Jews, that it was expedient that one man should die for the people.

Now Simon Peter was following Jesus, and so was another disciple. But that disciple was known unto the high priest, and went with Jesus into the high priest’s court; but Peter was standing outside at the

¹ The Roman garrison, or part of it. A similarly strong escort was sent with S. Paul, Acts xxiii. 23. See also S. Matt. xxvi. 53. Jerusalem was crowded at this feast. ² A Roman military tribune, commander of a cohort, our ‘colonel.’

JOHN 18

door. So the other disciple, the one known unto the high priest, went out and spoke to her that kept the
17 door, and he brought Peter in. So the maid-servant that kept the door saith to Peter, Art thou also one of this man's disciples?—He saith, I am
18 not.—Now the bondmen and the officers had made a charcoal fire (because it was cold) and were standing and warming themselves; but Peter also was with them, standing and warming himself

19 The high priest therefore asked Jesus about his
20 disciples, and about his teaching. Jesus answered him, I have spoken openly to the world; I always taught in synagogue and in the temple, where all the Jews come together; and in secret I spoke
21 nothing. Why askest thou me? ask them that have heard me, what I spoke to them; behold,
22 these know what I said.—Now when he had said these things, one of the officers, who was standing by, struck Jesus with his hand, saying, Answerest
23 thou the high priest so?—Jesus answered him, If I spoke evilly, bear witness of the evil; but if rightly,
24 why smitest thou me? Annas therefore sent him bound unto Caiaphas the high priest.

25 But Simon Peter was standing and warming himself. So they said to him, Art thou also one of his disciples?—He denied, and said, I am not.—
26 One of the high priest's bondmen, being a kinsman of him whose ear Peter cut off, saith, Did not I see
27 thee in the garden with him?—Peter therefore denied again; and straightway a cock crew.

28 So they led Jesus from Caiaphas's house into the palace;¹ now it was early, and they themselves went not into the palace, that they might not be
29 defiled, but might eat the Passover. Pilate therefore went forth outside to them, and saith, What
30 accusation bring ye against this man?—They answered and said to him, Had not this man been doing evil,² we should not have delivered him to
31 thee.—Pilate therefore said to them, Take him yourselves, and judge him according to your own law.—The Jews said to him, It is not lawful for us
32 to put any one to death—that the saying of Jesus

¹ *Lit.* the prætorium (prætor's house). ² Some MSS., 'been an evil-doer.'

JOHN 18, 19

might be fulfilled, which he spoke, signifying by what manner of death he should die.

So Pilate went back into the palace, and called 33
 Jesus, and said to him, Art thou indeed the king of
 the Jews?—Jesus answered, Of thyself sayest thou 34
 this? or did others tell it thee of me?—Pilate 35
 answered, Am I a Jew? Thine own nation and the
 high priests delivered thee to me; what didst thou
 do?—Jesus answered, My kingdom is not of this 36
 world; if my kingdom were of this world, my
 servants would fight, that I should not be delivered
 to the Jews; but, as it is, my kingdom is not of
 this origin. Pilate therefore saith to him, Thou art 37
 a king, then!—Jesus answered, Thou sayest rightly
 that I am a king. The reason why I have been born,
 and why I have come into the world, is that I may
 bear witness to the truth; every one that is of¹ the
 truth² hearkeneth to my voice.—Pilate saith to him, 38
 What is truth?—And having said this, he went out
 again unto the Jews, and saith to them, I find in
 him no crime. But ye have a custom that I should 39
 release unto you one at the Passover; will ye
 therefore that I release unto you the king of the Jews?
 —They shouted therefore again, saying, Not this 40
 man, but Barabbas!—Now Barabbas was a robber.
 Thereupon Pilate took Jesus, and scourged him. 19
 And the soldiers plaited a crown of thorns, and put 2
 it on his head, and arrayed him in a purple cloak;
 and they kept going unto him, and saying, Hail! 3
 King of the Jews!—And they struck him with their
 hands. And Pilate again went forth outside, and 4
 saith to the Jews, Behold, I bring him out to you,
 that ye may know that I find in him no crime.—
 Jesus therefore went forth outside, wearing the 5
 crown of thorns and the purple cloak. And Pilate
 saith to them, Behold, the man!—Therefore, when 6
 the high priests and the officers saw him, they
 shouted, saying, Crucify him, crucify him!—Pilate
 saith to them, Take him yourselves, and crucify
 him; for I find in him no crime.—The Jews answered 7
 him, We have a law, and according to that law he
 ought to die, because he made himself Son of God.—
 Pilate therefore, when he heard that saying, was the 8

¹ See note to viii. 44.
 am of your opinion.'

² Cf. for the phraseology such expressions as

JOHN 19

9 more afraid ; and he went back into the palace, and saith to Jesus, Whence art thou ?—But Jesus gave
10 him no answer. Pilate therefore saith to him, Speakest thou not to me ? knowest thou not that I have authority to release thee, and have authority
11 to crucify thee ?—Jesus answered, Thou wouldst have no authority at all over me, had it not been given thee from above ; therefore he¹ that delivered me to thee hath greater sin.

12 Hereupon Pilate sought to release him ; but the Jews shouted, saying, If thou release this man, thou art no friend of Cæsar ; every one that maketh himself a king setteth himself² against Cæsar.—
13 Pilate therefore, when he heard these words, brought Jesus outside, and sat down³ on the judgement-seat at a place called the Pavement (but in Hebrew,
14 Gabbatha). Now it was the Preparation for the Passover ; it was about the sixth hour. And he
15 saith to the Jews, Behold, your king !—Therefore they shouted, Away with him, away with him ; crucify him !—Pilate saith to them, Am I to crucify your king ?—The high priests answered, We have
16 no king but Cæsar.—Thereupon he delivered him to them to be crucified.

17 So they took Jesus with them ; and he went forth, carrying the cross for himself, unto the place called The place of a skull (which in Hebrew is called
18 Golgotha) ; where they crucified him, and with him two others, on each side one, but Jesus in the midst.
19 Moreover Pilate wrote a title, and put it on the cross ; and there was written,

JESUS THE NAZOREAN, THE KING OF THE JEWS.

20 This title therefore many of the Jews read ; for the place where Jesus was crucified was near the city ; and the writing was in Hebrew, in Latin, and in
21 Greek. The high priests of the Jews said therefore to Pilate, Write not, ' The king of the Jews ' ; but
22 ' He said, I am king of the 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, for each soldier a part ; and also the coat. Now the coat was without seam, woven from the top through-

¹ Caiaphas (xviii. 35). ² *Lit.* speaketh. ³ *Or* set him (Jesus) down.

JOHN 19

out. They said therefore one to another, Let us 24
not rend it, but cast lots for it, whose it shall be—
that the scripture might be fulfilled, ' They divided
my garments among themselves, and upon my
vesture they cast lots.' These things therefore the
soldiers did.

Now there were standing by the cross of Jesus 25
his mother, and his mother's sister, Mary the wife
of Clopas, and Mary of Magdala. Jesus therefore, 26
seeing his mother and the disciple standing by, the
one he loved, saith to his mother, Woman, behold,
thy son!—Then he saith to the disciple, Behold, 27
thy mother!—And from that hour the disciple took
her to his home.

After this, knowing that all things are now 28
finished, Jesus, that the scripture may be accom-
plished,¹ saith, I thirst.—There was standing a 29
vessel full of vinegar; so placing upon a hyssop-stem²
a sponge full of the vinegar, they put it to his mouth.
Therefore, when Jesus had received the vinegar, he 30
said, It is finished—and bowing his head he gave up
his spirit.

The Jews therefore, because it was the Prepara- 31
tion, that the bodies might not remain upon the
cross on the sabbath (for that sabbath-day was a
high day), asked Pilate that their legs might be
broken and they taken away. The soldiers therefore 32
came and broke the legs of the first, and of the other
that was crucified with him; but when they came 33
to Jesus, and saw that he was already dead, they
broke not his legs; but one of the soldiers stabbed 34
his side with a spear, and straightway there came
out blood and water. And he that hath seen hath 35
borne witness (and his witness is true, and he
knoweth that he saith what is true), that you also
may believe. For these things came to pass, that 36
the scripture might be fulfilled, ' A bone of him shall
not be broken.'³ And, further, another scripture 37

¹ Psalm lxix. 21. ² Hyssop is perhaps the caper-plant, the stem of which, two or three feet long, would be sufficient for the purpose. In this case it is the same as the 'reed' of S. Matthew and S. Mark. (By an ingenious conjecture some scholars give 'upon a javelin,' reading in the Greek 'husso' for 'hussopo' (the next Greek work beginning with 'p,' the syllable 'op' might by error have been written twice, there being in oldest MSS. no spaces between words). ³ Os non comminuetis ex eo (Vulgate).

JOHN 19, 20

saith, ' They shall look on him¹ whom they pierced.'

38 But after these things, Joseph of Arimathea (being a disciple of Jesus, but for fear of the Jews a secret one) asked Pilate that he might take away the body of Jesus ; and Pilate gave him leave. He

39 went therefore and took away his body. And Nicodemus (who at the first came unto him by night) also went, carrying a mixture² of myrrh and aloes, about a hundred pounds.

40 So they took the body of Jesus, and bound it in linen cloths with the spices, even as is usual with the

41 Jews in burying. Now in the place where he was crucified there was a garden, and in the garden a

42 new tomb, wherein no one had yet been laid. So there, because of the Jews' Preparation (for the tomb was nigh at hand), they laid Jesus.

20 Now on the first day of the week Mary of Magdala goeth early, while it is still dark, to the tomb, and seeth the stone, that it had been taken away out of

2 the tomb. So she runneth, and cometh unto Simon Peter, and unto the other disciple, the one who was dear to Jesus ; and she saith to them, They have taken away the Lord out of the tomb, and we know

3 not where they have laid him.—Peter therefore went forth, and the other disciple, and they went their

4 way to the tomb. Now they began to run, the two together ; and the other disciple ran on before,

5 faster than Peter, and came first to the tomb ; and looking in he seeth the linen cloths lying there ; yet

6 he went not in. Simon Peter therefore also cometh, following him, and he went into the tomb ; and he

7 beholdeth the linen cloths, and the napkin that had been over his head, not lying with the linen cloths,

8 but folded in a place by itself. Thereupon the other disciple also, who had come first to the tomb, went

9 in ; and he saw, and believed. For not even yet had they understood the scripture, that he must rise

10 from the dead. The disciples therefore went back to their own homes.

11 But Mary was standing outside at the tomb, weeping ; so, as she wept, she looked into the tomb,

12 and she beholdeth two angels in white garments, sitting, one at the head and one at the feet, where the

¹ This supports the reading 'him' (for 'me') in Zech. xii. 10.
² Some MSS., 'a roll.'

JOHN 20

body of Jesus had lain. And they say to her, 13
 Woman, why art thou weeping?—She saith to them,
 They have taken away my Lord, and I know not
 where they have laid him.—Having said this, she 14
 turned round, and beholdeth Jesus standing, and
 she knew not that it was Jesus. Jesus saith to her, 15
 Woman, why art thou weeping? whom seekest thou?
 —She, thinking that it was the gardener, saith to
 him, Sir, if thou hast borne him hence tell me where
 thou hast laid him, and I will take him away.—
 Jesus saith to her, Mary!—Turning she saith to 16
 him in Hebrew, Rabbuni!—which is to say, Master!
 Jesus saith to her, Hold me not; for I have not yet 17
 ascended unto the Father; but go unto my brethren¹
 and say to them, I ascend unto him that is my Father
 and your Father, and my God and your God.—
 Mary of Magdala goeth and telleth the disciples, 18
 ‘I have seen the Lord’; and that he had said these
 things to her.

So, when it was evening on that day, the first 19
 day of the week, and the doors, where the disciples
 were, had been shut for fear of the Jews, Jesus came
 and stood in the midst, and saith to them, Peace be
 unto you!—And when he had said this, he showed 20
 them his hands and also his side. The disciples
 therefore rejoiced² when they saw the Lord. Jesus 21
 therefore said to them again, Peace be unto you!
 even as the Father hath sent me forth, so send I you.
 —And when he had said this, he breathed on them, 22
 and saith to them, Receive the Holy Spirit; whose- 23
 soever sins ye forgive, they are forgiven to them;
 whosoever ye retain, they are retained.

But Thomas, who is called Didymus,³ one of the 24
 twelve, was not with them when Jesus came. The 25
 other disciples therefore said to him, We have seen
 the Lord.—But he said to them, Unless I see in his
 hands the print of the nails, and put my finger into
 the place⁴ of the nails, and put my hand into his
 side, I will not believe.

And eight days afterwards his disciples were again 26
 within, and Thomas was with them. Jesus cometh,
 the doors being shut, and stood in the midst, and
 said, Peace be unto you!—Then he saith to Thomas, 27

¹ Or brothers (S. Matt. xxviii. 10).
⁴ Some MSS., ‘print.’

² See xvi. 22

³ *i.e.* Twin

JOHN 20, 21

Bring hither thy finger, and see my hands ; and
bring thy hand, and put it into my side ; and
28 become not faithless, but believing.—Thomas
answered and said to him, My Lord and my God !—
29 Jesus saith to him, Because thou hast seen me, thou
hast believed ; happy are they that saw not, and
yet believed.

30 Many other signs, therefore, Jesus wrought in the
presence of the disciples, signs that are not written
31 in this 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, by the sea of Tiberias ; and this is
2 how he manifested himself. There were together
Simon Peter and Thomas, who is called Didymus,
and Nathanael of Cana in Galilee, and the sons of
3 Zebedee, and two other of his disciples. Simon
Peter saith to them, I am going fishing.—They say
to him, We also are going with thee.—They went out,
and got into the boat ; and that night they caught
4 nothing. But when day was now breaking, Jesus
came and stood on the beach ; the disciples however
5 knew not that it was Jesus. Jesus therefore said
to them, Children, have ye caught any fish ?¹—They
6 answered him, No.—And he said to them, Cast the
net on the right side of the boat, and ye will find.—
So they cast it ; and now, for the multitude of the
7 fishes, they were not able to draw it up. Therefore,
that disciple whom Jesus loved saith to Peter, It is
the Lord !—Simon Peter therefore, hearing that it was
the Lord, girded his outer garment about him (for
he was stripped), and threw himself into the sea ;
8 but the other disciples came in the little boat (for
they were not far from the land, but about two
hundred cubits off), dragging the net with the fishes.
9 So, when they had landed, they see a charcoal fire
10 set there, and fish lying thereon, and bread. Jesus
saith to them, Bring some of the fishes that ye caught
11 just now.—Simon Peter went on board, and drew
the net to land, full of large fishes, a hundred and
fifty-three ; and though there were so many, the net
12 was not rent. Jesus saith to them, Come and

¹ Have ye aught to eat ? (R.V.). *Lit.* anything extra to eat, pulmentarium (Vulgate).

JOHN 21

breakfast.—Not one of the disciples durst inquire of him, Who art thou?—knowing that it was the Lord. Jesus cometh, and taketh the bread, and giveth to them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after he rose from the dead.

So, when they had breakfasted, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these do?¹—He saith to him, Yea, Lord, thou knowest thou art dear to me.—He saith to him, Feed my lambs.—He saith to him again, a second time, Simon, son of John, lovest thou me?—He saith to him, Yea, Lord, thou knowest thou art dear to me.—He saith to him, Be shepherd to my sheep.—He saith to him, the third time, Simon, son of John, am I dear to thee?—Peter was grieved that he said to him, at the third time, Am I dear to thee? and he said to him, Lord, thou knowest all things; thou seest thou art dear to me.—Jesus saith to him, Feed my sheep. Verily, verily, I say to thee, when thou wast younger, thou didst gird thyself and walk whither thou wouldst; but when thou hast grown old, thou will stretch forth thy hands, and another will gird thee, and will take thee whither thou wouldst not.—Now this he said, signifying by what manner of death he shall² glorify God. And having said this, he saith to him, Follow me.—Peter, turning round, seeth following them the disciple that Jesus loved, who leant back also 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 of this man?—Jesus saith to him, If I will that he remain while I am coming, what is it to thee? follow thou me.—There went forth therefore this saying unto the brethren, that that disciple dieth not; yet Jesus did not say to him, that he dieth not, but said, 'If I will that he remain while I am coming, what is it to thee?'

This is the disciple that beareth witness of these things, and wrote these things; and we know that his witness is true.

But there are also many other things which Jesus did, such that, if they should be written one by one, I think that even the world itself would not have room for the books that would be written.

¹ See S. Matthew xxvi. 33. ² should (A.V.).

ACTS OF APOSTLES¹

- 1 The first narrative that I composed, O Theophilus,
had to do with all that Jesus began both to do and
2 to teach, until the day in which he was received up,
after he had given commandment through the Holy
3 Spirit to the apostles whom he had chosen ; to
whom, after he had suffered, he presented himself
alive, by many proofs ; appearing to them during
forty days, and speaking about the kingdom of God.
4 And, joining their company, he charged them not
to depart from Jerusalem, but to wait for what was
promised by the Father, Which promise ye heard
5 from me, that, whereas John baptized with water,
you shall be baptized in the Holy Spirit not many
6 days hence.—So they that had come together
began to ask him, saying, Lord, dost thou at this
7 time restore the kingdom to Israel ?—He said unto
them, It is not for you to know times or seasons
which the Father set within his own authority ;
8 but ye shall receive power by the coming of the
Holy Spirit upon you ; and ye shall be my witnesses
in Jerusalem, and in all Judæa and Samaria, and
9 unto the utmost part of the earth.—And having said
these things, he was taken up while they were
looking ; and a cloud withdrew him from their eyes.
10 And while they were gazing into the heaven as he
went, behold, two men stood by them in white
11 apparel ; who said, Men of Galilee, why stand ye
looking into the heaven ? this Jesus, who was
received up from you into heaven, will come in like
manner as ye beheld him going into heaven.
12 Then they returned to Jerusalem from the mount
called Olivet, which is near Jerusalem, a sabbath
13 day's journey. And when they had come in, they

¹ The title is correct, by the Greek—and by reason ; the book does not contain *all the* doings of the few apostles concerned—and *all the* apostles are not even named, except in a mere list.

ACTS 1

went up into the upper chamber where they were staying ; Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James, son of Alphæus, and Simon, the Zealot, and Judas, son of James. These all with one accord 14 continued steadfastly in prayer with certain women, and Mary the mother of Jesus, and with his brothers.

And in these days Peter stood up in the midst of 15 the brethren (there was also a multitude of persons met together, about a hundred and twenty), and he said, Brethren, it was necessary that the scripture 16 should be fulfilled, which the Holy Spirit through the mouth of David spoke beforehand concerning Judas, who became guide to them that seized Jesus ; inasmuch as he had been numbered among us, and 17 was allotted his share in this ministry. (Now¹ this 18 man purchased a field with the payment of his iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it 19 became known to all the dwellers in Jerusalem, so that the field was called in their own language ' Akeldama,' that is to say, ' Field of blood.' For 20 it is written in the book of Psalms,

' Let his habitation become desolate,
And let there be no one dwelling therein ' ;
and,

' His overseership let another take.')

Therefore of the men that were in our company all 21 the time that the Lord Jesus came in and went out over us, beginning with John's baptism, unto the 22 day that he was received up from us, of these one must become a witness with us of his resurrection. —And they put forward two, Joseph, called Bar- 23 sabbas (who was also called Justus), and Matthias. And they prayed and said, Thou, Lord, who knowest 24 the hearts of all men, appoint² him whom thou hast chosen, one of these two, to take the place in this 25 ministry and apostleship from which Judas fell away, to go to his own place.—And they gave them 26 lots ; and the lot fell upon Matthias ; and he was numbered with the eleven apostles.

¹ Verses 18–20, author's parenthetic comment.
in S. Luke x. 1.

² Same word as

ACTS 2

2 And when the day of Pentecost had now come,
2 they were all together in one place. And there
came suddenly out of the heaven a sound as of a
mighty wind rushing on, and it filled the whole house
where they were dwelling. And there appeared
3 unto them tongues, as it were of fire, parting them-
4 selves; and it settled upon each of them. And
they were all filled with the Holy Spirit, and began
to speak in strange tongues,¹ even as the Spirit
gave them utterance.

5 Now there were dwelling in Jerusalem Jews,
devout men, from every nation under the heaven.
6 But when this sound was heard, the multitude came
together, and were confounded, because each heard
7 them speaking in his own language. But they
were amazed and marvelled, saying, Behold, are not
8 all these that speak Galilæans? And how hear we,
each in his own language with which he was born?
9 Parthians and Medes and Elamites, and the dwellers
in Mesopotamia, in Judæa and Cappadocia, in
10 Pontus and the province of Asia,² in Phrygia and
Pamphylia, in Egypt and the parts of Libya about
Cyrene, and the sojourners from Rome, Jews and
11 their converts,³ Cretans and Arabians, we hear
them speaking in our tongues the mighty works of
12 God.—And they were all amazed, and were much
perplexed, saying one to another, What meaneth
13 this?—But others mocking said, They are filled with
14 new wine.—But Peter, standing up with the eleven,
lifted up his voice and spoke out to them;

Men of Judæa, and all ye that dwell in Jerusalem,
be this known unto you, and give ear to my words.
15 For these men are not drunk, as you suppose
seeing that it is but the third hour of the day.
16 But this is that which hath been spoken through the
prophet Joel:

17 'And it shall be in the last days, saith God,
I will pour out of my Spirit upon all mankind;
And your sons and your daughters shall
prophesy,

¹ See Appendix VI.

² Asia in the N.T. denotes the Roman province of that name, which was roughly the Western third of what is now called Asia Minor; Mysia, Phrygia, Lydia, and Caria, with adjacent islands, Ephesus being the capital. The words 'the province of' are not in the Greek, but are needed in the English to avoid misunderstanding.

³ Or and proselytes.

ACTS 2

And your young men shall see visions,
And your older men shall dream dreams ;
Yea, even on my bondmen and on my bond- 18
women

In those days I will pour out of my Spirit,
And they shall prophesy.
And I will show wonders in the heaven above, 19
And signs on the earth beneath,
Blood and fire and vapour of smoke ;
The sun shall be turned into darkness, 20
And the moon into blood,
Before the day of the Lord come, the great
and notable day ;
And it shall be that whosoever shall call on 21
the name of the Lord shall be saved.'

Men of Israel, hear these words ; Jesus the Nazorean, 22
a man attested unto you from God by mighty works
and wonders and signs, which God wrought through
him in the midst of you, even as ye yourselves know ;
him, delivered up by the settled purpose and fore- 23
knowledge of God, ye by the hand of men without
law crucified and slew ; whom God raised, relieving 24
the birth-pangs of Death,¹ because it was not possible
that he should be held fast by it. For David saith 25
concerning him,

' I saw the Lord before my face continually,
Because he is at my right hand, that I may not
be moved ;
This is why my heart made merry, and my 26
tongue rejoiced ;
Moreover my flesh also will tabernacle in hope,
Because thou wilt not abandon my soul unto 27
Hades,
Neither wilt thou give thy Holy One to see
destruction.
Thou madest known to me ways of life, 28
Thou wilt make me full of mirth in thy
presence.'

Brethren, I may say unto you freely of the patriarch 29
David, that he both died and was buried, and his
tomb is with us unto this day. Therefore, prophet 30
as he was, and knowing that God had sworn to him
with an oath that of the fruit of his loins he would set

¹ Death (personified) in travail till delivered by the Lord's resurrection.

ACTS 2

- 31 one on his throne, he, foreseeing it, spoke of the
resurrection of the Christ, that neither was he
32 abandoned unto Hades, nor did his flesh see destruc-
tion. This Jesus God raised up; whereof¹ we all are
33 witnesses. Therefore, exalted by the right hand of
God, and receiving from the Father what had been
promised, the Holy Spirit, he hath poured forth
34 this which you both see and hear. For David did
not ascend into the heaven, but he saith himself,
‘The Lord said to my Lord, Sit at my right
hand,
35 Until I make thine enemies a footstool under
thy feet.’
- 36 Therefore let every household² of Israel know
assuredly that God made him both Lord and Christ,
this Jesus whom you crucified.
- 37 Now when they heard, they were pricked to the
heart, and said unto Peter and the rest of the
38 apostles, Brethren, what are we to do?—But Peter
said unto them, Repent, and be baptized each of
you in the name of Jesus Christ unto forgiveness of
your sins, and ye will receive the gift of the Holy
39 Spirit. For to you is the promise, and to your
children, and to all that are far off, as many as the
40 Lord our God shall call to himself.—And with many
other words he bore witness, and exhorted them,
saying, Save yourselves from this perverse genera-
tion.
- 41 Therefore they that received his word were
baptized, and on that day there were added about
42 three thousand souls. And they continued stead-
fastly in the teaching of the apostles and in the
fellowship, the breaking of the bread³ and the
43 prayers. And fear came upon every soul, and many
wonders and signs came to pass by means of the
44 apostles.⁴ And all that believed had all things in
45 common together, and would sell their possessions
and goods, and distribute them among all, according
46 as any had need. And persevering daily with one
accord in the temple, and breaking bread at home,⁵

¹ *Or* of whom. ² All the house (A.V.) ³ The Vulgate combines the last two clauses thus, ‘et communicacione fractionis panis’; the ‘fellowship’ is manifested in the bread broken and in the common prayers. ⁴ Some MSS. add, ‘in Jerusalem, and great fear was upon all.’ ⁵ *Or* in private houses.

ACTS 2, 3

they took their food with gladness and simplicity of heart, praising God, and being in favour with all the people. And the Lord added together day by day those that were in the way of salvation. 47

Now Peter and John were going up into the temple for the hour of prayer, the ninth hour. And a certain man, who was lame from his very birth, was being carried, whom they laid daily at the door of the temple, the door called Beautiful, to ask alms from such as went into the temple. And he, seeing Peter and John about to go into the temple, asked for alms. But Peter, gazing upon him, with John, said, Look on us.—And he gave heed to them, expecting to receive something from them. But Peter said, Silver and gold I have none ; but what I have, that I give thee. In the name of Jesus Christ the Nazorean, walk.—And taking him by the right hand, he raised him up ; and immediately his feet and his ankle-bones were strengthened. And leaping up he stood, and began to walk, and went with them into the temple, walking and leaping, and praising God. And all the people saw him walking and praising God ; and they recognized him as the man that used to sit for alms at the Beautiful Gate of the temple ; and they were filled with wonder and amazement at what had happened unto him. 3 2 3 4 5 6 7 8 9 10

Now as he clung to Peter and John, all the people ran together unto them, in the cloister called Solomon's, greatly wondering. But when Peter saw it, he made answer unto the people, Men of Israel, why marvel ye at this ? or why gaze ye upon us, as if by any power or godliness of our own we had made him walk ? The God of Abraham, of Isaac, and of Jacob, the God of our forefathers, hath glorified his Servant Jesus ; whom you delivered up and disowned before the face of Pilate, when he had decided to release him. But you disowned the Holy and Righteous One, and asked that a man, a murderer, should be granted to you ; but the Captain of life ye killed, whom God raised from death ; whereof¹ we are witnesses. And by faith in his name, his name hath made strong this man, whom 11 12 13 14 15 16

¹ Or of whom.

ACTS 3, 4

ye behold and know ; yea, the faith that comes through him hath given him this perfect soundness
17 in the presence of you all. And now, brethren, I know that in ignorance ye acted, as did also your
18 rulers.¹ But the things that God through the mouth of all the prophets announced beforehand that his Christ should suffer, he thus fulfilled.
19 Repent therefore, and turn back, that your sins may be blotted out, that so there may come seasons of
20 refreshing from the face of the Lord, and that he may send the Christ who hath been appointed for
21 you, even Jesus ; whom heaven must receive until the times of restoration of all things, times whereof God spoke through the mouth of his holy prophets
22 who have been from of old. Moses indeed said, ' The Lord God will raise up to you from among your brethren a prophet, as he raised up me ; to him ye shall hearken in all things whatsoever he
23 shall speak unto you. And it shall be that every soul that will not hearken to that prophet shall be
24 utterly destroyed from among the people.' Yea, and all the prophets, from Samuel and them that followed after, as many as have spoken, they also
25 announced these days. You are the sons of the prophets, and of the covenant that God made with your forefathers, saying unto Abraham, ' And in thy offspring all the families of the earth shall be
26 blessed.' To you first God, raising up his Servant, sent him to bless you, in turning you away, each, from your iniquities.

4 Now while they were speaking unto the people, the priests² and the captain of the temple³ and the
2 Sadducees came upon them, being sore troubled that they were teaching the people and proclaiming
3 in Jesus the resurrection from death. And they set hands on them, and had them placed in custody
4 until the morrow ; for it was now evening. But many of them that heard the word became believers ; and the number of the men increased to about five thousand.

5 But it came to pass on the morrow, that there gathered together in Jerusalem their rulers¹ and

¹ See note to S. Luke xxiii. 13.

² Some MSS. ' The high priests.'

³ The commander of the guard of Levites, who was responsible for keeping order in the Temple.

ACTS 4

elders and scribes, with Annas the high priest, and 6
 Caiaphas and John and Alexander, and as many as 7
 were akin to the high priest. And when they had
 set them in the midst, they began to inquire, By
 what power or in what name did you do this?—
 Then Peter filled with the Holy Spirit said unto 8
 them, Rulers of the people and elders ! if we this day 9
 are examined about a benefit done to an impotent
 man, by whom it is he hath been saved ; be it known 10
 to you all, and to all the people of Israel, that in the
 name of Jesus Christ the Nazorean, whom you
 crucified, whom God raised from death, even in this
 name doth this man stand here before you, sound. 11
 He is the stone that was despitefully treated by you
 the builders, the stone that became the corner-stone.
 And in none other is our salvation ; for there is none 12
 other name under heaven, given among men, wherein
 we must be saved.

But beholding the boldness of Peter and John, 13
 and finding that they were illiterate and common
 men, they began to marvel, and to recognize them
 as having been with Jesus. And seeing the man that 14
 had been cured standing with them, they could say
 nothing against them. But ordering them to go 15
 aside out of the council, they conferred one with
 another, saying, What are we to do with these men ? 16
 for that indeed a notable sign¹ hath come to pass
 through them, is manifest to all that dwell in Jeru-
 salem ; and we cannot deny it. But that it spread 17
 no farther among the people, let us threaten them,
 that henceforth they speak to no one about this
 name.—And summoning them, they charged them 18
 not to utter a word, nor to teach at all, about the
 name of Jesus. But Peter and John answered and 19
 said unto them, Whether it is right in the sight of
 God to hearken to you rather than to God, judge ye ;
 for, as to us, we cannot but speak the things we saw 20
 and heard.—But they, after further threatening 21
 them, released them, finding no way of punishing
 them, because of the people ; for all glorified God
 for what had come to pass. For the man on whom 22
 this sign¹ of healing had come to pass was more than
 forty years old.

But being released, they went unto their own 23

¹ Miracle (A.V.)

ACTS 4

company, and reported all that the high priests and
24 the elders had said unto them. But they, when
they heard, lifted up their voices unto God with one
accord, and said, Master, thou that madest the
heaven and the earth and the sea and all that is in
25 them ; who through the Holy Spirit, through the
mouth of our forefather David, thy servant, saidst,¹

‘ Why did Gentiles rage,

And peoples imagine vain things ?

26 The kings of the earth presented themselves,
And the rulers gathered together,

Against the Lord and against his Anointed ’ ;²

27 for, of a truth, there gathered together in this city
against thy holy Servant Jesus, whom thou didst
anoint, both Herod and Pontius Pilate, with Gentiles
28 and peoples³ of Israel, to do whatsoever thy hand and
29 counsel foreordained to come to pass. And now,
Lord, have regard to their threatenings, and grant
to thy bondmen to speak thy word with all boldness,
30 while thou stretchest forth thy hand for healing ;
and that signs and wonders may come to pass through
31 the name of thy holy Servant Jesus.—And when
they had prayed, the place wherein they had
gathered together was shaken ; and they were all
filled with the Holy Spirit and spoke the word of
God with boldness.

32 Now the community of them that believed were
of one heart and soul ; and not one of them said
that any of the things he possessed was his own ;
33 but they had all things in common. And with
great power the apostles rendered their witness to
the resurrection of the Lord Jesus ;⁴ and great
34 grace rested upon all. For there was not even any
one in want among them ; for as many as were
owners of lands or houses would sell them, and bring
35 the prices of what was sold, and lay them by the
apostles’ feet ; and distribution was made to each,
according as any one had need.

36 Now Joseph, who by the apostles was also called
Barnabas (which is, being interpreted, Son of

¹ The text and translation here are doubtful. A.V. has, ‘ Who by the mouth of thy servant David didst say ’ (following a shorter, clearer, and perhaps the original text). ² Or Christ. ³ The plural is taken on from the quotation ; it seems to be equivalent to ‘ tribes ’ ; cf. Gen. xxviii. 3. ⁴ Some MSS., add, ‘ Christ.’

ACTS 4, 5

exhortation), a Levite, a man of Cyprus by birth, having a field, sold it and brought the money and laid it at the apostles' feet. 37

But a certain man, Ananias by name, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being aware of it ; and he brought a certain part, and laid it by the apostles' feet. But Peter said, Ananias, why did Satan fill thy heart to deceive the Holy Spirit and to keep back part of the price of the land ? While it remained, remained it not thine own ? and after it was sold, was it not in thine own power ? What made thee conceive this thing in thy heart ? thou didst not lie unto men, but unto God.—And Ananias hearing these words fell down and expired ; and great fear came upon all that heard. But the younger men arose and wrapped him round, and carrying him out buried him. Now there was an interval of about three hours, and his wife, not knowing what had happened, came in. And Peter spoke unto her, Tell me, whether ye sold the land for so much.—And she said, Yes, for so much.—But Peter said unto her, What made you agree to try the Spirit of the Lord ? behold, the feet of them that buried thy husband are at the door, and they will carry thee out.—And she fell down immediately at his feet, and expired ; and the young men, coming in, found her dead, and carrying her out they buried her beside her husband. And great fear came upon the whole church, and upon all that heard these things. 5 2 3 4 5 6 7 8 9 10 11

Now by the hands of the apostles many signs and wonders came to pass among the people ; and with one accord they all used to meet¹ in Solomon's cloister. But of the rest no one durst associate with them ; yet the people magnified them. And believers were the more added to the Lord, multitudes both of men and of women ; insomuch that they used to carry out the sick even into the streets, and lay them on pallets and couches, that at the least the shadow of Peter as he went by might overshadow some one of them. Nay, the multitude also from the cities round about Jerusalem used to come together, bringing sick folk, and any that were 12 13 14 15 16

¹ ' Et tous s'assembloient ' (De Genoude) ; *lit.* used to be.

ACTS 5

troubled by unclean spirits ; and these were every one cured.

- 17 But the high priest rose up, and all that held with him (it was the sect of the Sadducees) ; and
18 they were filled¹ with jealousy, and set hands upon the apostles, and had them placed in public custody.
19 But during the night an angel of the Lord opened the
20 prison doors, and led them out, and said, Go, stand and speak in the temple to the people all the words of
21 this Life.—And when they heard, they went into the temple, about day-break, and began to teach. But the high priest and his party came, and they called the council together and all the senate of the children of Israel, and sent to the jail to have them brought.
22 But the officers that went did not find them in the
23 prison, but returned and reported, saying, The jail we found shut in all safety, and the warders standing at the doors ; but on opening, we found no one
24 within.—Now when the captain of the temple and the high priests heard these words, they were much perplexed about them, what this might come to.
25 But one came and brought them word, Behold, the men whom ye placed in the prison are in the temple,
26 standing and teaching the people.—Then the captain went off with the officers, and brought them, without violence ; for they feared the people, lest they should
27 be stoned. And having brought them, they set them before the council. And the high priest
28 questioned them, saying, We strictly charged you not to teach about this name ; and, behold, ye have filled Jerusalem with your teaching, and want to
29 bring this man's blood upon us.—But Peter and the other apostles answered and said, We must obey
30 God rather than men. The God of our forefathers raised Jesus, whom you slew, hanging him on a tree.
31 Him God exalted with his right hand to be a Captain and a Saviour, to give repentance to Israel, and
32 forgiveness of sins. And we are witnesses of these things ; and so is the Holy Spirit whom God hath
33 given² to them that obey him.—But they, when

¹ An ingenious conjecture gives ' But Annas the high priest and all that held with him (it was the sect of the Sadducees) were filled, etc.' (the word for ' rose up ' is spelt ' anastas '). ² Some MSS., ' and God hath given the Holy Spirit.'

ACTS 5, 6

they heard, were cut to the heart, and were minded to slay them.

But there stood up one in the council, a Pharisee, 34
Gamaliel by name, a teacher of the law, held in
honour by all the people, and ordered that the men
be put outside a little while. And he said unto 35
them, Men of Israel, take heed to yourselves con-
cerning these men, what ye are going to do. For, 36
some time ago, there rose up Theudas, giving himself
out to be someone or other ; and to him a number
of men, about four hundred, attached themselves ;
he was slain, and all, as many as listened to him,
were dispersed and came to nothing. After him 37
rose up Judas the Galilæan, in the days of the
registration, and drew away some of the people
after him ; he also perished, and all, as many as
listened to him, were scattered abroad. And now 38
I say to you, Refrain from these men, and let them
alone (for should this counsel or this work be of
men, it will be overthrown ; but if it is of God, ye 39
will not be able to overthrow them) ; lest haply ye
find yourselves fighting even against God.—And 40
they were persuaded by him, and after calling for
the apostles and beating them, they charged them
not to speak about the name of Jesus, and released
them.—So they departed from the presence of the 41
council, rejoicing that they were counted worthy
to suffer dishonour for the Name. And they ceased 42
not, in the temple and at home,¹ daily to teach, and
to proclaim the gospel of Jesus the Christ.

But in these days, as the number of the disciples 6
was increasing, there arose a murmuring of the
Grecian Jews² against the Hebrews, that their
widows were being overlooked in the daily distribu-
tion. And the twelve called unto themselves the 2
community of the disciples, and said, It is not our
pleasure that we should forsake the word of God, and
serve at tables. But look out, brethren, from among 3
yourselves seven men of good report, full of the Spirit
and of wisdom, and we will set them over this
business ; but, as for us, we will continue steadfastly 4
in prayer and in the ministry of the word.—And the 5

¹ Or in private houses.

² Lit. Hellenists (Greek speaking, and therefore of foreign birth).

ACTS 6, 7

saying pleased the whole community, 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 Nicolaus of Antioch, a 6 convert of the Jews.¹ And these they set before the apostles; and after they had prayed they laid their hands on them.

7 And the word of the Lord spread, and the number of the disciples increased exceedingly in Jerusalem; and a great company of the priests were obedient to the faith.

8 Now Stephen, full of grace and power, was working 9 great wonders and signs among the people. But there arose some of them that belonged to the synagogue called The Synagogue of the Freedmen² and Cyrenians and Alexandrians, and some of the men of Cilicia and the province of Asia,³ disputing 10 with Stephen. And they were not able to withstand the wisdom and the Spirit by which he spoke. 11 Then they suborned⁴ men, who said, We have heard him speak blasphemous words about Moses and 12 about God.—And they stirred up the people and the elders and the scribes, and set upon him and seized 13 him and led him into the council. And they put forward false witnesses, who said, This man never ceaseth speaking words against the holy place and 14 the law; for we have heard him say that Jesus, this Nazorean, will destroy this place, and will change 15 the customs which Moses handed down to us.—And all that sat in the council, gazing upon him, saw his 7 face as it had been the face of an angel. And the 2 high priest said, Are these things so?—But Stephen said,

Men, brethren and fathers, hearken; The God of glory⁵ appeared to our forefather Abraham, when he was in Mesopotamia (before he settled in Haran), 3 and said unto him, 'Get thee out of the land that is thine and thy kindred's, and come into whatever 4 land I shall show thee.' Then he went forth out of the land of the Chaldæans, and settled in Haran;

¹ Or a proselyte. ² *i.e.* manumitted slaves. The Latin word 'Libertini' (like 'denarius' and 'census,' S. Matt. xxii. 19) was transliterated into Greek. Some take the word to mean, men of Libertum, an African town. ³ See note to ii. 9. ⁴ Or bribed. ⁵ The Shekinah, Exodus xxiv. 16, 17.

ACTS 7

and thence, after his father died, God carried him
 away into this land, wherein you now dwell. And he 5
 gave him no inheritance in it, no, not so much as
 to set his foot on ; and he promised to give it for a
 possession to him and to his offspring after him,
 when as yet he had no child. But God spoke on 6
 this wise, that his offspring should sojourn in a land
 not their own, and that they should be brought into
 bondage and oppressed, four hundred years. ' And 7
 the nation to which they shall be in bondage, I will
 judge,' said God, ' and afterwards they shall come
 forth, and shall serve me in this place.' And he 8
 gave him a covenant, even circumcision ; and so he
 begat Isaac, and circumcised him the eighth day ;
 and Isaac begat Jacob, and Jacob the twelve
 patriarchs. And the patriarchs, moved with 9
 jealousy, sold Joseph into Egypt ; and God was with
 him, and delivered him out of all his affliction, and 10
 gave him grace and wisdom before Pharaoh, king
 of Egypt ; and he made him governor over Egypt
 and all his household. Now there came a famine 11
 over all Egypt and Canaan, and great tribulation ;
 and our forefathers found no sustenance But 12
 Jacob, hearing that there was food in Egypt, sent
 forth our forefathers a first time. And at the 13
 second time Joseph made himself known to his
 brothers ; and Joseph's race became clear unto
 Pharaoh.¹ But Joseph sent and called to him Jacob 14
 his father, and all his kindred, three score and
 fifteen souls. And Jacob went down into Egypt, 15
 and died, he and our forefathers ; and they were 16
 taken away to Shechem, and laid in the tomb that
 Abraham bought at a price, in silver, from the sons
 of Hamor in Shechem. But as the time of the 17
 promise that God agreed upon with Abraham drew
 nigh, the people increased and multiplied in Egypt,
 till there rose up another king over Egypt, who knew 18
 nothing of Joseph.² This man dealt craftily with 19
 our race, and oppressed our forefathers, so as to
 have their babes cast out, to the end that they
 might not be preserved alive. At which time Moses 20
 was born, and was exceedingly beautiful ;³ and he
 was brought up for three months in his father's

¹ Pharaoh is strictly a title, not a personal name. ² So rendered in
 Caxton's *Golden Legend*. ³ Or divinely fair ; *lit.* fair unto God.

ACTS 7

21 house. But when he was cast out, Pharaoh's
daughter took him up, and reared him for herself as
22 a son. And Moses was instructed in all the wisdom
of the Egyptians, yet was mighty in his words and
23 deeds. But when he was nearly forty years old,
it came into his heart to visit his brethren, the
24 children of Israel. And seeing one of them suffer
wrong, he defended him, and avenged him that was
25 hard pressed, smiting the Egyptian. Now he
thought that the brethren understood that by his
hand God was giving them salvation; but they
26 understood not. And the next day he appeared to
them as they strove, and would have reconciled
them, saying, 'Men, ye are brothers: wherefore
27 do ye wrong to each other?' But he that was doing
his neighbour wrong thrust him aside, saying, 'Who
28 made thee ruler and judge over us? Surely thou
wouldst not kill me, as thou killedst the Egyptian
29 yesterday?' But at that saying Moses fled, and
became a sojourner in the land of Midian, where he
30 begat two sons. And when forty years had been
fulfilled, there appeared to him in the wilderness of
31 Mount Sinai an angel in a flame of fire in a bush. But
when Moses saw it, he wondered at the sight; but
as he drew near to look, there came the voice of the
32 Lord, 'I am the God of thy forefathers, the God of
Abraham, and of Isaac, and of Jacob.' But Moses
33 trembled, and durst not look. And the Lord said
to him, 'Loose the shoes from thy feet; for the place
34 whereon thou standest is holy ground. I have seen,
I have seen the affliction of my people who are in
Egypt, and I have heard their groaning, and I have
come down to deliver them. And now come, let
35 me send thee into Egypt.' This Moses whom they
disowned, saying, 'Who made thee ruler and
judge?' this same God hath sent to be both ruler
and deliverer with the hand of the angel that
36 appeared to him in the bush. This same led them
out, working wonders and signs in the land of Egypt
and in the Red Sea, and in the wilderness, forty
37 years. This is the Moses that said to the children
of Israel, 'God will raise up to you a prophet out of
38 your brethren, as he raised up me.' This is he that
in the congregation¹ in the wilderness had to do

¹ Or church (ecclesia); cf. Galat. iii. 19.

ACTS 7

with the angel that spoke to him on Mount Sinai,
 and with our forefathers ; who received living
 oracles to give to you ; to whom our forefathers 39
 would not be obedient, but thrust him aside, and
 turned in their hearts unto Egypt, saying to Aaron, 40
 ‘ Make us gods that shall go before us ; for as to this
 Moses, who led us forth out of the land of Egypt,
 we know not what hath become of him.’ And they 41
 made a calf in those days, and offered up sacrifice
 to the idol, and made merry in the works of their
 own hands. But God turned and gave them up to 42
 serve the host of heaven, even as it is written in the
 book of the prophets.

‘ Did ye offer unto me victims and sacrifices,
 Forty years in the wilderness, O house of
 Israel ?

And ye took up the tabernacle of Moloch, 43
 And the star of the god Rompha,¹
 The figures that ye made to worship them ;
 And I will carry you away beyond Babylon.’

Our forefathers had in the wilderness the tabernacle 44
 of the witness, even as he appointed that spoke unto
 Moses to make it according to the pattern that he
 had seen. Which tabernacle also our forefathers 45
 inherited and brought in with Joshua, while the
 Gentiles were in possession (whom God thrust out
 before the face of our forefathers) ; until the days 46
 of David, who found grace in the sight of God and
 asked that he might provide a tabernacle for the
 house² of Jacob. But Solomon built him a house. 47
 Yet not in houses made by hands doth the Highest 48
 dwell ; even as the prophet saith,

‘ The heaven is for me a throne, 49
 But the earth is a footstool under my feet ;
 What manner of house will ye build for me,
 saith the Lord ;

Or what is the place of my rest ?

Did not my hand make all these things ? ’ 50

Stiffnecked and uncircumcised in heart and ears ! 51
 you ever resist the Holy Spirit ; as your forefathers
 did, so you do. Which of the prophets did not 52
 your forefathers persecute ? and they killed them

¹ Some MSS., ‘ Rephan, or, ‘ Remphan.’ ² Some MSS., ‘ God.’

ACTS 7, 8

that made announcement beforehand of the coming
of the Righteous One, of whom you have now
53 become betrayers and murderers ; you who received
the law as it was appointed by angels, and observed
it not !

54 Now, as they heard these things, they were cut
to the heart, and gnashed on him with their teeth.
55 But he, being full of the Holy Spirit, gazing into the
heaven, saw the glory of God, and Jesus standing at
56 the right hand of God ; and he said, Lo, I behold the
heavens opened wide, and the Son of man standing
57 at the right hand of God.—But they cried out with
a loud voice, and stopped their ears, and rushed upon
58 him with one accord, and cast him forth out of the
city, and proceeded to stone him ; and the witnesses
put off their garments at the feet of a young man
59 called Saul. And they stoned Stephen, while he
called upon the Lord and said, Lord Jesus, receive
60 my spirit. And kneeling down he cried with a loud
voice, Lord, lay not this sin to their charge. And
8 when he had said this, he fell asleep. And Saul was
approving of his slaughter.¹

Now there broke out on that day a great perse-
cution against the church which was in Jerusalem ;
and all, except the apostles, were scattered abroad
throughout the regions of Judæa and Samaria.
2 And devout men took up Stephen, and made great
3 lamentation over him. But Saul laid waste the
church, entering house after house ; and dragging
out men and women he committed them to prison.

4 Therefore they that were scattered abroad went
5 about, preaching the gospel of the word. But
Philip went down to the city² of Samaria, and
6 proclaimed to them the Christ. And the multitude
with one accord gave heed to what was spoken by
Philip, hearing him, and seeing the signs that he
7 wrought. For out of many of such as had unclean
spirits they came forth, crying with a loud voice ;
and many paralysed persons and lame were cured.
8 And there was much joy in that city.

9 But a certain man, Simon by name, had been
before him in the city, practising sorcery, and

¹ *Lit.* taking off (as in *Macbeth*, I. vii. 20). ² *Or* (with another reading)
a city ; Samaria was name of a town and of a district (county).

ACTS 8

astounding the Samaritan nation, saying that he himself was some great one ; to whom they all gave heed, from least to greatest, saying, This man is the power of God, the power called Great. Now they gave heed to him, because for a long time he had astounded them with his sorceries. But when they believed Philip as he preached the gospel concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed ; and having been baptized he continued with Philip ; and beholding signs and mighty works come to pass, he was astounded.

But the apostles in Jerusalem, hearing that Samaria had received the word of God, sent unto them Peter and John ; who, when they had come down, prayed for them that they might receive the Holy Spirit (for he had as yet fallen upon none of them ; they had simply been baptized into the name of the Lord Jesus). Then they laid their hands on them ; and they received the Holy Spirit. But Simon, seeing that through the laying on of the apostles' hands the Spirit was given, offered them money, saying, Give to me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit.—But Peter said unto him, Thy silver perish with thee, because thou thoughtest to purchase the gift of God with money. Thou hast neither portion nor lot in this matter ; for thy heart is not upright in the sight of God. Repent therefore of this thy wickedness, and pray the Lord, if haply the thought of thy heart shall be forgiven thee. For I see that thou art as gall of bitterness and a bond of iniquity.¹—And Simon answered and said, Pray ye unto the Lord for me, that none of the things ye have spoken may come upon me.

So they, after bearing witness and speaking the word of the Lord, set out to return to Jerusalem, and preached the gospel to many villages of the Samaritans.

But an angel of the Lord spoke unto Philip, saying, Arise, and go at noon along the way that goeth down from Jerusalem to Gaza.—It is a desert road. And

¹ Or that thou art in the gall of bitterness and in the bond of iniquity (A.V.).

ACTS 8, 9

he arose and went ; and, behold, a man of Ethiopia, a eunuch, a high officer of Candace, queen of the Ethiopians, who had charge of all her treasure, who
28 had gone to Jerusalem to worship, but was now returning and sitting in his chariot, and was reading
29 the prophet Isaiah. And the Spirit said to Philip,
30 Go near, and keep close to this chariot.—And Philip running up heard him reading Isaiah the prophet ; and he said, Understandest thou what thou art
31 reading ?—And he said, Why, how can I, unless some one shall guide me ?—And he besought Philip
32 to get up and sit with him. Now the passage of the scripture he was reading was this ;

‘ He was led as a sheep to be slaughtered ;

And as a lamb dumb before its shearer,

So he openeth not his mouth ;

33 In his humiliation the judgement was taken out of his hands ;

Who shall describe his generation ?

For his life is taken from the earth.’

34 And the eunuch answered Philip and said, I pray thee, of whom doth the prophet say this ? of himself ? or of some other ?—And Philip opened his mouth, and beginning at this scripture preached to
36 him the gospel of Jesus. Now as they went on the way, they came to some water ; and the eunuch saith, See, here is water ; what doth hinder my being
38 baptized ?¹—And he ordered the chariot to stop ; and they both went down into the water, both
39 Philip and the eunuch ; and he baptized him. But 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, still breathing threatening and murder against the disciples of the Lord, went to the high
2 priest, and asked him for letters to Damascus, unto the synagogues, so that if he should find any belonging to the Way, whether men or women, he might bring
3 them in bonds to Jerusalem. But as he went, it

¹ Some authorities insert verse 37 : ‘ And Philip said, If thou believest with all thy heart, thou mayest ; and he answered and said, I believe Jesus Christ to be the Son of God.’

ACTS 9

came to pass that he drew nigh to Damascus ; and suddenly there shone round about him a light out of the heaven ; and falling to the earth, he heard a voice saying to him, Saul, Saul, why persecutest thou me?—And he said, Who art thou, Lord? —And he said, I am Jesus, whom thou persecutest ;¹ but rise and go into the city, and it shall be told thee what thou must do.—Now the men that journeyed with him stood speechless, hearing indeed the voice, but beholding no one. And Saul arose from the earth ; but when his eyes were opened, he could see² nothing ; and leading him by the hand, they brought him into Damascus. And he was three days without sight, and neither ate nor drank.

Now there was in Damascus a certain disciple named Ananias ; and the Lord said unto him in a vision, Ananias !—And he said, Behold, I am here, Lord.—And the Lord said unto him, Rise, and go along the street called Straight Street, and inquire at the house of Judas for one named Saul, of Tarsus ; for, behold, he prayeth ; and he hath seen a man named Ananias come in, and lay his hands on him, that he may recover his sight.—But Ananias answered, Lord, I have heard from many about this man, how much evil he hath done to thy saints at Jerusalem ; and here he hath authority from the high priests to bind all that call on thy name.—But the Lord said unto him, Go thy way ; for this man is a chosen vessel unto me, to hold up my name before Gentiles and kings, and the children of Israel ; for I will show him how much he must suffer for my name's sake.—And Ananias went his way, and entered into the house ; and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared to thee in the way thou wast coming, hath sent me, that thou mayest recover thy sight, and be filled with the Holy Spirit.—And straightway there fell from his eyes as it were scales ; and he recovered his sight, and arose and was baptized. And he took food, and gained strength.

Now for some days he joined the disciples that were

¹ Late authorities insert here, 'It is hard for thee to kick against the pricks. 6 And he, trembling and amazed, said, Lord, what wilt thou have me to do? And the Lord said unto him, Rise and go. . . .' (See xxvi. 14). ² *Lit.* was seeing.

ACTS 9

- 20 at Damascus ; and straightway in the synagogues he began to preach Jesus, that he is the Son of God.
- 21 But all that heard him were amazed, and said, Is not this he that in Jerusalem made havoc of such as call upon this name, and had come hither with this intent, that he might take them in bonds unto the
- 22 high priests?—But Saul increased the more in strength, and confounded the Jews that dwelt in Damascus, proving that this is the Christ.
- 23 But as time passed on the Jews took counsel
- 24 together to kill him ; but their plot was made known to Saul. And also they watched the gates both day
- 25 and night that they might kill him. But his¹ disciples took him by night, and let him down through the wall, lowering him in a basket.
- 26 Now when he had come to Jerusalem, he endeavoured to associate with the disciples ; and they all were afraid of him, not believing that he was a
- 27 disciple. But Barnabas took him, and brought him unto the apostles, and declared to them how on the way he had seen the Lord, and that he had spoken to him ; and how in Damascus he had spoken boldly
- 28 in the name of Jesus. And he was with them, coming
- 29 in and going out at Jerusalem, speaking boldly in the name of the Lord ; and he spoke and disputed with the Grecian Jews ; but they made attempts to
- 30 kill him. But the brethren, getting to know it, took him down to Cæsarea, and sent him away to Tarsus.
- 31 Now the church throughout the whole of Judæa and Galilee and Samaria continued in peace, being built up ; and walking in the fear of the Lord and in the comfort of the Holy Spirit was multiplied.²
- 32 But it came to pass that, as Peter was going throughout all parts, he went down also unto the
- 33 saints that dwelt in Lydda. And he found there a certain man, Ænëas by name, who had kept his
- 34 bed eight years, having been paralysed. And Peter said to him, Ænëas, Jesus Christ healeth thee ; arise, and make thine own bed.—And straightway he
- 35 arose. And all that dwelt at Lydda and in the Sharon saw him, as many as had turned to the Lord.³

¹ Some MSS., 'the.' ² Some authorities have, 'Now the churches . . . were multiplied.' ³ And they turned to the Lord (A.V.).

ACTS 9, 10

Now there was in Joppa a certain disciple named 36
 Tabitha (who by interpretation is called Dorcas) ;
 this woman was full of good works and almsdeeds
 which she did. And it came to pass in those days 37
 that she fell sick and died ; and they washed her
 and laid her in an upper chamber. And as Lydda 38
 was near Joppa, the disciples, hearing that Peter
 was there, sent two men unto him, beseeching him,
 Delay not to come through to us.—And Peter arose 39
 and went with them. And when he had come, they
 took him into the upper chamber ; and all the
 widows stood by him weeping, and showing coats
 and cloaks, whatever Dorcas had made while she
 was with them. But Peter, putting all the company 40
 out, knelt down and prayed ; and turning to the
 body, he said, Tabitha, arise ! And she opened
 her eyes ; and seeing Peter, she sat up. And giving 41
 her his hand, he raised her up ; and calling the saints
 and the widows he presented her alive. And it 42
 became known throughout all Joppa ; and many
 believed on the Lord. And it came to pass, that 43
 he stayed some time in Joppa with one Simon a
 tanner

Now a certain man in Cæsarea, Cornelius by name, 10
 a centurion of the regiment¹ called the Italian, a 2
 pious man, and one that feared God² with all his
 household (and he gave much alms to the people,
 and prayed to God continually), saw clearly in a 3
 vision, about the ninth hour of the day, an angel of
 the Lord come in unto him, and say to him, Corne- 4
 lius !—And he, gazing on him, was affrighted and
 said, What is it, Lord ?—And he said to him, Thy 5
 prayers and thine alms have gone up for a remem-
 brance before God. And now send men to Joppa, 6
 and fetch one Simon, who is also called Peter ; he
 is guest to one Simon a tanner, who hath a house 7
 by the seaside.—Now when the angel that spoke to
 him had departed, he called two of the household
 servants, and a devout soldier, one of his constant 8
 attendants ; and having related to them the whole
 matter, he sent them to Joppa.

¹ *Or* battalion ; the cohort, the tenth part of a Roman legion, from 500 to 600 men. ² One of the 'fearers of God' (xiii. 16, 26 ; etc.) = 'the worshippers' ; see note on xiii. 43.

ACTS 10

9 Now on the morrow, as they were on their journey
and drew near the city, Peter went up on to the roof
10 to pray, about the sixth hour ; but he grew hungry
and would have eaten ; but while they made ready,
11 he fell into a trance. And he beholds the heaven
standing open, and a certain vessel coming down,
like a great sheet, let down upon the earth by four
12 corners ; and in it were all the fourfooted creatures
and creeping things of the earth and birds of the air.
13 And there came a voice unto him, Arise, Peter ; slay
14 and eat.—But Peter said, Not so, Lord ; for never
have I eaten anything common¹ and unclean.—
15 And there came a voice again, a second time, unto
him, What God hath cleansed, call² not thou com-
16 mon.¹—Now this happened thrice, and straightway
the vessel was received up into the heaven.
17 Now while Peter was much perplexed in himself
as to what the vision he had seen might import, lo,
the men sent by Cornelius, having by inquiry found
18 Simon's house, had come up to the porch ; and they
called and began asking whether Simon, who was
19 also called Peter, was there as guest. But while
Peter was considering the vision, the Spirit said,
20 Behold, two³ men seeking thee. But arise, and go
down, and depart with them, nothing doubting ;
21 for it is I that have sent them.—So Peter went down
unto the men, and said, Behold, I am the man ye
22 seek ; what is the reason of your coming ?—And
they said, Cornelius, a centurion, a righteous man,
and one that feareth God, and is of good report
among the whole Jewish nation, was warned by a
23 holy angel to have thee fetched to his house, and
entertained them.

But on the morrow he arose and went forth with
24 them ; and certain of the brethren from Joppa went
with him. And on the morrow he⁴ entered Cæsarea.
Now Cornelius was expecting them, and had called
25 together his kinsmen and his intimate friends. And
as Peter entered, Cornelius met him, and fell down
26 at his feet, and worshipped him. But Peter raised
him up, saying, Stand up ; I myself also am a man.

¹ Or unholy. ² Or make. ³ Some MSS., 'three' (including the soldier). ⁴ Some MSS., 'they.'

ACTS 10

—And as he talked with him, he went in, and findeth 27
 many who had come together. And he said unto 28
 them, You know that it is unlawful for a man that
 is a Jew to associate with, or come near unto, one
 of another nation; yet God hath shown me that I
 should not call any one common¹ or unclean.
 Wherefore I came without gainsaying, when I was 29
 sent for; I ask, therefore, with what intent ye sent
 for me.—And Cornelius said, Four days ago, at this 30
 very hour, I was in my house making the prayer of
 the ninth hour; and, behold, a man in bright
 apparel stood before me, and saith, ‘Cornelius, thy 31
 prayer has been heard, and thine alms have been
 remembered in the sight of God. Send therefore 32
 to Joppa, and call to thee Simon, who is also called
 Peter; he is staying as guest in the house of Simon a
 tanner, by the seaside.’ Forthwith therefore I sent 33
 unto thee; and thou hast done well in coming. Now
 therefore we are all present in the sight of God, to
 hear all that hath been commanded thee by the Lord.

But Peter opened his mouth and said, In truth 34
 I perceive that God is no respecter of persons;
 but in every nation he that feareth him, and worketh 35
 righteousness, is acceptable to him. The word 36
 that he sent to the children of Israel, preaching the
 gospel of peace through Jesus Christ (he is Lord of all); 37
 you know the saying that was published throughout
 all Judæa, beginning as he did, from Galilee, after
 the baptism that John preached; even Jesus of
 Nazareth, how God anointed him with the Holy 38
 Spirit and with power; who went about doing good,
 and healing all that were oppressed by the devil;
 for God was with him. And we are witnesses of all 39
 that he did both in the country of the Jews and in
 Jerusalem; whom they slew, hanging him on a tree.
 Him God raised on the third day, and gave him to be 40
 seen openly, after he rose from the dead, not by all 41
 the people, but by witnesses, those chosen before
 by God, even by us, men who used to eat and drink
 with him. And he charged us to preach to the 42
 people, and to bear witness that this is he that hath
 been marked out by God as judge of living and of
 dead. To him all the prophets bear witness, that 43

² Or unholy.

ACTS 10, 11

through his name every one that believeth on him receives forgiveness of sins.

44 While Peter was still speaking these words, the
45 Holy Spirit fell on all them that heard the word. And those of the Circumcision that believed, as many as had come with Peter, were amazed that on the Gentiles also the gift of the Holy Spirit had been
46 poured forth; for they heard them speaking in tongues and magnifying God. Then Peter answered,
47 Can any one withhold the water, that these should not be baptized, seeing they have received the Holy
48 Spirit, as well as we?—And he directed that they should be baptized in the name of Jesus Christ. Then they begged him to tarry some days.

11 Now the apostles and the brethren throughout Judæa heard that the Gentiles also had received the
2 word of God. But when Peter went up to Jerusalem, they that rested on circumcision contended
3 with him, saying, Thou wentest in unto men uncircumcised and didst eat with them. But Peter
4 began and set forth to them the matter in order, saying, I was in the city of Joppa, in prayer; and in
5 a trance I saw a vision, a certain vessel coming down, as it were a great sheet let down out of the heaven
6 by four corners; and it came even unto me. And gazing upon this I began to observe, and I saw the fourfooted creatures of the earth, and the wild
7 beasts, and the creeping things, and the birds of the air. And also I heard a voice saying to me, 'Arise.
8 Peter; slay and eat.' But I said, 'Not so, Lord; for any thing common¹ or unclean hath never
9 entered my mouth.' But a voice answered a second time² out of the heaven, 'What God hath cleansed,
10 call thou not common.'¹ Now this happened thrice,
11 and all were drawn up back into the heaven. And, behold, forthwith three men came up to the house wherein we were, having been sent from Cæsarea
12 unto me. And the Spirit bade me go with them, making no distinction. And these six brethren also went with me, and we entered the man's house;
13 and he told us how he saw the angel standing in his house, and saying, 'Send to Joppa, and fetch Simon,
14 who is also called Peter; who will speak unto thee

¹ Or unholy.

² The first voice was an answer to S. Peter's wonderment as to the vision.

ACTS 11

words whereby thou shalt be saved, thou and all thy house.' But when I began to speak,¹ the Holy Spirit fell on them, even as on us at the beginning. But I remembered the word of the Lord, how he had said, 'John indeed baptized with water, but you shall be baptized in the Holy Spirit.' Therefore, if God gave to them the same gift as he gave to us, when we became believers on the Lord Jesus Christ, who was I that I could withstand God?—And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also God hath given repentance unto life.

Now they that were scattered abroad by reason of the tribulation that arose over Stephen went out as far as Phœnicia and Cyprus and Antioch, speaking the word to none except to Jews only. But some of them were men of Cyprus and Cyrene, who, when they had come to Antioch, began to speak unto the Greeks² also, preaching the gospel of the Lord Jesus. And the hand of the Lord was with them; and great was the number that believed and turned to the Lord. Now the report concerning them came to the ears of the church that was in Jerusalem; and they sent forth Barnabas as far as Antioch; who, when he came and saw the grace of God, was glad, and exhorted them all to cleave to the Lord with the purpose of their heart;³ for he was a good man, and full of the Holy Spirit and of faith. And a great multitude was added to the Lord. And he went forth to Tarsus to seek for Saul; and having found him, he brought him to Antioch. And it happened to them that even for a whole year they were brought together in the church, and taught a great multitude, and that the disciples were first called Christians in Antioch.

Now in those days there went down prophets from Jerusalem unto Antioch. And one of them, named Agabus, stood up and signified through the Spirit that there would be a great famine over all the world; which came to pass in the days of Claudius.⁴

¹ S. Peter (see x. 43-4) had intended to speak at greater length.

² Some MSS., 'Grecian Jews' (as in vi. 1). ³ Some MSS., 'cleave to the purpose of their heart in the Lord.'

⁴ Roman Emperor,

A.D. 41-54.

ACTS 11, 12

29 And the disciples, even as any one had means, set
apart, each of them, for a ministration to send relief
30 to the brethren dwelling in Judæa ; and this they
did, sending unto the elders¹ by the hands of Barna-
bas and Saul.

12 Now at that time Herod the king set hands on
2 certain members of the church to oppress them. And
he killed James the brother of John with the sword.
3 And seeing that it pleased the Jews, he proceeded
to seize Peter also (those were the days of the
4 Unleavened Bread). And when he had apprehended
him, he had him put into prison, committing the
custody of him to four guards of soldiers, four in
each guard ; intending to bring him forth to the
5 people after the Passover. So Peter was kept in the
prison ; but prayer was made fervently by the
6 church unto God concerning him. Now when
Herod was about to bring him forth, that night
Peter was sleeping, bound with two chains, between
two soldiers ; and guards before the door kept the
7 prison. And, lo, an angel of the Lord came and
stood by him, and a light shone in the building ; and
he smote Peter on the side, and awoke him, saying,
8 Rise up quickly.—And the chains fell off from his
hands. And the angel said unto him, Gird thyself,
and bind on thy sandals.—And he did so. And he
saith to him, Wrap thy cloak about thee, and follow
9 me.—And he went out, and followed, and knew not
that what the angel was doing was real fact, but
10 thought he saw a vision. And when they had passed
a first and a second guard, they came to the iron
gate that leadeth into the city ; and this opened to
them of its own accord ;² and they went out, and
passed on through one street ; and straightway the
angel departed from him.
11 And when Peter came to himself, he said, Now I
know of a surety that the Lord hath sent forth his
angel and delivered me out of the hand of Herod,
and from all that the Jewish people were expecting.
12 And when he understood it, he went to the house of
Mary, the mother of John (who was also called

¹ See note to S. Matthew xvi. 21. This is the first use of the word for one holding office in the Christian Church. ² *Lit.* automatically.

ACTS 12, 13

Mark) ; where many had gathered together, and
 were praying. And when he knocked at the door 13
 of the porch, a maidservant named Rhoda, came
 near to answer ; and recognizing Peter's voice, for 14
 joy she opened not the porch, but ran in and declared
 that Peter was standing before the porch. But they 15
 said unto her, Thou art mad. But she stoutly
 maintained that it was even so. But they said, It
 is his angel. But Peter continued knocking : and 16
 when they opened, they saw him, and were amazed.
 But, waving to them with his hand to keep silence, 17
 he declared to them how the Lord had brought him
 forth out of the prison. And he said, Tell these
 things to James and to the brethren. And he
 departed and went to another place. Now when 18
 day came, there was no small uproar among the
 soldiers as to what had become of Peter. But when 19
 Herod had sought for him, and had not found him,
 he examined the guards, and ordered that they
 should be put to death.¹ And having gone down
 from Judæa to Cæsarea, there he tarried.

Now Herod was highly displeased with the men of 20
 Tyre and Sidon ; but with one accord they went
 unto him, and having won over Blastus the king's
 chamberlain, they sued for peace, because their
 country was supplied from the king's country. And 21
 on a set day Herod, having put on royal apparel,
 sat down upon the judgement-seat, and began to
 harangue them ; but the populace² kept shouting, 22
 The voice of a god, and not of a man ! But immedi- 23
 ately an angel of the Lord smote him, because he
 gave not God the glory ; and he was eaten by worms,
 and expired. But the word of the Lord³ spread 24
 and abounded.

Now Barnabas and Saul, when they had fulfilled 25
 their ministration, returned from⁴ Jerusalem ; and
 they took with them John (who was also called
 Mark).

Now there were in Antioch, with the church of 13
 that time, prophets and teachers, Barnabas, and
 Simeon (who was called Niger), and Lucius the
 Cyrenian, and Manaen (an intimate friend⁵ of Herod

¹ *Lit.* should be led away (euphemism). See Esther xii. 3 (Apocrypha). ² *Lit.* demos (only occurs in Acts). ³ Some MSS., 'word of God.' ⁴ Some MSS., 'to.' ⁵ Foster brother (R.V.).

ACTS 13

- 2 the tetrarch), and Saul. But as they ministered to the Lord, and fasted, the Holy Spirit said, Come, set apart for me Barnabas and Saul for the work
 3 whereunto I have called them. Then having fasted and prayed and laid their hands on them, they dismissed them.
- 4 So they, sent forth by the Holy Spirit, went down
 5 to Seleucia ; and thence they sailed for Cyprus. And having arrived at Salamis, they began to proclaim the word of God in the synagogue of the Jews ; and
 6 they had also John as assistant. But when they had gone through the whole island unto Paphus, they found a certain sorcerer, a false prophet, a Jew,
 7 whose name was Barjesus, who was with the proconsul, Sergius Paulus, a man of discernment. The same called to him Barnabas and Saul, and
 8 sought to hear the word of God. But Elymas ('the sorcerer'—for this is the interpretation of his name) withstood them, seeking to turn away the proconsul
 9 from the faith. But Saul (who is also called Paul),¹ filled with the Holy Spirit, gazed upon him, and said,
 10 Full of all guile and all villainy, son of the devil, enemy of all righteousness, wilt thou not cease to
 11 pervert the straight 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 to lead him by the
 12 hand. Then the proconsul, seeing what had happened, believed, being astonished at the doctrine of the Lord.
- 13 Now Paul and his company putting to sea from Paphus came to Perga in Pamphylia ; but John withdrew from them and returned to Jerusalem.
- 14 But they, passing through from Perga, came to the Pisidian Antioch, and went into the synagogue
 15 on the sabbath day, and sat down. And after the reading of the law and the prophets the wardens of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people,
 16 say on. And Paul stood up, and waving with his hand said,
 Men of Israel, and ye that fear God,² hearken.

¹ A primo ecclesiae spolio, proconsule Sergio Paulo (Jerome) ; but, as Roman citizen, he may have had the name already. ² See note to x. 2.

ACTS 13

The God of this people Israel made choice of our 17
 forefathers, and lifted up the people when they were
 sojourners in the land of Egypt, and with uplifted
 arm led them forth out of it. And for about the 18
 time of forty years he bore patiently with¹ them in
 the wilderness. And after overthrowing seven 19
 nations in the land of Canaan, he gave their land for
 an inheritance, in about four hundred and fifty
 years.² And after these things he gave them judges 20
 until Samuel the prophet. And afterwards they 21
 asked for a king; and God gave them Saul, son of
 Kish, a man of the tribe of Benjamin, for forty years.
 And when he had removed him, he raised up to them 22
 David to be their king, to whom he bore witness
 also, saying, 'I have found David the son of Jesse,
 a man according to my heart, who will do^o all that
 I will.' Of this man's offspring God according to 23
 promise hath brought unto Israel a Saviour, Jesus;
 John having first preached, before his coming, a 24
 baptism of repentance to all the people of Israel.
 But as John was fulfilling his course, he said, 'What 25
 think ye that I am? I am not he; but, behold,
 there cometh one after me the shoes of whose feet
 I am not worthy to untie.' Brethren, children of 26
 the race of Abraham, and those among you that
 fear God, to us was the word of this salvation sent
 forth. For they that dwell in Jerusalem, and their 27
 rulers,³ not knowing him, nor yet the utterances of
 the prophets which are read every sabbath, fulfilled
 them by sentencing him. And though they found 28
 no crime deserving death, they asked Pilate that he
 should be slain. And when they had finished⁴ all 29
 that had been written concerning him, they took
 him down from the tree, and laid him in a tomb. But 30
 God raised him from the dead; and he appeared 31
 some days longer to them that went up with him
 from Galilee to Jerusalem, men who are now his
 witnesses unto the people. And we bring you good 32
 tidings of the promise made unto our forefathers,
 that God hath fulfilled it to our children,⁵ in raising 33
 up Jesus; as also it is written in the second psalm,
 'Son of mine thou art, I this day have begotten thee.'

¹ Some MSS., 'he nourished.'

² *i.e.* it took 450 years (Moses to David) to complete the conquest.

³ See note, S. Luke xxiii. 13

⁴ See S. John xix. 30 (same word). ⁵ Some MSS., 'to us their children.'

ACTS 13

34 And as to his raising him up from the dead, now
no more to return to destruction, he hath said on
this wise, ' I will give you the holy, the sure, blessings
35 of David.' Because he saith also in another psalm
' Thou wilt not give thy Holy One to see destruction.'
36 For David, after he had in his own generation served
the counsel of God, fell asleep, and was gathered
37 unto his forefathers, and saw destruction ; but he
38 whom God raised saw no destruction. Be it known
unto you therefore, brethren, that through this man
39 is proclaimed to you forgiveness of sins ; and of all
things of which under the law of Moses, ye could not
be acquitted,¹ in him every one that believeth is
40 acquitted.¹ Beware, therefore, lest that come upon
you which is spoken in the prophets ;

41 ' Behold, ye despisers, and wonder, and vanish
away ;

For I work a work in your days,

A work which ye will not believe, though one
should declare it to you.'

42 Now as they went out, the people besought that
these words might be spoken to them the next
43 sabbath. But when the congregation broke up,
many of the Jews and of their worshipping² converts³
followed Paul and Barnabas ; who, speaking to
them, urged them to cleave to the grace of God.

44 Now on the following sabbath almost the whole
city gathered together to hear the word of God.
45 But when the Jews saw the multitudes, they were
filled with jealousy, and contradicted whatever was
46 spoken by Paul, and blasphemed. And Paul and
Barnabas spoke out boldly, and said, It was necess-
ary that the word of God should first be spoken to
you. Seeing that ye thrust it from you, and judge
yourselves unworthy of the eternal life, lo, we turn
47 to the Gentiles. For so the Lord hath commanded us,

' I have set thee for a light to the Gentiles,

That thou shouldst be for salvation unto the
end of the earth.'

48 Now the Gentiles, as they heard, were glad, and
glorified the word of the Lord ;⁴ and as many as had

¹ Or pronounced righteous. ² The class known as 'Worshippers'
(colentes, Vulg.), who attended synagogue services without formally
joining the Jewish church (the proselytes of the gate). ³ The devout
proselytes (A.V.). ⁴ Some MSS., 'of God.'

ACTS 13, 14

been appointed unto eternal life believed. And the word of the Lord was spread abroad throughout all the region. But the Jews incited the worshipping women of rank and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and drove them from their district. But they shaking off the dust of their feet against them went to Iconium. And the disciples were filling with joy and with the Holy Spirit.

Now it came to pass in Iconium that they went together into the synagogue of the Jews, and so spoke 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 embittered them against the brethren. A long time therefore they stayed, speaking boldly of the Lord, who bore witness to the word of his grace, granting signs and wonders to come to pass by their hands. But the multitude of the city were divided; and some held with the Jews, some with the apostles. But when there was a stir made of the Gentiles and Jews also, with their rulers, to treat them shamefully, and to stone them, they became aware of it, and fled unto the cities of Lycaonia, even unto Lystra and Derbe, and the region round about; and there they stayed, preaching the gospel.

And in Lystra there was sitting a certain man, impotent in his feet, lame from his very birth, never having walked. This man was hearkening to Paul as he spoke; who gazing on him, and seeing that he had faith to be saved, said with a loud voice, Stand upright on thy feet. And he leapt up, and began to walk. And the multitudes, seeing what Paul had done, lifted up their voices, saying in the language of Lycaonia, The gods have come down to us in the likeness of men! And they called Barnabas Jupiter;¹ and Paul, Mercury,² (because he took the lead in speaking). And the priest of Jupiter, whose temple was at the entrance of the city, brought oxen and garlands unto the gateways, and would have

¹ Greek, Zeus. ² Greek, Hermes. In a Greek legend Jupiter and Mercury are represented as visiting Phrygia in the likeness of men, and being hospitably received in the dwelling of Philemon and Baucis (Jupiter huc SPECIE MORTALI, cumque parente Venit Atlantiades positus caducifer alis). This may have suggested the naming of the apostles after these two gods (Ovid, *Metam.* viii. 626).

ACTS 14

14 done sacrifice with the multitudes. But the apostles
Barnabas and Paul, hearing of it, rent their garments,
and rushed forth among the multitude, crying out,
15 and saying, Sirs, why do ye these things? We also
are men of like nature with yourselves, and bring
you good tidings, that ye should turn from these
that are vain gods unto a living God, who made the
heaven and the earth and the sea and all things that
16 are in them; who in the generations that are past
suffered all the nations to walk in their own ways;
17 and yet he left not himself without witness, in that
he doeth good, giving you rains from heaven and
fruitful seasons, filling your hearts with food and
18 gladness.—And saying these things they with
difficulty restrained the multitudes from sacrificing
to them.

19 But there went after them Jews from Antioch and
Iconium; and having won over the multitudes they
stoned Paul, and dragged him outside the city,
20 thinking he was dead. But when the disciples
came round about him he arose and went into the
city; and on the morrow he departed with Barnabas
21 to Derbe. And, after preaching the gospel to that
city, and making many disciples, they turned back
22 to Lystra, and to Iconium, and to Antioch, strength-
ening the souls of the disciples, exhorting them to
continue in the faith, and that through many
tribulations we must enter into the kingdom of God.
23 And when they had elected¹ for them elders in every
church, and had prayed with fastings, they com-
mitted them to the Lord, on whom they had come
24 to believe. And passing through Pisidia, they
25 went into Pamphylia. And after speaking the
26 word in Perga they went down to Attalia; and
from there they sailed for Antioch, whence they had
been commended to the grace of God for the work
27 they had fulfilled. And when they had come, and
had gathered the church together, they began to
rehearse all that God, working with them, had done;
and how he had opened to the Gentiles a door of
28 faith. And they stayed no little time with the
disciples.

¹ Or appointed (by show of hands), see II Corinthians viii. 19 (same word).

ACTS 15

And certain men having come down from Judæa 15
 were teaching the brethren, Unless ye be circumcised
 according to the custom of Moses, ye cannot be
 saved. But when Paul and Barnabas had had no 2
 little contention and debate with them, it was deter-
 mined that Paul and Barnabas, and certain others
 of them, should go up to Jerusalem unto the apostles
 and elders about this question. So they, sent on 3
 their way by the church, passed through Phœnicia
 and Samaria, declaring the conversion of the Gen-
 tiles ; and they caused great joy to all the brethren.

Now when they arrived in Jerusalem, they were 4
 received by the church and the apostles and the
 elders, and rehearsed all that God, working with
 them, had done. But there rose up some of the 5
 Pharisees' sect, who had accepted the faith, saying
 that it was necessary to circumcise them, and to
 charge them to keep the law of Moses. And the 6
 apostles and the elders gathered together to consider
 this matter. But after much debate Peter stood up 7
 and said unto them,

Brethren, you know that in early days God made
 choice among you that through my mouth the
 Gentiles should hear the word of the gospel, and
 believe. And God, who knoweth the heart, bore 8
 witness to them, giving them the Holy Spirit even
 as he did to us ; and he made no distinction between 9
 us and them, cleansing their hearts by the faith.
 Why, then, do ye now make trial of God, by putting 10
 upon the necks of the disciples a yoke which neither
 our forefathers nor we were able to bear ? But we 11
 believe that we are saved in like manner as they,
 through the grace of the Lord Jesus.

Now the whole assembly kept silence ; and they 12
 hearkened unto Barnabas and Paul, while they
 related what signs and wonders God had wrought
 through them among the Gentiles. But after these 13
 had finished speaking, James made answer, saying,

Brethren, hearken unto me ; Symeon hath related 14
 how at the first God visited the Gentiles, to take
 out of them a people for his name. And with this¹ 15
 agree the words of the prophets, even as it is
 written,

' After these things I will return, 16

¹ Or him.

ACTS 15

- And will rebuild the tabernacle of David,
which hath fallen ;
And the ruins thereof I will rebuild,
And I will set it up again ;
17 That the residue of mankind may seek after
the Lord,
Even all the Gentiles over whom my name hath
been called,¹
18 Saith the Lord, doing these things which were
known from of old.²
19 Wherefore my judgement is, not to disquiet them
that from among the Gentiles are turning to God,
20 but to send them written instructions to abstain from
things polluted through idols, and from fornication,
21 and from anything strangled, and from blood. For
Moses from ancient generations hath in every city
them that preach him, being read in the synagogues
every sabbath.
22 Then the apostles and the elders, with the whole
church, decided to choose out men from among
themselves, and to send them to Antioch with Paul
and Barnabas ; namely, Judas (called Barsabbas)
and Silas, men taking lead among the brethren ;
23 sending by them this letter ;³
' The brotherhood of apostles and elders⁴ sendeth
greeting to the brethren of Gentile origin throughout
24 Antioch and Syria and Cilicia ;—Forasmuch as we
heard that certain persons from our company
troubled you with words, unsettling your souls ;
25 persons to whom we had given no instructions ; we
decided, after coming to one accord, to choose out
men and send them unto you, with our beloved
26 Barnabas and Paul, men who have given up their
27 lives for the name of our Lord Jesus Christ. We
have therefore sent Judas and Silas, who themselves
are taking you the same message by word of mouth
28 For the Holy Spirit and we have decided to lay
upon you no greater burden than these necessary
29 things ; that ye abstain from things sacrificed to

¹ *Or* who are called by my name. ² A.V. (other MSS.) has ' Saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.' ³ *Lit.* writing by means of their hand. ⁴ The apostles and the elder brethren (the mother church), R.V. The apostles and the elders, brethren (American Standard Version). The Greek is doubtful, but ' elders ' (a title), not ' elder ' (adjective) seems required by the context.

ACTS 15, 16

idols, and from blood, and from things strangled, and from fornication ; from which things keeping yourselves carefully ye will prosper. Farewell.¹

So they, having been dismissed, went down to Antioch ; and gathering the community together they delivered the letter. And they, having read it, rejoiced at the comfort. And Judas and Silas, being themselves also prophets, comforted the brethren with many words, and strengthened them. And after spending some time there, they were dismissed in peace from the brethren unto those that had sent them.² But Paul and Barnabas tarried in Antioch, instructing, and preaching the good tidings of the word of the Lord, with many others.

Now some days afterwards Paul said unto Barnabas, Come, let us go back and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they do.

Now Barnabas was minded to take with them John (who was called Mark). But Paul thought it best not to take with them the man that withdrew from them, from Pamphylia, and went not with them to the work. And a sharp contention sprang up, so that they parted asunder one from the other ; and Barnabas, taking Mark with him, sailed for Cyprus. But Paul chose Silas for himself, and went forth, commended by the brethren to the grace of the Lord. And he passed through Syria and Cilicia, strengthening the churches. And he reached Derbe also, and Lystra ; and, behold, a certain disciple was there, named Timothy, son of a believing Jewess, but of a Greek father ; and he was well reported of by the brethren in Lystra and Iconium. Him Paul wished 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 Greek. And as they went through the cities, they delivered to the brethren for their observance the decisions arrived at by the apostles and elders in Jerusalem.

So the churches grew firmer in the faith, and increased in numbers daily. But they, withheld by the Holy Spirit from speaking the word in the

¹ On this Decree see Appendix vii. ² Verse 34, ' It seemed good, however, to Silas to abide there ' is not in the best MSS.

ACTS 16

province of Asia,¹ passed through the region of
7 Phrygia and Galatia. But having gone towards
Mysia, they made attempts to enter Bithynia ; and
8 the Spirit of Jesus suffered them not. But passing
9 by Mysia they went down to Troas. And a vision
appeared to Paul in the night ; there was a man of
Macedonia standing, and beseeching him, and saying,
10 Come over into Macedonia, and help us. And when
he had seen the vision, straightway we sought to
set out for Macedonia, concluding that God had
called us to preach the gospel to them.

11 Now putting to sea from Troas, we ran a straight
course to Samothrace, and the next day to Neapolis ;
12 and thence to Philippi, it being the first city of
Macedonia in the district, a Roman colony.—And
13 we stayed some days in this city. And on the
sabbath day we went forth outside the gate, by a
river side, where we understood there was a place of
prayer ; and sitting down, we spoke to the women
14 that had come together. And a certain woman,
named Lydia, a seller of purple stuffs, of the city of
Thyatira, a worshipper of God, was a hearer ; whose
heart the Lord opened to give heed to what was
15 spoken by Paul. And when she and her household
had been baptized, she besought us, saying, If ye
have judged me to be a believer in the Lord, come
into my house, and abide. And she constrained us.

16 Now it came to pass, as we were going to the place,
of prayer, a certain maid possessed by a spirit of
divination² met us, who brought her owners much
17 business by soothsaying. She, following after Paul
and us, kept crying, saying, These men are servants
of the Most High God, men who proclaim to you a
18 way of salvation. And this she did for many days.
But Paul, sore troubled, turned and said to the
spirit, In the name of Jesus Christ I charge thee to
come out of her. And it came out that very hour.
19 But when her owners saw that the hope of their
business had gone out, they laid hold on Paul and
20 Silas, and dragged them into the market-place unto
the rulers. And having brought them to the magis-
trates, they said, These men, Jews as they are, are
21 greatly disturbing our city and setting forth customs

¹ See note on ii. 9. ² *Lit.* a spirit, a Python.

ACTS 16

which it is not lawful for us, who are Romans, to receive or to observe. And the multitude also rose up together against them ; and the magistrates,¹ tearing their garments off them, gave orders to beat them with rods. And after laying many stripes upon them, they put them into prison, charging the jailer to keep them safely. And he, having received such a charge, put them into the inner prison, and made their feet fast in the stocks.

But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. And suddenly there came a great earthquake, so that the foundations of the jail were shaken ; and immediately all the doors flew open, and every one's bonds were loosed. But the jailer, roused out of sleep, and seeing that the prison doors were open, drew his sword and was about to kill himself, thinking that the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm ; for we are all here.—But calling for lights he sprang in, and trembling for fear fell down before Paul and Silas ; and bringing them out, he said, Sirs, what must I do to be saved?—And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy household.—And they spoke the word of God to him, and to all that were in his house. And he took them the same hour of the night and cleansed them from their stripes ; and they were baptized, he and all his, immediately. And taking them up into the house, he set food before them, and rejoiced greatly with all his household, having become a believer in God.

But when day came, the magistrates sent the sergeants,² saying, Release those men. And the jailer reported these words unto Paul, saying, The magistrates have sent to release you ; now therefore come forth, and go in peace. But Paul said unto them, After beating us publicly, though without trial, Romans as we are, they put us into prison ; and do they now put us out privily ? nay, verily ; but let them come themselves, and take us out.—And the sergeants² reported these words to the magistrates. But they feared, on hearing that they were Romans ;

¹ *Lit.* prætors, and in 22, 35, 36, 38. ² *Lit.* the rod-bearers (*Lat* lictores).

ACTS 16 17,

39 and went and entreated them, and taking them out
40 requested them to leave the city. And coming out
from the prison they went into Lydia's house ; and
after seeing the brethren and exhorting them, they
departed.

17 Now after journeying through Amphipolis and
Apollonia, they came to Thessalonica, where there
2 was a synagogue of the Jews. And Paul, as was
his custom, went in unto them, and on three sabbaths¹
3 discoursed with them from the scriptures, opening
them and explaining that it was necessary that the
Christ should suffer and should rise from the dead ;
and that ' this Jesus, whom I proclaim to you, is
4 'the Christ.' And some of them were persuaded and
attached themselves to Paul and Silas ; and of the
worshipping² Greeks a great company, and of the
5 chief women not a few. But the Jews, moved with
jealousy, took to themselves certain base fellows of
the market-loungers, and gathering a crowd set
the city in an uproar ; and attacking the house of
Jason, they sought to bring them out to the populace.
6 But not finding them, they dragged Jason and
certain brethren before the rulers of the city,³
crying, These men who have turned the world upside
7 down have come hither also ; and Jason hath
welcomed them ; and they are all acting contrary
to the decrees of Cæsar,⁴ saying that there is some
8 other king, one Jesus. But the multitude and the
rulers of the city,³ hearing these things, were
9 troubled ; and having taken security from Jason
and the rest, they released them.

10 But the brethren straightway conducted Paul and
Silas away to Berea by night ; and they, on their
arrival, went off to the synagogue of the Jews.
11 Now the men here were nobler than those in Thessa-
lonica, in that they received the word with all
readiness of mind, examining the scriptures daily
12 whether these things were so. Wherefore many of
them became believers ; also of the Greek women of
13 rank, and of men, not a few. But when the Jews of
Thessalonica knew that in Berea also the word of
God had been proclaimed by Paul, they went thither,
there also stirring up and troubling the multitudes.

¹ Or for three weeks. ² See note to xiii. 43. ³ *Li'* πολιτάρχς. ⁴ The Roman Emperor.

ACTS 17

Thereupon the brethren straightway sent Paul forth 14
to go as far as¹ the sea ; and both Silas and Tim-
othy remained there. But they that escorted Paul 15
took him as far as Athens ; and receiving direc-
tions for Silas and Timothy to come to him as
quickly as possible, they departed.

Now while Paul was waiting for them in Athens, 16
his spirit was stirred within him as he noticed that
the city was full of idols. He discoursed therefore 17
in the synagogue with the Jews and the worshippers,
and in the market-place every day with such as
happened to be there. But certain also of the 18
Epicurean and Stoic philosophers conferred with
him ; and some said, What would this babbler say ?
others, He seems to be a setter-forth of strange deities
—because he preached the gospel of Jesus and the
resurrection. And they took him, and led him before 19
the Areopagus,² saying, May we know what this new
teaching is, whereof thou speakest ? for thou bringest 20
to our ears some startling matters. We would know
therefore what these things mean.—Now Athenians, 21
one and all, and the strangers sojourning there,
spent their leisure in nothing else then either telling
or hearing the latest news.³ But Paul took his stand 22
in the midst of the Areopagus, and said,

Men of Athens, I perceive that in every respect
ye are unusually religious.⁴ For as I was passing 23
through and observing the objects of your worship,
I found also an altar with this inscription, ‘ To an
unknown god.’ Therefore what ye worship without
knowing it, this I set forth to you. The God that 24
made the world and all that is therein, he, seeing
that he is Lord of heaven and earth, dwelleth not in
sanctuaries made by hands ; neither is he tended 25
by men’s hands, as if he needed anything more, he
himself being to all the giver of life and breath and
all things. And he made from one man every 26
nation of men to dwell on all the face of the earth,
determining appointed seasons, and the bounds of
their habitations, that they should seek God, if 27
haply they might feel after him and find him,

¹ Some MSS., ‘ go as it were to.’ The probabilities are for a journey by land. ² The court of that name, held normally in the Areopagus (Mars’ Hill). ³ *Lit.* something still newer. ⁴ Too superstitious (A.V.) *lit.* reverencing the deities more.

ACTS 17, 18

- 28 though indeed he is not far from each of us ; for in him we live, and move, and have our being ; as indeed some of your own poets have said,
‘ For we are also his offspring.’
- 29 Therefore, offspring as we are of God, we ought not to imagine that the Deity is like unto gold, or silver, or stone, a thing graven by craft or device of man.
- 30 The times, therefore, of ignorance God having overlooked, he now announceth to¹ men that they should
- 31 all everywhere repent ; inasmuch as he hath fixed a day in which he will judge the world in righteousness by a man whom he hath appointed ; whereof he hath given assurance to all, by raising him from the dead.
- 32 But hearing of a resurrection of the dead, some began to mock ; others said, We will hear thee yet
- 33 again on this matter. Thus Paul went forth from
- 34 among them. But there joined him, and became believers, certain men, among whom were Dionysius the Areopagite, and a woman named Damaris, and others with them.
- 18 After these things he departed from Athens, and
- 2 went to Corinth. And finding a certain Jew named Aquila, a man of Pontus by birth, lately come from Italy with his wife Priscilla (because Claudius² had given orders that all the Jews should leave Rome),
- 3 he went to them ; and because he was of the same craft, he abode with them, and they set to work ;
- 4 for by their craft they were tent-makers. And every sabbath he discoursed in the synagogue, and sought
- 5 to persuade Jews and Greeks. But when Silas and Timothy came down from Macedonia, Paul was wholly occupied with the word, testifying to the
- 6 Jews that Jesus is the Christ. But when they set themselves against him and blasphemed, he shook out his garments,³ and said unto them, Your blood be upon your own heads ; I am innocent ; hence-
- 7 forth I will go to the Gentiles. And he departed thence, and went into the house of one named Titius Justus, a worshipper of God ; his house adjoined
- 8 the synagogue. But Crispus, the warden of the synagogue, with all his household, believed the Lord ; and many of the Corinthians, as they heard, believed

¹ Some MSS., ‘ commands.’ ²Roman Emperor A.D. 41-54. ³ See xiii. 51

ACTS 18

and were baptized. But the Lord said to Paul by 9
 night through a vision, Be not afraid, but go on
 speaking, and hold not thy peace ; for I am with 10
 thee, and no one shall set on thee to harm thee ; for
 I have a numerous people in this city.—And he 11
 settled there a year and six months, teaching the
 word of God among them.

But (Gallio¹ being at the time proconsul of 12
 Achaia) the Jews with one accord rose up against
 Paul, and took him before the judgement-seat,
 saying, This fellow persuadeth men to worship God 13
 contrary to the law.—But as Paul was about to 14
 open his mouth, Gallio said unto the Jews, If it
 were some wrong or wicked villainy, O ye Jews,
 reason would that I should bear with you ; but if it 15
 is questions of doctrine and names and your own
 law, look to them yourselves ; I have no wish to be
 judge of these matters.—And he drove them from 16
 the judgement-seat. Then they all laid hold of 17
 Sosthenes, the warden of the synagogue, and beat
 him before the judgement-seat. And Gallio cared
 nothing about these things.

But Paul, after tarrying there some time longer, 18
 bade the brethren farewell, and sailed thence for
 Syria, and with him Priscilla and Aquila, having
 shorn² his head in Cenchreæ ; for he was under a
 vow. And they arrived at Ephesus, and there he 19
 left them ; but he himself entered into the syna-
 gogue and discoursed with the Jews. But when 20
 they asked him to stay some time longer, he con-
 sented not ; but bidding them farewell, and saying,³ 21
 ‘ I will come back to you, if God will,’ he put to sea
 from Ephesus. And, landing at Cæsarea, he went 22
 up and greeted the church, and, then went down to
 Antioch. And after spending some time there he 23
 departed and passed through the region of Galatia,
 and Phrygia, in order, strengthening all the disciples.

Now a certain Jew, named Apollos, an Alexandrian 24
 by birth, a learned man, who was mighty in the
 scriptures, arrived at Ephesus. He had been 25

¹ Of whom his brother Seneca wrote, *Nemo mortalium uni tam dulcis est quam hic omnibus.* ² Vulgate reads, ‘ who had shorn their heads at Cenchreæ ; for they were under a vow.’ ³ Some MSS. add (after ‘ saying ’), ‘ I must by all means keep in Jerusalem the coming festival, but . . . ’

ACTS 18, 19

instructed in the way of the Lord, and being fervent in spirit spoke and taught carefully whatever had to do with Jesus, knowing John's baptism only ;
26 and he began to speak boldly in the synagogue. But Priscilla and Aquila, after hearing him, took him unto them and expounded to him the way of God
27 more precisely. And when he was minded to pass into Achaia, the brethren encouraged him, and wrote to the disciples to welcome him. And, when he had come, he through grace helped them greatly
28 that had believed ; for he vigorously confuted the Jews, and that publicly, proving through the scriptures that Jesus is the Christ.

19 Now it came to pass, while Apollos was in Corinth, Paul, after passing through the inland parts, came
2 to Ephesus and found certain disciples ; and he said unto them, Received ye the Holy Spirit when first ye believed ?—But they said unto him, Nay, we did not so much as hear whether there was a Holy
3 Spirit.—And he said, Into what then were ye baptized ?—And they said, Into John's baptism.—
4 And Paul said, John baptized with a baptism of repentance, telling the people that they were to believe on him that was coming after him, that is,
5 on Jesus.—And when they heard, they were baptized
6 into the name of the Lord Jesus. And after Paul had laid his hands on them, the Holy Spirit came upon them ; and they began to speak in tongues,
7 and to prophesy. And in all the men were about twelve.

8 Now for three months he used to go into the synagogue and speak boldly, discoursing and seeking to persuade them concerning the kingdom of God.
9 But when some grew hardened and disobedient, speaking evil of the Way before the community, he withdrew from them, and separated the disciples,
10 discoursing daily in the school of Tyrannus. Now this continued for two years ; so that all the inhabitants of the province of Asia,¹ both Jews and Greeks,
11 heard the word of the Lord. And God wrought extraordinary mighty works through the hands of
12 Paul ; so that even handkerchiefs or aprons were carried from his body to such as were sick, and the

¹ See note to ii. 9.

ACTS 19

diseases departed from them, and the evil spirits went out.

But certain also of the itinerant Jews, exorcists, 13
took upon themselves to name over such as were
possessed by evil spirits the name of the Lord Jesus,
saying, I adjure you by Jesus, whom Paul preacheth.
—And a certain Sceva, a Jew, a high priest, had 14
seven sons who did this. But the evil spirit answered 15
and said to them, Jesus I acknowledge, and Paul
I know; but who are you?—And the man, in whom 16
the evil spirit was, leapt upon them, and mastered
them both,¹ and prevailed against them, so that they
fled out of that house stripped and wounded. And 17
this became known to all that dwelt in Ephesus,
both Jews and Greeks, and fear fell on them all; and
the name of the Lord Jesus was magnified. And 18
many of them that had believed kept coming,
confessing, and making known their practices. And 19
not a few of them that had practised magical arts
would collect their books and burn them in the sight
of all; and they reckoned up the prices of them, and
found it fifty thousand pieces of silver. Thus, 20
according to the Lord's might, the word spread and
prevailed.

Now when these matters were ended, Paul settled 21
in his spirit that, after passing through Macedonia
and Achaia, he would go to Jerusalem; and said he,
After I have been there, I must also visit Rome. And 22
sending into Macedonia two of his assistants,
Timothy and Erastus, he himself stayed for a
while, with a view to the province of Asia.²

Now at that time there arose no small uproar 23
about the Way. For a certain man, named Deme- 24
trius, a silversmith, by making silver shrines of
Diana³ brought no little work unto the craftsmen.
And these he gathered together, and the workmen of 25
like occupation, and said, Men, ye know that out
of this work we have our prosperity. And ye see 26
and hear, that not only at Ephesus, but almost

¹ A.V., following inferior MSS., omits 'both.' Probably an abridgement of an original document accounts for the unexplainable 'both' and for 'that house.' Anyhow, the 'both' seem to have been two of the itinerant Jews, not sons of Sceva. ² See note to ii. 9. ³ Greek, Artemis.

ACTS 19

throughout the whole province of Asia,¹ this Paul hath persuaded and turned away a great multitude, saying that those that are made by hand are no gods.

27 Now we are in danger not only of this our trade coming into disrepute, but also of the temple of the great goddess Diana being counted as nothing ; yea, and of there being put down some of the magnificence of her² whom the whole province of Asia and the

28 world³ worshippeth.—And hearing this they were filled with wrath, and kept crying out, saying, Great

29 Diana of the Ephesians ! And the city was filled with the tumult ; and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's fellow-travellers.

30 But when Paul was minded to go in unto the populace, the disciples would not allow him to do so.

31 Nay, certain also of the presidents of the province of Asia,⁴ being friendly to him, sent unto him, and besought him not to venture into the theatre.

32 Some therefore were crying one thing, and some another ; for the assemblage was in confusion, and most of them knew not why they had come together.

33 But some of the multitude instructed Alexander, the Jews pushing him forward ; and Alexander, waving his hand, would have defended himself before the

34 populace. But finding that he was a Jew, they all with one voice for about two hours cried out, Great

35 Diana of the Ephesians ! But the town-clerk having quieted the multitude saith, Men of Ephesus, what man indeed is there that knoweth not that the city of the Ephesians is temple-guardian of the great Diana, and of the image that fell down from heaven ?⁵

36 Seeing then that these things cannot be gainsaid, ye ought to keep yourselves quiet and to do nothing

37 rash. For ye have brought hither these men who are neither guilty of sacrilege nor blasphemers of our

38 goddess. Therefore if Demetrius and the craftsmen with him have a complaint against any one, court days are kept, and there are proconsuls ; let them

39 take proceedings against one another. But if ye desire anything further, it shall be determined in

¹ See note to ii. 9. ² Or and that she should be deposed from her magnificence (R.V.) ; cf. S. Luke i. 52 ³ Lit. the inhabited (earth) ; for the granmar, see note to 1 Corinthians xiii. 12. ⁴ Lit. the Asiarchs, officers in charge of the public games in the province of Asia.

⁵ Or from Jupiter (Zeus).

ACTS 19, 20

a lawful assembly. For we are even in danger of 40
 being accused of riot concerning to-day's assembly,
 there being no culprit ; on which account¹ we shall
 not be able to give any reason for this concourse.—
 And, having thus spoken, he dismissed the 41
 assemblage.

Now after the uproar had ceased, Paul having 20
 sent for the disciples and exhorted them, took leave
 of them, and set out to go into Macedonia. But 2
 when he had passed through these parts, and had
 given them much exhortation, he went into Greece.
 And having spent three months there, he resolved 3
 to return through Macedonia, the Jews having laid
 a plot against him as he was about to put to sea for
 Syria. Now there accompanied him,² Sopater of 4
 Berœa, son of Pyrrhus ; and of the Thessalonians,
 Aristarchus and Secundus ; and Gaius of Derbe,
 and Timothy ; and of the province of Asia,³ Tychicus
 and Trophimus. But these had gone in advance, 5
 and were waiting for us in Troas. But we ourselves 6
 sailed from Philippi after the days of the Unleavened
 Bread ; and in five days we joined them at Troas,
 and there we stayed seven days.

Now on the first day of the week, when we had 7
 gathered together to break bread, Paul discoursed
 with them, intending to depart on the morrow ; and
 he prolonged his address until midnight. Now 8
 there were many torches⁴ in the upper chamber
 where we had gathered together. And there was 9
 sitting at the window a certain young man, named
 Eutychus, sinking into a deep sleep ; who, as Paul
 discoursed at further length, sank by reason of his
 sleep, and fell from the third storey, and was taken
 up dead. But Paul went down, and fell on him, 10
 and embracing him said, Make no ado ; for his life
 is in him. And when he had gone up, and had 11
 broken the bread and had eaten, and had conversed
 a good while, even till daybreak, so he departed.
 And they took away the lad alive, and were not a 12
 little comforted.

But we, going in advance to the ship, set sail for 13
 Assus, intending to take Paul on board there ; for

¹ Or there being no reason for it ; as to which (text and translation are uncertain). ² Some MSS. add, ' as far as Asia.' ³ See note to ii. 9.
⁴ Or lamps.

ACTS 20

so he had appointed, intending himself to go by
14 land. But on his way to meet us at Assus, we took
15 him on board and came to Mitylene. And sailing
thence, we arrived the following day off Chios ; and
the next day we crossed over to Samos, and¹ the day
16 after we came to Miletus. For Paul had decided
to sail past Ephesus, that he might not have to spend
time in the province of Asia ; for he was hastening
to be in Jerusalem, if it were possible for him, on the
day of Pentecost.

17 But from Miletus he sent to Ephesus, and called
18 to him the elders of the church. And when they had
come unto him, he said to them,

You know how, from the first day that I came into²
the province of Asia, I bore myself among you the
19 whole time, serving the Lord with all humility, and
with tears, and with trials which befell me by the
20 plots of the Jews ; that I shrank not from making
known to you anything that was profitable, or from
teaching you publicly, and from house to house,
21 bearing witness both to Jews and to Greeks of
repentance towards God and faith towards our Lord
22 Jesus. And now, behold, I am going, bound in my
spirit, to Jerusalem, not knowing what things will
23 befall me there ; save that the Holy Spirit beareth
me witness, in city after city, saying that bonds and
24 afflictions await me. But for myself I count not
my life worth mention, provided I may accomplish
my course, and the ministry which I received from
the Lord Jesus, to bear witness to the gospel of the
25 grace of God. And now, behold, I know that you
all, among whom I went about proclaiming the
26 kingdom, will see my face no longer.³ Wherefore
I protest to you this day that I am innocent of the
27 blood of any man. For I shrank not from making
28 known to you the whole counsel of God. Take
heed to yourselves and to all the flock, in which the
Holy Spirit set you as overseers,⁴ to shepherd the

¹ Some MSS. add, 'after tarrying in Trogyllium.' ² Or took ship for.
³ See Rom. xv. 23 ; he must remain no longer in those parts of Greece and Asia Minor where he had spent the greater part of the last ten years. ⁴ The Greek word here (and in Phil. i. 1 ; 1 Tim. iii. 2 ; Titus i. 7 ; and 1 Peter ii. 25) is *episcopos* (whence 'bishop' is derived), and denotes one who has 'over sight' upon others, these others being within his *scope* or view (see Nehemiah xi. 9, in the Greek).

ACTS 20, 21

church of God,¹ which he acquired² with his own blood.³ I know that after my departure⁴ grievous 29
wolves will enter in among you, not sparing the flock; and from among your own selves men will 30
arise, speaking perverse things, to draw away the disciples after them. Wherefore watch, remembering 31
that for three years I ceased not night and day to admonish every one with tears. And now I 32
commit you to the Lord⁵ and to the word of his grace, to him that is able⁶ to build you up and to give you the inheritance among all them that are sanctified. No one's silver or gold or apparel have I coveted. 33
Ye yourselves know that these hands ministered to 34
my own needs, and to my companions. In all 35
things I have shown to you that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, 'It is greater happiness to give than to receive.'

And having thus spoken, he knelt down and 36
prayed with them all. And they all wept sore, and 37
fell on Paul's neck and kissed him tenderly, sorrowing most of all over the word he had spoken, that they would behold his face no longer. And they brought him on his way to the ship.

Now when we were parted from them, and had 21
put to sea, we ran a straight course to Cos, and the next day to Rhodes, and thence to Patara; and 2
finding a ship crossing over to Phœnicia, we went on board and put to sea. But when we had sighted 3
Cyprus, leaving it to the left we sailed for Syria, and landed at Tyre; for there the ship discharged her cargo. And having found out the disciples, we 4
tarried there seven days; and they, through the Spirit, told Paul not to go to⁷ Jerusalem. But 5
when we came to the end of the days, we departed and went our way, they all, with wives and children, bringing us on till we were out of the city; and kneeling down on the beach we prayed, and bade 6
each other farewell. And we went on board the ship, but they returned home.

¹ Some MSS., 'the Lord.' ² *Or* purchased. ³ *Or* the blood of his own (in which case 'he' = God the Father). ⁴ *Discessionem* (Vulg. *te*). The word would naturally be rendered 'arrival,' but seems to have been loosely used in late Greek. ⁵ Some MSS., 'to God.' ⁶ *Or* his grace, which word is able; but see Jude 24 (in each passage, 'God able to maintain and to reward'). ⁷ *Or* to go on board for.

ACTS 21

7 But we, continuing our voyage from Tyre, arrived
at Ptolemais, and greeted The Brethren, and stayed
8 with them one day. But on the morrow we departed
and came to Cæsarea ; and entering the house of
Philip the evangelist, who was one of the seven,
9 we stayed with him. Now he had four daughters,
10 unmarried, who prophesied. But while we were
staying on there for some days, there came down
from Judæa a certain prophet, named Agabus.
11 And coming unto us, and taking Paul's girdle, he
bound his own feet and hands, and said, Thus saith
the Holy Spirit, The man, whose girdle this is, the
Jews will thus bind in Jerusalem, and will deliver
12 him up into the hands of the Gentiles.—And when
we heard these things, both we ourselves and they
of that place besought him not to go up to Jerusalem.
13 Then Paul answered, What do ye, weeping and
breaking my heart ? for I am ready not only to be
bound, but even to die, in Jerusalem, for the name
14 of the Lord Jesus.—And as he would not be per-
suaded, we stopped speaking, saying, The Lord's
will be done !

15 Now at the end of these days we got ourselves
16 ready, and went our way up to Jerusalem. And
there went with us some of the disciples from
Cæsarea, conducting us to one Mnason, of Cyprus,
a disciple from the first, whose guests we were to be.
17 But when we had come to Jerusalem, The Brethren
18 received us gladly. And the day following, Paul
went in with us unto James ; and all the elders were
19 present. And after greeting them he related one by
one the things that God had wrought among the
20 Gentiles through his ministry. And they, when
they heard it, glorified God ; and they said to Paul,
Thou seest, brother, how many tens of thousands
there are, among the Jews, of them that have become
believers ; and they are all zealous for the law.
21 But they have been informed about thee that thou
teachest all the Jews that are among the Gentiles
to fall away from Moses, telling them not to circum-
cise their children, neither to walk according to the
22 customs. How stands it then ? They will certainly
23 hear that thou art come ; therefore do this that we
tell thee. We have four men who are under a vow ;

ACTS 21

take them, and purify thyself along with them, and 24
 bear their expenses, that they may shave their heads;
 and all will know that there is no truth in what they
 have been informed about thee, but that thou thyself
 walkest by rule, observing the law. But as for the 25
 Gentiles that have become believers, we ourselves
 sent written instructions,¹ determining that they
 are to keep themselves from what is sacrificed to
 idols, and from blood, and from anything strangled,
 and from fornication.—Then Paul, taking the men 26
 the next day, and purifying himself along with them,
 went into the temple, to notify the fulfilment of the
 days of their purification, until the offering should
 be offered² for each of them.

But when the seven days were almost completed, 27
 the Jews from the province of Asia,³ seeing him in
 the temple, began to stir up all the multitude; and
 they set hands on him, crying out, Men of Israel, 28
 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 profaned this holy place.—
 For they had previously seen with him in the city 29
 Trophimus the Ephesian, and they thought that Paul
 had taken him into the temple. And the whole city 30
 was moved, and the people ran together; and laying
 hold of Paul they proceeded to drag him out of the
 temple; and straightway the doors were shut. And 31
 while they were seeking to kill him, tidings came up
 to the commandant⁴ of the battalion that all Jerusa-
 lem was getting astir. And he, forthwith taking 32
 with him soldiers and centurions,⁵ ran down upon
 them; but they, seeing the commandant and the
 soldiers, left off beating Paul. Then the command- 33
 ant drew near and laid hold of him and ordered him
 to be bound with two chains, and inquired who he
 was, and what he had done. But some among the 34
 multitude were shouting one thing, some another;
 and the commandant, being for the tumult unable
 to ascertain the truth of the matter, ordered him to
 be taken into the barracks. But when he came to 35
 the stairs, he was actually being carried by the

¹ Some MSS., 'sent.' ² Was offered (R.V.); donec offeretur (Vulgate).
³ See note to ii. 9. ⁴ *Lit.* officer over a thousand; our 'colonel.' ⁵ Our
 'captains.'

ACTS 21, 22

36 soldiers, owing to the violence of the crowd ; for the multitude of the people followed, crying out, Away with him !

37 And as Paul was about to be taken into the barracks, he saith to the commandant, May I say something unto thee ?—And he said, Dost thou
38 speak Greek ? thou art not then the Egyptian, who some time ago stirred up to sedition and led out into
39 the wilderness the four thousand Brigands.—But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city ; but I pray thee, give me leave to
40 speak unto the people.—And when he had given leave, Paul, standing on the stairs, waved with his hand to the people ; and when silence was in large measure obtained, he addressed them in the Hebrew language, saying,

22 Men, brethren and fathers, hearken to the defence
2 I now make unto you.—But when they heard that he was addressing them in the Hebrew language, they kept the quieter ; and he saith,

3 I am a man, a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict letter of the law of our forefathers, being zealous for God, even as you all
4 are this day ; and I persecuted this Way unto death, binding and committing to prisons both men and
5 women ; as both the high priest and the whole body of the elders bear me witness ; from whom I received letters unto the brethren, and I was on my way to Damascus, to bring in bonds to Jerusalem, that they might be punished, such also as had gone thither.
6 But it came to pass, as I was on my way and drawing nigh unto Damascus, suddenly, about noon, a great
7 light out of the heaven shone round about me, and I fell to the ground and heard a voice saying to me,
8 ‘ Saul, Saul, why persecutest thou me ? ’ But I answered, ‘ Who art thou, Lord ? ’ And he said unto me, ‘ I am Jesus the Nazorean, whom thou
9 persecutest.’ Now they that were with me beheld indeed the light, but they heard not the voice of
10 him that spoke to me. And I said, ‘ What shall I do, Lord ? ’ And the Lord said unto me, ‘ Arise, and go into Damascus ; and there thou shalt be told of all things that have been appointed for thee to do.’
11 But when, for the glory of that light, I could not see,

ACTS 22

being led by the hand by them that were with me
 I went into Damascus. And one Ananias, a man 12
 devout according to the law, of good report among
 all the Jews dwelling there, came unto me, and stood 13
 near, and said to me, 'Brother Saul, look up!' 14
 And I looked up to him that very hour. And he 14
 said, 'The God of our fathers hath appointed thee
 to learn his will, and to see the Righteous One, and
 to hear a voice from his mouth, saying that thou 15
 shalt be a witness for him unto all men of what thou
 hast seen and heard. And now, why tarriest thou? 16
 arise and be baptized, and wash away thy sins, calling
 on his name.' And it came to pass, that, when I had 17
 gone back to Jerusalem and while I was praying in
 the temple, I fell into a trance, and saw him as he 18
 said to me, 'Make haste, and go quickly out of
 Jerusalem; because they will not receive witness of
 thine concerning me.' And I said, 'Lord, they 19
 know that I used to imprison and beat in one syna-
 gogue after another, them that believe on thee; and 20
 when the blood of Stephen thy witness was shed, I
 was standing by, approving, and minding the gar-
 ments of them that slew him.' And he said unto me, 21
 'Depart; for unto nations far hence I will send thee
 forth.'

Now, till he said this, they were listening to him; 22
 and they lifted up their voices, saying, Away with
 such a fellow from the earth! for it was not fit that
 he should live.¹ And as they cried out, and threw 23
 off their garments, and cast dust into the air, the 24
 commandant ordered him to be taken into the
 barracks, bidding that he be examined by scourging,
 that he might get to know for what reason they
 shouted so against him. But when they had 25
 stretched him out for the thongs, he said unto the
 centurion that stood by, Is it lawful for you to
 scourge a man that is a Roman,² and without trial?
 —But when the centurion heard, he went and took 26
 word to the commandant, saying, What art thou
 going to do? for this man is a Roman.—And the 27
 commandant came and said to him, Tell me, art
 thou indeed a Roman?—And he said, Yes.—And the 28
 commandant answered, I with a great sum purchased

¹ See xxi. 31.
grant

² *i.e.* a citizen of the Roman Empire, by birth or by

ACTS 22, 23

29 this citizenship.—And Paul said, But I am a citizen by birth.—Straightway therefore they that had been going to examine him stood back from him ; and the commandant also was afraid, when he knew that he was a Roman, and because he had bound him.

30 But on the morrow, desiring to learn for certain of what Paul was accused by the Jews, he loosed him, and ordered that the high priests and all the council should come together ; and he took Paul down, and
23 set him before them. And Paul gazing upon the council, said,

Brethren, as for me, in all good conscience I have
2 conducted myself before God up to this day.—But the high priest, Ananias, commanded them that stood
3 by him to smite him on the mouth. Then said Paul unto him, God will smite thee, thou whited wall ; and sittest thou to judge me according to the law, and breaking the law orderest me to be smitten ?—
4 But they that stood by said, Revilest thou God's
5 high priest ?—And Paul said, I knew not, brethren, that it was the high priest ; for it is written, ' Of a ruler of thy people thou shalt not speak evil.'—
6 But Paul, perceiving that the one part were Sadducees, and the other Pharisees, began to cry out in the council, Brethren, I am a Pharisee, a son of Pharisees ; concerning the hope and resurrection of the dead I
7 am called in question.—And while he was so speaking, there arose a contention between the Pharisees and Sadducees ; and the multitude was divided.
8 For Sadducees say that there is no resurrection ; nor angel, nor spirit ; whereas Pharisees acknow-
9 ledge them both.¹ And there arose a great clamour ; and some of the scribes belonging to the Pharisees' party stood up and began to dispute, saying, We find no evil in this man ; but what if a spirit spoke
10 to him, or an angel ?—But as a great contention was rising, the commandant, fearing that Paul would be torn asunder by them, ordered that the soldiers should come down, and take him by force from among them, and conduct him into the barracks.
11 But the night following the Lord came and stood by him, and said, Be of good cheer ! for as thou hast

¹ *i.e.* a resurrection, and the existence of spiritual beings.

ACTS 23

borne witness to me in Jerusalem, so must thou bear witness in Rome also.

But when day came, the Jews formed a compact, 12
 and bound themselves under a curse, saying that
 they would neither eat nor drink till they had killed
 Paul. And there were more than forty that made 13
 this conspiracy ; and they went to the high priests 14
 and the elders, and said, We have bound ourselves
 under a curse, to taste nothing until we have
 killed Paul. Now therefore on your part, with the 15
 council, signify to the commandant that he bring
 him down to you, as if ye would ascertain his case
 more precisely. But we, before he come nigh, are
 ready to slay him.—But Paul's sister's son, hearing 16
 of their lying in wait, went and entered the barracks,
 and told Paul. And Paul called one of the centurions 17
 to him, and said, Take this young man to the com-
 mandant ; for he hath something to tell him.—
 So he took him with him, and led him to the com- 18
 mandant, and saith, The prisoner Paul called me to
 him, and asked me to bring to thee this young man,
 who hath something to say to thee.—And the 19
 commandant took him by the hand, and, going
 aside, asked him privately, What is it thou hast to
 tell me?—And he said, The Jews have agreed 20
 to request thee to bring down Paul to-morrow unto
 the council, as if thou wouldst inquire somewhat
 more precisely about him. Do not let them per- 21
 suade thee on these grounds ; for of them there
 are lying in wait for him more than forty men, who
 have bound themselves under a curse neither to eat
 nor to drink until they have slain him ; and now they
 are ready, looking for the promise from thee.—
 So the commandant let the young man go, charging 22
 him not to divulge to any one that Thou didst
 inform me of these things. And calling unto him 23
 two or three of the centurions, he said, Make ready
 two hundred soldiers to go as far as Cæsarea, and
 seventy cavalry, and two hundred spearmen, at
 the third hour of the night ;¹—and they were also 24
 to provide beasts, that they might mount Paul and
 take him safely through unto Felix the governor.
 And he wrote a letter after this fashion :— 25

¹ At 9 p.m.

ACTS 23, 24

26 'Claudius Lysias to the most excellent governor
27 Felix sendeth greeting :—This man had been seized
by the Jews, and was about to be slain by them, when
I came upon them with the soldiery, and rescued
28 him, having learnt that he was a Roman. And
wishing to know the offence of which they accused
29 him, I took him down into their council, and found
that he was accused about questions of their law,
but had nothing laid to his charge deserving of
30 death or bonds. But when it was intimated to me
that there would be a plot against the man, forth-
with I sent him unto thee, charging his accusers also
to state his case before thee.'

31 So the soldiers, in accordance with their instruc-
tions, took Paul and conducted him by night to
32 Antipatris. But on the morrow they returned to
the barracks, leaving the cavalry to go on with him ;
33 and these, on their arrival at Cæsarea, delivered the
letter to the governor, and set Paul also before him.
34 And he, having read it, asked to what province he
belonged ; and understanding that he was from
35 Cilicia, 'I will hear thee fully,' he said, 'when thy
accusers also have come' ;—ordering him to be
kept in Herod's palace.

24 Now five days afterwards Ananias the high priest
went down with certain elders and an orator named
Tertullus ; and they laid information against Paul
2 before the governor. And when he had been
summoned, Tertullus began to accuse him, saying,
Seeing that through thee we enjoy much peace, and
that reforms are in progress for this nation through
3 thy providence, we receive it in all ways and in all
places, most excellent Felix, with all thankfulness.
4 But that I be not further tedious to thee, I beseech
5 thee of thy kindness to hear us briefly. For having
found this man a pestilent fellow and a promoter of
seditions among all the Jews throughout the world,
and a ringleader of the sect of the Nazoreans—
6 and he even attempted to profane the temple—we
8 laid hold of him ;¹ from whom, by examining him
thyself, thou wilt be able to get knowledge of all
9 these things whereof we accuse him.—And the Jews

¹ Some MSS. add, 'and would have judged him according to our law
7 But the commandant Lysias came, and with great violence took him
out of our hands, 8 commanding his accusers to go to thee.'

ACTS 24

joined in the charge, affirming that these things were so.

And Paul, when the governor had beckoned to 10 him to speak, made answer,

Forasmuch as I know that thou hast been for many years a judge unto this nation, I cheerfully 11 make my defence, seeing that thou canst ascertain that it is not more than twelve days since I went up 12 to Jerusalem to worship; and that not in the temple did they find me disputing with any one, or causing an onset of a crowd, nor in the synagogues, nor about the city; neither can they prove to thee 13 the things whereof they now accuse me. But this 14 I acknowledge to thee, that according to the Way, which they call a sect, so I serve the God of our forefathers, believing all things that are contained in the law or written in the prophets; having a 15 hope towards God, which these men themselves also accept, that there is to be a resurrection, both of righteous and of unrighteous. On this account I 16 exercise myself to have always a conscience void of offence towards God and men. Now, after some 17 years, I went to present alms to my nation, and offerings; and with these they found me, purified, 18 in the temple, not with any crowd nor with tumult. But there are certain Jews of the province of Asia,¹ who ought to be here before thee and to bring 19 accusation, if they have anything against me. Or 20 else let these men themselves say what wrong they found when I stood before the council, unless it be 21 as to this one exclamation, which I made while standing among them, Concerning the resurrection of the dead I am called in question before you this day.

But Felix, having fairly precise knowledge con- 22 cerning the Way, adjourned their case, saying, When Lysias the commandant has come down, I will determine your case—instructing the centurion 23 to have him kept in charge, and to let him have some liberty, and not to hinder any of his company from ministering to him.

Now some days later, Felix came with Drusilla, 24 his wife, a Jewess, and sent for Paul, and heard him

¹ See note to ii. 9.

ACTS 24, 25

- 25 concerning the faith in Christ Jesus. But as he discoursed upon righteousness, and self-control, and the judgement to come, Felix was affrighted, and answered, Go thy way for the present ; but when
26 I get an opportunity, I will send for thee—hoping at the same time that money would be given him by Paul ; for which reason he sent for him the oftener, and conversed with him.
27 But when two years had passed, Porcius Festus succeeded Felix ; and Felix, wishing to do the Jews a favour, left Paul bound.

- 25 Festus accordingly entered upon his province, and three days afterwards went up from Cæsarea to
2 Jerusalem. And the high priests and the chief men of the Jews laid information before him against
3 Paul, and besought him, asking it as a favour against Paul, that he would have him fetched to Jerusalem ; they laying an ambush to kill him on the way.
4 Festus thereupon made answer that Paul was being kept in charge at Cæsarea, but that he himself would
5 be setting out shortly ; ‘ Let, therefore, the men of influence among you,’ saith he, ‘ go down with me ; and if there is anything amiss in the man, let them accuse him.’
6 And after staying among them not more than eight or ten days, he went down to Cæsarea ; and on the morrow he sat down on the judgement-seat, and
7 ordered Paul to be fetched. And when he had come, the Jews that had come down from Jerusalem stood round about him, bringing against him many and weighty charges, which they could not prove ;
8 while Paul defended himself, saying, Not against the law of the Jews, nor against the temple, nor
9 against Cæsar, have I committed any offence.—But Festus, wishing to do the Jews a favour, answered Paul and said, Art thou willing to go up to Jerusalem, and there be tried before me as to these things ?—
10 But Paul said, I am standing at Cæsar’s judgement-seat, where I ought to be tried ; to Jews I have done
11 no wrong, as thou also very well knowest. Therefore, if I am a wrong-doer, and have committed anything deserving of death, I do not object to die ; but if there is no ground for the charges these men bring against me, no one may give me away, to them ;

ACTS 25

I appeal unto Cæsar.—Then Festus, after conferring 12
with the council, answered, Unto Cæsar thou hast
appealed ; unto Cæsar thou shalt go.

Now after an interval of some days Agrippa the 13
king and Bernice arrived at Cæsarea, paying their
respects¹ to Festus. But as they were staying there 14
several days, Festus laid Paul's case before the king,
saying, There is a certain man left a prisoner by
Felix ; as to whom, when I went to Jerusalem, the 15
high priests and the elders of the Jews laid informa-
tion, asking for sentence against him. Unto whom 16
I made answer that Romans are not accustomed
to give away any man, before the accused have his
accusers face to face, and have had opportunity to
answer for himself as touching the matter brought
against him. Therefore, when we met together 17
here, I lost no time, but, the next day, sat down
on the judgement-seat, and ordered the man to be
fetched. As to whom, when the accusers stood up, 18
they brought no charge of such evil deeds as I had
in mind ; but they had against him certain questions 19
about their own religion,² and about a certain Jesus,
who had died, whom Paul affirmed to be alive. But 20
being at a loss how to inquire into these questions,
I asked whether he was willing to go to Jerusalem
and there be tried about these matters. But when 21
Paul appealed to be reserved for the decision of His
Majesty,³ I ordered him to be kept till I might remit
him unto Cæsar.—And Agrippa said unto Festus, 22
I myself also was wishing to hear the man.—To-
morrow, saith he, thou shalt hear him.

So on the morrow when Agrippa and Bernice 23
had come, with great pomp, and had entered the
audience-hall, with commandants and the principal
men of the city, Paul was brought in by order of
Festus. And Festus saith, King Agrippa, and all 24
men here present with us, ye see this man, about
whom all the multitude of the Jews pleaded with me,
both in Jerusalem and here, crying out that he ought
not to live any longer. But I, for my part, found 25
that he had committed nothing deserving of death ;
and as he himself appealed to His Majesty, I decided
to send him. Of whom I have nothing definite to 26

¹ Same construction as at end of ix. 25 ; x. 39. ² Superstition (A.V.).
Lit. The Augustus (Greek, *Sebastos*, cf. *Sebastopol*).

ACTS 25, 26

write to my lord. Wherefore I have brought him forth before you, and especially before thee, king Agrippa, that after due inquiry has been made I may
 27 find something to write. For it seems to me unreasonable to send a prisoner without at the same time signifying the charges brought against him.

26 And Agrippa said unto Paul, Thou art permitted to speak for thyself—then Paul stretched forth his hand, and began his defence.

2 As to all the matters whereof I am accused by Jews, I think myself fortunate, king Agrippa, that
 3 I am to defend myself before thee this day, in that thou art especially well-versed in all customs and controversies among the Jews; wherefore I pray
 4 thee to hear me patiently. My manner of life, then, from my youth up, such as it was from the beginning among my own nation and in Jerusalem, every Jew
 5 knoweth; having knowledge of me from the first, if only they would bear witness, that according to the strictest sect of our religion I lived a Pharisee.
 6 And now I stand to be tried; in hope of the promise
 7 made by God unto our forefathers; unto which promise our twelve tribes, fervently serving God night and day, hope to attain; concerning which
 8 hope I am accused by Jews, O king. Why is it deemed incredible with you, if God doth raise the
 9 dead? I verily thought to myself that I ought to commit many things contrary to the name of Jesus
 10 the Nazorean. And this I did indeed in Jerusalem; and I both shut up many of the saints in prisons, having received from the high priests authority to do so, and when they were put to death I gave my
 11 vote¹ against them. And in all the synagogues punishing them often I strove to make them blaspheme; and being exceedingly mad against them I set about persecuting them even unto foreign
 12 cities. But while I was journeying on this business to Damascus, with authority and commission from
 13 the high priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shine round about me and them that were
 14 journeying with me. And when we had all fallen to the earth, I heard a voice saying unto me in the

¹ *Lit.* pebble (Rev. ii. 17); method of condemning by black pebbles acquitting by white.

ACTS 26

Hebrew language, 'Saul, Saul! why persecutest thou me? it is hard for thee to kick against the goads.' And I said, 'Who art thou, Lord?' And the Lord said, 'I am Jesus, whom thou persecutest. But rise and stand upon thy feet; for I have appeared to thee for this purpose, to appoint thee to be a servant and a witness, both of what thou hast seen and of what thou shalt see me do; choosing¹ thee out of the people and out of the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the dominion of Satan unto God, that they may receive forgiveness of sins and an inheritance among them that are sanctified by faith in me.' Wherefore, king Agrippa, I showed myself not disobedient to the heavenly vision, but set about declaring first to those in Damascus, and also to Jerusalem, and throughout all the country of Judæa, and to the Gentiles, that they should repent and turn to God, doing works worthy of their repentance. For these reasons a band of Jews seized me in the temple and made attempts to slay me. So having obtained help, the help that God gives, I stand unto this day; charging both small and great, saying nothing beyond what the prophets and Moses said would come to pass; whether the Christ would suffer, and whether he would be the first after rising from death to proclaim light both to the people and to the Gentiles.²

But as he thus defended himself, Festus, raising his voice, saith, Paul, thou art mad; thy great learning doth drive thee mad.—But Paul saith, I am not mad, most excellent Festus, but utter words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely, for I persuade myself that none of these things is hidden from him; for this thing hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.—And Agrippa said unto Paul, At little cost thou wouldst persuade me, to make me a Christian!³—But Paul said, I would to

¹ Delivering (A.V.); but it does not meet the facts of S. Paul's life; whereas the text word is borne out by his Jewish birth and Roman citizenship; see ix. 15, 'a chosen vessel.' ² Cf. S. Luke ii. 32. ³ *Lit.* In (with) little me thou wouldst persuade a Christian to make; (some MSS., 'to become'). In modico suades me Christianum fieri (Vulgate). The text is uncertain.

ACTS 26, 27

God that, whether at little or at great, not only thou, but even all that hear me this day, might become such as I am, except for these bonds.

30 And the king rose up, and the governor, and Ber-
31 nice, and they that sat with them; and having
withdrawn they spoke one to another, saying, This
man committeth nothing deserving of death or of
32 bonds.—And Agrippa said to Festus, This man
might have been released, had he not appealed unto
Cæsar.

27 Now when it was determined that we should sail
for Italy, they delivered Paul and some other
prisoners to a centurion named Julius, of the
2 Augustan battalion. And going on board a vessel
of Adramyttium, which was about to sail to the
coasts of the province of Asia,¹ we put to sea, Aris-
tarchus, a Macedonian of Thessalonica, being with
3 us. And the next day we touched at Sidon; and
Julius treated Paul kindly, and gave him leave to
4 go to The Friends² and receive attention. And
putting to sea thence, we sailed under the lee of
5 Cyprus, the winds being contrary. And when we
had sailed across the sea that lies off Cilicia and
6 Pamphylia, we landed at Myra, in Lycia. And there
the centurion found a ship of Alexandria sailing for
7 Italy, and put us on board. But sailing slowly for
some time, and with difficulty having come off
Cnidus, the wind not allowing us to make way
beyond, we sailed under the lee of Crete, off Salmone;
8 and with difficulty coasting along it, we came to a
place called Fair Havens, near which was the city of
Lasea.

9 But as much time had been spent, and the voyage
was now dangerous (because the Fast³ also had now
10 gone by), Paul admonished them, saying, Sirs, I
perceive that the voyage will be with damage and
much loss, not only of the cargo and the ship, but
11 also of our lives. But the centurion paid more heed
to the pilot and to the master of the ship than to
12 what was said by Paul. And as the harbour was
not convenient to winter in, the majority advised

¹ See note to ii. 9. ² His friends (A.V.), but see S. JOHN xv. 14, 15; and 3 S. JOHN 14; the Christian brethren. ³ The Day of Atonement, at end of September.

ACTS 27

to put to sea thence, if by any means they might reach Phoenix, a harbour of Crete, facing south-west and north-west, and there winter. But when a south wind blew softly, thinking they had gained their object, they weighed anchor, and coasted along Crete, closer in shore. But not long afterwards there beat down from it a tempestuous wind, called Euraquilo;¹ and when the ship was caught, and could not face the wind, we let her go, and drove on. And running under the lee of a small island, called Clauda² we had much ado to get hold of the boat. And when they had hoisted it up, they used cables, undergirding the ship; and fearing lest they should strike upon the Syrtis,³ they lowered the gear, and so drove on. But as we were grievously storm-tossed, they proceeded next day to throw the cargo overboard; and the third day they flung out with their own hands the fittings of the ship. And when neither sun nor stars shone upon us for several days, and no small tempest was beating upon us, any hope of our being saved was now almost lost. And as they were taking but little food, Paul stood forth in the midst of them, and said, Sirs, ye should indeed have hearkened to me, and not have put to sea from Crete, and brought on yourselves this damage and loss. And now I admonish you to be of good cheer; for there will be among you no loss of life, but only of the ship. For a messenger of the God whose I am, and whom I serve, stood by me this night, saying, 'Fear not, Paul; thou must stand before Cæsar; and, behold, God hath granted to thee all them that are sailing with thee.' Wherefore, sirs, be of good cheer; for I believe God, that it will be even as it hath been told me. Howbeit, we must strike upon a certain island.

But when the fourteenth night had come of our driving onwards in the Adriatic, about midnight the sailors deemed that they were drawing near to some land. And they sounded, and found twenty fathoms. But when they had gone a little farther, and had sounded again, they found fifteen fathoms. And fearing lest haply we should strike upon rocky ground, they dropped four anchors from the stern,

¹ Some MSS., 'Euroclydon.' ² Some MSS., 'Cauda' (now Gozzo).
³ A quicksand on the N. coast of Africa.

ACTS 27, 28

30 and longed for day to come. But as the sailors were seeking to escape out of the ship, and had lowered the boat into the sea (under pretence of
31 laying out anchors from the forepart), Paul said to the centurion and to the soldiers, Unless these remain
32 in the ship, you cannot be saved.—Then the soldiers cut away the ropes of the boat, and let her fall off.
33 And until day was just breaking, Paul besought them all to take some food, saying, This is the
fourteenth day that ye have continued fasting, on
34 the watch, taking nothing. Wherefore I beseech you to take some food, as this is for your safety ; for there shall not a hair from the head of any one
35 of you perish.—And when he had thus spoken, he took bread, and gave thanks to God in presence of
36 them all ; and he broke it, and began to eat. Then they were all of good cheer, and themselves also took
37 food. Now we were in all in the vessel two hundred
38 and seventy-six souls.¹ And when they had eaten enough, they proceeded to lighten the ship, by throwing out the wheat into the sea.
39 Now when day came, they could not make out the land ; but they noticed a certain creek with a beach, upon which they were minded, if they could,
40 to run the ship up. And cutting away the anchors, they left them in the sea ; at the same time, letting go the lashings of the rudders, and hoisting the
41 foresail to the breeze, they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground ; and the forepart stuck fast and remained immovable, but the stern began to break
42 up with the shock. Now the soldiers' counsel was to kill the prisoners, lest any of them should swim
43 away and escape. But the centurion, wishing to save Paul, stayed them from their purpose, and ordered that such as could swim should throw
44 themselves overboard first, and get to land ; and the rest were to get to it, some on planks, and others on some of the things from the ship. And so it came to pass that all escaped safe to land.

28 And having escaped, we then made out that it
2 was the island called Malta.² And the natives³

¹ Some MSS., 'about seventy-six souls.' ² Greek, Melite. ³ *Lit.* barbarians.

ACTS 28

showed us no ordinary kindness ;¹ for they lit a fire and made us all welcome, because of the rain that had set in, and because of the cold. But when Paul had got together some quantity of sticks, and had laid them on the fire, a viper came out by reason of the heat and fastened on his hand. Now when the natives saw the creature hanging from his hand, they said one to another, Surely this man is a murderer, whom, though he escaped the sea, Justice did not allow to live. He, however, shook off the creature into the fire, and took no harm. Now they were expecting that he would swell, or fall down dead suddenly ; but waiting a long time, and seeing nothing amiss happen to him, they changed their minds, and said that he was a god.

Now in the neighbourhood of that place there were lands belonging to the Headman of the island, whose name was Publius ; who received us and entertained us courteously for three days. But it happened that the father of Publius was keeping his bed, suffering from fever² and dysentery ; to whom Paul went in, and having prayed and laid his hands upon him he healed him. Whereupon the rest of the islanders that had diseases came and were cured ; and these also honoured us with many marks of honour, and when we put to sea they provided us with such things as we needed.

Now after three months we put to sea in a ship that had wintered in the island, an Alexandrian vessel, her figure-head The Twin Brothers.³ And touching at Syracuse, we stayed there three days. And thence by tacking we⁴ arrived at Rhegium ; and one day later a south wind sprang up, and on the second day we came to Puteoli, where we found Brethren, and were entreated to stay with them seven days ; and so we came to Rome. And from Rome The Brethren, hearing of us, came as far as, Appii Forum⁵ and Tres Tabernæ,⁶ to meet us ; and when Paul saw them, he thanked God and took courage. And when we entered Rome,⁷ Paul was

¹ *Lit.* philanthropy. ² *Lit.* fevers. ³ *Lit.* with the sign Dioscuri.
⁴ Some MSS., 'And thence we cast loose and.' ⁵ *Or* the Market of Appius. ⁶ *Or* the Three Shops. ⁷ Some MSS. add, 'the centurion delivered the prisoners to the prætorian prefect, but.'

ACTS 28

allowed to dwell by himself with the soldier that guarded him.

- 17 But it came to pass three days afterwards that he called together first those that were of the Jews;¹ and when they had come together, he said unto them, I, brethren, though I had done nothing against the people or the customs of our forefathers, was as a prisoner from Jerusalem delivered into the hands of
- 18 the Romans ; who indeed, after examining me, were minded to release me, because there was in me
- 19 nothing deserving death. But when the Jews spoke against it, I was forced to appeal unto Cæsar ; not that I have anything of which to accuse my nation.
- 20 This then is why I besought you to see me and to speak with me ; for on account of the hope of Israel
- 21 I am girt with this chain.—And they said unto him, Neither have we ourselves received letters from Judæa concerning thee, nor hath any of the brethren
- 22 in person reported or spoken any evil of thee. But we deem it best to hear from thee what thou thinkest ; for as to this sect, it is known to us that everywhere it is spoken against.
- 23 But having arranged with him a day, they came in greater numbers to the place where he was entertained ; to whom he expounded the matter, bearing witness to the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.
- 24 And some were persuaded of the things that were
- 25 spoken ; and some disbelieved. But, as they agreed not among themselves, they began to depart, after Paul had said one word, Rightly did the Holy Spirit speak through Isaiah the prophet unto your fore-
- 26 fathers, saying,
- ‘ Go unto this people, and say,
By hearing ye will hear, and will not understand ;
And seeing ye will see, and will not perceive ;
- 27 For this people’s heart hath waxed gross,
And with their ears they have grown dull of hearing,
And their eyes they have closed ;

¹ ‘ Called together those that were the chief of the Jews,’ R V.

ACTS 28

Lest at any time they should perceive with
their eyes,
And hear with their ears,
And understand with their heart, and turn
back,
And I should heal them.'

Be it known therefore unto you, that this salvation 28
of God was sent to the Gentiles; they will also
hearken.¹

And he dwelt two whole years in a hired dwelling 30
of his own, and received all that came in unto him,
proclaiming the kingdom of God and teaching about 31
the Lord Jesus Christ with all boldness, without any
hindrance.

¹ Some MSS. add verse 29: 'And when he had said these words, the
Jews departed, having great disputation among themselves.'

THE LETTER¹ OF JAMES

1 James, bondman of God and of the Lord Jesus
Christ, to the twelve tribes in the Dispersion²
sendeth greeting.

2 Count it all joy, my brethren, when ye fall into
3 manifold temptations; knowing that what is
4 genuine in your faith worketh out steadfastness. But
let steadfastness have a 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 liberally to all and reproacheth not;
6 and it will be given him. But let him ask in faith,
nothing doubting; for he that doubteth is like foam
7 of the sea driven by the wind and tossed. For let
8 not that man think that he, a double-minded man
unstable in all his ways, will receive any thing from
the Lord.

9 But let the brother of low degree glory in his
10 exaltation; but the rich, in his humiliation;
11 because as a flower of grass he will pass away. For
the sun rose with the scorching wind,³ and it withered
the grass, and its flower fell away, and the beauty of
the look thereof perished; so the rich man also will
waste away in his goings.

12 Happy is the man that endureth temptation; for
when he hath been approved, he will receive the
crown of life, which the Lord⁴ hath promised to
them that love him.

13 Let no one when he is tempted say, 'It is from
God I am tempted'; for God cannot be tempted by
evil things; nay, he himself tempteth no one.⁵

14 But each is tempted, when by his own desire he is

¹ The words 'The Letter' here and in other titles, are not found in the oldest MSS. ² See note to S. John vii. 35. ³ Jonah iv. 9. ⁴ *Lit.* which he. ⁵ Ecclesiasticus xv 11, 12.

JAMES 1, 2

drawn away and enticed. Afterwards, the desire, 15
 when it hath conceived, giveth birth to sin ; but
 the sin, when it is perfected, bringeth forth death.
 Be not deceived, my beloved brethren ; every good 16
 giving and every perfect gift is from above, coming 17
 down from the Father of the lights, with whom there
 is no variation, nor shadow of change. Of his own 18
 will he brought us forth by the word of truth, that
 we should be as it were a firstfruit of his creatures.

Ye know it, my beloved brethren ; but let every 19
 man be swift to hear, slow to speak, slow to wrath ;
 for the wrath of man worketh not the righteousness 20
 of God. Wherefore, putting away all filthiness and 21
 excess of wickedness, in meekness receive the im-
 planted word, which is able to save your souls. But 22
 become doers of the word, and not hearers only,
 deluding your own selves. For if any is a hearer of 23
 the word, and not a doer, he is like a man considering
 his natural face in a mirror ; for he considered him- 24
 self, and went away, and straightway he forgot
 what manner of man he was. But he that looketh 25
 into a perfect law, the law of liberty, and continueth
 looking, having become, not a forgetful hearer, but
 an active worker, happy in what he does shall this
 man be. If any thinketh that he is religious, yet he 26
 bridleth not his own tongue, but deceiveth his own
 heart, this man's religion is worthless. Religion 27
 pure and undefiled before our God and Father is
 this, To visit fatherless ones and widows in their
 affliction, and to keep oneself unspotted from the
 world.

My brethren, hold not with respect of persons the 2
 faith of our Lord Jesus Christ, the Lord of glory.
 For if there came into an assembly¹ of yours a man 2
 with gold rings, in fine clothing, and there came in
 also a poor man in dirty clothing ; and ye paid 3
 regard to the wearer of the fine clothing, and said,
 ' Sit thou here in a good place ' ; and said to the poor
 man, ' Stand thou there,' or ' Sit down by my foot-
 stool '—did ye not doubt in² yourselves, and become 4
 judges whose thoughts are evil? Hearken, my 5
 beloved brethren ; did not God choose them that are

¹ *Lit.* synagogue. ² *Or* make distinctions among.

JAMES 2

poor as to the world, rich in faith, and heirs of the kingdom which he promised to them that love him ?
6 But as for you, ye put to shame the poor man. Do not the rich oppress you and themselves drag you
7 to courts of justice ? do not they blaspheme the
8 honourable name by which ye are called ?¹ If, however, ye fulfil what is a royal law (according to the scripture, 'Thou shalt love thy neighbour as
9 thyself'), ye do well ; but if ye have respect of persons, ye commit sin, being convicted by the law
10 as transgressors. For whosoever shall keep the law as a whole, but stumble in one point, he hath become
11 guilty of all. For he that said, 'Commit not adultery,' said also, 'Murder not' ; now if thou dost not commit adultery, yet committest murder,
12 thou hast become a transgressor of law. So speak, and so act, as men that are to be judged under a
13 law of liberty. For the judgement is merciless to him that showed no mercy ; mercy glorieth over judgement.

14 What doth it profit, my brethren, if any says he hath faith, but he has not works ? can the faith save
15 him ? If brother or sister should be naked and
16 lacking the day's food, but one of you should say to them, 'Depart in peace, keep yourselves warm and fed,' yet ye give them not the needs of the body,
17 what doth it profit ? Even so faith, if it hath not
18 works, is dead in itself. Yea, some one will say, 'Thou hast faith, and I have works ; show me thy faith apart from thy works, and I by my works will
19 show thee my faith.' Is it thy faith that God is one ?² thou doest well ; the demons also have that
20 faith and tremble. But art thou willing to learn, O vain man, that the faith apart from the works is
21 fruitless ?³ Was not Abraham, our forefather, accounted righteous by works, when⁴ he offered up
22 Isaac his son upon the altar ? Thou seest that his faith wrought along with his works, and by the
23 works the faith was made perfect ; and the scripture was fulfilled that saith, 'Now, Abraham had faith in God, and it was reckoned to him as righteous-
24 ness' ; and he was called, 'Friend of God.' Ye see that by works a man is accounted righteous, and not

¹ *Lit.* which was called, invoked, upon you. ² Some MSS., 'that there is one God.' ³ *Lit.* workless ; idle, unproductive. ⁴ *Or* in that.

JAMES 2, 3

by faith only. Yea, likewise, was not also Rahab the 25
 harlot accounted righteous by works, when¹ she wel-
 comed the messengers and urged them forth by a
 different way? For even as the body apart from 26
 spirit is dead, so faith also apart from works is dead.

Become not teachers, many of you, my brethren ; 3
 knowing that we shall receive a stricter judgement.
 For in many things we stumble, every one. If any 2
 stumbleth not in word, he is a perfect man, able to
 bridle even the whole body. Now if we put their 3
 bits into the horses' mouths, that they may obey us,
 we turn about even their whole bodies. Behold, 4
 even the ships, great as they are and driven by
 boisterous winds, are turned about by a very small
 rudder, whither the impulse of the steersman willeth.
 So the tongue also is a little member and boasteth 5
 great things. Behold, how small a fire ! how great
 a forest it kindleth ! And the tongue is a fire ; 6
 the tongue maketh itself among our members the
 world² of iniquity ; it spotteth the whole body, and
 setteth on fire the wheel of nature, and is itself set
 on fire by hell.³ For every kind of wild beasts and 7
 of birds, of creeping things and of things in the sea,
 is tamed and hath been tamed by mankind ; but the 8
 tongue none of men can tame, a restless evil, charged
 with deadly poison. With it we bless the Lord and 9
 Father ; and with it we curse men, who are made
 after the likeness of God. Out of the same mouth 10
 cometh forth⁴ blessing and cursing. These things,
 my brethren, ought not so to be. Doth the fountain 11
 from the same opening burst forth with sweet water
 and with bitter ? Can a fig tree, my brethren, yield 12
 olives ? or a vine, figs ? neither can salt water yield
 sweet.

Who is wise and intelligent among you ? let him 13
 show by his good behaviour his works in meekness of
 wisdom. But if ye have bitter jealousy and factious- 14
 ness in your hearts, glory not and lie not against the
 truth. This wisdom is not one that cometh down from 15
 above, but is earthly, sensual, devilish. For where 16
 there are jealousy and factiousness, there there are
 disorder and every bad deed. But the wisdom from 17

¹ Or in that.

² Or adornment ; see 1 S. Peter iii. 3 (same word)

³ Lit. Gehenna. ⁴ For the grammar see note to 1 Corinthians xiii. 13, they come out in one breath, one stream.

JAMES 3, 4

above, first it is pure, then peaceable, kindly, easy to be persuaded, full of mercy and good fruits, 18 without partiality, without hypocrisy. But fruit of righteousness is sown in peace for¹ such as make peace.

4 Whence come wars, and whence fightings, among you? come they not hence, from your pleasures 2 that war in your members?² Ye desire, and have not; ye murder, and are envious, and cannot obtain; ye fight and war; ye have not, because ye 3 ask not. Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures. 4 Adulteresses! know ye not that the friendship of the world is enmity with God? Therefore whosoever would be a friend of the world maketh himself 5 an enemy of God. Or think ye that in vain the scripture saith, 'Even unto jealousy the Spirit which 6 he made to dwell in us longeth after us.'³ Nay, he giveth greater grace; wherefore it saith, 'God resisteth the proud, but giveth grace to the humble.' 7 Submit yourselves therefore unto God; but resist 8 the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye 9 double-minded. Afflict yourselves, and mourn, and weep; let your laughter be turned into mourning, 10 and your joy into gloominess. Humble yourselves in the sight of the Lord, and he will exalt you. 11 Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against law, and judgeth law; now if thou judgest law, thou art not a doer of law, 12 but a judge. One is the lawgiver and judge, he that is able to save and to destroy; but thou that judgest thy neighbour, who art thou?

13 Come now, ye that say, 'To-day or to-morrow we will go into this city, and spend a year there, and 14 traffic, and get gain' (whereas ye know not what your life will be on the morrow;⁴ for ye are a vapour

¹ Or by. ² Whence come wars and fightings and factions? whence but from the body, and the lusts of the body? Plato, *Phaedo*, chap. 11, page 66, C. ³ Or even unto jealousy he (God) yearneth for the (human) spirit that he made to dwell in us—but the meaning is doubtful, and the source of the quotation unknown. ⁴ Some MSS., 'whereas ye know not what will be on the morrow. What is your life?'

JAMES 4, 5

that appeareth for a little while and then vanisheth
 away) ; instead of saying, ' If the Lord will, we shall 15
 live and also do this or that.' But in fact ye glory 16
 in your boastings. All such glorying is evil. To 17
 any one therefore that knoweth how to do what is
 right, and doeth it not, to him it is sin.

Come now, ye rich ; weep, howling for your 5
 miseries that are coming upon you. Your riches 2
 have rotted, and your garments have become moth-
 eaten ; your gold and your silver are rusted,¹ and 3
 the rust of them will be for a witness against you,
 and will devour your flesh as fire doth. Ye have
 laid up treasure in what are last days. Behold, the 4
 hire of the labourers who mowed your fields, which
 on your part hath been kept back, crieth out ; and
 the cries of the reapers have entered into the ears of
 the Lord of hosts.² Ye lived daintily on the earth, 5
 and enjoyed your luxury ; ye nourished your hearts
 in a day of slaughter. Ye condemned, ye murdered, 6
 the righteous ;³ he doth not resist you.⁴

Be patient therefore, brethren, until the coming 7
 of the Lord. Behold, the husbandman waiteth for
 the precious fruit of the earth, being patient over it,
 until it receive the early and the late rain. Be ye 8
 also patient, strengthen your hearts ; for the coming
 of the Lord is at hand. Murmur not, brethren, one 9
 against another, lest ye be judged. Behold, the
 judge is standing before the doors. Take, brethren, 10
 for an example of suffering hardship and of patience,
 the prophets who spoke in the name of the Lord.
 Behold, we count them happy that endured ; ye 11
 have heard of the endurance of Job, and have seen
 the end that the Lord made,⁵ that the Lord is full of
 pity, and merciful.

But above all else, my brethren, swear not, be it 12
 by the heaven, or by the earth, or by any other
 oath ; but let your Yea be yea, and your Nay, nay ;
 that ye fall not under judgement.

Doth any among you suffer hardship ? let him 13
 pray. Is any cheerful ? let him sing praise. Is any 14
 among you sick ? let him call for the elders of the

¹ Strictly the precious metals are not rusted, but tarnished. ² *Lit.*
 Lord of Sabaoth. ³ See Wisdom of Solomon ii. 12-20. ⁴ S. Matthew
 v. 39. ⁵ *Lit.* the end of the Lord.

JAMES 5

church, and let them pray over him, anointing him
15 with oil in the name of the Lord. And the prayer
of faith will save the sufferer, and the Lord will raise
him up ; and if he have committed sins, it shall be
16 forgiven him. Confess therefore your sins one to
another, and pray one for another, that ye may be
healed. Greatly availeth a righteous man's
17 supplication in its working. Elijah was a man of like
nature with us, and he prayed fervently that it
might not rain, and no rain fell upon the land for
18 three years and six months ; and he prayed again,
and the heaven gave rain, and the land brought
forth its fruit.
19 My brethren, if any among you err from the
20 truth, and one convert him ; know¹ that he that
converteth a sinner from the error of his way will
save his soul from death, and will cover a multitude
of sins.

¹ Some MSS., 'let him know.'

THE FIRST LETTER TO THE THESSALONIANS

Paul, and Silvanus, and Timothy, to the church 1
of the Thessalonians in God the Father and the
Lord Jesus Christ ; Grace be to you and peace.

We give thanks to God always for you all, making 2
mention of you in our prayers, unceasingly remem- 3
bering before our God and Father, the work of your
faith, and the labour of your love, and the
steadfastness of your hope in our Lord Jesus Christ ;
knowing, brethren beloved by God, that you were 4
chosen, in that our gospel came unto you, not in word 5
only, but also in power, and in the Holy Spirit and
much assurance ; even as ye know what manner of
men we showed ourselves among you for your sake.
And you became imitators of us and of the Lord, by 6
receiving the word in much affliction, with joy of
the Holy Spirit ; so that ye made yourselves an 7
example to all the believers in Macedonia and in
Achaia. For from you the word of the Lord hath 8
sounded forth, not only in Macedonia and Achaia,
but in every place your faith towards God hath gone
forth ; so that we need not say anything. For of 9
themselves they report, concerning us, what manner
of stay with you we had ; and how ye turned to
God from your idols, to serve a God living and true,
and to wait for his Son from heaven, whom he raised 10
from the dead, even Jesus, who delivereth us from
the wrath to come.

For ye yourselves, brethren, know that our 2
stay with you has not been found in vain ; but 2
though we had previously suffered and had been
shamefully treated, even as ye know, in Philippi, we
were bold of speech in our God to speak unto you
the gospel of God in much contention. For our 3
exhortation was not prompted by a delusion, nor
by an unclean mind, nor was it in guile ; but even 4

I. THESSALONIANS 2

- as we have been approved by God to be entrusted with the gospel, so we speak ; not as seeking to please men, but to please God who proveth our hearts. For never were we found using words of flattery, as indeed ye know, nor a cloak for covetousness—God is witness—nor seeking glory from men, either at your or at others' hands, though, as apostles of Christ, we might have been burdensome.¹
- 7 But we were gentle² in your midst, as if a nurse were cherishing her own children ; so we, being affectionately desirous of you, took delight in imparting to you, not only the gospel of God, but also our own lives, because ye had become very dear to us. For ye remember, brethren, our labour and our toil ; working night and day, that we might not be a burden to any of you, we preached unto you the gospel of God.
- 10 You are witnesses, and God is witness, how piously and righteously and unblamably we behaved ourselves towards you who believe ; even as ye know how we dealt with each of you, as a father with his own children, exhorting and encouraging and charging you, to the end that ye should walk worthily of God, who calleth³ you into his own kingdom and glory.
- 13 And this is why we on our part thank God unceasingly, that in receiving the word of God, which ye heard from us, ye accepted it, not as the word of men, but (even as it is in truth) the word of God, which worketh in you who believe. For you, brethren, became imitators of the churches of God that are in Judæa in Christ Jesus, in that you at the hands of your own countrymen suffered the same things as those churches⁴ did at the hands of the Jews ; who both killed the Lord Jesus and the prophets, and drove us out (and they please not God, and are hostile to all men), hindering us from speaking to the Gentiles, that they may be saved ; in order to fill up the measure of their own sins always ; but the wrath has come upon them to the uttermost.
- 17 But we, brethren, separated from you as we were for a short season, in presence not in heart, were the

¹ Claimed authority (American Standard Version) ; but see verse 9.
² Some MSS., 'babes.' ³ Some MSS., 'called' ⁴ *Lit.* they (ambiguous in English).

I. THESSALONIANS 2, 3, 4

more exceedingly earnest with great desire to see
you face to face ; because we wanted to get to you, 18
even I, Paul, more than once ; and Satan hindered
us. For what is our hope, or joy, or crown of glory- 19
ing ? Is it not even you, in the sight of our Lord
Jesus, at his coming ? For you are our glory and 20
our joy.

Wherefore, as we could no longer forbear, we 3
thought it good to be left behind alone in Athens ;
and we sent Timothy, our brother and God's 2
minister¹ in the gospel of Christ, to strengthen you
and to comfort you concerning your faith ; lest in 3
these afflictions, any one should be shaken. For ye
yourselves know that hereunto we are appointed ;
for, verily, when we were with you, we told you 4
beforehand that we were to suffer affliction, as in-
deed it came to pass and ye know. This is why, 5
no longer able to forbear, I sent, in order to know
your faith, lest perchance the tempter might have
tempted you, and our labour might prove in vain.

But when Timothy came even now unto us from 6
you, and brought us good tidings of your faith and
your love, and that ye have a kindly remembrance
of us always, longing to see us, even as we long to
see you, we were thereby comforted, brethren, over 7
you in all our distress and affliction, through your
faith ; seeing that now we live, if ye stand fast in 8
the Lord. For what thanksgiving can we render to 9
God on your account, for all the joy wherewith we
rejoice for your sakes before our God, night and day 10
praying exceedingly that we may see you face to
face, and may perfect whatever is lacking in your
faith ?

Now may our God and Father himself, and our 11
Lord Jesus, direct our way unto you ; but may the 12
Lord make you to increase and abound in love one
towards another and towards all, even as we do
towards you ; to the end that he may strengthen 13
your hearts, so that they may be blameless in
holiness before our God and Father, at the coming
of our Lord Jesus with all his holy ones.²

Finally, therefore, brethren, we entreat and 4
exhort you in the Lord Jesus, that, as ye received

¹ Some MSS., ' And fellow-worker with God.' ² S. Matt. xxv. 31 ;
S. Mark viii. 38 : 11 Thess. i. 7 ; Jude 14.

I. THESSALONIANS 4

from us the lesson how ye ought to walk and to please God, even as ye do walk—that ye would
2 abound still more. For ye know what precepts we
3 gave you by authority of the Lord Jesus. For this is the will of God, even your sanctification, that ye
4 abstain from fornication ; that each of you learn how to get himself a wife for his own¹ in sanctifi-
5 cation and honour, not in lustful passion even as the
6 Gentiles, who know not God ; that no one transgress, and overreach his brother in the matter, inasmuch as the Lord is an avenger in all these things, as also
7 we told you before and bore witness. For God called us, not for uncleanness, but in sanctification.
8 Therefore he that rejecteth, rejecteth, not man, but God, who also giveth his Holy Spirit unto you.

9 But of love of the brethren ye need not that any one write to you ; for you yourselves have been
10 taught by God to love one another ; for indeed ye carry it out towards all the brethren throughout
11 Macedonia. But we exhort you, brethren, to abound still more, and to make it your ambition to live quietly and to mind your own affairs and to work
12 with your hands, even as we charged you ; that ye may walk becomingly towards outsiders, and may need nothing.

13 But we would not, brethren, have you ignorant concerning them that fall asleep, that ye sorrow not,
14 even as the rest, who have no hope. For if we believe that Jesus died and rose, even so them also that were laid asleep through Jesus will God bring
15 with him. For this we say to you by the word of the Lord, that we, the living, who are left unto the coming² of the Lord, shall not precede them that
16 were laid asleep. For the Lord himself, with shout of command, with voice of archangel and with trumpet of God, will descend from heaven ; and the
17 dead in Christ will rise up first ; afterwards we, the living, who are left, shall be caught away together with them in clouds, into the air, to meet the Lord ;
18 and so we shall ever be with the Lord. Wherefore comfort one another with these words.

¹ *Lit.* a vessel ; perhaps = his body ; but the meaning of the verb (if taken exactly) supports the text. *Cf.* the parallel in 1 Cor. vii. 2.

² *Lit.* presence (*parousia*).

I. THESSALONIANS 5

But of the times and the seasons, brethren, ye 5
have no need that anything be written to you ; for
ye yourselves know perfectly that the day of the
Lord cometh even as a thief in the night. When 3
men shall say, ' Peace and safety,' then cometh upon
them sudden destruction, even as her travail upon a
woman with child ; and they will not escape. But 4
you, brethren, are not in darkness, that the Day
should surprise you, as a thief doth ;¹ for you all 5
are sons of light and sons of the day ; we belong not
to the night, nor to darkness. So then let us not 6
sleep, as do the rest ; but let us watch and be sober.
For they that sleep, at night they sleep ; and they 7
that get drunk, at night they are drunk. But let 8
us, who belong to the day, be sober, putting on the
breastplate of faith and love, and for a helmet the
hope of salvation ; because God appointed us not 9
unto wrath, but to obtain salvation through our Lord
Jesus Christ, who died for us, that, whether we 10
watch or whether we sleep, we should live together
with him. Wherefore comfort one another, and 11
edify one another, even as indeed ye do.

Now we entreat you, brethren, to acknowledge 12
them that labour among you and are over you in
the Lord and admonish you ; and to esteem them 13
exceedingly in love for their work's sake. Be at
peace among yourselves. But we exhort you, 14
brethren, to admonish the idle, to encourage the
faint-hearted, to support the weak, to be long-
suffering towards all. See that no one render evil 15
for evil to any ; but always follow after that which
is good towards one another and towards all. 16
Rejoice always, pray without ceasing, in every thing
give thanks ; for this is the will of God in Christ 17
Jesus regarding you. Quench not the Spirit ; 18
despise not prophesyings ; but test all things ; hold
fast that which is good ; abstain from every form of 21
evil. But may the God of our peace himself sanctify 22
you completely ; and may your spirits and souls 23
and bodies be preserved entire, without blame at
the coming of our Lord Jesus Christ. Faithful is he 24
that calleth you, and he will also bring it about.

Brethren pray for us. 25

¹ Some MSS., ' the day should overtake you, as it does thieves.'

I. THESSALONIANS 5

- 26 Greet all the brethren with a holy kiss. I adjure
27 you by the Lord that the letter be read to all the¹
brethren.
28 The grace of our Lord Jesus Christ be with you.
-

¹ Some MSS. add, 'holy.'

THE SECOND LETTER TO THE THESSALONIANS

Paul, and Silvanus, and Timothy, to the church 1
of the Thessalonians in God our Father and the Lord
Jesus Christ ; Grace be to you and peace from God 2
the Father and the Lord Jesus Christ.

We are bound to give thanks to God always for¹ 3
you, brethren, even as it is fitting, in that your faith
groweth exceedingly, and the love of each of you all
one to another increaseth ; so that we ourselves 4
glory in you in the churches of God for your stead-
fastness and faith amid all your persecutions and the
afflictions that ye endure ; a plain token of God's 5
righteous judgement, to the end that ye may be
accounted worthy of the kingdom of God, for which
ye suffer. For surely it is a righteous thing with 6
God to give in recompense affliction to them that
afflict you, and to you the afflicted rest with us, in 7
the revelation of the Lord Jesus from heaven with
the angels of his power in flaming fire, inflicting 8
vengeance on such as know not God, and on such
as obey not the gospel of our Lord Jesus ; and these 9
will suffer punishment, eternal destruction, from
the face of the Lord² and from the glory of his might,
when he shall come to be glorified in his saints and 10
to be marvelled at in all them that believed (because
our witness unto you was believed)—in that day.
And to this end we pray always for you, that our 11
God may account you worthy of his calling, and may
fulfil every delight in goodness and every work of
faith, in power ; that the name of our Lord Jesus 12
may be glorified in you, and you in him, according
to the grace of our God and the Lord Jesus Christ.

But concerning the coming of our Lord Jesus **2**
Christ, and our gathering together unto him, we 2

¹ Or concerning. ² Cf. ii. 8 and verse 7 ; Psalm xxxiv. 16.

II. THESSALONIANS 2, 3

beseech you, brethren, not to be hastily shaken from your judgement, nor yet troubled, by a spirit, or by word of mouth, or by letter attributed to us, stating
3 that the day of the Lord is close at hand. Let no one deceive you in any wise ; because the apostasy must first come,¹ and the man of lawlessness² be
4 revealed, the son of perdition, he that opposeth and exalteth himself against every one called God or an object of worship, so as to seat himself in the sanctuary of God, setting himself forth as God.
5 Remember ye not that, when I was yet with you,
6 I used to tell you these things ? And now ye know what restraineth, that he may be revealed in his
7 proper season. For the mystery of lawlessness is already working ; only there is one that restraineth
8 now, until he be taken out of the way. And then will be revealed the lawless one, whom the Lord Jesus will slay³ by the breath of his mouth, and will do away with by the manifestation of his coming ;
9 even he whose coming is according to the working of Satan, with all power and signs and lying wonders,
10 and with all deceit of unrighteousness for them that are perishing ; because they received not the love of
11 the truth, that they might be saved. And this is why God is sending them a delusion working
12 strongly, that they may believe the lie ; in order that all they that believed not the truth, but had pleasure in unrighteousness, may be judged.
13 But, as for us, we are bound to give thanks always to God for you, brethren beloved by the Lord, because God from the beginning chose you⁴ unto salvation, in sanctification by the Spirit and belief
14 of the truth ; whereunto he called you, through our gospel, to obtain the glory of our Lord Jesus Christ.
15 So then, brethren, stand fast, and hold the precepts that ye were taught whether by word or by letter of ours.
16 Now may our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort
17 and a good hope, in grace, comfort your hearts and strengthen them in every good work and word.
3 Finally, brethren, pray for us, that the word of

¹ *Lit.* because (the day will not come) unless the falling away shall first come. ² Some MSS., 'the man of sin.' ³ Some MSS., 'will consume.' ⁴ Some MSS., 'God chose you as a firstfruit.'

II. THESSALONIANS 3

the Lord may run and be glorified, even as it doth
among you ; and that we may be delivered from 2
unreasonable and evil men ; for the faith is not
held by all. But the Lord is faithful, who will 3
strengthen you, and will guard you from the evil
one.¹ But we have confidence in the Lord as 4
regards you, that ye are doing and also will do the
things that we enjoin. But may the Lord direct 5
your hearts into the love of God and into the stead-
fastness of Christ.

Now we charge you, brethren, in the name of the 6
Lord Jesus Christ, to withdraw yourselves from
every brother that liveth idly and not according to
the precept that ye² received from us. For ye 7
yourselves know how ye ought to imitate us, in
that we behaved not ourselves idly among you ;
neither ate we bread for naught from any one, but 8
with labour and toil, working night and day, that
we might not be a burden to any of you ; not that 9
we have not a right, but that we might make our-
selves an example to you, that ye should imitate us.
For also, when we were with you, with this we used 10
to charge you, ' If any will not work, neither let him
eat.' For we hear that some are living idly among 11
you, busied not at all, but being busybodies. Now 12
such persons we charge and exhort in the Lord Jesus
Christ, that with quietness they work and eat their
own bread. But as for you, brethren, lose not heart 13
in well-doing. But if any obeyeth not our word by 14
this letter, note that man, to keep no company with
him, that he may be put to shame ; yet do not 15
regard him as an enemy, but admonish him as a
brother.

Now may the Lord of our peace himself give you 16
this peace at all times in all ways.³ The Lord be
with you all.

The greeting of me Paul by my own hand, which 17
is the token in every letter ; thus I write.

The grace of our Lord Jesus Christ be with you all. 18

¹ Or from evil. ² Some MSS., ' they.' ³ Some MSS., ' in all places.'

THE LETTER TO THE GALATIANS

- 1 Paul, an apostle, sent not from men, neither
through man, but through Jesus Christ and God the
2 Father who raised him from the dead ; Paul and
all the brethren that are with me, to the churches of
3 Galatia ; Grace be to you and peace from God our
4 Father, and the Lord Jesus Christ, who gave himself
for our sins, that he might deliver us out of this
present evil world, according to the will of our God
5 and Father ; to whom be the glory for evermore ;¹
Amen.
- 6 I marvel that ye are going over so hastily from him
that called you in the grace of Christ, going over
7 unto another gospel, which means simply that there²
are some who trouble you and want to pervert the
8 gospel of Christ. But if even we, or an angel from
heaven, should preach to you any gospel other than³
that which we preached to you, let him be accursed.⁴
- 9 As we have said before, so now again I say, If
anyone preacheth to you any gospel other than that
10 which ye received, let him be accursed. For is it
men, or is it God, whose favour I am now seeking ?
or am I aiming to please men ? If I were still
pleasing men, Christ's bondman I should not be.
- 11 For concerning the gospel that was preached by
me I would remind you, brethren, that it is not a
12 gospel according to⁵ man. For neither was it from
man that I myself received it or was taught it, but
13 through a revelation from Jesus Christ. For ye
heard of my manner of life in time past in the Jews'
religion, that I persecuted the church of God
14 exceedingly and made havoc of it ; and that I
outstripped in the Jews' religion many of my own

¹ *Lit.* unto the ages of the ages. ² *Lit.* which is nothing else except that there . . . ³ *Or* contrary to. ⁴ Greek, anathema. ⁵ *Cf.* the titles of the gospels.

GALATIANS 1, 2

age in my own race, being, as I was, more exceedingly zealous for the traditions of my forefathers.

But when he¹ who, from my very birth, set me 15
 apart and called me through his grace, was pleased
 to reveal his Son in me, that I might preach good 16
 tidings of him among the Gentiles, straightway I
 consulted not with flesh and blood ; neither went I 17
 up to Jerusalem unto them that were apostles before
 me ; but I went away into Arabia, and afterwards
 returned to Damascus. Then, at the end of three 18
 years, I went up to Jerusalem to get acquainted with
 Cephas,² and I stayed with him fifteen days. But 19
 other of the apostles I saw none, except³ James, the
 Lord's brother. (Now as to the matters that I am 20
 writing to you, behold, before God, I lie not.) Then 21
 I went into the regions of Syria and Cilicia. But I 22
 remained unknown by face to the churches of Judæa
 in Christ ; only they used to hear that ' our former 23
 persecutor is now preaching good tidings of the faith
 of which once he made havoc ' ; and they glorified 24
 God in me.

Then, with fourteen years' interval, I again went 2
 up to Jerusalem with Barnabas, taking Titus also
 with me. Now I went up in accordance with a 2
 revelation ; and I laid before them the gospel that
 I preach among the Gentiles (but I did it privately,
 to those of repute), lest by any means I should be
 running, or have run, in vain. Yet even Titus, my 3
 companion, Greek though he was, was not con-
 strained to be circumcised—but this was because 4
 of the false brethren secretly brought in, men who
 came in secretly to spy upon our freedom which we
 have in Christ Jesus, that they might bring us into
 bondage ; to whom, not even for an hour, did we 5
 yield by our submission—that the truth of the gospel
 might continue with you. But from those reputed 6
 to be somewhat (what once they were, it matters
 nothing to me ; God shows favour to no one)—to
 me, I say, the men of repute imparted nothing
 fresh ; nay, on the contrary, seeing that I had been 7
 entrusted with the gospel of the Uncircumcision,⁴

¹ Some MSS., ' God.'

² *i.e.* Peter.

³ *Or* but only (but the title ' apostle ' was not restricted to the first twelve apostles).

⁴ The terms ' uncircumcision,' ' circumcision,' sometimes mean ' the uncircumcised,' ' the circumcised ' ; *i.e.* the Gentiles, or the Jews ; just as ' the Dispersion ' (S. John vii. 35) means the persons dispersed.

GALATIANS 2

8 even as Peter with that of the Circumcision (for he that wrought for Peter unto the apostleship of the Circumcision, wrought for me also unto the Gentiles);
9 and perceiving the grace that had been given me, James and Cephas¹ and John, the men regarded as pillars, gave to me and Barnabas right hands of fellowship, that we should go to the Gentiles, but
10 they to the Circumcision ; only we were to remember the poor ; which very thing I set myself in earnest to do.

11 But when Cephas came to Antioch, I withstood him to his face, because he stood self-condemned.
12 For until certain persons came from James, he used to eat with the Gentiles ; but when they came, he began to draw back and to separate himself, fearing
13 them that rested on circumcision. And the other Jews also played the hypocrite along with him, insomuch that even Barnabas was carried away by
14 their hypocrisy. But when I saw that they were not walking in a straight path according to the truth of the gospel, I said to Cephas before them all, ' If thou, Jew as thou art, livest as the Gentiles live and not as the Jews, how is it that thou constrainest the
15 Gentiles to live as do the Jews ? ' We who by birth are Jews, and not sinners from among the Gentiles—
16 yet knowing that not by works of law is a man accounted righteous, but through faith in Christ Jesus—even we ourselves put faith in Christ Jesus, that we might be accounted righteous by faith in Christ, not by works of law ; seeing that by works of law not one person will be accounted righteous.
17 But if, while seeking to be accounted righteous in Christ, we ourselves were found to be sinners, is
18 Christ a minister of sin ? God forbid ! For if I build up again the things that I pulled down, I
19 prove myself a transgressor. For I through law
20 died unto law, that I might live unto God. With Christ I have been crucified ; yea, it is no longer I that live, but Christ liveth in me ; yea, the life that I now live in the flesh, in faith I live, faith in the Son of God, in him that loved me and gave himself
21 up for me. I do not away with the grace of God ; for if righteousness comes through law, then Christ died without cause.

¹ *i.e.* Peter.

GALATIANS 3

O foolish Galatians, who hath bewitched you, **3**
 you before whose eyes Jesus Christ was portrayed
 as having been crucified? This only I would learn **2**
 from you; Was it by works of law that ye received
 the Spirit, or by hearing with faith?¹ Are ye so **3**
 foolish? after beginning in the spirit, do ye now make
 a finish in the flesh? Did ye suffer so many things **4**
 in vain? if it be indeed in vain. He, then, that
 supplieth to you the Spirit, and worketh mighty **5**
 works among you—is it by works of law, or by
 hearing with faith? It is even as ‘Abraham had **6**
 faith in God, and it was reckoned to him as righteous-
 ness.’ Ye perceive, therefore, that such as rest on² **7**
 faith, they are sons of Abraham. Yea, the scripture, **8**
 foreseeing that God accounteth the Gentiles
 righteous by faith, preached the gospel beforehand
 unto Abraham, ‘In thee all the nations shall be
 blessed.’ So then such as rest on² faith are blessed **9**
 along with Abraham in his faith. For as many as **10**
 rest on works of law are under a curse; for it is
 written, ‘Cursed is every one that continueth not
 in all things that are written in the book of the law,
 to do them.’ But that in law no one is accounted **11**
 righteous before God, is evident; because ‘The
 righteous shall live by faith.’ Now the law does not **12**
 rest on faith; but, ‘He that doeth them shall live
 in them.’ Christ redeemed us from the curse of **13**
 the law, having become accursed for us (for it is
 written, ‘Cursed is every one that hangeth on a
 tree’); that upon the Gentiles might come the **14**
 blessing of Abraham in Jesus Christ; that we
 through faith might receive what was promised,
 even the Spirit.

Brethren, I speak after the manner of men; yet **15**
 even a human covenant, once it hath been ratified,
 no one sets it aside or adds new conditions. Now to **16**
 Abraham the promises were spoken, and to his
 offspring. It saith not, ‘and to offsprings,’ as
 referring to many; but, as referring to one, ‘and
 to thy offspring’; and this is Christ. Now what I **17**
 mean is this; a covenant made beforehand by God,
 the law, which came four hundred and thirty years
 after, doth not unmake, so as to do away with the

¹ The hearing of faith (A.V.). ² *Lit.* are out of (having their root in).

GALATIANS 3, 4

18 promise. For, if the inheritance depends on law, it no longer depends on grace ; but God hath granted it to Abraham by promise.

19 To what purpose then was the law ?

It was added because of transgressions, till there should come that Offspring to whom the promise hath been made ; and it was appointed through
20 angels by the hand of a mediator.¹ Now for one person there is no mediator ;² but God is ONE.³

21 Is the law then opposed to the promises of God ?

God forbid ! for had there been given a law that could impart life, verily righteousness would have
22 had its being from law. But the scripture hath penned together all things under sin, that the promise, depending on faith in Jesus Christ, may be given to such as have faith.

23 But before faith came, we were kept in ward under law, penned together in view of the faith which was
24 afterwards to be revealed. So that the law has led us as children⁴ unto Christ, that we may be
25 accounted righteous through faith. But now that faith has come, we are no longer led as children.
26 For ye all are sons of God, through faith, in
27 Christ Jesus. For as many of you as were baptized
28 into Christ did put on Christ. There is neither Jew nor Greek, there is neither bond nor free ; there are not male and female ; for you all are one in Christ
29 Jesus. But if you are Christ's, then ye are Abraham's offspring, inheritors according to promise.

4 Now the heir, I say, as long as he is a child, differeth in nothing from a bondman, lord though
2 he is of all, but is under guardians and stewards
3 until the time appointed by his father. Even so we, when we were children, were kept in bondage under
4 the rudiments of the world. But when the fullness of the time came, God sent forth his Son, born of a
5 woman, born under law, that he might redeem them that were under law, that we might receive the
6 adoption of sons. But because ye are sons, God

¹ *i.e.* Moses ; and the law was a contract between two parties. ² *Or* one person does not have (require) a mediator. ³ Therefore the promise is absolute and unconditional ; verse 20 may mean that Moses acted as mediator (go-between) for the company of angels ; but that God, being one person, needed no intermediary between him and the people. The passage is obscure ; *cf.* Acts vii. 53 ; Hebr. ii. 2. ⁴ *Lit.* has become our pedagogue (*i.e.* child-escort).

GALATIANS 4

sent forth the Spirit of his Son into our hearts,
 crying, Abba, Father! So that thou art no longer 7
 a bondman, but a son; but if a son, an heir also
 through God.

But at that time, not knowing God, ye were in 8
 bondage to them that by nature are no gods; but 9
 now that ye have come to know God, nay rather
 to be known by God, how is it that ye are turning
 back to the weak and beggarly rudiments—a fresh
 bondage to which ye desire to begin? Ye are 10
 observing days and months, and seasons and years.
 I fear for you, lest haply to no purpose I have 11
 bestowed labour upon you.

Brethren, I pray you, become as I am; for I 12
 became as you were. Ye did me no wrong; but 13
 ye know that by reason of an infirmity of the flesh
 I aforetime preached the gospel to you. And 14
 what was a trial to you in my flesh ye did not treat
 with contempt or loathing; but ye received me as
 an angel of God, as Christ Jesus. Where then is 15
 your congratulation of yourselves? for I bear you
 witness that, had it been possible, ye would have
 plucked out your very eyes and given them to me.
 So then have I become your enemy by dealing truly 16
 with you? They pay court to you, not honourably; 17
 nay, they desire to exclude you, that ye may have to
 court them. But in an honourable cause it is 18
 honourable to be courted at all times, and not only
 while I am present with you, my children, with 19
 whom I am in travail again, until Christ be formed
 in you; nay, I was desirous to be present with you 20
 now, and to change my tone; for I am perplexed
 about you.

Tell me, ye that would be under the law, do ye 21
 not hear the law? For it is written that Abraham 22
 had two sons, one by the handmaid, and one by the
 freewoman. But the son by the handmaid is born 23
 according to the flesh; the son by the freewoman,
 by virtue of the promise. And these things contain 24
 an allegory; for these women represent two coven-
 ants—one from mount Sinai, bearing children unto
 bondage. Now this covenant stands for Hagar (and 25
 this 'Hagar' for Mount Sinai in Arabia¹) and it
 answers to the Jerusalem that now is, (seeing that

¹ Where the Law was given and Hagars' descendants dwelt.

GALATIANS 4, 5

26 she is in bondage with her children). But the
 Jerusalem that is above is free, and she is our
 27 mother. For it is written,

‘ Make merry, thou barren that bearest not ;
 Break forth and cry, thou that travailest not ;
 For many are the children of the desolate,
 rather than of her that hath the husband.’

28 Now you,¹ brethren, as Isaac was, are children of
 29 promise. But, as at that time he that was born
 according to the flesh persecuted him that was born
 30 according to the Spirit, even so it is now. Yet
 what saith the scripture ? ‘ Cast out the handmaid
 and her son ; for the son of the handmaid shall not
 31 inherit with the son of the freewoman.’ Wherefore,
 brethren, we are not children of a handmaid, but
 5 of the freewoman. Unto this freedom Christ set
 us free ; stand firm, therefore, and be not again held
 fast under a yoke of bondage.

2 Behold, I, Paul, say to you, that, if ye receive
 3 circumcision, Christ will profit you no whit. Nay, I
 protest again to every man that receives circum-
 cision, that he is a debtor, to carry out the whole
 4 law. Ye are released from Christ, all ye that in law
 would be accounted righteous ; ye have fallen from
 5 grace. For we by the Spirit, through faith, are
 6 waiting for the hope of righteousness. For in
 Christ Jesus neither circumcision, nor uncircum-
 cision, but faith only, working through love, is of
 any avail.

7 Ye were running well ; who hindered you from
 8 obeying the truth ? This persuasion cometh not
 9 from him that calleth you. A little leaven leaveneth
 10 the whole lump. I am persuaded as regards you,
 in the Lord, that ye will not be otherwise minded ;
 but he that troubleth you will bear his sentence,
 11 whoever he may be. But I, brethren, if I still
 preach circumcision, why am I still persecuted ? In
 that case, the stumbling-block of the cross hath
 12 been done away ! Would that they that unsettle
 you would even mutilate themselves !

13 For you, brethren, were called unto freedom ; only
 use not your freedom as a starting-point² for the
 flesh, but through your love be in bondage one to

¹ Some MSS., ‘ we.’

² *i.e.* a base of operations.

GALATIANS 5, 6

another. For the entire law is fulfilled in one 14
 precept, namely, in this, 'Thou shalt love thy
 neighbour as thyself.' But if ye bite and devour 15
 one another, take heed that ye be not consumed one
 of another. But I say, Walk by the Spirit, and 16
 ye will not fulfil the desire of the flesh. For the 17
 flesh hath desires against the Spirit, and the Spirit
 against the flesh ; for these are contrary one to the
 other ; that ye may not do the things that ye would.
 But if ye are led by the Spirit, ye are not under law. 18
 Now the works of the flesh are manifest ; such as are, 19
 fornication, uncleanness, wantonness, idolatry, 20
 sorcery, enmities, strife, jealousy, outbreaks of
 wrath, intrigues, divisions, dissensions, envyings, 21
 drunkenness, revellings, and such like ; of which I
 tell you beforehand, even as I told you in time past,
 that they that commit such things will have no
 part in the kingdom of God. But the fruit of the 22
 Spirit is love, joy, peace, long-suffering, kindness,
 goodness, faithfulness, meekness, self-control ; 23
 against such things there is no law.¹ But they that 24
 rest upon Jesus Christ have crucified the flesh, with
 its emotions and desires. If we live by the Spirit, 25
 by the Spirit let us also order our steps. Let us not 26
 become vain-glorious, provoking one another,
 envying one another.

Brethren, even if a man be surprised in any tres- 6
 pass, you, the spiritual, restore ye such a one in a
 spirit of meekness ; looking to thyself, lest thou also
 be tempted. Bear one another's burdens, and thus 2
 ye will fulfil the law of Christ. For if any thinketh 3
 himself to be something, when he is nothing, he
 deceiveth himself. But let each test his own work, 4
 and then he will have his ground for glorying, look-
 ing to himself only, and not to his neighbour ; for 5
 each will bear his own load.

But let him that is taught in the word give share 6
 in all good things to him that teacheth. Be not 7
 deceived, God is not mocked ; for whatsoever a man
 soweth, that he will also reap. For he that soweth 8
 unto his own flesh, from the flesh he will reap
 corruption ; but he that soweth unto the Spirit,
 from the Spirit he will reap eternal life. But let us 9

¹ Or against those thus minded there is no law.

GALATIANS 6

not lose heart in well-doing ; for in due season we
10 shall reap, if we faint not. So then, while we have
opportunity, let us work what is good towards all,
but especially towards them that are of the house-
hold of the faith.

11 See with what large letters I am writing to you
12 with my own hand. As many as desire to make a
fair show in the flesh, they urge you to receive
circumcision ; simply that they may not suffer
13 persecution for the cross of Christ. For even they
that receive circumcision¹ do not themselves
observe law ; but they desire you to receive circum-
14 cision that they may glory in your flesh. But as
for me, God forbid that I should glory, save in the
cross of our Lord Jesus Christ, through whom² the
world is crucified unto me, and I unto the world.
15 For neither circumcision nor uncircumcision, but a
16 new creation only, is of any account. And as many
as shall order their steps by this rule, peace be upon
them, and mercy, and upon the Israel of God.
17 Henceforth let no one trouble me ; for I bear
branded on my body the marks³ of Jesus.
18 The grace of our Lord Jesus Christ be with your
spirit, brethren ; Amen.

¹ Some MSS., 'have been circumcised.' ² Or which. ³ *Lit.* I bear on my body the stigmata.

THE FIRST LETTER TO THE CORINTHIANS

Paul, called to be an apostle of Christ Jesus **1**
through the will of God ; Paul and Sosthenes the
brother, to the church of God that is in Corinth, to **2**
them that have been consecrated in Christ Jesus,
called to be saints, together with all that call upon
the name of our Lord Jesus Christ in every place,
their Lord and ours ; Grace be to you and peace **3**
from God our Father and the Lord Jesus Christ.

I thank God always concerning you, for the grace **4**
of God which was given you in Christ Jesus ; that **5**
in every thing ye were enriched in him, in all
utterance and all knowledge (even as the witness to **6**
the Christ was confirmed in you), that ye should not **7**
come behind in any gift, while waiting for the
revelation of our Lord Jesus Christ, who will also **8**
confirm you until the end, unimpeachable in the
day of our Lord Jesus Christ. Faithful is God, **9**
through whom ye were called into fellowship with
his Son Jesus Christ our Lord.

Now I beseech you, brethren, through the name **10**
of our Lord Jesus Christ, that ye all say the same
thing, and that there be no dissensions among you ;
but that ye be knit together¹ in the same mind and
in the same judgement. For it was signified to me **11**
about you, my brethren, by the household of
Chloe, that there are contentions among you. I **12**
mean this, that each of you saith, ' I stand by²
Paul ' ; ' and I, by Apollos ' ; ' and I, by Cephas ' ;³
' and I by Christ.'

Hath the Christ been divided ?⁴ surely Paul was **13**

¹ R V., 'perfected together' ; the verb is used (S. Mk. i. 19) of mending nets ; here of mending (composing) quarrels ; see also II Cor. xiii. 11.
² *Lit.* I am of. ³ *i.e.* Peter. ⁴ *i.e.* has Christ's body, the church, been rent asunder ? but some render, 'Has the Christ been apportioned' (to one party) ? but this meaning does not quite suit vii. 33 (same word).

I. CORINTHIANS 1

not crucified for you ? or were ye baptized into the
14 name of Paul ? I am thankful¹ that not one of you
15 did I baptize, except Crispus and Gaius ; that no
one should say that ye were baptized into my name.
16 I did, however, baptize the household of Stephanas
also ; beyond that, I know not whether I baptized
17 any one else. For Christ sent me not to baptize,
but to preach the gospel ; not with wisdom of
speech, lest the cross of Christ should be made of
no effect.

18 For the story of the cross is, for them that are
perishing, foolishness ; but for us who are being
19 saved, it is the power of God. For it is written,

‘ I will destroy the wisdom of the wise,
And the prudence of the prudent I will bring
to naught.’

20 Where is the wise man ? where is the scholar ?
where the disputant of this world ? hath not God
21 made foolish the wisdom of the world ? For, seeing
that in the wisdom of God the world with its wisdom
did not get to know God, it was God’s good pleasure
through the foolishness of the preaching to save them
22 that have faith. Seeing also that Jews ask for
23 signs, and Greeks seek wisdom, we, for our
part, preach Christ as having been crucified, to
Jews a stumbling-block, and to Gentiles foolishness ;
24 but to them that 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 consider, brethren, how you were called ;
that not many were wise according to the flesh, not
27 many mighty, not many noble ; but the foolish
things of the world God chose, that he might put
to shame them that are wise ; and the weak things
of the world God chose, that he might put to shame
28 the things that are strong ; and the base things of
the world and the things that are despised God chose,
even² the things that are not,³ that he might do
29 away with the things that are ; that no flesh should
30 glory before God. But of his gift you are in
Christ Jesus, who was made for us wisdom from

¹ Some MSS., ‘ I thank God.’ ² Some MSS., ‘ and.’ ³ Or even the nonentities.

I. CORINTHIANS 1, 2

God, both righteousness and sanctification, and redemption ; that, even as it is written, ' He that glorieth, let him glory in the Lord.' 31

And I, when I came to you, brethren, came with no pre-eminence of speech or of wisdom, proclaiming to you the witness¹ of God. For I determined not to know anything among you, except Jesus Christ and him as having been crucified. And I was with you in weakness, and in fear, and in much trembling ; and my speech and my preaching were not in persuasive words of wisdom, but in demonstration of spirit and of power ; that your faith might rest, not on the wisdom of men, but on the power of God. 2 3 4 5

Wisdom, however, we speak among them that are full-grown, yet a wisdom not of this world, nor of the rulers of this world, who are passing away ; but we speak God's wisdom, in a mystery, the wisdom that had been hidden away, which God fore-ordained before the ages, to our glory ; which not one of the rulers of this world hath known ; (for had they known it, they would not have crucified the Lord of glory :) but even as it is written, 6 7 8 9

' Things that eye saw not, and ear heard not,
And that entered not into the heart of men,
Whatsoever things God hath prepared for
them that love him.'

For to us God revealed them through the Spirit ; for the Spirit searcheth all things, yea, the depths of God. For who of men knoweth the things of a man, except the man's own spirit which is in him ? even so the things of God no one but the Spirit of God hath known. But we received, not the spirit of the world, but the Spirit that is from God ; that we might know the things that were freely given us by God. Which things we also speak, not in words taught by human wisdom, but in words taught by the Spirit ; with spiritual words combining spiritual things. But the natural man receiveth not the things of the Spirit of God, for to him they are foolishness ; and he cannot know them, because they are spiritually examined. But he that is spiritual examines all things, yet he himself is examined by no one. For ' who ever knew the 10 11 12 13 14 15 16

¹ Some MSS., 'mystery.'

I. CORINTHIANS 2, 3

mind of the Lord, that he might instruct him?'
But we have the mind of Christ.

- 3 And I, brethren, could not speak to you, as to spiritual men, but as to men of flesh and blood, as
2 to infants in Christ. With milk I fed you, not with solid food; for hitherto ye had not the strength.
3 Nay, not even yet have ye the strength; for ye are still fleshly. For, whereas there are among you jealousy and strife, are ye not fleshly, and walking
4 in the ways of men? For whenever one saith, 'I stand by Paul,' and another, 'I stand by Apollos,' are ye not mere men?
5 What then is Apollos? nay, what is Paul? ministers through whom ye became believers, even
6 as the Lord gave to each. I planted, Apollos watered; but God was giving the growth. So then neither he that planteth is anything, nor he that watereth; but God only who giveth the growth.
8 Now he that planteth and he that watereth are all one;¹ yet each will receive his own payment
9 according to his own labour. For we are fellow-workers with God; ye are God's tillage, the house that God is building.
10 According to the grace of God which was given me, as a skilled master-builder I laid a foundation; but another buildeth thereon. But let each take
11 heed how he buildeth thereon. For, other foundation no one can lay than that which is laid, which is
12 Jesus Christ. But if any one buildeth upon the foundation, gold, silver, costly stones,² wood, hay,
13 stubble, the work of each will become manifest; for the Day³ will make it clear, because it is revealed in fire; and the work of each, of what sort it is, the
14 fire will test it. If any one's work which he built
15 thereon shall abide, he will receive payment.⁴ If any one's work shall be burnt up, he will suffer penalty; but he himself will be saved, yet so as through fire.
16 Know ye not that ye are God's sanctuary, and
17 that the Spirit of God dwelleth in you? If any one destroyeth the sanctuary of God, God will destroy him; for the sanctuary of God is holy, and this sanctuary you are.

¹ *Lit.* one thing. ² *Or* precious stones (jewels). ³ *i.e.* the day of judgement. ⁴ See S. Matt. xx. 8, 9

I. CORINTHIANS 3, 4

Let no one deceive himself ; if any one thinketh 18
himself to be wise among you in this world, let him
become foolish, that he may come to be wise. For 19
the wisdom of this world is foolishness with God.
For it is written, ' He that catcheth the wise in their
craftiness ' ; and further, ' The Lord knoweth the 20
reasonings of the wise, that they are vain.' Where- 21
fore, let no one glory in men. For all things are
yours, be it Paul, or Apollos, or Cephas, or world, or 22
life, or death, or things present, or things to come ;
all are yours ; but you are Christ's ; but Christ is 23
God's.

Let a man so account of us as of ministers of 4
Christ and stewards of the mysteries of God. Here, 2
moreover it is required in stewards that a man be
found faithful. But with me it counts for very little 3
that I should be examined by you or by man's
tribunal ; yea, I do not even examine mine own 4
self. For I have nothing on my conscience ; yet 4
I am not hereby proved righteous ; but my examiner
is the Lord. Wherefore judge nothing before the 5
time, until the Lord come, who will both bring to
light the hidden things of darkness, and make
manifest the counsels of the hearts ; and then each
will have his praise from God.

Now these things, brethren, I have, for your sakes, 6
set out in the persons of myself and Apollos, that in
us ye may learn the lesson ' Not to go beyond what
is written ' ; that none of you puff yourselves up in
favour of the one against the other. For who gives 7
thee thy superiority ? nay, what hast thou that
thou didst not receive ? but if thou didst receive it,
why gloriest thou as if thou hadst not received it ?
So soon ye have been filled ! so soon ye became rich ! 8
apart from us ye became kings ! yea, and would
that ye had become kings, that we also with you
might be kings ! For God, I think, set forth us, the 9
apostles, last of all, as men doomed to death, seeing
that we have been made a spectacle to the world,
both to angels and to men. We are fools for 10
Christ's sake, but you are wise in Christ ; we are
weak, but you are strong ; you in high repute, but
we unhonoured. Unto this present hour we hunger 11
and thirst, and are naked, and buffeted, and home-
less ; and toil, working with our own hands ; 12

I. CORINTHIANS 4, 5

reviled, we bless ; persecuted, we bear with it ;
13 defamed, we entreat ; we have become as the refuse
of the world, the offscouring of all things, even until
now.

14 I write not these things to shame you, but to
15 admonish you as my beloved children. For though
ye may have ten thousand tutors¹ in Christ, yet ye
have not many fathers ; for it is I that, in Christ
16 Jesus, begot you through the gospel. Wherefore,
I beseech you, show yourselves imitators of me.

17 For this very reason I am sending to you Timothy,
who is a child of mine, beloved and faithful in the
Lord ; he will remind you of my ways in Christ
Jesus, even as I teach everywhere in every church.

18 Now some are puffed up, as if I were not coming
19 unto you. Come unto you, however, I shall
shortly, if the Lord will ; and I shall learn, not the
words of them that are puffed up, but the power.
20 For the kingdom of God is not in word, but in
21 power. What will ye ? that 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 found
even among the Gentiles, that one should have his
2 father's wife. And you are puffed up, and did not
rather mourn, so that he that committed this deed
3 might be put away from among you. For I, on my
part, being absent in body, but present in spirit,
have already, as to him that hath so wrought this
4 thing, decided in the name of the Lord Jesus, as if
I were present—you and my spirit having gathered
5 together with the power of our Lord Jesus—to
deliver such a one unto Satan for destruction of the
flesh, that the spirit may be saved in the day of the
6 Lord. Your glorying is unseemly. Know ye not
that a little leaven leaveneth the whole lump ?
7 Purge out the old leaven,² that ye may be a new
lump, unleavened, even as ye are. For our passover
8 lamb was slain, even Christ ; wherefore let us keep
festival, not with old leaven, neither with leaven of
malice and wickedness, but with unleavened bread
of sincerity and truth.

9 I wrote to you in my letter, not to keep company

¹ *Lit.* pedagogues (child-escorts). ² Exodus xii. 15 ; xiii. 7.

I. CORINTHIANS 5, 6

with fornicators; not meaning altogether the 10
 fornicators of this world, or the covetous and ex-
 tortioners, or idolaters (for then ye would have to go
 out of the world); but, in fact, I wrote to you, not 11
 to keep company, if any one bearing the name
 ' Brother ' is a fornicator, or covetous, or an idolater,
 or a reviler, or a drunkard, or an extortioner—with
 such a one not even to eat. (For is it my work to 12
 judge outsiders? ¹ Those within, do you not your-
 selves judge? But outsiders God judgeth.) Put 13
 away the evil person from among you.

Dare any of you, having a matter against his 6
 neighbour, go to law before the unrighteous, and
 not before the saints? Or know ye not that the 2
 saints will judge² the world? And if the world is
 judged by you, are ye unworthy to judge the
 smallest matters? Know ye not that we shall judge 3
 angels?—to say nothing of matters of this life!
 If then ye have matters of this life to be judged, 4
 appoint as judges them that are rated as nothing
 in the church.³ To shame you I say it. Can it be 5
 that there is not one wise person among you, who
 will be competent to decide his brother's matter?⁴
 But brother goes to law with brother, and that before 6
 unbelievers.⁵ Nay, to begin with, it is altogether a 7
 defeat for you that ye have lawsuits one with
 another. Why do ye not rather suffer wrong? why
 not rather be defrauded? Nay ye yourselves do 8
 wrong and defraud, and that towards brethren!

Or know ye not that wrongdoers will have no 9
 part in the kingdom of God? Be not deceived;
 not fornicators, nor idolaters, nor adulterers, nor
 effeminate persons, nor sodomites, nor thieves, nor 10
 covetous persons, nor drunkards, nor revilers, nor
 extortioners, will have any part in the kingdom of
 God. And such were some of you; but ye washed 11
 yourselves clean, but ye were consecrated, but ye

¹ *i.e.* not members of the church.

² *Or* rule; see note on

S. Matthew xix. 28 (F. W. Robertson's *Expository Lectures*, ad. loc.)

³ *Or* do you set them to judge that, in the church, are held of no
 account (*i.e.* heathen judges)? Text means the humblest church-mem-
 bers are good enough for such poor employment.

⁴ *Lit.* between his brother = in the matter of his brother (and some third party);
 perhaps a conventional abridgement of some legal expression.

⁵ *i.e.* heathens.

I. CORINTHIANS 6, 7

were counted righteous, 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 not one
13 shall become a law to me. Foods for the belly, and the belly for foods ; but God will do away with both it and them. Now the body is not for fornication,
14 but for the Lord ; and the Lord for the body ; but God both raised the Lord, and will raise us up
15 through his power. Know ye not that your bodies are members of Christ? shall I then take the
16 members of the Christ, and make them members of a harlot? God forbid! Or know ye not that he
17 that cleaveth to the harlot¹ becomes one body with her?² for 'The two,' it saith, 'shall become one
18 flesh.' But he that cleaveth to the Lord becomes one spirit with him.² Flee fornication. Any other
19 sinful act a man commits is outside of the body ; but the fornicator sins against his own body. Or
20 know ye not that your body is a sanctuary of the Holy Spirit who is in you, whom ye have from God,
and that ye are not your own? For ye were bought at a price ; come, glorify God³ in your bodies.

7 Now as to the matters whereof ye wrote :—it is
2 well for a man not to touch a woman ; yet because of the much fornication, let each man have his own wife, and let each woman have her own husband.
3 Let the husband render to the wife her due ; and
4 likewise the wife to the husband. Over her own body not the wife, but the husband, has a right ;
and likewise over his own body, not the husband,
5 but the wife, has a right. Defraud not one the other, unless it be by consent for a season, that ye may
make leisure for prayer, and may come together
again ; lest Satan tempt you because you lack self-
6 control. But this I say by way of concession, not
7 by way of command. But I would that all men were as I would have myself be. Yet each hath a
gift of his own from God, one after this manner,
another after that manner.

8 But to the unmarried and to widows I say, It is
9 well for them if they also abide even as I. But if

¹ Same phrase as in Ecclesiasticus xix. 2. ² Last two words not expressed in original. ³ Glorificate et portate Deum (Vulgate).

I. CORINTHIANS 7

they have not self-control, let them get married ;
for it is better to marry than to burn. But to such 10
as are married I give charge (yet not I, but the Lord),
that wife separate not herself from husband (if, 11
however she should separate, let her remain un-
married, or be reconciled to her husband) ; 12
and that husband put not wife away.¹
But to the rest I say (I, not the Lord), If any one, a 12
brother, hath a wife, who is not a believer, and she,
as he with her, is content to dwell with him, let him
not put her away. And a woman that hath a 13
husband who is not a believer, and he, as she with
him, is content to dwell with her, let her not put
away her husband. For the unbelieving husband 14
is consecrated in the wife, and the unbelieving wife
is consecrated in the brother ; otherwise your
children would be unclean ; but, as it is, they are
consecrated. But if the unbeliever separateth him- 15
self, let him separate ; a brother or a sister is not
under bondage in such cases ; but God hath called
you² in peace. For how knowest thou, O wife, 16
whether thou wilt save thy husband ? or how
knowest thou, O husband, whether thou wilt save
thy wife ?

Howbeit, as the Lord hath divided to each his 17
portion, as God hath called each, so let him walk.
And so I appoint in all the churches. Was any one 18
called having been circumcised ? let him not become
uncircumcised. Hath any been called in uncircum-
cision ? let him not be circumcised. Circumcision 19
matters not, and uncircumcision matters not ;
keeping the commandments of God is what matters.
Each in the calling wherewith he was called, in it let 20
him abide. Wast thou called being a bondman ? 21
let it not trouble thee ; yet if thou canst become
free, prefer to do so.³ For he that, being a bondman, 22
was called in the Lord, is the Lord's freedman ; like-
wise, he that, being free, was called, is Christ's
bondman. Ye were bought at a price ; become not 23
bondmen to men. Brethren, let each, in the state 24
wherein he was called, in it abide with God.

But as to maidens, I have no commandment from 25

¹ For 'put away' ('dimittat,' Vulgate), R.V. has 'leave,' and in verses 12, 13. ² Some MSS., 'us.' ³ Some render, 'Nay, even if thou canst become free, prefer thy state.'

I. CORINTHIANS 7

the Lord ; yet I give an opinion, as having obtained
26 mercy from the Lord to be faithful. I think then
that this is well on account of the present distress ;
27 that it is well for a man to remain as he is. Art thou
bound to a wife, seek not to be freed. Art thou
28 free from a wife, seek not a wife. But even if thou
shouldst marry, thou didst not sin ; and if a maiden
should marry, she sinned not. Yet such will have
tribulation in the flesh ; I, however, would spare you.
29 But this I affirm, brethren, the time hath been
shortened, that henceforth they that have wives
30 may be as if they had none ; and they that weep, as
if they wept not ; and they that rejoice, as if they
rejoiced not ; and they that buy, as if possessing
31 nothing ; and they that use the world, as not using
it to the full ; for the fashion of this world is passing
away.
32 But I would have you free from care. He that is
unmarried is careful for the things of the Lord, how
33 he may please the Lord ; whereas he that is married
is careful for the things of the world, how he may
34 please his wife,¹ and he is divided.² And the un-
married woman³ (the maiden also) is careful for the
things of the Lord, that she may be holy both in
body and in spirit ; whereas she that is married is
careful for the things of the world, how she may
35 please her husband. Now I say this, with a view to
your own advantage ; not that I may put a halter
upon you, but looking to what is becoming, and that
ye may wait upon the Lord without distraction.
36 Yet if any one considereth that he is behaving
unbecomingly towards his maiden ; if she is in the
flower of her age, and if so it ought to be, let him do
what he willeth, he sinneth not ; he may let them
37 marry. But he that standeth steadfast in his heart
being under no constraint, but is free to carry out
his own will, and hath determined this in his own
38 mind, to keep his maiden at home, will do well. So
then both he that giveth his maiden in marriage
doeth well ; and he that giveth her not in marriage
will do better.⁴

¹ His wife. 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, etc. (A.V., following other MSS.). ² In interests, allegiance ; divisus^{est} (Vulgate ; same word as in i. 13). ³ Differing in age from the maiden. ⁴ See Appendix IX.

I. CORINTHIANS 8, 9

A wife is bound as long as her husband is alive ; 39
 but if the husband has fallen asleep, she is free to be 40
 married to whom she will, only in the Lord. But
 she is happier in my judgement, if she remain as she
 is ; and I think that I also have the Spirit of God.

Now concerning things sacrificed to idols, we 8
 know that we all have knowledge ; knowledge
 puffeth up, whereas love edifieth. If any one fancies 2
 that he knoweth anything, he never yet knew even
 as he ought to know ; but if any one loveth God, 3
 the same is known by him. Therefore, as concerning 4
 the eating of things sacrificed to idols, we know that
 an idol is nothing in the world¹ and that there is no
 God but one. For even if there are what are called 5
 gods, whether in heaven or on earth (as indeed there
 are gods many and lords many), yet for us there is 6
 one God, the Father, from whom are all things, and
 we unto him ; and one Lord, Jesus Christ, through
 whom are all things, and we through him. Howbeit 7
 there is not in all men this knowledge ; but some,
 from being accustomed to the idol until now, eat
 food as a thing sacrificed to an idol ; and their 8
 conscience, weak as it is, is defiled. Now food will
 not put us on trial before God ;² neither are we the
 worse, if we eat not ; nor are we the better, if we
 eat. Yet take heed lest by any means this right of 9
 yours become a stumbling block to the weak. For, 10
 if any one see thee who hast knowledge sitting at
 table in an idol's temple, will not his conscience,
 weak as he is, be emboldened³ to eat things sacrificed
 to idols ! and so there perisheth through thy know- 11
 ledge the weakling, the brother for whose sake
 Christ died ! But in thus sinning against the 12
 brethren, and wounding their conscience, in its weak
 state, ye sin against Christ. Wherefore, if food is a 13
 stumbling-block to my brother, I will eat flesh no
 more for ever, lest I cause my brother to
 stumble.

Am I not free ? am I not an apostle ? have I not 9
 seen Jesus our Lord ? are not you my work in the
 Lord ? If to others I am not an apostle, yet at least 2

¹ See x. 19. ² *i.e.* will not affect the judgement passed upon us ; will make no 'presentment' in our case ; verse 8 is probably a summary of the Corinthians' argument. ³ *Lit.* edified.

I. CORINTHIANS 9

I am to you ; for you are the seal set upon my
3 apostleship in the Lord. This is my answer to them
4 that examine me. Have we not a right to food and
5 drink ! Have we not a right to take about a wife,
one of the sisters,¹ even as the rest of the apostles,
6 and the Lord's brothers, and Cephas !² Or I only
and Barnabas, have we not a right to forbear
7 working ? Who ever serveth as a soldier at his own
expense ? who planteth a vineyard, and eateth not
the fruit thereof ? or who is shepherd to a flock, and
eateth not of the milk of the flock ?

8 Is it after the manner of men that I so speak ?
9 or doth not the law also say the same ? For in the
law of Moses it is written, ' Thou shalt not muzzle
an ox while it treadeth out the corn.' Is it for the
10 oxen that God careth ? or sayeth he it simply for
our sakes ? For our sakes surely it was written,
because the ploughman ought to plough in hope, and
the thresher to thresh in hope of partaking.

11 If we sowed for you the things of the spirit, is it a
great matter if we shall reap from you the things of
12 the flesh ? If in this right over you others partake
do not we still more ? Nevertheless we used not
this right ; but we endure all things, that we may
13 cause no hindrance to the gospel of Christ. Know
ye not that they that perform the sacred rites eat
the things from the sacred place ?³ that they that
give attendance at the altar, have their share with
14 the altar ? Even so the Lord also appointed for
them that proclaim the gospel, from the gospel to
have their living.

15 But I, for my part, have used none of these things ;
yea, I write not this, that so it should be done
in my case ; for it were well for me to die rather
16 than—my glorying no one shall make void. For
even if I preach the gospel, I have no ground for
glorying, since I am under constraint ; for, woe is
17 unto me, if I preach not the gospel ! For if willingly
I carry on this work, I have a reward ; but if un-
willingly, with a stewardship I have been entrusted.
18 What then is my reward ? that, while I preach the

¹ *i.e.* a Christian wife (*lit.* a sister, a wife). ² *i.e.* Peter. ³ *Or*
from the temple ; qui in sacrario operantur, quæ de sacrario sunt,
edunt (Vulgate).

I. CORINTHIANS 9, 10

gospel, I may make the gospel free of charge, so as not to use to the full my right in the gospel.

For, free though I was as to all, unto all I made myself a bondman, that I might gain the more. Yea, to the Jews I bore myself as a Jew, that I might gain ; to them that were under law, as one under law (though not myself under law), that I might gain them that were under law ; to them that were without law, as one without law (though not without law as to God, but under law as to Christ), that I might gain them that were without law. To the weak I showed myself weak, that I might gain the weak ; to them all I have become all things, that in any wise I may save some. But I do all things for the gospel's sake, that I may become co-partner therein.

Know ye not that they that run in a racecourse all indeed run, but one receiveth the prize ? Even so run, that ye may attain. But every one that enters a contest controls himself in all things. Now they do it that they may receive a corruptible crown ; but we an incorruptible. I therefore so run, as not without purpose ; so fight I, as not beating the air ; but I bruise my body, and bring it into bondage, lest by any means, after preaching to others, I myself should be rejected.

For I would not, brethren, have you ignorant that our forefathers were all under the cloud, and all passed through the sea, and all received baptism unto Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink ; for they drank from a spiritual rock which followed them ; but that rock was the Christ. Yet not with most of them was God well pleased ; for they were laid low in the wilderness.

Now these things came to pass as examples to us, that we should not be desirous after evil things, even as they desired them. Neither be idolaters, even as some of them were ; as indeed it is written, ' The people sat down to eat and to drink, and rose up to play.' Neither let us commit fornication, even as some of them committed, and fell in one day twenty-three thousand. Neither let us make trial of the Lord,¹ even as some of them made trial, and

¹ Some MSS., ' the Christ.'

I. CORINTHIANS 10

- 10 perished by the serpents. Neither murmur ye, like as some of them murmured, and perished at the hands of the destroyer.
- 11 Now these things happened to them by way of example, but were put on record to admonish us, upon whom the ends of the ages¹ have come.
- 12 Wherefore, let him that thinketh he standeth take
13 heed lest he fall. No trial² hath come upon you but such as is common to man ; but God is faithful, who will not suffer you to be tried³ beyond what ye are able to bear, but with the trial will bring about the outcome that ye are able to endure.
- 14 Wherefore, my beloved, flee from idolatry. As to men of sense I speak ; judge ye what I say.
- 16 The cup of the blessing, the cup that we bless, is it
17 not fellowship⁴ in the blood of Christ ? The bread⁵ that we break, is it not fellowship⁴ in the body of Christ ? seeing that there is one bread, we, the many, are one body ; for from the one bread we all partake.
- 18 Consider them that are Israel according to the flesh ; they that eat the sacrifices, are they not in fellowship
19 with the altar ? What then do I say ? is it that what is sacrificed to idols is any thing ? or that an
20 idol is any thing ? Nay, I say that the things they⁶ sacrifice, they sacrifice to demons and to what is no god ;⁷ but I would not that ye should be in fellow-
21 ship with the demons. Ye cannot drink of the Lord's cup and of the cup of demons ; ye cannot partake at the Lord's table and at the table of
22 demons. Or do we provoke the Lord to jealousy ? are we stronger than he ?
- 23 All things are lawful, but not all things are expedient ; all things are lawful, but not all things
24 edify. Let no one seek his own interest, but each
25 his neighbour's. Any thing that is sold in the meat-market eat, for conscience' sake asking no question ;
26 for 'The earth is the Lord's, and the fullness thereof.' If one of the unbelievers invite you, and ye wish to go ; eat any thing that is set before you,
27 for conscience' sake asking no question. But if any say to you, 'This was offered in sacrifice,' then, for the sake of him that pointed it out and for conscience'

¹ Cf. Hcbr. ix. 26 ² Or temptation. ³ Or tempted. ⁴ Or communion.
⁵ Or loaf. ⁶ Some MSS., 'the Gentiles.'
⁷ Deuteronomy xxxii. 21.

I. CORINTHIANS 10, 11

sake, eat not—now by conscience, I mean not one's 29
 own, but the other man's—for why is my liberty
 judged by another man's conscience? If I with 30
 thanksgiving partake, why am I evil spoken of for
 that for which I give thanks? Therefore, whether 31
 ye eat or drink, or whatsoever ye do, do all to the
 glory of God. Give not to Jews any occasion of 32
 stumbling, nor to Greeks, nor to the church of God ;
 even as I myself also strive to please all men in all 33
 things, seeking not my own profit, but that of the
 many, that they may be saved. Show yourselves 11
 imitators of me, even as I am of Christ.

Now I commend you, in that ye remember me in 2
 all things, and hold fast the precepts, even as I
 delivered them to you. But I would have you know 3
 that the head of every man is Christ ; but head to a
 woman is the man ; but head to Christ is God.
 Every man praying or prophesying, having his head 4
 covered, dishonoureth his head.¹ But every woman 5
 praying or prophesying with her head unveiled dis-
 honoureth her head ;¹ for it is even all one as if she
 were shaven. For if a woman is not veiled, let her 6
 be shorn. But if it is shameful for a woman
 to be shorn or shaven, let her be veiled. For man 7
 indeed ought not to veil his head, being, as he is,
 God's image and glory, whereas the woman is man's
 glory (for man is not from woman, but woman from 8
 man ; for, besides, man was not created for the 9
 woman, but woman for the man). This is why the 10
 woman ought to exercise authority over her head²
 because of the angels. Yet neither is there woman 11
 apart from man, nor man apart from woman, in the
 Lord. For even as the woman came from the man, 12
 so also the man comes through the woman ; but all
 things come from God. Settle it among yourselves ; 13
 is it seemly that a woman pray to God unveiled ?
 Doth not even nature itself teach you that if a man 14
 has long hair it is a dishonour to him ; but that if a 15
 woman has long hair it is a glory to her ? because
 her hair has been given her for a covering. But if 16

¹ Or him (Christ) who is his head . . . him (her husband) who is her head ; see verse 3. ² Or to have on her head a sign of authority (R.V.). In text 'authority' = right to wear a veil for her own protection.

I. CORINTHIANS 11

any one thinks fit to be contentious, we indeed have no such custom, neither have the churches of God.

17 But in giving this charge, I commend you not ;
in that ye come together, not for better, but for
18 worse. For, first, when you come together in church,¹
I hear that there exist divisions among you ; and
19 to some extent I believe it. For there must be
dissensions among you, that they that are approved
may be made manifest among you.

20 So then when ye meet together, there is no eating
21 a Lord's supper ; for each, in the eating, takes his
own supper first ;² and one is hungry, another is
22 drunken. What, have ye not houses for your
eating and drinking ? or despise ye the church of
God, and put to shame them that are poor ? What
am I to say to you ? Am I to commend you ? In
this I commend you not.

23 For I myself received from the Lord that which I
in turn delivered unto you, that the Lord Jesus,
in the night in which he was betrayed, took bread ;
24 and having given thanks he broke it, and said, ' This
is my body, which is³ for you ; do this⁴ in remem-
25 brance of me.' Likewise the cup also, after they
had supped, saying, ' This cup is the new covenant
in my blood ; do this, as often as ye drink it, in
26 remembrance of me.' For as often as ye eat this
bread, and drink the cup, ye proclaim the Lord's
27 death, until he come. Wherefore, whosoever eateth
the bread or drinketh the cup of the Lord in un-
worthy manner, will be guilty of the body and the
28 blood of the Lord. But let a man test himself, and
so let him eat of the bread and drink of the cup.
29 For he that eateth and drinketh, eateth and drinketh
a judgement upon himself, if he judgeth not rightly
30 of the body. This is why many among you are
31 weak and sickly, and not a few fall asleep.⁵ But if
we rightly judged ourselves, we should not be
32 judged. But when we are judged, we are chastened
by the Lord, that we may not with the world be
33 condemned in judgement. Wherefore, my brethren,
when ye come together for this eating, wait one for

¹ Or as a church (but not, in a church). ² Every one takes before other his own supper (A.V.), but what does 'other' mean ? ³ Some MSS. add, 'broken.' ⁴ *i.e.* continue to do this, go on doing it. ⁵ *i.e.* die.

I. CORINTHIANS 11, 12

another. If any is hungry, let him eat at home ; 34
that ye come not together unto judgement. But the
rest I will set in order whenever I come.

Now concerning spiritual gifts, brethren, I would **12**
not have you ignorant. Ye know that when ye **2**
were Gentiles, ye were led away unto those dumb
idols, as haply ye might be led. Wherefore I remind **3**
you, that no one speaking in the Spirit of God saith,
' Jesus is accursed ;' ¹ and that no one can say,
' Jesus is Lord,' except in the Holy Spirit. Now **4**
there are divisions² of gifts but the same Spirit ; and **5**
there are divisions of services and the same Lord ;
and there are divisions of workings, but the same God **6**
who sets them all to work in all. But to each is **7**
given the manifestation of the Spirit for what is
profitable. For to one is given through the Spirit **8**
utterance of wisdom ; to another, utterance of
knowledge, in accordance with the same Spirit ; to **9**
some other, in the same Spirit, faith ; to another, in
the one Spirit, gifts of healings ; to another, work- **10**
ings of mighty works ;³ to another, prophesying ;
to another, discriminations of spirits ; to some, other
kinds of tongues ; to another, interpretation of
tongues. But all these things the one and the same **11**
Spirit sets to work, dividing to each severally even
as he willeth.

For even as the body is one, and has many **12**
members, yet all the members of the body, many as
they are, are one body ; so also is the Christ. For **13**
in one Spirit we all were baptized into one body,
whether Jews or Greeks, whether bondmen or free.
And we were all given to drink of one Spirit. For **14**
the body is not one member, but many. If **15**
the foot should say, ' Because I am not a hand, I
belong not to the body,' that does not prevent its
belonging to the body. And if the ear should say, **16**
' Because I am not an eye, I belong not to the body,'
that does not prevent its belonging to the body. If **17**
the whole body were an eye, where would be the
hearing ? if the whole were hearing, where would
be the smelling ? But, as it is, God set the members, **18**
each of them, in the body, even as he willed. Now if **19**
they all were one member, where would the body

¹ Greek, anathema. ² Diversities (R.V.). ³ Miracles (A.V.).

I. CORINTHIANS 12, 13

20 be? But, as it is, there are many members, yet
21 but one body. And the eye cannot say to the hand,
'I have no need of thee'; nor, again, the head to
22 the feet, 'I have no need of you.' Nay, much
rather, the members of the body that are considered
23 to be the feebler are necessary; and what we look
upon as the less honourable parts of the body, these
we clothe with more abundant honour; and our
uncomely parts receive¹ a more abundant comeliness
24 whereas our comely parts have no need. But God
tempered the body together, giving more abundant
25 honour to that which lacketh, that there should be
no dissension in the body, but that the members
26 should have the same care one for another. And
whether one member suffers, all the members suffer
together; or a member is glorified, all the members
27 rejoice together. Now you are the body of Christ,
28 and severally members thereof. And God set some
in the church—first, apostles; secondly, prophets;
thirdly, teachers; then mighty works,² then gifts of
healings, services of help, powers of government,
29 kinds of tongues. Are all apostles? are all
prophets? are all teachers? are all workers of
30 mighty works? have all gifts of healings? do all
31 speak in tongues? do all interpret? But desire
earnestly the greatest gifts. And further I show
you a most excellent way.

13 Though I should speak in the tongues of men and
of angels, yet if I have not love, I have become
2 sounding brass or a tinkling cymbal. And though
I should have the gift of prophecy, and know all
mysteries and all knowledge; and though I should
have all faith so as to remove mountains; yet if I
3 have not love, I am nothing. And though I should
bestow all my goods to feed the poor, and though
I should give up my body to be burnt,³ yet if I have
not love, it profiteth me nothing.

4 Love is long-suffering, is kind; love envieth not;
5 love is not puffed up, vaunteth not itself, doth not
behave unseemly, seeketh not its own, is not pro-
6 voked, beareth no malice;⁴ rejoiceth not over

¹ The Greek word for 'have' may get from context the meaning 'receive,' 'take'; as the English word does in phrases like 'Let him have it,' 'I had your money' (Genesis xliii. 23). ² Miracles (A.V.)

³ Some MSS., 'that I may glory' (the Greek words differ in one letter).

⁴ *Lit.* reckoneth (registers) not the evil.

I. CORINTHIANS 13, 14

unrighteousness, but rejoiceth with the truth ;
beareth with all things, believeth all things, hopeth 7
all things, endureth all things.

Love never faileth ; but be there prophecies, 8
they will be done away ; or tongues, they will
cease ; or knowledge, it will be done away.
For we know in part, and we prophesy in part. 9
But when that which is perfect has come, that which 10
is in part will be done away. When I was a child, 11
I spoke as a child, I thought as a child, I reasoned
as a child ; now that I have become a man, I have
done away with the things of the child. For now 12
we see by a mirror,¹ in a riddle,² but then face to face ;
now I know in part, but then I shall know, even as
I was known. But, even so, there abideth³ faith, 13
hope, love, these three ; but greatest of these is love.

Follow after love ; yet desire earnestly the 14
spiritual gifts, but still more that ye may prophesy.
For he that speaketh in a tongue speaketh not to 2
men, but to God ; for no one understandeth ; but
in spirit he speaketh mysteries. But he that 3
prophesieth speaketh unto men edification, and en-
couragement, and consolation. He that speaketh 4
in a tongue edifieth himself ; but he that prophesieth
edifieth a church. Now I should like you all to 5
speak in tongues,⁴ but still more that ye should
prophesy ; and greater is he that prophesieth than
he that speaketh in tongues, unless he interpret, that
the church may receive edification.

But, in fact, brethren, if I should come unto you 6
speaking in tongues, what shall I profit you, unless
I speak to you in the way of a revelation, or of
knowledge, or of prophesying or instruction ? Even 7
things without life, giving voice, whether pipe or
harp, unless they give a distinction in the sounds,
how shall it be known what is piped or what is
harped ? For if the trumpet give an uncertain voice, 8
who will make ready for battle ? So also with you ; 9
unless by the tongue ye utter intelligible speech, how
shall it be known what is spoken ? for ye will be
speaking into the air. There are, it may be, so many 10

¹ Made of bronze ; see ' unspotted mirror ' ; Wisdom vii. 26. ² Darkly (A.V.) Cf. Haeckel's ' The Riddle of the Universe.' ³ On the gram-
mar, see Gould Brown's *Grammar of English Grammars*, page 594 ;
and the note in *Speaker's Commentary* ⁴ See Appendix VI.

I. CORINTHIANS 14

kinds of voices in the world, and nothing is without
11 voice ;¹ if then I know not the meaning of the voice,
I shall be to the speaker a foreigner,² and the speaker
12 will be a foreigner as to me. So also with you ;
inasmuch as ye are zealous after spiritual gifts,³
seek that ye may abound unto the edifying of the
13 church. Wherefore let him that speaketh in a
14 tongue pray that he may interpret. For if I pray
in a tongue, my spirit prayeth, but my understanding
15 is unfruitful. How stands it then ? I will pray with
the spirit, but I will pray with the understanding
also ; I will sing with the spirit, but I will sing with
16 the understanding also. Else, if thou bless God
with the spirit, how shall he, that is in the position
of one without the gift,⁴ say the Amen after thy
thanksgiving, seeing that he knoweth not what thou
17 sayest ? For thou, indeed, givest thanks excellently,
18 but thy neighbour is not edified. I thank God, that
19 more than ye all I speak in tongues ; yet in church⁵
I would rather speak five words with my under-
standing, that I may also instruct others, than ten
thousand words in a tongue.
20 Brethren, show not yourselves children in mind ;
yet in malice be infants, but in mind show yourselves
21 full-grown men. In the law it is written, ' By men
of strange tongues and by lips of strangers I will
speak to this people, and not even so will they
22 hearken unto me, saith the Lord.' Wherefore the
tongues are for a sign, not to them that believe,
but to the unbelievers ; whereas the prophesying is
not for the unbelievers, but for them that believe.
23 Therefore if the whole church meet together, and,
while all are speaking in tongues, there should come
in men without the gift, or unbelievers, will they not
24 say that ye are mad ? whereas if, while all are
prophesying, there should come in an unbeliever, or
one without the gift, he is convicted by all, he is
25 questioned⁶ by all ; the secrets of his heart become
manifest ; and so, falling on his face, he will worship
God, declaring that of a truth God is among you.

¹ And none of them is without signification (A.V.) ; but ' nihil sine voce est,' Vulgate ; and see Addison's hymn ' The spacious firmament on high,' and the 19th Psalm. ² *Lit.* barbarian. ³ *Lit.* spirits. ⁴ *Or* the unlearned ; *lit.* the idiots, the private unprofessional layman ; Acts iv. 13 ; II Cor. xi. 6. ⁵ *Or* in congregation (' church ' in N.T. never means a building). ⁶ *Or* examined.

I. CORINTHIANS 14, 15

How stands it then, brethren? Whenever ye 26
 come together, each is ready with a psalm, an
 instruction, a revelation, a tongue, an interpretation.
 Let all things be done unto edification. If any one 27
 speaks in a tongue, let it be by twos, or at the most
 threes, and that sharing alike; and let one interpret.
 But if there be no interpreter, let him keep silence 28
 in church; yet he may speak to himself, and to God.
 But prophets—let two or three speak, and let the 29
 others act as judges. But if a revelation be made to 30
 another sitting by, let the first be silent. For ye all 31
 can prophesy, one by one, that all may learn and all
 may be comforted. And spirits of prophets submit 32
 themselves to prophets; for God is a God, not of 33
 disorder, but of peace.

As in all the churches of the saints, let the women 34
 be silent in the assemblies;¹ for it is not permitted
 them to speak; but let them be in subjection, as the
 law also saith. But if they wish to learn any thing, 35
 let them ask their own husbands at home; for it is
 shameful for a woman to speak in church. What! 36
 was it from you that the word of God went forth?
 or was it unto you only that it reached?

If any thinketh that he is a prophet, or spiritual, let 37
 him recognize that the things I am writing to you
 are the Lord's commandment. But if any is 38
 ignorant, he is ignored.² So then, my brethren, 39
 desire earnestly the gift of prophesying; and the
 gift of speaking in tongues, hinder it not. Only let 40
 all things be done³ becomingly and in order.

Now concerning the gospel that I preached to 15
 you, which also ye received, wherein also ye stand,
 through which also ye are being saved, if ye hold it 2
 fast—unless without ground ye believed—I would
 remind you, brethren, in what terms I preached it
 to you. For I delivered to you, first of all, that 3
 which I also received, that Christ died for³ our sins
 according to the scriptures, and that he was buried, 4
 and that he hath risen (it was on the third day)
 according to the scriptures; and that he appeared 5
 to Cephas, then to the twelve. Afterwards he 6
 appeared to more than five hundred brethren at one

¹ Or meetings, congregations; *lit.* churches. ² Some MSS., 'If any one is ignorant, let him remain ignorant.' ³ Or on account of.

I. CORINTHIANS 15

time, most of whom are with us until now, but some
7 have fallen asleep. Afterwards he appeared to
8 James, then to all the apostles. But last of all, as it
were to the one untimely born, he appeared to me also.
9 For I am the least of the apostles; I who am not
worthy to be called an apostle, because I persecuted
10 the church of God. But by the grace of God I am
what I am; and his grace which was bestowed upon
me was not given in vain; but more abundantly
than they all I laboured, yet not I, but the grace of
11 God laboured with me. Whether then it is I or
they, so we preach, and so ye believed.
12 Now if Christ is preached that he hath risen from
the dead, how say some among you that there is no
13 resurrection of dead men? But if there is **no**
resurrection of dead men, neither hath Christ risen;
14 but if Christ hath not risen, vain indeed is our
15 preaching, vain too is your¹ faith. Yea, and we are
found false witnesses as to God, in that we bore
witness against God that he raised the Christ;
whom he raised not, if so be that dead men rise not.
16 For if dead men rise not, neither hath Christ risen.
17 But if Christ hath not risen, to no purpose is your
18 faith; ye are yet in your sins. Then they also that
19 were laid asleep in Christ perished. If simply we
have had hope in Christ in this life, we are of all
men the most to be pitied.
20 But, as it is, Christ hath risen from the dead, first-
21 fruit of them that are laid asleep. For since through
man came death, through man came also the
22 resurrection of the dead. For as in Adam all die,
23 so in Christ all will be made alive. But each in his
own rank, Christ as firstfruit, afterwards they that
24 are Christ's at his coming. Then cometh the end,
whenever he shall deliver the kingdom to the God
and Father; whenever he shall have done away
with every sovereignty and every authority and
25 power. For he must still be king until he hath put
26 all his enemies under his feet. The last enemy that
27 is done away with is death. For, 'He put all things
into subjection under his feet'; but whenever he
shall have said, 'All things have been brought into
subjection,' it is evident that he is excepted that
28 subjected all things unto him. Nay, when all

¹ Some MSS., 'our.'

I. CORINTHIANS 15

things have been made subject unto him, then will also the Son himself be made subject unto him that subjected all things unto him ; that God may be all in all.¹

Else what shall they do that receive baptism for² 29
the dead ? If dead men rise not at all, why then
do persons receive baptism for them ? And we, 30
why stand we in jeopardy every hour ? Day by day 31
I die ; I affirm it by the glorying in you, brethren,
that I have in Christ Jesus our Lord. If, as men do, 32
I fought with wild beasts at Ephesus, what doth it
profit me ? If dead men rise not, let us eat and drink,
for to-morrow we die.³ Be not deceived ; evil 33
companionships corrupt good morals. Wake up 34
sober in a right spirit, and sin not ; for some have
no knowledge of God. To shame you I speak.

But some one will say, How do the dead rise ? 35
yea, with what manner of body do they come ?

Foolish one ! that which thou thyself sowest is 36
not brought to life unless it die ; and as for that 37
which thou sowest, thou sowest not the body that
shall be, but a bare grain, of wheat it may be, or of
something else. But God giveth it a body even as 38
he willed, and to each of the seeds a body of its own.
All flesh is not the same flesh ; but there is one flesh 39
of men, another flesh of beasts, another flesh of
birds, another of fishes. There are also heavenly 40
bodies and earthly bodies ; but of one kind is the
glory of the heavenly, of another kind the glory
of the earthly. There is one glory of the sun, and 41
another glory of the moon, and another glory of the
stars ; for star differeth from star in glory. So also 42
with the resurrection of the dead ; there is a sowing⁴
in corruption, a rising in incorruption ; a sowing in 43
dishonour, a rising in glory ; a sowing in weakness,
a rising in power ; there is sown a natural⁵ body, 44
there rises a spiritual body. If there is a natural⁵
body, there is also a spiritual. So also it is written, 45
' The first [man] Adam, became a living soul.' The
last Adam became a life-giving spirit. Yet not the 46
spiritual, but the natural, is first ; afterwards comes

¹ Omnia (adeoque omnes) dicent ; Deus est mihi omnia (Bengel) ; Cf. Colossians iii. 11. ² Or on account of. The explanation of this passage remains with its writer. ³ Isaiah xxii. 13. ⁴ Generally taken as the sowing of the corpse in the ground ; but some take it to mean our coming into and our life in the world. ⁵ Or animal ; *lit.* psychical (fit for the psyche or soul).

I. CORINTHIANS 15, 16

47 that which is spiritual. The first man was out of earth, earthy ;¹ the second man was out of heaven.
48 As was the earthy,¹ such are they also that are earthy ;¹ and as is the heavenly, such are they also
49 that are heavenly. And even as we have worn the likeness of the earthy,¹ let us wear² also the likeness of the heavenly.

50 But this I say, brethren, that flesh and blood can obtain no part in the kingdom of God, neither hath
51 corruption any part in incorruption. Behold, I tell you a mystery ; we shall not all fall asleep, but we
52 shall all be changed,³ in a moment, in the twinkling of an eye, at the last trumpet ; for the trumpet shall sound, and the dead shall rise incorruptible, and we
53 shall be changed. For this corruptible must put on incorruption, and this mortal must put on im-
54 mortality. But when 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 was swallowed up into
55 victory.' Where, Death, is thy victory ? where, Death, thy sting ? Now the sting of death is sin ;
56 but what gives power to sin is the law. But thanks be to God, who giveth us the victory through our
57 Lord Jesus Christ ! Wherefore, my beloved brethren, show yourselves steadfast, immovable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

16 Now concerning the collection for the saints ; even as I arranged for the churches of Galatia, so
2 do ye also. On the first day of the week, let each of you lay by him, treasuring up, according as he may prosper ; so that, whenever I come, collections
3 may not then be made. But whenever I arrive, whomsoever ye may approve, them I will send with
4 letters, to take your gift to Jerusalem ; but if it be important enough for me also to go, they shall go with me.

5 But I shall come unto you, whenever I shall have gone through Macedonia (for I mean to go through
6 Macedonia) ; but with you I shall perhaps make

¹ *Lit.* made of dust, mould ; Genesis ii. 7 shall.' ² Some MSS., ' we shall.' ³ Omnes quidem resurgemus sed non omnes inmutabimur (Vulgate).

I. CORINTHIANS 16

some stay, or even winter, that you may send me
on whithersoever I may go. For I do not wish to 7
see you just now in passing by ; for I hope to stay
some time with you, if the Lord permit. But I 8
shall stay on in Ephesus until Pentecost ; for a door 9
has been opened to me, great and effective ; and
there are many adversaries.

But if Timothy should come, see that he be with 10
you without fear ; for he worketh the work of the
Lord, as I also do. Therefore let no one despise 11
him ; but send him forward in peace, that he may
come unto me ; for I am expecting him with the
brethren.¹ But as touching Apollos, the brother, 12
I earnestly besought him to go unto you with the
brethren ; and he had no will to go at present,² but
he will go whenever he has leisure.

Watch, stand fast in the faith, act like men, 13
grow in strength ; let all that you do be done in love. 14

Now I beseech you, brethren (ye know the 15
household of Stephanas, that it is the firstfruits of
Achaia, and that they set themselves to minister
unto the saints), I beseech you also to submit your- 16
selves unto such, and unto every one that helpeth in
the work and laboureth.

But I rejoice at the arrival of Stephanas and 17
Fortunatus and Achaicus ; for, what was lacking on
your part, they supplied. For they refreshed my 18
spirit and yours ; acknowledge therefore such men

The churches of the province of Asia³ greet you 19
Aquila and Prisca,⁴ together with the church that
meets at their house, greet you heartily in the Lord
All the brethren greet you. Greet one another with 20
a holy kiss.

The greeting of me Paul by my own hand. If 21,
any one loves not the Lord, let him be accursed.⁵ 22
Come, O Lord.⁶

The grace of the Lord Jesus be with you. My 23,
love is with you all in Christ Jesus. 24

¹ Or I with the brethren am expecting him. ² Or it was nobody's will that he should go now. ³ See note to Acts ii. 9. ⁴ Priscilla, in Acts xviii. 2, etc. ⁵ *Lit.* anathema. ⁶ *Lit.* Maranatha.

THE SECOND LETTER TO THE CORINTHIANS

- 1 Paul, apostle of Christ Jesus through the will of
God ; Paul and Timothy the brother, to the church
of God that is in Corinth, together with all the saints
2 that are in the whole of Achaia ; Grace be 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 all mercies and God of all
4 comfort ; who comforteth us in all our affliction,
that we, through the comfort wherewith we our-
selves are comforted by God, may be able to comfort
5 such as are in any affliction. For as the sufferings
of Christ abound unto us, even so through Christ
6 our comfort also aboundeth. But whether we are
afflicted, it is for your comfort and salvation ; or
whether we are comforted, it is for your comfort,
which worketh in endurance of the same sufferings
7 as we suffer. And our hope is sure concerning you,
because we know that, as ye have fellowship in the
sufferings, so ye have also in the comfort.
- 8 For we would not, brethren, have you ignorant
concerning our affliction, which came upon us in the
province of Asia,¹ that we were exceedingly bur-
dened, above our strength, so that we despaired even
9 of life. Yea, we ourselves have had within ourselves
the sentence, Death ; that we might not trust in
10 ourselves, but in God who raiseth the dead ; who
delivered us out of so great a death and will deliver ;
11 in whom we hope that he will still deliver us ; you
also helping together on our behalf by your suppli-
cation, that from many persons thanks may be
rendered on our behalf for the gift bestowed upon
us by means of many.

¹ See note to Acts ii. 9

II. CORINTHIANS 1, 2

For our glorying is this, the testimony of our 12
conscience, that in holiness and godly sincerity, not
in fleshly wisdom, but in the grace of God, we
behaved ourselves in the world, but more abun-
dantly in respect of you. For we are writing no 13
other things to you than what ye read publicly or
even acknowledge (yea I hope that to the end ye
will acknowledge them), even as ye in some degree 14
acknowledged us, that we are your ground of glory-
ing, even as you are ours, in the day of our Lord
Jesus.

And in this confidence I was wishing to come first¹ 15
unto you, that ye might receive a second benefit,²
and through you to pass on unto Macedonia, and 16
from Macedonia to come back to you, and by you
to be sent forward on my way unto Judæa. This 17
then being my wish, did I at all act with fickleness?
or what I purpose, do I purpose it according to the
flesh, that I should have at command both 'Yea,
yea' and 'Nay, nay'? But God is faithful, 18
in that our word unto you is not Yea and Nay.³
For God's Son, Christ Jesus, who was preached 19
among you through us, through me and Sil-
vanus⁴ and Timothy, was never Yea and Nay,
but in him there is always Yea. For however 20
many are the promises of God, in him is the
Yea;⁵ wherefore also through him comes the
Amen,⁶ for glory unto God through us. Now he 21
that keeps both us and you secure unto Christ, and
anointed us, is God; who also sealed us, and gave 22
the Spirit as an earnest into our hearts.

But as for me, I call God as a witness upon my 23
soul, that, to spare you, I came no more to Corinth.
Not that we have lordship over your faith, but we 24
are helpers of your joy; for in your faith ye stand.
But I determined this for my own sake, not again **2**
to come to you in sorrow. For if I make you sorry, **2**
who then is there to make me glad but he that is
made sorry by me? And I wrote to this effect, **3**
that I might not in coming be brought to sorrow by
those who should bring me joy; for I have confi-
dence in you all, that my joy is the joy of you all.

¹ *Lit.* previously (before going to Macedonia). ² Some MSS., 'joy.'
³ *i.e.* is not vacillating. ⁴ Called Silas in Acts, Silvanus in Epistles.
⁵ The promise. ⁶ The ratification.

II. CORINTHIANS 2, 3

4 For out of much affliction and anguish of heart I wrote to you with many tears ; not that ye should be made sorry, but that ye might know the love that I have more abundantly unto you.

5 But if any one hath caused sorrow, not to me hath he caused it, but in some degree (that I press 6 not too heavily) to you all. Sufficient for such a one is this punishment inflicted by the majority ; 7 so that on the contrary ye should rather forgive and comfort him, lest by any means such a one should be 8 overwhelmed by his excessive sorrow. Wherefore 9 I beseech you to assure him of love. For to this very purpose also I wrote, that I might know the proof of you, whether in all respects ye are obedient.

10 But whom ye forgive in any matter, I also forgive ; for indeed what I have forgiven, if I have forgiven anything, for your sakes I did it in the presence of 11 Christ ; that no advantage may be gained over us by Satan ; for we are not ignorant of his devices.

12 Now when I went to Troas about the gospel of Christ, and a door stood open unto me in the Lord, 13 I had no rest in my spirit, because I found not Titus, my brother ; but, bidding them farewell, I went forth into Macedonia.

14 But thanks be to God who at all times leadeth us in triumph¹ in Christ, and maketh manifest through us in all places the savour of the knowledge of him ; 15 that we are a sweet odour of Christ unto God, in them that are being saved, and in them that are 16 perishing ; to the latter a savour from death unto death, to the former a savour from life unto life. 17 And who is sufficient for these things ? We indeed are not, as are the many, adulterating the word of God ; but guided by sincerity, guided by God, in the sight of God, in Christ we speak.

3 Are we beginning again to commend ourselves ? or need we, as some do, letters of commendation to you or from you ?

2 You are our letter, written in our hearts, known 3 and read by all men ; manifestly declared to be a letter of Christ, a letter put together by our ministry, written, not with ink, but with the Spirit of a living God ; not on tablets of stone, but on

¹ As his fellow-soldiers ; causeth us to triumph (A.V.) ; cf. Colossians ii. 15.

II. CORINTHIANS 3, 4

hearts, tablets of flesh. And such confidence we 4
 have through Christ towards God ; not that of 5
 ourselves we are sufficient as from ourselves to form
 any judgement ; but our sufficiency is from God,
 who also made us sufficient as ministers of a 6
 new covenant, not of written law, but of spirit ; for
 the letter killeth, but the spirit giveth life.

Now if the ministration that brings death 7
 written, engraved on stones, came in glory, so that
 the children of Israel, because of the glory of Moses'
 face (which glory was passing away), could not gaze
 upon his face, how shall not rather the ministration 8
 that brings the Spirit be in glory ! For if the mini- 9
 stration that brings condemnation is¹ glory, much
 rather doth the ministration that brings righteous-
 ness abound with glory ! For verily, looking to that 10
 exceeding glory, what hath been glorified hath in this
 respect had no glory. For if that which was being 11
 done away came with glory, much more that which
 abideth is in glory.

Therefore, having such a hope, we use great 12
 boldness of speech ; and do not as Moses, who used 13
 to put a veil over his face, that the children of
 Israel might not gaze upon the end of that which was
 being done away. But their minds were darkened ; 14
 for until this very day, at the public reading of the
 Old Covenant,² there remaineth the same veil, un-
 lifted ; because in Christ it is done away.³ But unto 15
 this day, whensoever Moses is read, a veil lieth over
 their heart. But whensoever it shall turn to the 16
 Lord, the veil is taken away. Now the Lord is the 17
 Spirit ; but where the Spirit of the Lord is, there is
 freedom. But we all, with face unveiled receiving as 18
 on a mirror the glory of the Lord, are transformed
 into the same likeness from glory unto glory, even
 as the Lord, the Spirit, gives. This is why, having 4
 this ministry, even as we obtained mercy, we lose
 not heart, but have renounced the hidden things of 2
 shame, not walking in craftiness, nor corrupting the
 word of God, but by the manifestation of the truth
 commending ourselves to every man's conscience in
 the sight of God. But, even if our gospel is veiled, 3
 it is veiled in them that are perishing ; in whom the 4

¹ Some MSS., 'hath.' ² Or Old Testament. ³ Or covenant, not
 being lifted, because in Christ it is done away.

II. CORINTHIANS 4, 5

god of this age hath blinded the minds of the unbelieving, that the illumination of the gospel of the glory of the Christ, who is the image of God, should
5 not shed its brightness. For we preach, not ourselves, but Christ Jesus as Lord, and ourselves as
6 your bondmen¹ for Jesus' sake ; because God who said, ' Out of darkness light shall shine,' is he that shone in our hearts, unto the illumination of the knowledge of the glory of God in the face of Christ.
7 But we have this treasure in earthen vessels, so that the exceeding greatness of the power may be
8 God's, and not from ourselves ; straitened as we are on every side, yet not hemmed in ; at a loss, yet not
9 lost utterly ; persecuted, yet not forsaken ; struck
10 down, yet not destroyed ; at all times bearing about in the body the dying of Jesus, that the life also of
11 Jesus may be made manifest in our body. For constantly we, the living, are delivered unto death for Jesus' sake, that the life also of Jesus may be
12 made manifest in our mortal flesh. So then death
13 worketh in us, but life in you. But having the same spirit of faith, according to that which is written, ' I had faith, and therefore I spoke,' we also
14 have faith, and therefore also we speak ; knowing that he that raised the Lord Jesus will raise us also with Jesus, and will present us together with you.
15 For all things are for your sakes, that the grace, being multiplied, may abound unto the glory of God, by reason of the thanksgiving of the greater number.²
16 Wherefore we lose not heart ; but though our outward man is perishing, yet our inward man is
17 renewed day by day. For our light affliction, which is but for a moment, worketh out for us more and more beyond measure an eternal weight of glory ;
18 looking, as we do, not at the things that are seen, but at the things that are not seen ; for the things that are seen last for a while, but the things that
5 are not seen are eternal.³ For we know that if our earthly tabernacle-house be taken down, we have a building from God, a house not made by hands,

¹ Servants (A.V.). ² Or that the grace, being multiplied, through the greater number, may make the thanksgiving abound to the glory of God. ³ May we assume that what is unseen is always in the same state, but what is seen is never so ? This also we may assume. Plato, *Phaedo*, p. 79, ch. 26.

II. CORINTHIANS 5

eternal, in the heavens. For truly in this we groan, 2
longing to put on over us our habitation,¹ which is 3
from heaven ; if so be that, having put it on, we 4
shall not be found naked. For truly we that are in 5
the tabernacle groan, being burdened, in that it is 6
not our wish to put off from us, but to put on over 7
us ; that what is mortal may be swallowed up by 8
life. But he that wrought us out for this very thing 9
is God, who gave to us the Spirit as an earnest. 10
Being therefore at all times of good courage, and 11
knowing that, while we are at home in the body, we 12
are from home, away from the Lord (for we walk by 13
faith, not by sight), we are of good courage, I say, 14
and well pleased rather to go from home out of the 15
body, and to reach home unto the Lord. Wherefore 16
it is our ambition, whether at home or away from 17
home, to be acceptable unto him. For we must all 18
be made manifest before the judgement-seat of 19
Christ ; that each may get back the things done
through the body, according to what he did, whether
it was good or bad.

Therefore, keeping in mind the fear of the Lord, 11
we persuade men, but to God we stand manifest ;
yea, I trust that in your consciences also we stand
manifest. We are not again commending ourselves 12
to you, but are giving you occasion of glorying on
our behalf, that ye may have an answer for them
that glory in appearance, and not in heart. For 13
whether we were beside ourselves, it was for God ;
or whether we are in our right mind, it is for you.
For the love of Christ constraineth us, once we have 14
formed this judgement, that one died for all, there-
fore all died ; and he died for all, that they that live 15
should live no longer unto themselves, but unto him
who for their sakes died and rose. Wherefore we 16
from this time know no one according to the flesh ;
yea, though we have known Christ according to the
flesh, yet now we know him so no longer.

Wherefore if any one is in Christ, there is a new 17
creation ; the old things passed away ; behold, they
have become new. But it is all from God, who 18
reconciled us to himself through Christ, and gave to
us the ministry of the reconciliation, namely, that 19

¹ The spiritual body.

II. CORINTHIANS 5, 6

- God in Christ was reconciling the world to himself, not reckoning to them their trespasses, and having committed unto us the message of the reconciliation.
- 20 On Christ's behalf, therefore, we are ambassadors, seeing that God is entreating through us ; we pray you, on Christ's behalf, become reconciled to God.
- 21 Him that knew no sin he made to be sin on our behalf, that we might become God's righteousness in
- 6 him. But working together with him we also entreat that ye receive not the grace of God in vain
- 2 (for he saith,
- ' At an acceptable season I hearkened unto thee,
And in a day of salvation I succoured thee ' ;
- behold, now is the acceptable season ; behold, now
- 3 is the day of salvation) ; giving, as we do, no occasion of stumbling in anything, that the ministry
- 4 be not blamed ; but in everything commending ourselves as ministers of God, in much steadfastness, in
- 5 afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings,
- 6 in fastings ; in purity, in knowledge, in long-suffering, in kindness, in a holy spirit, in love un-
- 7 feigned, in the word of truth, in the power of God ; by the weapons of righteousness for the right hand
- 8 and for the left ; through glory and dishonour, through 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 done to death ; as sorrowing, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and having hold of all things.
- 11 Corinthians ! we have spoken freely to you ; our
- 12 heart is opened out. Ye are not constrained in us ;
- 13 but ye are constrained in your own affections. Now for a recompense in like kind I speak as to my children, open out yourselves.
- 14 Yoke not yourselves unequally with unbelievers ; for what fellowship have righteousness and iniquity ?¹
- 15 or what communion hath light with darkness ? yea, what concord is there of Christ with Belial ? or what
- 16 portion hath a believer with an unbeliever ? yea, what agreement hath a sanctuary of God with idols ? for we are a sanctuary of a living God, even as God saith,

¹ Or lawlessness.

II. CORINTHIANS 6, 7

‘ I will dwell in them, and will walk among
 them ;
 ‘ And I will be their God, and they shall be my
 people.’

Wherefore, 17
 ‘ Come out from among them,
 And be separated, saith the Lord ;
 And touch not an unclean thing ;
 And I will welcome you in,
 And will be to you for Father, 18
 And you shall be to me for sons and daughters,
 Saith the Lord Almighty.’¹

These then being the promises we have, let us, 7
 beloved, cleanse ourselves from every defilement of
 flesh and spirit, perfecting holiness in the fear of
 God.²

Make room for us ; no one did we wrong, no one 2
 did we corrupt, of no one did we take advantage.
 Not to condemn you do I say it ; for I have said 3
 before, that ye are in our hearts to die together and
 to live together. Great is my confidence in respect 4
 of you, great my glorying on your account ; I have
 been filled with comfort, I am overflowing with joy,
 under all our affliction. For, even when we had 5
 gone into Macedonia, our flesh had no rest, but we
 were afflicted on every side ; fightings without,
 fears within. Yet he that comforteth the lowly, 6
 even God, comforted us by the coming of Titus ;
 yet not by his coming only, but also by the comfort 7
 wherewith he was comforted in you, in telling us of
 your longing, your mourning, your zeal on my
 behalf ; so that I rejoiced yet more. For though I 8
 made you sorry by my letter, I do not regret it ;
 though I did regret it (I see that that letter, though
 only for a while, made you sorry), I now rejoice, 9
 not that ye were made sorry, but that ye were made
 sorry unto repentance ; for ye were made sorry in
 godly sort, that in nothing ye might suffer loss at
 our hands. For godly sorrow worketh repentance 10
 unto salvation, repentance never to be regretted ;
 but the sorrow of the world worketh out death.

¹ Or Ruler of all.
 inserted accidentally, breaking the connection of vi. 13 with vii. 2. It
 may be a fragment of another letter, and have been lost from end of
 1 Cor. v.

² The passage vi. 14-vii. 1 seems to be

II. CORINTHIANS 7, 8

- 11 For, behold, the very fact of being made sorry in godly sort, what earnestness it wrought out for you ! what clearing of yourselves ! what indignation ! what fear ! what longing ! what zeal ! what avenging ! In every thing ye approved yourselves to be pure in the matter.
- 12 So then, though I wrote to you, it was not for the sake of him that did the wrong, nor for the sake of him that suffered the wrong, but that your earnestness on our behalf might be made manifest
- 13 to yourselves in the sight of God. This is why we have been comforted ; but, besides our own comfort, we rejoiced the more exceedingly for the joy of Titus, because his spirit has received refreshment from you
- 14 all. For if in any thing I have gloried to him on your behalf, I was not put to shame ; but as we spoke all things to you in truth, so also the glorying
- 15 we made before Titus was found to be truth. And his heart is more abundantly turned towards you, remembering, as he doth, the obedience of you all,
- 16 how with fear and trembling ye received him. I rejoice that in every thing I am of good courage concerning you.

- 8 But, brethren, we would remind you of the grace of God that hath been given in the churches of
- 2 Macedonia ; that in much testing of affliction the abundance of their joy, and their extreme poverty,
- 3 abounded unto the riches of their liberality. For, according to their means, I bear witness, and beyond
- 4 their means, they gave of their own accord, with much entreaty beseeching us for this grace and for their fellowship in the ministering to the saints ;
- 5 and this not merely as we expected, but their very selves first they gave to the Lord, and to us through
- 6 the will of God ; so that we exhorted Titus, that, as he had already begun, so too he would complete,
- 7 as regards yourselves, this grace also. But even as ye abound in everything, in faith and utterance and knowledge and all earnestness and in our love to you,¹ see that ye abound in this grace also.
- 8 Not by way of command am I speaking, but to test, through the earnestness of others, the sincerity

¹ Some MSS., ' your love to us.'

II. CORINTHIANS 8

of your love also. (For ye know the grace of our 9
Lord Jesus Christ, that for your sakes he became
poor, rich though he was, that you by his poverty
might become rich.) And in this I am giving 10
advice ; for this is expedient for you, seeing that ye
began already, last year, not only to do, but also to
have the will. But now complete the doing also ; 11
that, even as there was the readiness to will, so there
may be the completion also in proportion to your
ability. For if the readiness is there, it is acceptable 12
according to what it may have, not according to
what it hath not. For the object is, not that others 13
should be eased, and you burdened, but that, by the 14
rule of equality, at the present season your abund-
ance may meet their want, in order that their
abundance in turn may meet your want, so that
there may be brought about equality ; even as it is 15
written,

‘ He with the much had not more ;

And he with the little had not less.’¹

But thanks be to God, who giveth the same 16
earnestness on your behalf into the heart of Titus,
in that he accepted our exhortation ; but, being 17
himself deeply in earnest, of his own accord he is
setting forth unto you. And with him we are sending 18
the brother, whose praise in the gospel is spread
through all the churches ; and not this only, but 19
who was also elected by the churches as our fellow-
traveller in the matter of this grace, which is being
administered by us, to set forth the glory of the
Lord himself, and our own readiness ; we taking 20
heed to this, that no one should blame us in the
matter of this liberality which is being administered
by us. For we take thought for what is honourable, 21
not only in the sight of the Lord, but also in the sight
of men. And we are sending with them our brother, 22
whom we have many times in many matters proved
to be in earnest, but on this occasion much more in
earnest, because of his much confidence as regards
you. As for Titus, he is my partner and fellow- 23
worker as regards you ; or as for our brethren,
they are delegates² of churches, a glory to Christ.
Make clear therefore unto them, in the face of the 24

¹ Exodus xvi. 17, 18. ² *Lit.* apostles (men sent).

II. CORINTHIANS 8, 9

churches, the evidence of your love and of our glorying on your account.

9 For concerning the ministering to the saints, it is
2 superfluous for me to write to you ; for I know your
readiness, whereof I glory on your account to the
Macedonians, that Achaia hath been prepared since
last year ; and your zeal stirred up the most of
3 them. Yet I am sending the brethren, that our
glorying on your account may not in this matter
be made void ; that ye may be prepared, even as I
4 said ye were ; lest by any means, if any Macedonians
come with me and find you unprepared, we (not to
say you) should be put to shame as regards this
5 confidence. I thought it necessary, therefore, to
entreat the brethren, that they would go in advance
to you and make up beforehand your previously
promised bounty ;¹ that the same might be ready
as a matter of bounty, and not of extortion.

6 But as to this, he that soweth sparingly, sparingly
he will also reap ; and he that soweth bountifully,²
7 bountifully he will also reap. Let each give accord-
ing as he hath determined in his heart, not grudg-
ingly, or of constraint ; for God loveth a cheerful
8 giver. But God is able to make all grace abound
unto you ; that ye, having in all things at all times
all sufficiency, may abound unto all good works,
9 even as it is written,

‘ He scattered, he gave to the needy ;
His righteousness abideth for ever.’

10 Now he that supplieth seed to the sower and bread
for eating, will supply and will multiply the seed
you sow, and will increase the fruits of your right-
11 eousness, ye being enriched in all things unto all
liberality, such as worketh out through us thanks-
12 giving unto God ; in that the ministration of this
service is not only helping to supply the needs of
the saints, but abounding also through many
13 thanksgivings unto God ; seeing that, through the
testing of this ministration, they glorify God for the
submission of your confession unto the gospel of
Christ, and for the liberality of your contribution
14 to them and to all ; they themselves also, with
supplication on your behalf, longing after you by

¹ *Lit.* blessing. ² *Lit.* unto blessings.

II. CORINTHIANS 9, 10

reason of the exceeding grace of God upon you
Thanks be to God for his unspeakable gift. 15

Now I, Paul, myself exhort you by the meekness 10
and kindness of Christ, I who to your face am
lowly among you, but when absent show courage
against you ; yea, I beseech you that I may not, 2
when present, have to show courage with the
confidence wherewith I reckon to be bold against
some, who count of us as if we walked according
to the flesh. For though we walk in the flesh, we 3
war not according to the flesh (for the weapons of 4
our warfare are not fleshly, but are mighty for God
to the pulling down of strongholds) ; seeing that we 5
pull down reasonings, and every bulwark that is
lifted up against the knowledge of God, and bring
every device into captivity, into obedience to the
Christ, and are ready to take vengeance on all 6
disobedience, whenever your obedience shall be
complete.

Look at what lies plainly before you. If any one 7
trusteth in himself that he is Christ's, let him by
himself further consider this, that, even as he is
Christ's, so also are we. For even if I should glory 8
somewhat more abundantly as to our authority,
which the Lord gave for building you up, and not
for pulling you down, I shall not be put to shame ;
that I may not seem as if I would frighten you by 9
my letters. For, ' His letters (saith one) are weighty 10
and strong, but his bodily presence is weak, and his
speech of no account.' Let such a one consider this, 11
that, what we are in word, through letters when we
are absent, such are we also in deed, when we are
present.

For we make not bold to pair or compare ourselves 12
with some of them that commend themselves ; but
they, measuring themselves among themselves, and
comparing themselves with themselves, are without
understanding. We, however, will not glory beyond 13
our measure, but in proportion to the measure of the
sphere that God apportioned to us as a measure, to
reach even unto you. For we are not overstretching 14
ourselves, as if we reached not unto you ; for we
advanced even as far as to you¹ with the gospel of

¹ Or were the first to come to you.

II. CORINTHIANS 10, 11

15 Christ ; not glorying beyond our measure, in other
men's labours, but hoping that, as your faith
groweth, we shall be magnified in you within our
16 sphere, unto greater abundance ; so that we may
preach the gospel to the regions beyond you, and not
glory in another man's sphere in respect of things
17 ready to our hand. But, ' he that glorieth, let him
18 glory in the Lord.' For not he that commendeth him-
self is approved, but he whom the Lord commendeth.

11 Would that ye could bear with me in a little folly !
2 but indeed ye do bear with me.¹ For I am jealous
over you with a godly jealousy ; for I betrothed
you to one husband, to present a pure virgin to the
3 Christ. But I fear, lest by any means, as the
serpent in his craftiness beguiled Eve, your thoughts
may be corrupted from your simplicity and your
4 purity as regards the Christ. For if someone cometh
and is preaching another Jesus, whom we preached
not, or ye are receiving a different spirit, which ye
received not, or a different gospel, which ye accepted
5 not, ye are wonderfully tolerant ! For I reckon
that in nothing have I come behind those pre-
6 eminent apostles ! But though I am unskilled in
speech, yet in knowledge I am not ; but in every-
thing we made it manifest unto you among all men.
7 Or did I commit a sin in humbling myself that
you might be exalted, in that without charge I
8 preached to you the gospel of God ? I robbed other
churches, in taking wages towards my ministry
9 unto you ; and, when I was present with you, and
was brought to want, on no one did I become a
burden ; for, what I lacked, the brethren, coming
from Macedonia, supplied ; and in everything I
kept, and will keep myself, from being a dead-weight
10 upon you. It is Christ's truth in me, that this
glorying shall not be stopped in regard of me in
11 the regions of Achaia. Why ? is it because I love
12 you not ? God knoweth. But what I do, I will
go on doing, that I may cut away the ground of
attack from them that desire such a ground ; so
that, whatever they may glory in, they may be
13 found therein no better than ourselves.² For such

¹ Or may indeed bear with me. ² R.V. gives, ' But what I do, that I will do, that I may cut off occasion from them that desire an occasion ; that, wherein they glory, they may be found even as we.'

II. CORINTHIANS 11

are false apostles, deceitful workers, disguising themselves as apostles of Christ. And no wonder ; for 14
even Satan disguiseth himself as an angel of light. No great thing, then, if his ministers also disguise 15
themselves as ministers of righteousness ; whose end will be according to their works !

Again I say, Let no one think me foolish ; but if 16
ye do, yet even as a foolish one receive me, that I also may glory a little. What I am speaking, 17
I am not speaking as if it were the Lord, but foolishly as it were in this confidence of glorying. Seeing 18
that many glory according to the flesh, I also will glory. For gently ye bear with the unwise, wise as 19
ye are ! For ye bear with it, if any bringeth you into bondage, if any devoureth you, if any layeth 20
hold of you, if any uplifteth himself, if any smiteth you on the face. I admit, to my disgrace, that we 21
have shown weakness ; yet whereinsoever any is bold (in folly I say it) I also am bold. Are they 22
Hebrews ? so am I. Are they Israelites ? so am I. Are they offspring of Abraham ? so am I. Are they 23
ministers of Christ ? (in madness I speak) more so am I ; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths often. At the hands of Jews five times I received 24
forty stripes save one ; thrice I was beaten with 25
rods,¹ once I was stoned, thrice I was shipwrecked, a night and a day I have spent in the deep ; by 26
journeyings often, by perils of rivers, by perils of robbers, by perils from my countrymen, by perils from Gentiles, by perils in city, by perils in wilderness, by perils at sea, by perils among false brethren ; by labour and toil, in watchings often, in hunger and 27
thirst, in fastings often, in cold and nakedness. Besides the things that I pass by,² there is the daily 28
pressure upon me, my anxiety for all the churches. Who is weak, and I am not weak ? who is made to 29
stumble, and I burn not ? If I must glory, I will glory 30
of the things that concern my infirmity. The God 31
and Father of the Lord Jesus, he who is blessed for evermore, knoweth that I lie not. In Damascus 32
the governor under Aretas the king was guarding the city of the Damascenes to seize me ; and through 33

¹ By the Roman authorities (Acts xvi. 22). ² Or which are without.

II. CORINTHIANS 11, 12

a window I was let down in a basket through the wall, and escaped his hands.

- 12 Glory I must ; it is not indeed expedient,¹ but I will come to visions and revelations of the Lord
- 2 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
- 3 away even to the third heaven. And I know such a man (whether in the body, or apart from the body,
- 4 I know not ; God knoweth), that he was caught away into Paradise² and heard sayings that cannot
- 5 be said, which a man may not speak. On behalf of such a one I will glory, but on my own behalf I will not glory, save in my infirmity and in the
- 6 exceeding greatness of the revelations. For, even if I should desire to glory, I should not be foolish, for I should be speaking truth ; but I forbear, lest any should value me higher than what he sees me
- 7 to be, or what he hears from me. Wherefore that I might not be exalted overmuch, there was given me a thorn for the flesh, a messenger of Satan to buffet me, that I might not be exalted overmuch.
- 8 Concerning this I besought the Lord thrice, that
- 9 it might depart from me. And he hath said to me, ' My grace is sufficient for thee ; for in weakness strength becomes perfect.' Most gladly therefore I will glory in my infirmities, that the strength of
- 10 the Christ may tabernacle upon me. Wherefore I take pleasure in infirmities, in injuries, in necessities, in persecutions and distresses, for Christ's sake ; for whenever I am weak, then I am strong.
- 11 I have become foolish ; it is you that constrained me ; for I ought by you to have been commended ; for in nothing did I come behind those pre-eminent
- 12 apostles, nothing though I am. Truly the signs of an apostle were wrought out among you in all steadfastness, by signs and wonders and mighty works.
- 13 For ; what is there wherein ye were made inferior to the rest of the churches, unless it be that I myself did not become a burden upon you ? Forgive me this wrong !
- 14 Lo, this third time I am ready to come unto you, and I will not be a burden ; for I seek not yours,

¹ Some MSS., ' Now to glory is not expedient.'
paradise.

² *Lit.* into the

II. CORINTHIANS 12, 13

but you. For the children ought not to lay up treasure for the parents, but the parents for the children. Most gladly I will spend and be wholly 15 spent for your souls. Am I loved the less, the more abundantly I love you ?

But be it so that I myself was not a dead-weight 16 upon you ; yet, crafty as I was, I caught you with subtilty ! Any one of those I have sent unto you— 17 did I through him take advantage of you ? I 18 exhorted Titus, and with him I sent the brother. Did Titus take any advantage of you ? walked we not in the same spirit ? walked we not in the same steps ?

Are ye thinking all this time that it is to you we 19 are excusing ourselves ? In God's sight, in Christ, we speak ; but, beloved, it is all for your edification. For I fear that somehow, when I come, I may find 20 you not such as I would, and that I may be found by you such as ye would not ; that somehow there may be strife, jealousy, outbreaks of wrath, intrigues, backbitings, slanders, proud tempers, disorders ; that, when I come, my God may humble me again 21 before you, and that I may have to mourn over many of them that have sinned heretofore, and repented not of the uncleanness and fornication and wantonness that they committed.

This is the third time I am coming unto you. At 13 the mouth of two witnesses and of three every word shall be confirmed. I have said in time past, and, 2 as I did when I was present the second time, so now in my absence I say beforehand to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare ; seeing that ye seek a proof 3 of the Christ who speaketh in me ; who as regards you is not weak, but exerts his power in you ; for 4 indeed through weakness he was crucified, yet he liveth through the power of God. For we ourselves also are weak in¹ him, yet we shall live, together with him, through the power of God, for your benefit.

Try yourselves, whether ye are in the faith ; 5 prove yourselves. Or know ye not about yourselves that Jesus Christ is in you ? unless indeed ye are

¹ Some MSS., 'with.'

II. CORINTHIANS 13

6 reprobate. But I hope ye will find that we are not
7 reprobate. Now we pray unto God that ye may do
no evil ; not with intent that we may appear
approved, but that you may do what is right, though
8 we ourselves should be as it were reprobate. For we
cannot do any thing against the truth, but for the
9 truth we can. For we rejoice whenever we are weak
but you are strong ; and for this we pray, that ye
10 be knit together.¹ This is why I write these things
in my absence, that when present I may not have to
deal sharply, according to the authority that the
Lord gave me for building up, and not for pulling
down.
11 Finally, brethren, farewell ;² be knit together ; be
comforted ; be of the same mind ; live in peace ;
and the God of love and of peace will be with you.
12 Greet one another with a holy kiss. All the saints
13 greet you.
14 The grace of the Lord Jesus Christ, and the love
of God, and the fellowship of the Holy Spirit, be
with you all.

¹ See xii. 20, for need of this. ² *Or* rejoice.

THE LETTER TO THE ROMANS

Paul, bondman of Christ Jesus, called to be an 1
apostle, set apart unto the Gospel of God, which he 2
promised beforehand through his prophets in holy 3
writings, concerning his Son, who was born of the 4
offspring of David according to the flesh, marked
out as Son of God, in power, according to his spirit
of holiness, by resurrection from death, Jesus Christ 5
our Lord, through whom we received grace and
apostleship, to bring about obedience to faith among 6
all the nations, for his name's sake ; among whom 7
are you also, called to be Jesus Christ's ; to all
God's beloved that are in Rome, called to be saints ;
Grace be to you and peace from God our Father and
the Lord Jesus Christ.

First, I thank my God through Jesus Christ 8
concerning you all, that your faith is proclaimed 9
throughout the 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, always in 10
my prayers making request, if by any means
at length I may have some time a prosperous 11
journey, in the will of God, to get to you. For I
long to see you, that I may impart to you some 12
spiritual gift, to the end that you may be strength-
ened, or rather, that I with you may be comforted
among you, each through the other's faith, both
yours and mine.

But I would not, brethren, have you ignorant 13
that I often purposed to get to you (and hitherto
I was hindered), that I might gain some fruit among
you also, even as I have done among the rest of the
Gentiles. Both to Greeks and to barbarians, both 14
to wise and to foolish, I am debtor. So, for my part, 15
I am eager to preach the gospel to you also who
are in Rome.

not in Vat: M > 1207.



ROMANS 1

- 16 For I am not ashamed of the gospel ; for it is
God's power unto salvation to every one that hath
17 faith ; to Jew first and also to Greek. For the
righteousness of God is revealed therein, from faith
unto faith ; even as it is written, ' But the righteous
shall live by faith.'
- 18 For the wrath of God is revealed from heaven
upon all ungodliness and unrighteousness of men,
19 who in unrighteousness hold down the truth ; seeing
that what may be known of God is manifest within
20 them ; for God manifested it to them (for his unseen
attributes, his everlasting power and divinity, ever
since the creation of the world are clearly seen,
being conceived¹ through the things made), that
21 they might be without excuse, seeing that, though
they knew God, they glorified him not as God, neither
gave thanks ; but became vain in their reasonings,
22 and darkness fell upon their senseless hearts. Pro-
23 fessing to be wise, they became fools, and changed
the glory of the incorruptible God for an image
made like to corruptible man, and to birds, and
fourfooted beasts and creeping things.
- 24 Wherefore God gave them up, in the desires of
their hearts, to uncleanness, that their bodies should
25 be dishonoured among them ; seeing that they
exchanged the truth of God for their lie, and
worshipped and served the creature rather than the
Creator, who is blessed for ever ; Amen.
- 26 For this reason God gave them up to degrading
passions ; for their women changed the natural use
27 into that which is against nature ; and in like manner
the men also, leaving the natural use of the woman,
burned in their craving one towards another, men
with men working out their shame, and receiving
in themselves the recompense due to their trans-
gression.
- 28 And even as they thought not fit to retain God
in their knowledge, God gave them up to a reprobate
29 mind, to do such things as are not befitting ; filled
as they are with all unrighteousness, wickedness,
greediness, malice ; brimming with envy, murder,
30 strife, deceit, malignity ; slanderers, backbiters,
haters of God², violent, proud, boasters, inventors
31 of evil things, disobedient to parents, senseless,

¹ *i.e.* the concept of them being derived. ² *Or* hateful to God.

ROMANS 1, 2

covenant-breakers, without natural affection, merciless ; who knowing the ordinance of God, that they that commit such things are deserving of death, not only do them, but also take pleasure in those that commit them.

Wherefore, O man, thou art without excuse, whosoever thou art that judgest ; for wherein thou judgest thy neighbour thou givest judgement against thyself ; for thou that judgest dost commit the same things. But we know that the judgement of God is according to truth upon them that commit such things.

But is this thy reckoning, O man, thou that judgest them that commit such things, and doest the same, that thou wilt escape the judgement of God ? Or despisest thou the riches of his kindness and forbearance and long-suffering, not knowing that the kindness of God leadeth thee unto repentance ? but according to thy stubbornness and impenitent heart treasurest up for thy self wrath in a day of wrath, and of revelation of righteous judgement from God, who will render to each according to his works ; to them that by steadfastness in well-doing seek glory and honour and incorruption—eternal life ; but for them that are factious, and obey not the truth, but obey unrighteousness, there are wrath and indignation, tribulation and distress, upon every soul of man that worketh out evil, of Jew first, and also of Greek ; but glory and honour and peace for every one that worketh what is good, to Jew first, and also to Greek ; for with God there is no respect of persons. For as many as sinned without law¹ will also perish without law ; and as many as sinned under law will be judged by law. For it is not the hearers of law that are righteous before God ; but the doers of the law will be accounted righteous,² in the day that God judgeth the secrets of mankind, according to my gospel, through Christ Jesus. For when Gentiles who have no law carry out by nature the precepts of the law, these, having no law, are a

¹ 'Law' is a general controlling principle (as in the phrase 'law and order'), abstract and universal ; from time to time it embodies itself in a code ('the law,' usually in the N.T. the Mosaic legislation). For the N.T. use, see Gifford, in *Speaker's Commentary*, vol. ii. pp. 41-8.

² Justified (here and elsewhere), A.V.

ROMANS 2

15 law unto themselves ;¹ in that they show, written in their hearts, the work of the law, their conscience also joining in witness, and their thoughts mutually accusing, or it may be, excusing them.

17 But if thou bearest the name of Jew, and retest
18 thyself on law, and gloriest in God, and knowest his will, and dost distinguish what things are essential,²
19 receiving instruction out of the law, and art persuaded that thou thyself art a guide to the blind,
20 a light to them that are in darkness, an instructor of the foolish, a teacher of infants, possessing in the law the outline of all knowledge and of all truth ;
21 well then, thou that teachest another, teachest thou not thyself ? thou whose preaching is ' Steal not,'
22 dost thou steal ? thou that sayest ' Commit not adultery,' dost thou commit it ? thou that abhorrest
23 idols, dost thou rob temples ? thou that gloriest in law, dishonourest thou God through thy trans-
24 gression of the law ? For, because of you, the name of God is blasphemed among the Gentiles, even as scripture saith.

25 For circumcision indeed profiteth, if thou carriest out law ; but if thou art a transgressor of law, thy
26 circumcision is turned into uncircumcision. Therefore, if the uncircumcised observe the ordinances of the law, will not their uncircumcision be reckoned
27 as circumcision ? and the uncircumcised, born and bred, if they fulfil the law, will judge thee, who with written law and circumcision art a transgressor of
28 law. For he is not a Jew, who is one outwardly ; and that is not circumcision, which is outward, in
29 flesh ; but he is a Jew who is one inwardly, and circumcision is a matter of the heart, spiritual, not literal ; and his praise³ is not from men, but from God.

3 What then is the advantage of the Jew ? or what
2 the benefit of circumcision ? Much, in every way ; first, that they were entrusted with the oracles of

¹ ' For men of pre-eminent virtue there is no law ; they are themselves a law. Anyone would be ridiculous who attempted to make laws for them.'—Aristotle, *Politics*, iii. 13, § 14, p. 1284 a. ² Or dost approve the things that excel ; (in text) what ' counts,' as opposed to ' adia-phora,' what does not matter. ³ Judah (Jew) means praise (Gen. xxix. 25).

ROMANS 3

God. For what if some had not faith? will their 3
 want of faith do away the faithfulness of God? God 4
 forbid!⁴ nay, let God be found true, but every
 man a liar; even as it is written,

‘ That thou mightest be accounted righteous
 in thy words,
 And mightest prevail when thou comest into
 judgement.’

But if our unrighteousness establisheth the right- 5
 eousness of God, what shall we say? Is God un-
 righteous who visiteth with wrath? (I speak as 6
 men speak.) God forbid! for then how shall God 7
 judge the world? But if by my lie the truthfulness 8
 of God abounded to his glory, why am I still to be
 judged as a sinner? and why not say—as is slander-
 ously reported of us, and as some affirm that we
 say—‘ Let us do evil that good may come ’?—the
 judgement on whom is just.

What then? are we preferred?¹ 9

In no wise; for we have already charged both 10
 Jews and Greeks with being all under sin; even as
 it is written,

‘ There is none righteous, no, not one;
 There is none that understandeth, there is 11
 none that seeketh after God.
 They all turned aside, they became unprofit- 12
 able together;
 There is none that doeth goodness, no, not
 even one.
 Their throat is an opened sepulchre; 13
 With their tongues they deceived;
 Poison of asps is under their lips;
 Whose mouth is full of cursing and bitterness; 14
 Their feet are swift to shed blood; 15
 Destruction and misery are in their ways; 16
 And the way of peace they never knew; 17
 There is no fear of God before their eyes.’ 18

Now we know that whatsoever the law saith, it 19
 is speaking to them that are under the law, that
 every mouth may be stopped and all the world may
 come under the judgement of God; because by 20
 works of law no flesh shall be accounted righteous
 in his sight; for through law comes the knowledge
 of sin.

¹ Excelled (R.V.).

ROMANS 3, 4

21 But now, apart from law, God's righteousness
 22 stands manifested, attested by the law and the
 23 prophets, even God's righteousness, through faith in
 24 Jesus Christ, given unto all them that have faith—
 25 for there is no distinction ; for all have sinned and
 26 fall short of the glory of God—being freely accounted
 27 righteous by his grace through the redemption¹ that
 28 is in Christ Jesus ; whom God set forth for a propi-
 29 tiation,² through faith, in his blood, for a display
 30 of his own righteousness, because of the passing
 31 over of the bygone sins in the forbearance of God ;
 32 unto the display of his righteousness at this present
 33 season ; that he may himself be righteous, and may
 34 account righteous him that rests upon faith in Jesus.

35 Where then is the glorying ? It is³ shut out.
 36 Under what law ? Is it shut out under a law of
 37 works ? Nay, but under a law of faith. For we
 38 reckon that a man is accounted righteous by faith,
 39 apart from works of law. Or is God the God of
 40 Jews only ? not of Gentiles⁴ also ? Yes, of Gentiles
 41 also, if indeed there is one God, who will account
 42 men circumcised righteous by faith, and men
 43 uncircumcised righteous through the same faith.

44 Do we then through faith do away with law ?
 45 God forbid ! nay, we establish law.

46 What then shall we say that Abraham, our fore-
 47 father according to the flesh, hath gained ?⁵ for if
 48 Abraham was by works accounted righteous, he
 49 hath ground for glorying—but not before God. For,
 50 what saith the scripture ? ' Now Abraham had faith
 51 in God, and it was reckoned to him as righteousness.'
 52 Now to him that worketh, the payment is reckoned,
 53 not in the way of grace, but of debt ; whereas to him

Or. deliverance. ² *Or* as a mercy-seat (see Heb. ix. 5 ; Exod. xxv. 17 ; same word). The word is found in Hebrews ii. 17, and a form of it in 1 S. John ii. 2 ; iv. 10. It is related to the verb rendered ' be merciful ' (S. Luke xviii. 13), and to the adjective rendered ' merciful ' in Hebrews viii. 12. A propitiation is something that renders some one propitious, favourable, *neighbourly* (Lat., *prope*), to us. ³ *Lit.* was ; but here the English present better brings out the decisiveness of the act. ⁴ The word ' Gentiles ' is from the Latin ' gentes ' (nations), and means men of the nations ; the Greek word is *ethne* (whence our *ethnic*), and means races, nations, especially foreign nations not worshipping the true God ; generally, the heathens (as here) in contrast with the Jews ; but S. Paul sometimes uses it of Christians of foreign origin (Gal. ii. 12, 14 ; Rom. xi. 13), as contrasted with those of Jewish birth. ⁵ Some authorities (omitting ' gained ') read ' What then shall we say about Abraham . . . '

ROMANS 4

that worketh not, but puts faith in him that accounteth the ungodly righteous, his faith is reckoned as righteousness ; even as David telleth the happiness promised to the man to whom God reckoneth righteousness apart from works. 6

‘ Happy they whose iniquities have been forgiven, and whose sins have been covered ; 7

Happy the man whose sin the Lord will not reckon.’ 8

Is then this happiness promised to the circumcised only, or to the uncircumcised also ? for we say ‘ To Abraham his faith was reckoned as righteousness.’ How then was it reckoned ? was it when he was circumcised ? or when he was uncircumcised ? Not when circumcised, but when uncircumcised ; and he received circumcision as a sign,¹ a seal on the righteousness of the faith that he had while he was uncircumcised ; that he might be father of all them that have faith, though they are uncircumcised, that righteousness might be reckoned unto them ; and father of men circumcised to them that not only are circumcised but also walk orderly in the steps of the faith that our father Abraham had while he was yet uncircumcised. 9 10 11 12

For it was not through law that the promise came to Abraham or to his offspring, that he should be inheritor of the world, but through righteousness of faith. (For if they that rest upon law are heirs, faith is made of no effect, and the promise is done away ; for the law worketh out wrath ; but where there is no law, neither is there any transgression.) The reason why it came from faith was that it might be according to grace ; to the end that the promise might be guaranteed to all the offspring, not to that only which rests upon the law, but to that also which rests upon the faith of Abraham, who is father of us all (even as it is written, ‘ Father of many nations I have appointed thee ’), in the sight of him in whom he had faith, even God, who giveth life to the dead, and calleth to the things that are not in being as if they were ; of Abraham, I say, who, beyond hope, resting on hope, had faith, to the end that he might 13 14 15 16 17 18

¹ Genesis xvii. 11.

ROMANS 4, 5

become father of many nations, according to that which had been spoken, 'So shall thy offspring
19 be.' And without weakening in faith he considered his own body—to all intents dead, he being about a hundred years old—and the deadness of Sarah's
20 womb; yet at the promise of God he did not stagger through unbelief, but received strength
21 through faith, giving glory to God, and being fully persuaded that what he hath promised he is able
22 also to perform. Wherefore it was reckoned to
23 him as righteousness. Now, not for his sake only
24 was it written that it was reckoned to him; but for the sake of us also, to whom it will surely be reckoned, who believe on him that raised Jesus our
Lord from the dead, who was delivered up because
25 of our trespasses, and rose because of our being accounted righteous.¹

5 Accounted righteous by faith, let us therefore continue in peace with God through our Lord Jesus
2 Christ, through whom we have also obtained by faith our access into this grace wherein we stand;
3 and we exult in hope of the glory of God. And not only this, but we exult in our tribulations also;
4 knowing that tribulation worketh out steadfastness; and steadfastness, approvedness; and approvedness,
5 hope; and hope putteth not to shame; because the love of God has been poured out in our hearts through the Holy Spirit who was given unto us.
6 For Christ, while we were yet without strength, died
7 in due season for ungodly men. For scarcely for a righteous man will any one die (for perhaps for the
8 kindly man some one doth even dare to die); but God giveth proof of his own love towards us, in that, while we were yet sinners, Christ died for us.
9 Much more therefore, now that we are accounted righteous in his blood, we shall be saved through him
10 from the wrath of God. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, now that we are reconciled,

¹ Many take this clause to mean, in order that we might be counted righteous (prospective, not retrospective). The text means that he was raised, because our justification had been effected (potentially) by his death. If the claims of symmetry may turn the scale, then the clause will be retrospective.

ROMANS 5, 6

we shall be saved in his life ; and not this only, but 11
 we exult also in God through our Lord Jesus Christ,
 through whom we have now received the reconcilia-
 tion.

Therefore, as through one man sin came into the 12
 world, and through sin death, and so death spread
 through unto all men, seeing that all sinned¹—
 for there was sin in the world before law came, but 13
 sin is not brought into account where there is no law.
 Nevertheless death reigned from Adam until Moses, 14
 even over them that sinned not after the likeness
 of the transgression of Adam, who is a figure² of him
 that was to come. But the free gift is not as was 15
 the trespass. For if by the trespass of the one, the
 many died, much more did the grace of God, and
 the gift in the grace of the one man, Jesus Christ,
 abound unto the many. And not as the effect of 16
 one man's sin doth the gift come ; for the judgement
 sprang from one trespass unto condemnation, but
 the free gift from many trespasses unto a sentence
 of acquittal.³ For if, by the trespass of the one, 17
 death reigned through the one, much more will
 they that receive the abundance of the grace and
 of the gift of righteousness reign in life through the
 one, Jesus Christ.—So then as the result of one 18
 trespass reaches unto all men, unto condemnation ;
 even thus the result of one sentence of acquittal³
 reaches unto all men, unto a pronouncing righteous,
 unto life.⁴ For even as through the one man's 19
 disobedience the many were constituted⁵ sinners, so
 through the obedience of the one the many will be
 constituted⁵ righteous.

But law came in by the way,⁶ that the trespass 20
 might be multiplied. But where sin was multiplied,
 grace abounded exceedingly ; that as sin reigned in 21
 death, even so grace might reign through righteous-
 ness unto life eternal through Jesus Christ our Lord.

What shall we say then ? are we to continue in 6
 the sin that the grace may be multiplied ?

God forbid ! We that died unto sin, how shall we 2

¹ The sentence broken off here is resumed and completed in 18.
² *Or* type. ³ *Or* declaration of righteousness. ⁴ *Lit.* a pronouncing
 righteous of life ; genitive of effect or purpose. ⁵ Made (A.V.) ;
 'constituti sunt,' etc. (Vulgate). ⁶ *Or* incidentally, by way of paren-
 thesis.

ROMANS 6

3 any longer live therein ? Or know ye not, that all
4 we who were baptized into Christ Jesus were
5 baptized into his death ? Therefore we were buried
6 with him through our baptism into his death ; that,
7 even as Christ rose from the dead through the glory
8 of the Father, so we also might walk in newness of
9 life. For if we have become united with him by
10 the likeness of his death, surely we shall be united
11 also by the likeness of his resurrection ; knowing
12 this, that our old man was crucified with him, that
13 the sinful body might be done away, that so we
14 should be no longer in bondage unto sin ; for he that
15 dieth is acquitted of his sin. But if we died with
16 Christ, we believe that we shall also live with him ;
17 knowing that Christ, risen from the dead, dieth no
18 more ; death hath no more dominion over him. For
19 the death that he died, he died unto sin, once for all ;
20 but the life that he liveth, he liveth unto God. Even
21 so reckon ye yourselves also to be dead unto sin,
22 but alive unto God in Christ Jesus.

23 Therefore let not sin reign in your mortal bodies,
24 that ye should obey the desires thereof ; neither
25 continue presenting your members unto sin as
26 weapons of unrighteousness ; but present yourselfs
27 unto God, as men alive from the dead, and your
28 members unto God as weapons of righteousness.

29 For sin shall not have dominion over you ; for ye
30 are not under law, but under grace.

31 What then ? may we commit sin, because we are
32 not under law, but under grace ?

33 God forbid ! Know ye not that to whomsoever
34 ye present yourselves as bondmen to obey him,
35 bondmen ye are of him whom ye obey ; whether of
36 sin unto death, or of obedience unto righteousness ?

37 But thanks be to God, that whereas ye were bond-
38 men of sin, ye became obedient from the heart to
39 that course of doctrine to which ye were committed :
40 yea, set free from sin, ye became bondmen to
41 righteousness (I speak after the manner of men,
42 because of the infirmity of your flesh). For even as
43 once ye presented your members as bondmen to
44 uncleanness and to iniquity,¹ unto iniquity,¹ so now
45 present your members as bondmen to righteousness,

¹ Or lawlessness.

ROMANS 6, 7

unto sanctification. For when ye were sin's bond- 20
men, ye were freemen in respect of righteousness.
What fruit therefore were ye having then? things 21
that ye are now ashamed of ;¹ for the end of these
things is death. But now, set free from sin, and 22
become bondmen to God, ye have your fruit unto
sanctification, and as the end eternal life. For the 23
wages of sin is death ; but the free gift of God is
eternal life in Christ Jesus our Lord.

Or know ye not (for I speak to men that under- 7
stand law), that the law hath dominion over a person
as long as he liveth ? For a woman with a husband 2
is bound by law to her husband while he is alive ;
but if the husband die, she is released from the law
about husbands. So then, while the husband is 3
alive, she will be called an adulteress if she give
herself to another man ; but if the husband die,
she is free from the law, so as to be no adulteress
though given to another man.

Wherefore, my brethren, you also were put to 4
death as regards the law through the body of
Christ, in order that ye might give yourselves to
another, to him that rose from the dead ; that we
might bear fruit unto God. For when we were 5
under the flesh, the sinful emotions that the law
called forth worked actively in our members, to bear
fruit unto death. But, as it is, we were released 6
from the law, by dying to that wherein we were held
down, so as to serve in newness of spirit, and not in
oldness of written law.

What shall we say then ? Is the law itself sin ? 7
God forbid ! Nay, sin I knew not except through
law ; for of covetousness also I had no knowledge,
had not the law said, ' Thou shalt not covet.' But 8
sin, getting a starting-point,² wrought in me through
the commandment all manner of covetousness.
For, apart from law, sin is dead. But I was alive, 9
apart from law, once ; but, when the commandment
came, sin sprang to life ; and I died. And the very 10
commandment that led unto life was found in my
case to lead unto death ; for sin, getting a starting- 11
point² through the commandment, deceived me, and

¹ Or what fruit therefore were ye having then from things that ye are now ashamed of ? ² i.e. a base of operations (point d'appui).

ROMANS 7, 8

12 through it slew me. So that the law indeed is holy, and the commandment holy and righteous and good.

13 Did then that which is good become death to me ?

God forbid ! But sin became so, that it might be shown as sin, working out death for me through that which is good ; that through the commandment sin

14 might become exceedingly sinful. For we know that the law is spiritual ; but I am of flesh, sold into

15 the hands of sin. For I know not what I work out ; for what I commit is not what I would ; but what

16 I hate, that I do. But if I do what I would not, 17 I assent unto the law as being right. But in this

18 case it is no longer I that work it out, but sin which dwelleth in me. For I know that in me (that is, in

my flesh) dwelleth no good thing ; for the willing is present with me, but not so the working out of that

19 which is right. For the good that I would I do not ; 20 but the evil that I would not, that I commit. But

if I do what I myself would not, it is no longer I that work it out, but sin which dwelleth in me.

21 I find then this law, that for me, who desire to do 22 what is right, the evil is present with me. For as

regards the inward man I delight in the law of God ; 23 but I see another law in my members, warring

against the law of my mind, and bringing me into captivity under the law of sin, the law that is in my

members. So then I of myself with the mind serve a law of God, but with the flesh a law of sin.

24 Wretched man that I am ! who will deliver me out 25 of the body of this death ? Thanks¹ be to God,

through Jesus Christ our Lord.²

8 There is therefore now no condemnation for them 2 that are in Christ Jesus. For the law of the Spirit

of life in Christ Jesus set thee³ free from the law of 3 sin and of death. For—that which the law could

not do, that wherein it was weak through the flesh— God, sending his own Son in likeness of sinful flesh,

and on account of sin, condemned sin in the flesh ; 4 that the ordinance⁴ of the law might be fulfilled in

us, who walk not according to the flesh, but accord- 5 ing to the spirit. For they that are fleshly⁵ set their

minds upon the things of the flesh ; but they that

¹ Some MSS., ' I give thanks.' ² Slight rearrangement of clauses in 24, 25. ³ Some MSS. ' me.' ⁴ Or righteous demand. ⁵ *Lit.* according to the flesh (Spirit).

ROMANS 8

are spiritual¹ set them upon the things of the spirit. 6
 For the mind of the flesh is death—whereas the mind 6
 of the Spirit is life and peace—because the mind 7
 of the flesh is enmity against God. For it does not 7
 submit itself to the law of God ; for indeed it cannot.
 Now they that are under the flesh cannot please 8
 God. But you are not under the flesh, but under the 9
 spirit, if indeed the Spirit of God dwelleth in you.
 But if any hath not the Spirit of Christ, he is none 9
 of his. Now if Christ is in you, the body indeed is 10
 dead by reason of sin, but the spirit is life by reason
 of righteousness. But if the Spirit of him that 11
 raised Jesus from the dead dwelleth in you, he that
 raised Christ Jesus from the dead will also bring to 11
 life your mortal bodies through² his Spirit who
 dwelleth in you.

So then, brethren, we are debtors ; not to the 12
 flesh, to live according to the flesh. For if ye live 13
 according to the flesh, ye will surely die ; but if by
 the spirit ye put to death the doings of the body,
 ye will live. For as many as are led by the Spirit 14
 of God, they are sons of God. For ye received not 15
 a spirit of bondage, to bring you back to fear ; but
 ye received a spirit of adoption, wherein we cry,
 Abba, Father. The Spirit himself beareth witness 16
 with our spirit that we are children of God ; but if 17
 children, then heirs, heirs of God, and joint-heirs
 with Christ ; if indeed we suffer with him, that with
 him we may be also glorified.

For I reckon that the sufferings of the present 18
 time are not worthy to be compared with the glory 18
 that will be revealed unto us. For the eager 19
 expectation of the creation waiteth for the revelation
 of the sons of God. For the creation was subjected 20
 to vanity³ (not by its own will, but because of him
 that subjected it), in hope ; because⁴ the creation 21
 itself also⁵ will be set free from the bondage of
 corruption into the freedom of the glory of the
 children of God. For we know that the whole 22
 creation groaneth and travaileth in pain together
 until now ; and not only it, but ourselves also, 23
 though we have the firstfruits of the Spirit, we our-
 selves also groan within ourselves, waiting for

¹ *Lit.* according to the flesh (Spirit). ² Some MSS., 'by reason of.'
³ Eccles. v. 2, etc.; Psalm xxxix. 5. ⁴ With a different reading
 many render 'in hope that.' ⁵ *i.e.* as well as man.

ROMANS 8

24 adoption, the redemption of our body. For in this hope we were saved ; but hope that is in sight is not
25 hope ; for, what any seeth, why doth he hope for it ?¹ But if we hope for what we see not, with steadfastness we wait for it.

26 But in like manner the Spirit also helpeth our infirmity ; for we know not what we are to pray as we ought ; but the Spirit himself maketh intercession for us with groanings that cannot be uttered.

27 But he that searcheth the hearts knoweth what is the mind of the Spirit, that, in God's way, he maketh intercession for saints.

28 Now we know that for them that love God all things² are working together for good, for them that
29 are called according to purpose. For, them that he foreknew, he also fore-ordained to be conformed to the likeness of his Son, that he might be firstborn
30 among many brethren. But those that he fore-ordained, them he also called ; and those that he called, them he also accounted righteous ; but those that he accounted righteous, them he also glorified.

31 What then shall we say to these things ? If
32 God is for us, who is against us ? He that withheld³ not his own Son, but delivered him up for us all, how shall he not also with him freely give us all
33 things ? Who shall bring any charge against God's chosen ? God is he that accounteth them righteous ;
34 who is he that condemneth ? Christ Jesus is he that died, nay, rather, who rose, who is at God's right hand, who also maketh intercession for us.
35 Who shall separate us from the love of Christ ?⁴ shall tribulation, or distress, or persecution, or
36 famine, or nakedness, or peril, or sword ? Even as it is written,

' For thy sake we are put to death all the day long ;

We were accounted as sheep for slaughter.'

37 But in all these things we are more than conquerors
38 through him that loved us. For I am persuaded that not death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

¹ Some MSS., 'for who hopeth for (awaiteth) that which he seeth ?' ² Some MSS., 'love God, God makes all things.' ³ Same word as in Greek version of Genesis xxii. 12. ⁴ Some MSS., 'of God.'

ROMANS 8, 9

nor height, nor depth, nor any other created thing, 39
will be able to separate us from the love of God,
which is in Christ Jesus our Lord.

It is truth I am speaking in Christ, I lie not ; my 9
conscience bearing witness with me in the Holy
Spirit, that I have a great sorrow, and unceasing 2
anguish at heart. For I was praying that I might 3
be accursed,¹ even I myself, parted from the Christ,
for my brethren's sake, my kinsmen according to 4
the flesh, inasmuch as they are Israelites ; theirs are
the adoption, and the glory,² and the covenants, and
the giving of the law, and the divine service, and the 5
promises ; theirs are the forefathers, and from
them, as touching the flesh, is the Christ,³ who is 6
over all,⁴ God, blessed for ever ;³ Amen.

But by no means hath the word of God utterly 6
failed. For not all that come from Israel are 7
Israel ; neither, because they are Abraham's
posterity, are they all children ; but, ' In Isaac thy 8
posterity shall be counted.' That is, not they
that are the children of the flesh are children of 9
God ; but the children of the promise are reckoned
for a posterity. For of promise is this word, 9
' According to this season I will come, and Sarah
shall have a son.' And not this only ; but also 10
Rebecca, having conceived by one, even by Isaac
our forefather—for it was while the children were yet 11
unborn, and had done nothing good or bad, in order
that God's purpose according to selection might
stand, depending not on works, but on him that 12
callesh—it was said to her, ' The elder shall be in 12
bondage to the younger ' ; according as it is 13
written, ' Jacob I loved, but Esau I hated.'

What shall we say then ? Is there unrighteous- 14
ness with God ?

God forbid ! for he saith to Moses, ' I will have 15
mercy on whomsoever I have mercy, and will have
compassion on whomsoever I have compassion.'
So then it depends not on him that willeth, nor on 16
him that runneth, but on God who hath mercy. For 17
the scripture saith to Pharaoh, ' For this very
purpose I raised thee up, that I might show forth in

¹ Greek, *anathema*. ² The *Shekinah*, Exodus xxiv. 16, 17. ³ Some
render, ' the Christ. He who is over all is God, blessed for ever.'

ROMANS 9

thee my power, and that my name might be
 18 published abroad in all the earth.' So then on
 whom he will, he hath mercy ; but whom he will, he
 hardeneth.

19 Thou wilt say then to me, Why doth he yet find
 fault ? for who resisteth 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 didst thou make me thus ? ' Or
 21 hath not the potter a right over the clay, out of the
 same lump to make one vessel for honourable,
 22 another for ignoble use ?¹ But what if God, wishing
 to show forth his wrath, and to make known his
 power, endured with much long-suffering vessels of
 23 wrath fitted unto destruction ; and this, that² he
 might make known the riches of his glory upon vessels
 of mercy, which he prepared beforehand unto glory,
 24 whom he also called, even us, not from among Jews
 25 only, but also from among Gentiles ? As indeed he
 says in Hosea,

' I will call that my people, which was not my
 people ;

And her beloved, that was not beloved ;

26 And it shall be that in the place where it was
 said to them, You are not my people,

There they shall be called sons of a living God.'

27 But Isaiah crieth over Israel, ' Though the number
 of the children of Israel be as the sand of the sea,
 28 the remnant shall be saved ; for a sentence, accom-
 plishing it and shortening it, the Lord will execute
 29 upon the earth.' And even as Isaiah hath said
 before,

' Unless the Lord of hosts³ had left us a posterity,

We had become as Sodom, and had been made
 like Gomorrah.'

30 What shall we say then ? That Gentiles, who
 were not following after righteousness, overtook
 righteousness—but it was the righteousness that is
 31 from faith—whereas Israel, following after a law of
 32 righteousness, attained not to that law. Where-
 fore ? Because following after it, not by faith, but,

¹ Some to nobler, and some to meaner uses ; but all for some use ; none with design that it should be cast away and dashed to pieces (Whateley). ² Some MSS., ' destruction ; that.' ³ *Lit.* of Sabaoth.

ROMANS 9, 10

as it were by works, they stumbled at the stone of the stumbling, even as it is written, 33

‘ Behold I lay in Zion a stone of stumbling and a rock of offence ;

And he that believeth on him shall not be put to shame.’

Brethren, my heart’s desire and my supplication **10**
to God on Israel’s behalf is, that they may be saved.

For I bear them witness that they have zeal for God, 2

but not according to knowledge. For, not knowing 3

the righteousness of God, and seeking to establish their own, they did not submit themselves to the righteousness of God.

For to everyone that hath faith, Christ puts an end to law¹ as regards righteousness. For Moses 5

writeth² that the man that doeth the righteousness that comes from law shall have life therein. But the 6

righteousness that comes from faith saith thus, ‘ Say not in thy heart, Who shall ascend into the 7

heaven ? ’ (that is, to bring down Christ) ; or, ‘ Who shall descend into the abyss ? ’ (that is, to bring up 8

Christ from the dead). But what saith it ? ‘ The word is nigh thee, in thy mouth and in thy heart ’ ; 8

that is, the word of faith, which we preach ; that, if thou shalt acknowledge with thy mouth Jesus as 9

Lord,³ and shalt have faith in thy heart that God raised him from the dead, thou shalt be saved ; for 10

with the heart faith is exercised unto righteousness ; but with the mouth acknowledgment is made unto 10

salvation. For the scripture saith, ‘ Every one that believeth in him shall not be put to shame.’ For 11

there is no distinction between Jew and Greek ; for the same Lord is Lord of all, and is rich as regards all 11

that call upon him ;⁴ for, ‘ Whosoever shall call upon the name of the Lord shall be saved.’ 13

How then are they to call on him in whom they believed not ? but how are they to believe in him 14

whom they heard not ? but how are they to hear without a preacher ? but how are they to preach 15

unless they are sent ? according as it is written, ‘ How beautiful are the feet of them that bring glad 15

tidings of good things ! ’

¹ Law, regarded as a means of attaining to righteousness, is at an end in Christ. ² Levit. xviii. 15. ³ Some MSS., ‘ acknowledge with thy mouth the saying, that Jesus is Lord.’ ⁴ See S. Luke xii. 21.

ROMANS 10, 11

- 16 Yet not all obeyed the glad tidings. For Isaiah
17 saith, ' Lord, who believed our report ? ' So the
faith cometh from hearing, but the hearing through
18 the word of Christ. But I say, Did not they hear ?
Nay, verily,
' Unto all the earth went forth their sound,
And unto the ends of the world their words.'
19 But I say, did not Israel know ? First cometh
Moses, saying,
' I will provoke you to jealousy against that
which is no nation,
Against a nation without understanding I will
stir you to anger.'
20 But Isaiah is very bold, and saith,
' I was found by them that sought me not ;
I became manifest to them that inquired not
of me ' ;
21 but of Israel he saith, ' All the day long I stretched
forth my hands unto a people disobedient and
contradicting.'
11 I say then, Did God cast off his people ? God
forbid ! For I myself am an Israelite, of the off-
spring of Abraham, of the tribe of Benjamin. Nay,
2 God cast not off his people whom he foreknew. Or
know ye not what the scripture saith in the account
of Elijah ? how he pleads with God against Israel,
3 ' Lord, they have killed thy prophets, they have dug
down thine altars, and I only am left, and they seek
4 my life.' But what saith the answer of God¹ to
him ? ' I have left for myself seven thousand men,
5 who never bowed knee to Baal.' Even so then at
the present time also there is a remnant according
6 to a selection by grace ; but if by grace, it is no longer
from works ; otherwise the grace ceases to be grace.
7 What then ? what Israel seeketh after, that he
obtained not ; but the chosen² obtained it, whereas
8 the rest were hardened ; according as it is written,
' God gave them a spirit of drowsiness, eyes that
they should not see and ears that they should not
9 hear,' until this very day. And David saith,
' Let their table become a snare, and a trap,
And a stumbling-block, and a requital unto
them ;

¹ Or the oracle. ² *Lit.* the election (the part chosen).

ROMANS 11

Let their eyes be darkened, that they may not 10
see ;

And their backs bow thou down always.'

I say then, Did they stumble in order that they 11
might fall ?¹

God forbid ! But by their trespass² salvation hath
come to the Gentiles, to provoke Israel³ to jealousy.
Now if their trespass² is the enriching of the world, 12
and their defeat⁴ the enriching of the Gentiles, how
much more will their full numbers effect ! (But it is, 13
to you the Gentiles⁵ I am speaking—yea more, as far
as I am an apostle to Gentiles, I glorify my ministry
—if by any means I may provoke to jealousy my 14
own flesh and blood,⁶ and may save some from
among them.) For if the rejecting of them is the 15
reconciling of the world, what will the reception of
them be, but life from the dead ! Now, if the first 16
handful is holy, so also is the lump of dough ;⁷ and
if the root is holy, so also are the branches. But if 17
some of the branches were broken off, whereas thou,
wild olive tree as thou wast, wast grafted in among
them, and didst become partner with them in the
root of the fatness of the olive tree ; glory not over
the branches ! But if thou gloriest over them, 18
thou upholdest not the root, but the root upholds
thee.

Thou wilt say then, ' Branches were broken off, 19
that I might be grafted in.' True ; by their lack of 20
faith they were broken off, whereas thou by thy
faith standest. Be not proud-minded, but fear ;
for if God spared not the natural branches, neither 21
will he spare thee.

Behold therefore kindness and severity on God's 22
part ; on them that fell, severity, but on thee God's
kindness, if thou continue in his kindness ; other-
wise thou also wilt be cut off. Yea, they also, if they 23
continue not in their lack of faith, will be grafted in ;
for God is able to engraft them back. For if thou 24
wast cut out from the olive tree that by nature is
wild, and contrary to nature wast grafted into a

¹ Or so as to fall (but in this case, what need for the strong phrase that follows ?). ² Or fall. ³ Israel, not expressed in original, which has simply ' them.' ⁴ Or lessening, loss. ⁵ See note to iii. 29.
⁶ Last two words not expressed in original. ⁷ See Numbers xv. 19-21.

ROMANS 11, 12

garden olive tree, how much more shall these, the natural branches, be grafted into their own olive tree !

25 For I would not, brethren, have you ignorant of this mystery (lest ye should be wise in your own conceits), that hardening in some degree hath come upon Israel until the full number of the Gentiles
26 have come in. And thus all Israel will be saved, even as it is written,

‘ Out of Zion there will come the Deliverer ;
He will turn away all ungodliness from Jacob ;
27 And this is their covenant from me,
When I shall take away their sins.’

28 As touching the gospel, they are enemies for your sakes ; but as touching God’s choice, they are
29 beloved for the sake of the forefathers. For the gets and the calling of God are never repented.¹
30 For as you in time past were disobedient to God, but now have found mercy, owing to their disobedience ;
31 even so these also have now been disobedient, owing to the mercy shown to you, that they themselves
32 also may now find mercy. For God hath penned together² all men in the fold of disobedience, that he may have mercy upon all.

33 O depth of the riches and wisdom and knowledge of God ! how unsearchable are his judgements !
34 how untraceable his ways ! For

‘ Who ever knew the mind of the Lord, or who became his counsellor ?

35 Or who first gave to him, and shall have recompense made to himself ? ’

36 For from him and through him and unto him are all things ; to him be the glory for ever ; Amen.

12 I beseech you therefore, brethren, through the mercies of God, to present your bodies a sacrifice, living, holy, acceptable unto God, your spiritual
2 service. And fashion not yourselves according to this world ; but be transformed in the renewing of your mind, that ye may discern what is the will of God, what is good and acceptable and perfect.

3 For, through the grace that was given unto me, I tell every one among you, not to have his mind

¹ *i.e.* are irrevocable (Ps. cx. 4). ² The verb is that used in LXX. of Ps. lxxviii. 62 ; ‘ He gave his people over to the sword.’

ROMANS 12, 13

set higher than he ought to set it ; but to have it set on being sober-minded, according as God apportioned to each a measure of faith. For, even as in one body we have many members, yet the members have not all the same function ; so we, the many, are one body in Christ, but severally members one of another. 4 5

But having gifts differing according to the grace that was given to us, be it prophecy, let us prophesy according to the proportion of our faith ; or ministry, let us give ourselves to our ministry ; or he that teacheth, let him give himself to his teaching ; or he that exhorteth, to his exhortation ; he that giveth, let him do it with liberality ; he that ruleth, with diligence ; he that showeth mercy, with cheerfulness. Let your love be unfeigned. Abhor what is evil ; cleave to what is good ; in love of the brethren be affectionate one to another ; in honour preferring one another ; not slothful in diligence ; fervent in spirit ; doing service to the Lord ;¹ rejoicing in hope ; patient in tribulation ; persevering in prayer ; in the necessities of the saints taking your share ; keen to show hospitality. Bless them that persecute ; bless and curse not. Rejoice with them that rejoice ; weep with them that weep. Be of the same mind one with another. Set not your minds on high things, but condescend² to things³ that are lowly. Be not wise in your own conceits. Render to no one evil for evil. Take thought for things honourable in the sight of all men. If it be possible, as far as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place to God's wrath ;⁴ for it is written, ' To me vengeance belongeth ; I will recompense, saith the Lord.' But if thine enemy hunger, give him food ; if he thirst, give him drink ; for by so doing thou wilt heap coals of fire⁵ upon his head. Be not overcome by evil, but overcome evil with good. 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

Let every soul submit itself to supreme authorities ; for there exists no authority except by will **13**

¹ Some MSS. read, 'opportunity.' ² *Lit.* let yourselves be carried along with (same word as in Galatians ii. 13 ; 11 Peter iii. 17). ³ *Or* to them. ⁴ *Lit.* the wrath (as in v. 9) ; meaning determined from context. ⁵ Burning pangs of shame and remorse, Prov. xxv. 21-2.

ROMANS 13, 14

of God ; yea, those that exist have been appointed
2 by God. Therefore he that setteth himself against
the authority, resisteth the appointment of God ;
but they that resist will bring on themselves a
3 judgement. For rulers are a terror, not to the good
work, but to the evil. But wouldst thou have no
4 fear of the authority ? do what is good, and thou
wilt have praise from it ; for God's minister it is to
thee for good. But if thou do what is evil, be
afraid ; for not for nothing doth it wear the sword ;
for God's minister it is, an avenger to work wrath on
5 him that committeth evil. Wherefore ye must needs
submit yourselves, not only because of the wrath, but
6 also for conscience' sake. For this is also why ye
pay taxes ; for they are ministers in God's service,
7 labouring constantly unto this very end. Render
to all their dues ; tax to whom tax is due ; custom
to whom custom ; reverence to whom reverence ;
honour to whom honour.
8 Owe no one any thing, except to love one another ;
for he that loveth his neighbour hath fulfilled all
9 law.¹ For this, ' Thou shalt not commit adultery,
Thou shalt not murder, Thou shalt not steal, Thou
shalt not covet,' and any other commandment
there may be, is summed up in this saying, namely,
o ' Thou shalt love thy neighbour as thyself.' Love
worketh no evil to one's neighbour ; love therefore is
1 the fulfilment of law. And this, as knowing the
season, that already it is time for you to awake out
of sleep ; for nearer now is our salvation than when
12 first we believed. The night is far spent, but the
day is at hand ; let us therefore lay aside the works
of the darkness ; but let us put on the weapons of
3 the light Let us walk becomingly, as in the day,
not in revellings and drunkenness, not in debauchery
14 and wanton acts, not in strife and jealousy ; but put
ye on the Lord Jesus Christ, and as for the flesh
take no thought for its desires.
14 But him that is weak in faith, receive ; yet not
2 for discussions of doubtful matters. One hath faith
to eat all things ; whereas he that is weak eateth
3 herbs. He that eateth, let him not despise him that
eateth not ; but he that eateth not, let him not

¹ *Lit.* fulfilled law (in all its ramifications).

ROMANS 14

judge him that eateth ; for God received him. Who 4
 art thou, that thou judgest another's house-
 servant?¹ to his own master he stands or falls.
 But he will be kept standing, for strong is the Lord
 to make him stand. One indeed esteemeth one day 5
 above another ; another esteemeth every day alike.
 Let each be fully persuaded in his own mind. He 6
 that observeth the day, to the Lord he observeth it ;²
 and he that eateth, to the Lord he eateth, for he
 giveth thanks to God ; and he that eateth not, to the
 Lord he eateth not, and giveth thanks to God. For 7
 none of us liveth to himself and none dieth to himself.
 For whether we live, to the Lord we live ; and whether 8
 we die, to the Lord we die ; therefore, whether we
 live, or whether we die, the Lord's we are. For to 9
 this end Christ died and came to life, that he might
 become Lord both of dead and of living.

But thou, why judgest thou thy brother ? or thou 10
 too, why despisest thou thy brother ? for we all
 shall stand at the judgement-seat of God. For it 11
 is written,

' As I live, saith the Lord, to me every knee shall
 bow,

And every tongue shall give praise to God.'

So then each of us will give account about himself 12
 to God. Therefore let us no longer judge one 13
 another ; but let this rather be your judgement,
 not to put a stumbling-block in a brother's way, or
 an occasion of falling.

I know and am persuaded in the Lord Jesus, that 14
 nothing is unclean in itself ; only to him that
 accounteth any thing to be unclean, to him it is
 unclean. For if because of food thy brother is 15
 grieved, thou art no longer walking in the way of
 love. Do not by that food of thine bring ruin on
 one for whom Christ died. Therefore, let not what 16
 is good in you be cause of reproach ; for the kingdom 17
 of God consists not in eating and drinking, but in
 righteousness and peace and joy in the Holy Spirit.
 For he that herein serveth Christ is acceptable unto 18
 God and approved by men. So then we follow³ after 19
 whatever makes for peace and whatever tends to our

¹ See Galat. vi. 10 ; Eph. ii. 19. ² A.V. adds, ' he that regardeth not the day, to the Lord he doth not regard it.' ³ Some MSS., ' let us follow.'

ROMANS 14, 15

20 mutual edification. Do not thou for food's sake
 overthrow the work of God. All things indeed are
 clean ; yet ill it is for the man whose eating causes
 21 stumbling. It is well not to eat flesh, nor to drink
 wine, nor to do anything whereat thy brother
 22 stumbleth. Thou, what faith thou hast, keep it to
 thyself before God. Happy is he who has no mis-
 23 givings about what he approves. But he that hesi-
 tates stands condemned if he eat, in that he doth not
 act from faith ; now whatsoever springs not from
 faith is sin.

15 But we, the strong, ought to bear the infirmities
 2 of the weak, and not to please ourselves Let each
 of us please his neighbour, as regards what is good,
 3 unto edification. For Christ indeed pleased not him-
 self ; but, as it is written, ' The reproaches of them
 4 that reproach thee fell upon me.' For whatsoever
 things were written aforetime were written for our
 instruction, that through steadfastness and through
 comfort of the scriptures we might hold our hope.
 5 But may the God of this steadfastness and this com-
 fort grant you to be of the same mind one with
 6 another, according to Christ Jesus ; that with one
 mind ye may with one mouth glorify the God and
 7 Father of our Lord Jesus Christ. Wherefore receive
 one another, even as Christ received us,¹ to the
 glory of God.

8 For I say that Christ, to vindicate God's truthfulness
 hath become a minister to men circumcised,²
 that he might confirm the promises made to the fore-
 9 fathers, and that the Gentiles might on mercy's be-
 half glorify God ; even as it is written, ' This is why I
 will give praise to thee among the Gentiles, and will
 10 sing to thy name.' And further it saith, ' Make
 11 merry, ye Gentiles, with his people.' And further,
 ' Praise the Lord, all ye Gentiles ;
 And let all the peoples give him praise.'
 12 And, further, Isaiah saith
 ' There shall be the root of Jesse,
 And he that ariseth to rule over Gentiles ;
 On him shall Gentiles hope.'

13 Now may the God of that hope fill you with all

¹ Some MSS., ' you.' ² Or a minister (of the covenant) of circumcision.

ROMANS 15

joy and peace in believing, that ye may abound in the hope, in power of the Holy Spirit.

Now I am persuaded, my brethren, even I myself, 14
 about you, that ye yourselves are brimming with
 goodness, filled with all knowledge, able also to
 admonish one another. But I write to you the more 15
 boldly here and there, as putting you again in
 remembrance, because of the grace that was given
 me from God, that I should be a minister of Christ 16
 Jesus unto the Gentiles, doing the work of a priest
 with the gospel of God, that the offering up of the
 Gentiles may become acceptable, consecrated in the
 Holy Spirit.

I have therefore my own ground for glorying in 17
 Christ Jesus in things pertaining to God. For I will 18
 not make bold to speak of any of those things that
 Christ wrought not out through me myself to bring
 about the obedience of the Gentiles, by word and
 deed, in power of signs and wonders, in power of the 19
 Holy Spirit;¹ so that from Jerusalem, and round
 about, as far as to Illyricum, I have fully set forth
 the gospel of the Christ; yet making it my ambition 20
 so to preach the gospel, where Christ had not been
 named, that I might not build upon another man's
 foundation; but, even as it is written, 21

‘They shall see, to whom no announcement was
 made of him;

And they that have not heard shall understand.’

This is why I was hindered these many times from 22
 coming unto you. But now as having no longer any 23
 scope in these regions, and having had for some
 years a longing to come unto you, whenever I may 24
 be journeying to Spain—for I hope to see you as I
 pass through, and by you to be sent forward thither,
 if of you I may first in some measure have my fill—
 but at present I am going to Jerusalem, ministering 25
 to the saints. For Macedonia and Achaia took 26
 delight in making some contribution for the poor
 among the saints in Jerusalem. They took delight, 27
 I say; and their debtors they are. For if in their
 spiritual things the Gentiles shared, they in turn
 stand in debt to minister to them in the things of
 the flesh. Therefore when I have completed this 28

¹ Some MSS., ‘of the Spirit of God.’

ROMANS 15, 16

work, and have taken to them under seal this return,
 29 I will set out, by way of you, for Spain. Now I know
 that in coming unto you I shall come in the fullness
 of the blessing of Christ.

30 But I beseech you, brethren, through our Lord
 Jesus Christ, and through the love of the Spirit, to
 contend together with me in your prayers unto God
 31 on my behalf, that I may be delivered from those in
 Judæa that are disobedient, and that my ministra-
 tion which is for Jerusalem may prove acceptable to
 32 the saints, that through the will of God I may come
 unto you in joy, and may together with you find rest.
 33 Now the God of our peace be with you all ; Amen.

16 But I commend to you Phœbe our sister, as being
 2 a deaconess¹ of the church in Cenchreæ, that ye may
 receive her in the Lord, worthily of the saints, and
 may assist her in whatsoever matter she may have
 need of you ; for she herself hath been a helper to
 many, and to myself.

3 Greet Prisca and Aquila, my fellow-workers in
 4 Christ Jesus, who indeed for my life laid down their
 own necks ; unto whom not only I give thanks, but
 also all the churches of the Gentiles ; and greet the
 5 church that meets at their house.

Greet Epænetus, my beloved, who is the first-fruit
 6 of the province of Asia² unto Christ. Greet Mary,
 7 one who has bestowed much labour on you. Greet
 Andronicus and Junias, my fellow-countrymen³ and
 my fellow-prisoners, men who are of note among the
 apostles, who besides have been in Christ longer than
 8 I. Greet Ampliatus, my beloved in the Lord. Greet
 9 Urbanus, our fellow-worker in Christ ; and Stachys,
 10 my beloved. Greet Apelles, a man of approved
 worth in Christ. Greet them that are of the house-
 11 hold of Aristobulus. Greet Herodion, my fellow-
 countryman. Greet such of the household of
 12 Narcissus as are in the Lord. Greet Tryphæna and
 Tryphosa, who labour in the Lord. Greet Pærsis,
 the beloved, one who has laboured much in the Lord.
 13 Greet Rufus, the chosen in the Lord, and her that is
 14 his mother and mine. Greet Asyncritus, Phlegon,
 Hermes, Patrobas, Hermas, and the brethren that

¹ Servant (A.V.). ² See note to Acts ii. 9. ³ Kinsmen (R.V.) and
 in 11, 21.

ROMANS 16

are with them. Greet Philologus and Julia, Nereus 15
and his sister, and Olympas, and all the saints that
are with them. Greet one another with a holy kiss. 16
All the churches of Christ greet you.

But, brethren, I beseech you, mark them that 17
cause the divisions and the occasions of stumbling,
contrary to the doctrine that you learnt ; and turn
away from them. For such persons serve not our 18
Lord Christ, but their own bellies ; and by their
smooth and plausible speech they deceive the hearts
of the simple. For, as to you, your obedience hath 19
reached the ears of all men. Over you, therefore,
I rejoice ; yet I would have you wise as to what is
good, but guileless as to what is evil. But the God 20
of our peace will crush Satan under your feet shortly.

The grace of our Lord Jesus be with you.

Timothy, my fellow-worker, and Lucius, and 21
Jason, and Sosipater, my fellow-countrymen, greet
you. I, Tertius, the penman of the letter, greet you 22
in the Lord. Gaius, host to me and to the whole 23
church, greeteth you. Erastus, the treasurer of the
city,¹ greeteth you, and Quartus the brother.²

Now to him that is able to strengthen you in 25
accordance with my gospel and the preaching of
Jesus Christ, in accordance with the revelation of a
mystery which had been kept in silence during times
eternal, but is manifested now and through pro- 26
phetic writings made known unto all the Gentiles,
according to the commandment of the eternal God,
to bring about obedience to faith ; to the only, the 27
wise, God, through Jesus Christ, to whom³ be the
glory for evermore ; Amen.⁴

¹ *i.e.* Corinth. ² Some MSS. add 24: 'The Grace of our Lord
Jesus Christ be with you all, Amen'—and omit the similar sentence
in 20. ³ Some MSS. omit 'to whom.' ⁴ Some MSS. put
verses 25-27 at end of Chap. xiv.

THE LETTER TO THE COLOSSIANS

1 PAUL, apostle of Christ Jesus through the will of
2 God ; Paul and Timothy the brother, to the brethren
in Colossæ, holy and faithful in Christ ; Grace be to
you and peace from God our Father.

3 We give thanks always on your account to God
the Father of our Lord Jesus Christ in our prayers ;
4 having heard of your faith in Christ Jesus, and of the
5 love that ye have towards all the saints, by reason of
the hope that is laid up for you in the heavens ; of
which hope ye heard in time past in the word of the
6 truth of the gospel, which has reached you, even as
it is in all the world, bearing fruit and spreading, as
it doth in you also, since the day ye heard of and
7 came to know the grace of God in truth ; even as ye
learnt it from Epaphras our beloved fellow-bond-
8 man, who is a faithful minister of Christ on your¹
behalf, who also signified to us your love in the
Spirit.

9 This is why we on our part, since the day we heard
of it, cease not to pray and to ask on your behalf,
that ye may be filled with the knowledge of his will
10 in all spiritual wisdom and understanding, to walk
worthily of the Lord, to please him in all things,
bearing fruit in every good work, and growing by
11 the knowledge of God ; strengthened in all strength,
according to the might of his glory, unto all steadfast-
12 ness and long-suffering ; with joy giving thanks to the
Father, who made you² meet to be partakers of the
13 saints' inheritance in the light ; who delivered us
out of the power of the darkness, and translated us
14 into the kingdom of the Son of his love, in whom we
have our redemption, the forgiveness of our sins ;
15 who is the image of God the invisible, the firstborn

¹ Some MSS., 'our.' ² Some MSS., 'us.'

COLOSSIANS 1, 2

of¹ all creation ; because in him were created all 16
 things, in the heavens and on the earth, things
 visible and things invisible, thrones, or dominions,
 or principalities, or powers ; all things have been
 created through him and unto him ; and he is before 17
 all things, and in him all things hold together. And 18
 he is the head of the body, the church ; he who is
 the beginning, the firstborn from the dead, that in all
 things he might take the first place ; because in him 19
 the whole Fullness was well pleased to make his
 dwelling,² and through him to reconcile all things 20
 unto himself, making peace through the blood of
 his cross ; through him, I say, whether things on the
 earth or things in the heavens. And you, alienated 21
 as ye once were and enemies in your mind in your
 evil works, yet now he hath reconciled³ in the body 22
 of his flesh, through his death, to present you holy
 and without blemish and unimpeachable before him-
 self ; if indeed ye continue in the faith, grounded 23
 and steadfast, and not shifting from the hope of the
 gospel which ye heard, which was preached in all
 creation that is under heaven ; of which gospel I,
 Paul, became a minister.

Now I rejoice in my sufferings on your behalf and 24
 that which is lacking in the afflictions of Christ I in
 turn fill up in my flesh, on behalf of his body, which
 is the church ; of which I became a minister, accord- 25
 ing to the stewardship of God which was given me
 for you, fully to set forth the word of God, the 26
 mystery which had been hidden away through the
 ages and through the generations ; but now it hath
 been manifested to his saints, to whom God willed 27
 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, ad- 28
 monishing every man, and teaching every man, in all
 wisdom, that we may present every man perfect in
 Christ ; whereunto I labour, contending according 29
 to his working which worketh in me with power.

For I would have you know in how great a contest 2
 I am engaged for you and for those in Laodicea, and
 for as many as have not seen my face in the flesh ;
 that their hearts may be comforted, they being knit 2

¹ Or in. ² It was *the Father's* good pleasure that in him should all
 the fullness dwell (R.V.) ; (Fullness personified, as Power in S. Mark
 xiv. 62). ³ Some MSS., 'ye are reconciled.'

COLOSSIANS 2

together in love and unto all riches of the full assurance of the understanding, unto the knowledge
3 of the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge, hidden
4 away. This I say, that no one may delude you with
5 persuasive speech. For though in the flesh I am absent, yet in the spirit I am with you, joying and beholding your orderly array¹ and the firmness² of your faith towards Christ.

6 Therefore, as ye received the Christ, Jesus the
7 Lord, so walk in him, having been rooted and being built up in him and confirmed by your faith, even as ye were taught, abounding in thanksgiving.³

8 Take heed lest there be any one to lead you captive through his philosophy and vain deceit, according to the tradition of men, according to the rudiments of the world, and not according to Christ.
9 For in him dwelleth all the fullness of the Godhead
10 bodily, and ye are in him, filled full, who is the head
11 of every principality and power ; in whom ye were also circumcised with a circumcision not wrought by hand, in the putting off of the body of the flesh, in
12 Christ's circumcision ;⁴ buried as ye were with him in your baptism, wherein ye also rose with him through your faith in the working of God, who raised him
13 from the dead. And you, dead as ye were by reason of your trespasses and the uncircumcision of your flesh, you he made alive together with him,⁵ for-
14 giving us all our trespasses, cancelling the bond that by its ordinances was against us, which was hostile to us. And he⁵ hath taken it out of the midst,
15 nailing it to the cross ; having put⁶ off from himself the principalities and the powers, he made a show of them openly, triumphing over them⁷ thereon.

16 Therefore let no one judge you about eating and about drinking, or in respect of a festival or a new
17 moon or a sabbath ; which are a shadow of the things to come ; but the substance belongs to Christ
18 Let no one give his decisions against you with self-willed humility and worshipping of the angels,

¹ *O* line of battle (*acies*). ² Same word as 'firmament' in Genesis i. 6. ³ Some MSS., 'abounding therein with thanksgiving.' ⁴ 'The true circumcision of the Spirit ; our hearts and all our members mortified from all worldly and carnal lusts' (Prayer Book). ⁵ *i.e.* Jesus Christ. ⁶ *Or* having despoiled ; but see iii. 9. ⁷ As conquered foes ; *cf.* ii Corinthians ii. 14.

COLOSSIANS 2, 3

dwelling upon his visions, rashly puffing himself up
by his fleshly mind, and not holding fast the Head,¹ 19
out of whom all the body, through its joints and
ligaments being supplied and knit together, groweth
with the growth of God.

If ye died with Christ to the rudiments of the 20
world, why, as if still living in the world, do ye
subject yourselves to ordinances, ' Handle thou not, 21
nor taste, nor touch '—things that must all perish 22
in the consuming—according to the precepts and
doctrines of men? ordinances such as are of no 23
value against indulgence of the flesh, though having
a show of wisdom in self-willed worship, and
humility, and hard treatment of the body.

Therefore, if ye rose together with Christ, seek the 3
things that are above, where Christ is at the right
hand of God, seated. Have your minds set on the 2
things that are above, not on the things that are
upon the earth. For ye died, and your life is hidden 3
with Christ in God. When Christ, our life, shall be 4
manifested, then you also with him will be mani-
fested in glory.

Put to death therefore your members which are 5
upon the earth; fornication, uncleanness, passion,
evil desire, and covetousness, which is idolatry; on 6
account of which things the wrath of God cometh;²
wherein you also walked in time past, when ye lived 7
in these things. But now put them all away your- 8
selves, also anger, wrath, malice, railing, foul
language out of your mouths; lie not one to 9
another, seeing that ye have put off from yourselves
the old man with its doings, and have put on the 10
new man, which is being renewed unto knowledge,
according to the image of him that created him;
where there are not Greek and Jew, circumcision 11
and uncircumcision, barbarian, Scythian, bondman,
freeman; but Christ is all things, and in all.

Put on therefore, as God's chosen, holy and be- 12
loved, a heart of mercy, kindness, humility, meek-
ness, long-suffering; bearing one with another and 13
forgiving one another, if any one hath a grievance
against any; even as the Lord forgave you, so also

¹ In verse 18 R.V. gives, ' Let no one rob you of your prize ' ; and some MSS. read, ' dwelling upon what he has not seen ' (has imagined). ² Some MSS. add, ' upon the sons of disobedience.'

COLOSSIANS 3, 4

14 do ye. But over all these things put on love which
 15 is the bond of perfectness. And let the peace of
 Christ give her decisions¹ in your hearts, into which
 ye were called in one body ; and show yourselves
 16 thankful. Let the word of Christ² dwell in you
 richly, in all wisdom ; teaching and admonishing
 one another by psalms, hymns, spiritual songs, in the
 17 grace, singing in your hearts unto God. And what-
 soever ye do, in word or in work, do all in the name
 of the Lord Jesus, giving thanks to God the Father
 through him.

18 Wives, submit yourselves to your husbands, as is
 19 fitting in the Lord. Husbands, love your wives, and
 20 be not embittered against them. Children, obey
 your parents in all things ; for this is well-pleasing
 21 in the Lord. Fathers, irritate not your children ;
 22 lest they be discouraged. Servants,³ obey in all
 things your masters⁴ according to the flesh ; not
 with acts of eye-service, as men-pleasers, but in
 23 singleness of heart, fearing the Lord. Whatsoever
 ye do, work at it heartily, as unto the Lord and not
 24 unto men ; knowing that from the Lord ye will
 receive the inheritance as your recompense. Christ
 25 is the Master ye serve. For he that doeth wrong
 will get back the wrong he did, and there is no
 4 respect of persons. Masters, show to your servants³
 righteousness and fairness ; knowing that you also
 have a Master in heaven.

2 Persevere in prayer, watching therein with thanks-
 3 giving ; at the same time 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 now in bonds ;
 4 that I may manifest it even as I ought to speak.
 5 Walk in wisdom as regards outsiders, securing⁵ the
 6 opportunity. Let your speech be always in grace,
 seasoned with salt, that ye may know how ye ought
 to answer each.

7 All that concerns me, Tychicus, the beloved
 brother and faithful minister and fellow-bondman
 8 in the Lord, will tell you ; and for this very purpose
 I am sending him unto you ; that ye may know how
 we fare, and that he may comfort your hearts ;
 9 together with Onesimus, the faithful and beloved

¹ Or be arbiter. ² Some MSS., ' the Lord ' ; others, ' God.' ³ Lit. bondmen. ⁴ Or lords. ⁵ Lit. buying up for yourselves.

COLOSSIANS 4

brother, who is one of you. They will tell you of everything here.

Aristarchus, my fellow-prisoner, greets you, and so does Mark, Barnabas's cousin (concerning whom ye received directions ; if he come unto you, welcome him), and Jesus, who is called Justus ; of men circumsised these only are my fellow-workers unto the kingdom of God, men who proved a comfort to me. Epaphras, who is one of you, a bondman of Christ Jesus, greets you, always contending for you in his prayers, that ye may stand fast, perfect and fully persuaded in all the will of God. For I bear him witness that he labours much for you and for those in Laodicea and for those in Hierapolis. Luke, the beloved physician, greets you, and so does Demas. Greet the brethren in Laodicea, and Nympha,¹ and the church that meets at her² house. And when this letter has been read among you, see that it be read in the church of the Laodiceans also, and that you also read the letter coming from Laodicea. And say to Archippus, Take heed to the ministry which thou receivedst in the Lord, that thou fulfil it.

The greeting of me Paul by my own hand. Remember my bonds.

The grace be with you.

¹ *Or* Nymphas (man's name). ² Some MSS., 'their.'

THE LETTER TO PHILEMON

1 PAUL, prisoner of Christ Jesus ; Paul and Timothy
the brother, to Philemon our beloved and fellow-
2 worker, and to Apphia the sister, and to Archippus
our fellow-soldier, and to the church that meets at
3 thy house ; Grace be to you and peace from God
our Father and the Lord Jesus Christ.

4 I thank my God always, making mention of thee
5 in my prayers, as I hear of thy love, and of the faith
that thou hast towards the Lord Jesus, and unto
6 all the saints ; that the fellowship of thy faith may
become effective, in knowledge of every good thing
7 that is in us, unto Christ. For I found much joy
and comfort in thy love, because the hearts of the
saints have been refreshed through thee, brother.

8 Wherefore, though I might with much confidence
9 in Christ enjoin on thee what is befitting, for the
love's sake I rather beseech—being such a one as
Paul, an old man, but now a prisoner also of Christ
10 Jesus—I beseech thee for my child, whom I have
11 begotten in my bonds, Onesimus,¹ who once was
useless to thee, but now is right useful both to thee
12 and to me ; whom I am sending back to thee, his
13 very self, that is to say, my own heart ; whom I was
wishing to keep with me, that on thy behalf he
might minister to me while I am in bonds for the
14 gospel ; but without thy consent I was unwilling
to do anything ; that thy kindness should not be as
15 it were of constraint, but of free will. For perhaps
to this end he was parted for a while, that thou
16 shouldst have him back for ever ; no longer as a
bondman, but more than a bondman, a brother
beloved, especially by me, but how much more by

¹ The name Onesimus means Helpful.

PHILEMON 1

thee, both in the flesh and in the Lord. Therefore, 17
if thou countest me a partner, take him unto thee
as myself. But if he hath wronged thee at all, or 18
owest thee aught, charge it to me ; I, Paul, write it 19
with my own hand, I will repay it ; not to say to
thee, that thou owest me even thine own self besides.
Yea, brother, let me have help of thee in the Lord ; 20
refresh my heart in Christ.

Trusting in thy compliance I am writing to thee, 21
knowing that thou wilt do even beyond what I say.
But withal provide for me hospitality also ; for I 22
hope that through your prayers I shall be granted
unto you.

There greet thee Epaphras, my fellow-prisoner in 23
Christ Jesus, Mark, Aristarchus, Demas, Luke, my 24
fellow-workers.

The grace of the Lord Jesus Christ be with your 25
spirit.¹

¹ See Appendix I.

THE LETTER TO THE EPHESIANS

1 Paul, apostle of Christ Jesus through the will of
2 God, to the saints that are in Ephesus¹ and faithful
3 in Christ Jesus ; Grace be to you and peace from
4 God our Father and the Lord Jesus Christ.
5 Blessed be the God and Father of our Lord Jesus
6 Christ, he that blessed us with all spiritual blessing
7 in the heavenly places in Christ ; even as he chose
8 us out in him before the foundation of the world,
9 that we should be holy and without blemish before
10 him in love ; having foreordained us unto adoption
11 as sons through Jesus Christ unto himself, according
12 to the good pleasure of his will, to the praise of the
13 glory of his grace, wherewith he highly graced² us in
14 the Beloved ; in whom we have our redemption
through his blood, the forgiveness of our trespasses,
according to the riches of his grace ; which he made
to abound towards us in all wisdom and prudence,
making known to us the mystery of his will,³
according to his good pleasure which he purposed in
him, for a dispensation⁴ in the fullness of the seasons,
to sum up all things in the Christ, the things in the
heavens and the things on the earth ; in him, in
whom we were also made God's portion, fore-
ordained according to the purpose of him that
worketh all things according to the counsel
of his will ; in order that we should serve to
the praise of his glory, we who were first to have our
hope in the Christ ; in whom you also, when ye heard
the word of the truth, the gospel of your salvation—
in whom having also had faith, ye were sealed with
the Spirit of the promise, the Holy Spirit, who⁵ is

¹ The two oldest MSS. (Sinaiticus and Vaticanus) omit the words 'in Ephesus.' The epistle may have been designed for several churches, with a blank left to be filled up, in different copies, with a different name.
² Same word as in S. Luke i. 28. ³ Sacramentum voluntatis suæ (Vulgate). ⁴ Or to be dispensed (administered). ⁵ Some MSS., 'which.'

EPHESIANS 1, 2

the earnest of our inheritance, unto the redemption of God's own possession, to the praise of his glory.

This is why I, indeed, on hearing of the faith that is among you in the Lord Jesus, and of the love that ye have for all the saints, cease not to give thanks on your behalf, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in knowledge of himself; having the eyes of your hearts enlightened, to the end that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power towards us who have faith, according to the working² of the might of his strength, which he hath wrought² in the Christ, in raising him from the dead and seating him at his right hand in the heavenly places, above every principality and authority and power and dominion and every name that is named, not only in this age, but also in that which is to come; and he put all things in subjection under his feet, and he gave him as head over all things to the church, which indeed is his body, the fullness of him who all in all is receiving his fullness.³

And you, dead as ye were by reason of your trespasses and sins, wherein once ye walked according to the course of this world, according to the prince of the power of the air, the spirit which now worketh in the sons of disobedience; wherein⁴ all we ourselves also once lived in the desires of our flesh, carrying out the wishes of the flesh and of the thoughts, and were by nature children of wrath, even as the rest—God, I say, being rich in mercy, because of his great love wherewith he loved us, even dead as we were by reason of our trespasses, brought us to life together with⁵ the Christ (by grace ye have been saved) and raised us with him, and seated us with him in the heavenly places, in Christ Jesus; that in the ages to come he might show forth the exceeding riches of his grace in kindness towards us in Christ Jesus. For by grace ye have been

¹ Some MSS. omit the last three words. ² *Lit.* energy, energized.
³ That filleth all in all (A.V.); qui omnia in omnibus adimpletur (Vulgate); *cf.* Philippians ii. 7; process of cancelling the Emptying. ⁴ *Or* among whom; *lit.* in which (men or things). ⁵ Some MSS., 'in.'

EPHESIANS 2, 3

saved through faith ; and that not of yourselves—
9 God's gift it is—not of works, that no one should
10 glory. For we are of his making, created in Christ
Jesus unto good works, which God prepared before-
hand, that we should walk in them.

11 Wherefore remember that in time past you, the
Gentiles in the flesh (who were called ' The Uncircum-
12 cision ' by that which was called ' The Circumcision,'
wrought by hand in the flesh) ; that ye were at that
time separate from Christ, alienated from the
commonwealth of Israel, and strangers to the
13 covenants of the promise, having no hope, and with-
out God in the world. But, as it is, in Christ Jesus,
you, who once were far off, were brought near in the
14 blood of the Christ. For he himself is our peace,
he that made both one, and broke down the middle
15 wall of the partition, in his flesh doing away with
the enmity, the law of the commandments expressed
in ordinances ; that he might create the two in him-
16 self into one new man, making peace ; and might
reconcile them both in one body unto God through
17 the cross, slaying the enmity thereon.¹ And he
came and preached good tidings of peace to you who
were far off, and of peace to them that were near ;
18 seeing that through him we both have our access in
one Spirit unto the Father.

19 So then ye are no longer aliens and strangers, but
are fellow-citizens with the saints, and of the house-
20 hold of God, having been built up upon the founda-
tion of the apostles and prophets, Christ Jesus him-
21 self being the corner-stone, in whom all that is built,²
fitly framed together, is growing into a holy sanc-
22 tuary, in the Lord ; in whom you also are being
built together for a habitation of God, in the Spirit.

3 This is why I, Paul, the prisoner of Christ Jesus in
2 behalf of you the Gentiles³—for surely ye have heard
of the dispensation of the grace of God which was
3 given me for you, how that by revelation was made
known to me the mystery (even as I wrote above, in
4 brief, whereby ye can, as ye read, perceive my
5 understanding in the mystery of the Christ, which
mystery in other generations was not made known
to the sons of men, as now it hath been revealed to

¹ Or in himself. ² Some render, 'every building.' ³ Sentence re-
sumed and completed in 14, etc. Cf. Rom. v. 12.

EPHESIANS 3, 4

his holy apostles and prophets, in the Spirit) ; the 6
 mystery that the Gentiles are joint-heirs, and
 joined into one body, and joint-partakers of the
 promise in Christ Jesus through the gospel ; whereof 7
 I became a minister, according to the gift of the
 grace of God which was given me in accordance with
 the working of his power (to me, the less than least 8
 of all saints, was given this grace) to preach to the 9
 Gentiles good tidings of the unfathomable riches¹ of
 the Christ, and to bring to light² what is the dispen-
 sation of the mystery which had been hidden away
 through the ages in God who created all things ; to 10
 the intent that now to the principalities and the
 powers in the heavenly places may be made known
 through the church the manifold wisdom of God,
 according to an eternal purpose³ which he carried 11
 out⁴ in Christ Jesus our Lord ; in whom we have 12
 our boldness and access in confidence through our
 faith in him ; wherefore I beg you not to lose heart 13
 amid my tribulations on your behalf, seeing that
 they are your glory ;—this is why I bow my knees 14
 unto the Father (from whom all fatherhood in 15
 heaven and on earth takes its name), that he may 16
 grant to you, according to the riches of his glory, to
 be strengthened with power through his Spirit in the
 inward man, that the Christ may take up his 17
 dwelling, through faith, in your hearts, in love ; ye
 having been rooted and grounded, that ye may be 18
 strong to comprehend with all the saints what are the
 breadth and length and height and depth, and to 19
 know the love of Christ which passeth knowledge,
 that ye may be filled unto all the fullness of God.

Now to him that is able to do in exceeding 20
 abundance beyond all that we ask or think, accord-
 ing to the power that worketh in us, to him be the 21
 glory in the church and in Christ Jesus, unto all the
 generations for evermore ;⁵ Amen.

I therefore beseech you, I the prisoner in the Lord, 4
 to walk worthily of the calling wherewith ye were
 called, with all humility and meekness, with long- 2
 suffering, bearing one with another in love ; en 3
 deavouring to keep the oneness of the Spirit in the

¹ Rom. xi. 33. ² Some MSS., 'and to make all men see.' ³ *Lit.*
 a purpose of the ages. ⁴ *Or* formed. ⁵ *Lit.* generations of the age of
 the ages.

EPHESIANS 4

4 bond of peace. There is one body, and one Spirit,
even as also ye were called in one hope of your
5 calling ; one Lord, one faith, one baptism, one God
6 and Father of all, who is over all, and throughout all,
7 and in all. But to each of us the grace was given
according to the measure of the gift of Christ.
8 Wherefore it saith,

‘ Ascending on high, he led into captivity a
host of captives ;

He gave gifts to mankind.’¹

9 Now this, ‘ he ascended,’ what means it but that he
descended also into the lower parts of the earth ?
10 He that descended, he it is that ascended also above
11 all the heavens, that he might fill all things. And
he gave some, apostles ; some, prophets ; some,
12 evangelists ; some, pastors and teachers, for the
perfecting of the saints unto the work of ministering,
13 unto the building up of the body of Christ ; till we
all attain unto the oneness of the faith and of the
knowledge of the Son of God, unto perfect manhood,
unto the measure of the stature of the fullness of
14 Christ ; that we may be no longer children, tossed
to and fro and driven about by every wind of
doctrine, in the trickery of men, in craftiness,
15 according to the wiles of error ; but, dealing truly
in love, may grow up in all things unto him who is
16 the head, even Christ ; out of whom all the body,
framed and knit together through every joint of the
supply, according to the working in due measure of
each single part, bringeth about the growth of the
body unto the building up of itself in love.
17 Therefore I say this, and I charge you in the Lord,
not to walk any longer as the Gentiles walk, in the
18 vanity of their mind ; darkened in their under-
standing, alienated from the life of God because of
the ignorance that is in them by reason of the
19 hardening of their hearts ; who being past feeling²
gave themselves up to wantonness, unto working of
20 all uncleanness in greediness. But not so did you
21 learn Christ ; if indeed it was he that ye heard, and
in him that ye were taught (even as truth is in
22 Jesus), to put away, as concerning your former
manner of life, the old man, which groweth corrupt

¹ Psalm lxxviii. 18. ² ‘ Desperantes ’ (Vulgate), with different reading.

EPHESIANS 4, 5

according to the lusts of deceit ; yea, to become 23
renewed in the spirit of your mind, and to put on the 24
new man, which was created in God's likeness in
righteousness and holiness of truth.

Wherefore, putting away all falsehood, speak 25
truth each with his neighbour ; because we are
members one of another. Be angry, and sin not ; 26
let not the sun go down on your angry mood ;
neither give place to the devil. Let him that 27
stealeth steal no more ; but rather let him labour, 28
working with his own hands whatever is good, that
he may be able to impart to him that is in need.
Let no corrupt utterance go forth out of your mouths, 29
but whatever is good for edifying, as the need may
be, that it may minister grace to the hearers. And 30
grieve not the Holy Spirit of God, in whom ye were
sealed unto the day of redemption. Let all bitter- 31
ness, and wrath, and anger, and clamour, and
railing, be put away from you, with all malice ; but 32
be kind one to another, tender-hearted, forgiving
one another, even as God forgave you in Christ.
Be ye therefore imitators of God, as beloved children ; 5
and walk in love, even as Christ loved you, and gave 2
himself up for us, an offering and a sacrifice to God
for a savour of a sweet odour.

But fornication, and all uncleanness or covetous- 3
ness, let it not even be mentioned among you as
beseemeth saints ; filthiness too, and foolish talking 4
or jesting, which things are not befitting ; but
rather let there be giving of thanks. For this ye 5
know of a surety, that no fornicator, nor unclean
person, nor covetous one (which means an idolater)
hath any inheritance in the kingdom of Christ and of
God. Let no one deceive you with empty words ; 6
for because of these things the wrath of God cometh
upon the sons of disobedience. Therefore be not 7
partakers with them ; for once ye were darkness it- 8
self, but now in the Lord ye are light ; walk as
children of light (for the fruit of the light is in all 9
goodness and righteousness and truth), testing what 10
is acceptable unto the Lord. And have no fellow- 11
ship in the unfruitful works of the darkness, but
rather expose them ; for of the things that are done 12
by them in secret, it is a shame even to speak. But 13
all things when they are exposed by the light are

EPHESIANS 5, 6

made manifest ; for every thing that is made mani-
14 fest is light. Wherefore it saith,

‘ Awake, sleeper !

And arise from the dead,

And Christ will shine upon thee.’¹

15 Take careful heed, therefore, how ye walk, not as
16 unwise, but as wise ; securing the opportunity,
17 because the days are evil. Wherefore be not foolish,
18 but understand what the will of the Lord is. And
19 be not drunk with wine, wherein is riot ; but be
20 filled with the Spirit,² speaking one to another in
psalms and hymns and spiritual songs, singing and
21 making melody with your hearts to the Lord ; giving
thanks always for all things in the name of our Lord
22 Jesus Christ to the God and Father, submitting your-
selves one to another in the fear of Christ.

23 Wives, submit yourselves to your own husbands,
24 as to the Lord ; because a husband is head of the
wife, even as Christ is head of the church, being him-
25 self saviour of the body. But as the church
26 submits itself to Christ, so let the wives do to their
husbands in everything.

27 Husbands, love your wives, even as Christ loved
the church and gave himself up for it ; that he might
28 sanctify it, cleansing it by the washing³ of the water
with uttered words ; that he himself might present
to himself the church, glorious, not having spot or
wrinkle or any such thing ; but that it should be
29 holy and without blemish. Even thus husbands
ought to love their own wives as their own bodies.
30 He that loveth his own wife loveth himself ; for no
one ever hated his own flesh ; but he nourisheth and
cherisheth it, even as Christ the church ; because we
31 are members of his body. For this cause a man shall
leave his father and mother, and shall cleave to his
32 wife ; and the two shall become one flesh. This is a
great mystery ; but I am speaking of Christ and the
33 church. Yet you also, one by one, let each love his
own wife even as his own self ; but let the wife see
that she reverence her husband.

6 Children, obey your parents, in the Lord ; for
2 this is righteous. Honour thy father and thy
mother, seeing that it is the first commandment

¹ Some authorities, ‘ And thou shalt touch Christ.’ ² *Or* in spirit
³ *Or* bath.

EPHESIANS 6

with a promise, ' that it may be well with thee, and 3
thou shalt live long on the land.'

And, ye fathers, provoke not your children ; but 4
nurture them in the discipline and admonition of
the Lord.

Servants,¹ obey them that according to the flesh 5
are your masters,² with fear and trembling, in
singleness of your hearts, as obeying the Christ ; not 6
in the way of eye-service, as men-pleasers, but as
servants¹ of Christ, doing the will of God, giving 7
service from the heart with goodwill, as to the
Lord, and not to men ; knowing that whatsoever 8
good thing each doeth, the same he will get back
from the Lord, whether he is bond or free.

And, ye masters, deal with them in the same way, 9
forbearing threatening ; knowing that their Master
who is also your Master, is in heaven, and with him
there is no respect of persons.

Finally, be strengthened in the Lord and in the 10
might of his strength. Put on the whole armour³ 11
of God, that ye may be able to stand against the
wiles of the devil ; because our wrestling is not 12
against flesh and blood, but against the principalities,
against the powers, against the rulers of the darkness
of this world, against the spiritual hosts of wicked- 13
ness in the heavenly places. Wherefore take up the
whole armour of God, that ye may be able to with-
stand in the evil day, and, having done all, to stand.
Take your stand, therefore, having your loins girt 14
about with truth, and having put on the breast-plate
of righteousness, and having shod your feet with the 15
preparedness of the gospel of peace, taking up withal 16
the shield of faith, whereon ye will be able to quench
all the fiery darts of the evil one ; and receive the 17
helmet of salvation, and the sword of the Spirit
(which is the word of God) ; through every prayer 18
and supplication praying at every season in the
Spirit, and watching thereunto in all perseverance
and supplication for all the saints ; and on my 19
behalf, that utterance may be given me in the
opening of my mouth, with boldness to make known
the mystery of the gospel, for which I am an am- 20

¹ *Lit.* bondmen. ² *Or* lords. ³ *Lit.* the panoply (the whole equip-
ment of a soldier prepared for battle).

EPHESIANS 6

bassador in chains ; that therein I may speak boldly,
as I ought to speak.

- 21 But that you may also know what concerns me,
how I do, Tychicus, the beloved brother and faithful
minister in the Lord, will tell you everything ;
22 whom I am sending unto you for this very purpose,
that ye may know how we fare, 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 The grace be with all them that love our Lord
Jesus Christ in incorruption.

THE LETTER TO THE PHILIPPIANS

PAUL and Timothy, bondmen of Christ Jesus, to all 1
the saints in Christ Jesus that are in Philippi, with
overseers¹ and deacons : Grace be to you and peace 2
from God our Father and the Lord Jesus Christ.

I thank my God upon all my remembrance of you 3 .
(always in all supplication of mine on behalf of you all 4
making that supplication with joy) for your fellow- 5
ship in spreading the gospel from the first day until 6
now ; (being confident of this very thing, that he 7
that began in you a good work will perfect it until
the day of Christ Jesus ;) even as it is right for me 7
to be of this mind concerning 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 8
are partners with me in the grace. For God is my 8
witness, how I long after you all in the heart of
Christ Jesus. And this I pray, that your love may 9
abound yet more and more in knowledge and all 10
perception, so that ye may distinguish what things 10
are essential ;² that ye may be single-hearted and 11
free from stumbling against the day of Christ, being 11
filled with fruit of righteousness, that which comes
through Jesus Christ, to the glory and praise of God.

Now I would have you know, brethren, that what 12
happened to me has turned out rather to the progress
of the gospel, so that my bonds became manifest in 13
Christ throughout the Imperial Guard,³ and to all
the rest ; and that most of the brethren, made 14
confident in the Lord by my bonds, are more abun-
dantly bold to speak without fear the word of God.
Some indeed even from envy and strife, and some 15
from good will, preach the Christ ; the one party out 17

¹ See note, Acts xx. 28. ² *Or* approve the things that excel. ³ *Lit.*
In the whole Prætorium (in all the palace, A.V.).

PHILIPPIANS 1, 2

of love, knowing that I am set for the defence of the
16 gospel ; the other out of factiousness proclaim the
Christ, not sincerely, thinking to raise up affliction
18 for me in my bonds. What of this ? only that in
every way, whether in pretence or in truth, Christ is
proclaimed ; and in this I rejoice, yea, and I shall
19 rejoice. For I know that this will turn out for me
unto salvation, through your supplication and the
20 supply of the Spirit of Jesus Christ, according to my
eager expectation and hope that in nothing I shall
be put to shame, but that in all boldness, as always,
so now also Christ will be magnified in my body,
21 whether through life or through death. For to me,
22 to live is Christ, and to die is gain. But if I am to
live in the flesh, this brings me fruit of work ; and
23 I say not¹ what I would choose. But I am in a
strait between the two,² having the desire to set out
24 and to be with Christ, for it is very far better ; yet,
to abide in the flesh is more necessary for your sake.
25 And being confident of this, I know that I shall abide,
yea, abide with you all, for your progress and joy
26 in the faith ; that in me your glorying may abound
in Christ Jesus, through my coming to you again.
27 Only let your conduct be worthy³ of the gospel of
Christ ; that whether I come and see you, or
remain absent, I may hear how you fare, that ye
stand fast in one spirit, with one soul striving
28 together with the faith⁴ of the gospel, and not
terrified in anything by the adversaries ; seeing that
this is to them an evident token of perdition, but of
29 your salvation, and that from God ; because to you
it was granted, on behalf of Christ, not only to have
30 faith in him, but also to suffer on his behalf, while
engaged in the same contest in which ye once saw
me, and now hear that I am.

2 Therefore if there is any comfort in Christ, if any
consolation of love, if any fellowship of spirit,⁵ if any
2 tender mercies and compassions, fill up my joy, that
ye may be of the same mind, having the same love,
3 united in soul, being of one mind ; doing nothing in

¹ I know not (A.V.). ² The hour of departure has arrived and we go our ways—I (Socrates) to die, and you to live. Which is better, God only knows. (Plato, *Apology*, p. 42.) ³ *Lit.* live as citizens worthily. ⁴ *Or* striving in concert for the faith. ⁵ Of the Spirit (A.V.).

PHILIPPIANS 2

the way of factiousness or of vainglory, but in your
humility each counting others superior to himself, 4
not looking one and all to their own interests, but 5
one and all to the interests of others also. Have this 6
mind in you, which was also in Christ Jesus ; who, 6
existing in the form of God, counted not equality 7
with God a thing to be clung to,¹ but laid himself 7
bare,² taking the form of a bondman, coming into 8
the likeness of men ; and found in fashion as a man, 8
he humbled himself, becoming obedient even unto 9
death, yea, death on a cross. Wherefore God 9
highly exalted him, and granted him the name that 10
is above every other name ; that in the name of 10
Jesus every knee should bow, of beings in heaven and 11
beings on earth and beings under the earth, and that 11
every tongue should confess that Jesus Christ is 11
Lord, to the glory of God the Father.

Wherefore, my beloved, even as ye always 12
obeyed, work out, not as in my presence only, but 12
now much more in my absence, your own salvation 13
with fear and trembling ; for it is God that worketh 13
in you to will and also to work, for his good pleasure. 13
Do all things without murmurings and questionings, 14
that ye may become blameless and without guile, 15
children of God, without blemish in the midst of a 15
crooked and perverse generation, among whom ye 16
appear as light-givers in the world, holding forth 16
the word of life ; that I may have whereof to glory 16
against the day of Christ, that not in vain did I run, 17
neither in vain did labour. Yea, and if I am poured 17
out as a drink-offering upon the sacrifice and service 17
of your faith, I joy, and rejoice with you all ; and, 18
in the same manner joy ye, and rejoice with me.

But I hope, in the Lord Jesus, shortly to send 19
Timothy unto you, that I also may be of good cheer, 19
knowing how you fare. For I have no one like- 20
minded, such that he will genuinely care how you do. 20
For they all seek their own, not the things of Christ 21
Jesus. But ye know how he was tested ; that as 22
child serves father, so he served with me in spreading 22
the gospel. Him therefore I hope to send forthwith, 23
as soon as I see how things will go with me ; but I 24

¹ Counted it not a prize to be on an equality with God (R.V.).

² Made himself of no reputation (A.V.) *cf.* Ephesians i. 23 ; *int.* emptied himself.

PHILIPPIANS 2, 3

trust in the Lord that I myself also shall come
25 shortly. But I thought it necessary to send unto
you Epaphroditus, my brother and fellow-worker
and fellow-soldier, but your delegate¹ and minister
26 to my need ; since he was longing after² you all, and
sore troubled because ye heard that he fell sick.
27 For indeed he fell sick, almost unto death ; but God
had mercy on him, yet not on him only, but on me
also, that I might not have sorrow upon sorrow.
28 Therefore I am the more eager to send him, that
seeing him ye may again rejoice, and that I may be
29 less sorrowful. Receive him therefore in the Lord
30 with all joy ; and hold such men in honour, because
for the work of Christ³ he drew nigh unto death,
hazarding his life, that he might supply what was
lacking in your service towards me.

3 Finally, my brethren, rejoice in the Lord. To
write the same things to you as before, to me is not
2 irksome, while for you it is safe. Beware of the
dogs, beware of the evil workers, beware of the
3 mutilated !⁴ For it is we that are the Circumcision,⁵
we who worship by the Spirit of God, and glory in
Christ Jesus, and have no confidence in the flesh ;
4 though for my part I might have confidence even in
the flesh. If any other thinks he may have confi-
5 dence in the flesh, yet more may I ; circumcised the
eighth day, of the race of Israel, of the tribe of
Benjamin, a Hebrew of Hebrew descent ; in regard
6 to law, a Pharisee ; in regard to zeal, a persecutor of
the church ; in regard to righteousness (such as is
7 in law), found blameless. But such things as were
gains to me, these for Christ's sake I have counted as
8 loss. Nay more, I even count all things to be loss
by reason of the surpassing worth of the knowledge
of Christ Jesus my Lord ; for whose sake I suffered
loss of them all, yea, I count them as refuse, that I
9 may gain Christ, and be found in him, not having a
righteousness of my own, that which is from law,
but having that which is through faith in Christ, the
righteousness that is from God, grounded on faith ;
10 that I may know him, and the power of his resurrec-
tion, and the fellowship of his sufferings ; becoming

¹ *Lit.* apostle. ² Some MSS., 'longing to see.' ³ Some MSS.,
'of the Lord.' ⁴ 1 Kings xviii. 28 (LXX). ⁵ See note to Galatians
ii. 7.

PHILIPPIANS 3, 4

conformed to his death, if by any means I may 11
 attain unto the resurrection from the dead. Not 12
 that I have already obtained, or already have been
 made perfect ; but I follow on, if so be that I may
 overtake that for which indeed I was overtaken by
 Christ Jesus. Brethren, I reckon not myself to have 13
 overtaken yet ; but one thing I do—forgetting the
 things behind, and stretching forward unto the
 things in front, towards the goal I follow on, unto the 14
 prize whereto God calls us upwards in Christ Jesus.
 Let us therefore, as many as are perfect,¹ be of this 15
 mind ; and if in any thing ye are otherwise minded,
 this also God will reveal to you ; only, whatever we 16
 have attained unto, by the same let us order our steps.

Brethren, be imitators together of me, and mark 17
 them that so walk, even as ye have us for an
 example. For many walk, of whom I told you often, 18
 but now tell you even weeping, the enemies of the
 cross of Christ, men whose end is perdition, whose 19
 god is the belly, and whose glory is in their shame,
 who mind the things of earth. For our common- 20
 wealth is in the heavens, whence also we wait for a
 Saviour, the Lord Jesus Christ, who will refashion 21
 the body of our humiliation, conforming it to the
 body of his glory, according to the working whereby
 he is able even to subdue all things unto himself.

Wherefore, my brethren, beloved and longed for, 4
 my joy and my crown, stand fast thus in the Lord,
 beloved.

I exhort Euodia, and I exhort Syntyche, to be of 2
 the same mind in the Lord. Yea, I pray thee also, 3
 Synzygus,² true yoke-fellow, help them, seeing that
 they strove together with me in the gospel, with
 Clement also and the rest of my fellow-workers,
 whose names are in the book of life.

Rejoice in the Lord always ; again I will say, 4
 Rejoice. Let your kindness³ be known to all men. 5
 The Lord is at hand. Be not anxious about any- 6
 thing, but in every thing by your prayer and your
 supplication, with thanksgiving, let your requests be

¹ *Or* full-grown. ² The Greek gives for the preceding three words two only, one of which may be a proper noun (not elsewhere found ; which is really no objection), or a common noun (meaning, yoke-fellow). As an anonymous reference seems improbable, take the phrase as = Synzygus truly so called. *Cf.* Philemon 11. ³ Sweet reasonableness (M. Arnold).

PHILIPPIANS 4

- 7 made known unto God. And the peace of God, which passeth all understanding, will guard your hearts and your thoughts in Christ Jesus.
- 8 Finally, brethren, whatsoever things are true, whatsoever things are seemly¹, whatsoever things are righteous, whatsoever things are pure, whatsoever things win love, whatsoever things are of good report, whatsoever excellence there is, whatever is
9 praised ; think on these things. Whatever ye learnt and received and heard and saw in me, these things practise ; and the God of our peace will be with you.
- 10 But I rejoiced in the Lord greatly, that now at last ye shot forth afresh in your thought for me ; in which matter ye indeed had thought, but ye
11 lacked opportunity. Not that I speak in respect of want ; for I have learnt, in whatsoever state I am,
12 therein to be content.² I know how to be humbled, and I know also how to abound ; in everything and in all things I have been initiated, both how to be satisfied and how to be hungry, both how to abound
13 and how to be in want. I can do all things in him that strengtheneth me. Yet ye did well in sharing together in my affliction. But, Philippians, you yourselves also know that in the early days of the gospel, when I went forth from Macedonia, no church took share with me as regards giving and receiving, except you only ; for, even in Thessalonica, ye sent
14 once, and even twice, to relieve my need. Not that I seek for the gift, but I seek for the fruit that increaseth to your account. Yea, I have all things, and abound ; I have been filled in receiving, from Epaphroditus, what you sent ; a savour of a sweet
15 odour, a sacrifice acceptable, well-pleasing to God. But my God will supply your every need according
16 to his riches in glory in Christ Jesus. Now unto our God and Father be the glory for evermore ;³
17 Amen.
- 18 Greet every saint in Christ Jesus. The brethren that are with me greet you. All the saints greet you, but especially they that are of Cæsar's⁴ household.
- 19 The grace of the Lord Jesus Christ be with your spirit.

¹ Or worshipful. ² Or self-sufficing. ³ Lit. to the ages of the ages
⁴ i.e. the Roman Emperor's.

THE FIRST LETTER TO TIMOTHY

PAUL, apostle of Christ Jesus according to the commandment of God our Saviour and Christ Jesus our hope, to Timothy, true child in faith ; Grace, mercy, peace, from God the Father and Christ Jesus our Lord. 1 2

Even as I exhorted thee to tarry in Ephesus, when I was on my way into Macedonia, that thou mightest charge certain persons not to teach a different doctrine, nor yet to give heed to fables and endless genealogies, such as serve for controversies, rather than for God's stewardship which is concerned with faith—now the object of the charge is love out of a pure heart and a good conscience and faith unfeigned ; from which things some having strayed, turned aside to vain talking, desiring to be teachers of the law, yet understanding neither what they say, nor the matters whereof they confidently speak. Now we know that the law is good, if one use it lawfully, with the knowledge that law is not enacted for a righteous man, but for lawless and unruly persons, for ungodly men and sinners, for unholy and profane, for smiters of fathers and smiters of mothers, for manslayers, for fornicators, for sodomites, for slave-dealers, for liars, for perjurers, and if there is any thing else contrary to the sound doctrine ; according to the gospel of the glory of the blessed God, with which gospel I was entrusted. 3 4 5 6 7 8 9 10 11

I thank him that strengthened¹ me, Christ Jesus our Lord, in that he counted me faithful, appointing me to service, though previously I had been a blasphemer, and a persecutor, and violent ; yet I obtained mercy, in that I acted ignorantly in un- 12 13

¹ Some MSS., 'strengtheneth.'

I. TIMOTHY 1, 2

14 belief ; yea, the grace of our Lord abounded
exceedingly with faith and the love that rests in
15 Christ Jesus. Trustworthy is the saying, and
worthy of all acceptation, that Christ Jesus came
into the world to save sinners, of whom I am chief.
16 But the reason of my obtaining mercy was
that in me as chief Jesus Christ might show forth
the whole of his long-suffering, for a pattern to such
as shall hereafter believe on him unto eternal life.
17 Now unto the King of the ages¹ the incorruptible,
invisible, only God, be honour and glory for ever-
more ; Amen.

18 This charge I commit to thee, child Timothy, in
accordance with the prophecies leading up to thee,
that in them thou mayest war the good warfare,
19 holding faith and a good conscience ; which latter
some having thrust from them made shipwreck as
20 touching the faith ; of whom are Hymenæus and
Alexander, whom I delivered unto Satan, that they
might learn not to blaspheme.

2 I exhort therefore, first of all, that supplications,
prayers, intercessions, thanksgivings, be made for
2 all men ; for kings and for all that are in high place,
that we may lead a tranquil and quiet life in all
3 godliness and gravity.² This is right and acceptable
4 in the sight of God our Saviour, whose will is that all
men should be saved and come to the knowledge of
5 the truth. For there is one God, one mediator also
between God and men, himself man, Christ Jesus,
6 who gave himself to be a ransom for all ; the witness
7 to be borne in its own seasons ; whereunto I was
appointed a herald and an apostle (it is truth I am
speaking, I lie not), a teacher of Gentiles in faith
and truth.

8 I desire therefore that the men pray in every
place, lifting up holy hands, without wrath and
9 doubting ; likewise that women adorn themselves in
seemly apparel, with modesty and sobriety ; not
with platted hair, and gold or pearls or costly raiment ;
10 but (which beseemeth women professing to be
11 religious) by good works. Let a woman learn in
12 silence with all submission. But I permit not a
woman to teach, nor yet to lord it over a man ; but

¹ Eternal (A.V.) ² Or seriousness.

I. TIMOTHY 2, 3

let her be in quietness. For Adam was formed first, 13
afterwards Eve. And it is not Adam that was 14
deceived, but the woman being deceived hath fallen
into transgression ; yet in the way of child-bearing¹ 15
she will win salvation, if they continue in faith and
love and sanctification, with sobriety ; trustworthy
is this saying.

If any seeketh the office of an overseer,² he 3
desireth an excellent work. An overseer therefore 2
must be without reproach, husband of one wife,³
temperate, sober-minded, orderly, hospitable, apt to
teach ; not given over to wine, not a striker ; but 3
kindly, not contentious, not a lover of money ; one 4
that ruleth well his own household, keeping children
in submission with all gravity ; (but if any knoweth 5
not how to rule his own household, how shall he take
care of the church of God ?) not a novice,⁴ lest 6
blinded with pride he fall into the judgement on the
devil. Moreover he must have an honourable 7
witness from those outside, lest he fall into reproach
and a snare of the devil.

Deacons likewise must be grave, not double- 8
tongued, not given to much wine, not eager for base
gain ; holding the mystery of the faith in a clear 9
conscience. But let these also first be tested ; 10
afterwards, if no charge be brought against them,
let them serve as deacons. (Women⁵ likewise must 11
be grave, not slanderers, temperate, faithful in all
things.) Let deacons be husbands, each of one wife, 12
ruling children well and their own households. For 13
they that have served well as deacons, acquire for
themselves an honourable position and great confi-
dence in the faith that rests in Christ Jesus.

These things I write to thee (hoping to come unto 14

² Per filiorum generationem (Vulgate) ; the interpretation, 'through THE (Virgin Mary's) child-bearing,' must be pronounced fanciful
³ See note, Acts xx. 28. ⁴ 'Qu'il n'ait été marié qu'une fois' (De Genoude). Cf. verse 12 ; v. 9 ; Titus i. 6. No explanation is adequate save that which lies on the surface, viz., the episcopus must be married only once, if at all. How far such a prohibition is binding in the present condition of the world and of the church is another question. S. Paul is not enumerating here the essential characteristics of a bishop ; he is dwelling upon certain moral and personal qualities which, in the church of that day, it was desirable that he should possess (Archbishop Bernard). ⁵ *Lit.* neophyte. ⁶ Verse 11 may have been displaced (e.g. from ii. 10), or be a marginal note brought into text. It strangely breaks the connexion of verses 10 and 12.

I. TIMOTHY 3, 4

15 thee shortly, but if I tarry), that thou mayest know
how men ought to behave themselves in the house-
hold of God, seeing that it is the church of a living
16 God, the pillar and mainstay of the truth. And
beyond dispute great is the mystery of godliness :—

Who was¹ manifested in flesh,
Was pronounced righteous in spirit,
Appeared to angels,
Was preached among Gentiles,
Believed on in the world,
Received up in glory.

4 But the Spirit saith expressly, that in later times
some will fall away from the faith, giving heed to
2 seducing spirits and doctrines of demons, through
the hypocrisy of men that speak lies, who are
3 branded in their own consciences, hinder marriage,
enjoin abstinence from foods, which God created to
be partaken of with thanksgiving by them that have
4 faith and know the truth. For every creature of
God is good, and not one is to be rejected, if it be
5 received with thanksgiving ; for it is hallowed
through the word of God and intercession.

6 By enjoining these things upon the brethren, thou
wilt be a good minister of Christ Jesus, nourished
with the words of the faith and of the good doctrine
7 which thou hast followed ; but avoid profane and
old women's fables. But exercise thyself unto
8 godliness. For the exercise of the body is of little
profit ; but godliness is profitable in all respects,
having promise of the life that now is, and of that
9 which is to come ; trustworthy is the saying, and
10 worthy of all acceptation. For to this end we
labour and contend, because we have set our hopes
upon a living God, who is the Saviour of all men,
11 especially of them that believe. Command and
teach these things.

12 Let no one despise thy youth ; but make thyself
an example to them that believe, in word, in manner
13 of life, in love, in faith, in purity. Till I come, apply
thyself to the public reading,² the exhortation, the
14 teaching. Neglect not the gift that is in thee,
which was given thee through prophecy,³ with laying

¹ Or which was ; or God was ; text is uncertain. These clauses may be part of a hymn or creed ; which would account for the loose grammatical connection with what precedes. ² Of scripture ; S. Luke iv. 17 ; Acts xiii. 15 ; II Cor. iii. 14. ³ See i. 18.

I. TIMOTHY 4, 5

on of the hands of the college of elders.¹ Ponder 15
 these things ; give thyself wholly to them ; that thy
 progress may be manifest to all. Take heed to 16
 thyself, and to thy teaching. Continue in these
 things ; for in so doing thou wilt save both thyself
 and them that hear thee.

Rebuke not an older man, but exhort him as you 5
 would a father ; younger men as brothers ; older 2
 women as mothers ; younger as sisters, in all purity.

Give honour to widows that are widows indeed. 3
 But if any widow hath children or grandchildren, 4
 let them first learn to show piety towards their own
 family, and to requite their parents ; for this is
 acceptable in the sight of God. But she that is a 5
 widow indeed, and left solitary, hath set her hope
 upon God, and continues in her supplications and
 her prayers night and day. But she that lives in 6
 luxury is dead while she liveth. And command 7
 these things, that they may be without reproach.
 But if any provideth not for his own, and especially 8
 for those of his own household, he hath renounced
 the faith, and is worse than an unbeliever. There 9
 may be enrolled as a widow any who is not under
 sixty years, was wife to one husband, well reported 10
 of for good works ; if she brought up children, if
 she entertained strangers, if she washed the saints'
 feet, if she relieved the afflicted, if she followed every
 good work. But decline younger widows ; for when 11
 they have grown wanton against Christ, they desire
 to marry, coming under judgement because they 12
 have broken their first pledge. And moreover they 13
 learn to be idle, going about from house to house ;
 nor idle only, but tattlers also and busybodies,
 speaking what they ought not. I desire therefore 14
 that younger ones marry, bear children, rule house-
 holds, give the adversary no occasion for reviling ;
 for some have already turned aside after Satan. If 15, 1
 any woman, a believer, has widows, let her relieve
 them, and let not the church be burdened ; that it
 may relieve such as are widows indeed.

Let the elders that rule well be accounted worthy 17
 of double honour, especially such as labour in speech
 and in teaching ; for the scripture saith, 'Thou 18

¹ *Lit.* presbytery ; same word as in S. Luke xxii. 66 ; Acts xxii. 5, and similar to the word in v. 17.

I. TIMOTHY 5, 6

shalt not muzzle an ox while he treadeth out the corn,' and, 'The labourer is worthy of his hire.'

19 Against an elder receive not an accusation, except on
20 the word of two or three witnesses. Them that sin
reprove before all, that the rest also may be afraid.

21 I charge thee before God and Christ Jesus and the
chosen angels, that thou observe these things without
22 prejudice, doing nothing by partiality. Lay not
hands hastily on any one, neither be partner in
23 other men's sins ; keep thyself pure. (Be no longer
a water-drinker, but use a little wine for the
24 stomach's sake and thy frequent infirmities.) Of
some men the sins are manifest, leading the way
unto judgement ; but with some they rather follow
25 after. In like manner also the good works of some
are manifest ; and those that are otherwise cannot
be hid.

6 As many as are bondmen under the yoke, let them
account their own masters worthy of all honour,
that the name of God, and the doctrine, be not
2 blasphemed. But such as have believers for their
masters, let them not despise them because they are
brethren ; nay, let them serve them the better,
because they that receive the benefit are believers,
and beloved. Teach and exhort these things.

3 If any teacheth a different doctrine, and assenteth
not unto sound words, even those of our Lord Jesus
Christ, and to the doctrine that is in accordance
4 with godliness, he is blinded by pride, yet knowing
nothing, but doting about controversies and disputes
of words, whence come envy, strife, railings, evil
5 surmisings, wranglings of men corrupted in mind
and bereft of the truth, supposing that godliness is
6 a means of gain. Yet godliness with contentment
7 is great gain ; for we brought nothing into the
8 world, neither can we carry anything out.¹ But
having food and raiment, therewith we will be
9 contented. But they that are minded to be rich fall
into temptation and a snare, and into many foolish
and hurtful lusts, such as plunge men into destruc-

¹ The Greek inserts 'because' before 'neither.' This must be taken as introducing another reason for contentment, not a reason why we bring nothing into the world. In English it is best omitted. The rendering here given is that of the English Communion Service. See note to 1 John iii. 20.

I. TIMOTHY 6

tion and perdition. For the love of money is root of 10
all evils ; and some, craving for it, were led astray
from the faith, and pierced themselves through
with many sorrows.

But thou, O man of God, flee these things ; but 11
follow after righteousness, piety, faith, love, stead-
fastness, meekness. Fight the good fight of the 12
faith, lay hold on the life eternal, whereunto thou
wast called and didst confess the good confession
before many witnesses. I charge thee before God 13
who preserveth all things alive, and before Christ
Jesus who in the days of Pontius Pilate bore
witness to the good confession, that thou keep the 14
commandment without spot, without reproach, until
the manifestation of our Lord Jesus Christ ; which, 15
in seasons of his own, the blessed and only Potentate,
the King of kings and Lord of lords, will display ;
who only hath immortality, dwelling in light in- 16
accessible ; whom none of men ever saw or can see ;
to whom belong honour and power eternal ; Amen.

Charge them that are rich in the present 17
world, that they be not proud-minded,¹ nor have
their hopes set upon the uncertainty of riches, but
upon God who giveth us richly all things to enjoy ;
that they do good, that they be rich in good works, 18
that they be ready to impart, willing to distribute ;
storing away for themselves a good foundation 19
against the time to come, that they may lay hold
on that which is life indeed.

O Timothy, guard the trust,² turning away from 20
the profane babblings and objections of that which
is falsely called knowledge ; which some professing 21
went astray concerning the faith.

The grace be with you.

¹ High-minded (A.V.) ; now a term of commendation. ² Or deposit.

THE SECOND LETTER TO TIMOTHY

1 PAUL, apostle of Christ Jesus through the will of
God, according to the promise of the life that is in
2 Christ Jesus, to Timothy, beloved child ; Grace,
mercy, peace, from God the Father and Christ Jesus
our Lord.

3 I thank God, whom from my forefathers I serve in
a clear conscience, unceasing as is the remembrance
I have of thee in my supplications night and day,
4 longing to see thee, as I remember thy tears, that I
5 may be filled with joy ; being put in remembrance
of the unfeigned faith that is in thee, which dwelt
first in thy grandmother Lois, and in thy mother
Eunice, and dwelleth, I am persuaded, in thee also.
6 Wherefore I remind thee to rekindle the gift of God,
which is in thee through the laying on of my hands.
7 For God gave to us a spirit, not of cowardice, but of
8 power and of love and of self-control. Therefore be
not ashamed of the witness to our Lord, nor of me
his prisoner ; but suffer hardship with the gospel,
9 according to the power of God, who saved us and
called us with a holy calling, not according to our
works, but according to a purpose and grace of his
own ; which grace was given us in Christ Jesus before
10 the ages began, but was of late made manifest
through the manifestation of our Saviour Christ
Jesus, when he did away with death, and brought
life and incorruption to light, through the gospel ;
11 whereunto I was appointed herald and apostle and
12 teacher. Wherefore I suffer 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 the
13 trust¹ committed to me² against that Day. Hold,
14 in faith and the love that is in Christ Jesus, the
pattern of sound words which thou heardest from
me. Guard the good trust¹ through the Holy Spirit
who dwelleth in us.

¹ Or deposit.

² Or which I committed (to him).

II. TIMOTHY 1, 2

This thou knowest, that all that are in the 15
province of Asia¹ turned away from me ; among
whom are Phygelus and Hermogenes. The Lord 16
grant mercy to the household of Onesiphorus ;
because he often refreshed me, and was not ashamed
of my chain ; but, when he had arrived in Rome, he 17
sought me diligently, and found me (the Lord grant 18
him to find mercy from the Lord in that Day) ; and
in how many things he ministered in Ephesus, thou
very well knowest.

Therefore, my child, be thou strengthened in the 2
grace that is in Christ Jesus ; and the things that 2
thou heardest from me through² many witnesses,
commit them to faithful men, such as shall be
competent to teach others. Take thy part in 3
suffering hardships, as a good soldier of Christ Jesus.
Anyone serving as a soldier keeps himself from 4
entanglement in the affairs of this life ; that he may
please him that enrolled him as a soldier. Yea, also, 5
if any one contends in the games, he is not crowned,
unless he has contended according to the rules. The 6
husbandman that labours must be the first to par-
take of the fruits. Consider what I say ; for the 7
Lord will give thee understanding in all things.
Remember Jesus Christ, risen from the dead, of the 8
offspring of David, according to my gospel ; wherein 9
I suffer hardship unto bonds, as a malefactor ; but
the word of God is not bound. This is why I endure 10
all things for the sake of the chosen, that they also
may obtain the salvation that is in Christ Jesus
with eternal glory. Trustworthy is the saying : 11

For if we died with him, we shall also live with
him ;

If we endure, we shall also reign with him ; 12

If we shall disown him, he also will disown us ;

If we are faithless, he abideth faithful ; 13

For he cannot disown himself. Of these things put 14
them in remembrance, charging them before God
not to strive about words (a useless occupation) to
the subverting of the hearers.

Endeavour to present thyself approved unto God, 15
as a workman that cannot be put to shame, rightly
dividing the word of truth. But shun their profane 16

¹ See note to Acts ii. 9. ² Among (A.V.).

II. TIMOTHY 2, 3

babblings ; for they will proceed further in ungodli-
17 ness, and their word will spread as doth a gangrene ;
18 among whom are Hymenæus and Philetus, men who
concerning the truth went astray, saying that the
resurrection is already past ; and they upset the
19 faith of some. Nevertheless the firm foundation of
God standeth, bearing this inscription, ' The Lord
knew them that were his,'¹ and, ' Let every one that
nameth the name of the Lord depart from un-
20 righteousness.' But in a great house there are
vessels not only of gold and of silver, but also of wood
and of earthenware ; and some for honourable,
21 some for ignoble use. Therefore if any shall keep
himself pure, apart from these, he will be a vessel for
honourable use, hallowed, right useful to the owner,
22 prepared unto every good work. But flee the lusts
of youth ; yet follow after righteousness, faith,
love, peace, with them that call on the Lord out of
23 a pure heart. But avoid foolish and ignorant
controversies, knowing that they breed contentions.
24 But the Lord's bondman must not quarrel, but be
25 gentle towards all, apt to teach, forbearing, in meek-
ness correcting such as contend with him ; if haply
God may give them repentance unto knowledge of
26 the truth, and they, having been taken captive by
the devil, may wake up sober out of his snare, to do
the will of God.²

3 But know this, that in the last days grievous times
2 will come. For men will be lovers of self, lovers of
money, boasters, proud, railers, disobedient to
3 parents, unthankful, unholy, without natural affec-
tion, implacable, slanderers, without self-control,
4 fierce, with no love of goodness, traitors, head-
strong, blinded by pride, lovers of pleasure rather
5 than lovers of God ; having a semblance of godliness,
but having renounced the power thereof ; from
6 these turn away. For of these are such as creep into
houses, and make captives of foolish women laden
7 with sins, led by divers lusts, ever learning, and never
8 able to come to knowledge of the truth. But like
as Jannes and Jambres³ withstood Moses, so these

¹ See note in Conybeare and Howson, quoting the Septuagint of Numbers xvi. 5. ² The will of ΗΙΜ (emphatic) : see 1 S. John ii. 6 (similar use of pronoun). ³ Names attributed, from unwritten tradition, or from some book now lost to us, to the Egyptian, magicians who withstood Moses (Exod. vii. 11, 22).

II. TIMOTHY 3, 4

also withstand the truth ; men corrupted in mind,
 reprobate as to the faith. But they will proceed no 9
 further ; for their folly will be manifest to all, even
 as the folly of those men became. But thou indeed 10
 didst follow my teaching, conduct, purpose, faith,
 long-suffering, love, steadfastness, persecutions, 11
 sufferings, such as befell me in Antioch, in Iconium,
 in Lystra, such persecutions as I endured ; and out
 of them all the Lord delivered me. Yea, and all 12
 that would live piously in Christ Jesus will be
 persecuted. But wicked men and impostors will 13
 proceed to worse, deceiving and being deceived.
 But continue thou in the things that thou didst 14
 learn and wast assured of, knowing who they were
 that taught thee,² and that from infancy thou hast 15
 known³ sacred writings, those that are able to make
 thee wise unto salvation through faith that is in
 Christ Jesus. Every writing inspired by God⁴ is 16
 also profitable for teaching, for reproof, for amend-
 ment, for discipline which is in righteousness ; that 17
 the man of God may be complete, fitted out com-
 pletely unto every good work.

I charge thee before God, and before Christ Jesus 4
 who will judge living and dead, and by his manifes-
 tation, and by his kingdom ; preach the word, be 2
 urgent in season, out of season ; reprove, rebuke,
 exhort, with all long-suffering and teaching. For 3
 there will come a time when men will not endure the
 sound doctrine ; but, having itching ears, will heap
 up to themselves teachers according to their own
 lusts, and will turn away their ears from the truth 4
 and turn aside unto fables. But thou, be sober in 5
 all things, suffer hardships, do the work of an
 evangelist, fulfil thy ministry. For I am already 6
 being poured out as a drink-offering, and the time
 of my departure is at hand. I have fought the good 7
 fight, I have finished the course, I have kept the
 faith ; henceforth there is laid up for me the crown 8
 of righteousness, which the Lord, the righteous judge,
 will give to me in that Day ; yet not to me only,
 but also to all them that have loved his manifestation.

Endeavour to come unto me shortly ; for Demas 9
 hath forsaken me, from love of the present world, 10

¹ ' *Lit.* from whom (plural) thou didst learn. ² Some MSS. insert, ' the.' ³ See Appendix VIII.

II. TIMOTHY 4

- and hath gone to Thessalonica ; Crescens to Galatia,¹
11 Titus to Dalmatia. Luke only is with me. Take
Mark, and bring him with thee ; for he is right useful
12 to me for ministering. But Tychicus I am sending²
13 to Ephesus. When thou comest, bring the cape
that I left at Troas with Carpus, and the books,
especially the parchments.
14 Alexander the coppersmith showed me much
malice ; the Lord will render to him according to
15 his works ; from whom do thou guard thyself, for
16 he greatly withstood our words. At my first
defence no one supported me, but all forsook me ;
17 may it not be laid to their charge ! But the Lord
stood by me, and strengthened me, that through
me the message might be fully proclaimed, and that
all the Gentiles might hear ; and I was delivered
18 out of the lion's mouth. The Lord will deliver me
from every evil work, and will bring me safely into
his heavenly kingdom ; to whom be the glory for
evermore ;³ Amen.
19 Greet Prisca and Aquila, and the household of
20 Onesiphorus. Erastus remained in Corinth ; but
21 Trophimus, I left at Miletus, sick. Endeavour to
come before winter. Eubulus, and Pudens, and
Linus, and Claudia, and all the brethren, greet thee.
22 The Lord be with thy spirit.
The grace be with you.

¹ Some MSS., ' Gallia ' (Gaul). ² Translated as in Colossians iv. 7, 8.
³ *Lit.* to the ages of the ages.

THE LETTER TO TITUS

PAUL, bondman of God, and apostle of Jesus Christ, **1**
according to the faith of God's chosen, and the
knowledge of the truth which is in accordance with **2**
godliness, in hope of eternal life, which God, who **3**
cannot lie, promised before the ages began (but in **3**
seasons of his own he manifested his word in the
message wherewith I was entrusted according to
the commandment of God our Saviour); to Titus, **4**
true child according to a common faith; Grace and
peace from God the Father and Christ Jesus our
Saviour.

My reason for leaving thee in Crete was that **5**
thou shouldst make good whatever was lacking, and
appoint elders in every city, as I directed thee; any **6**
that hath nothing brought against him, husband of
one wife, having believing children, who are not
accused of riot, nor unruly. For, as God's steward, **7**
an overseer¹ must have nothing brought against
him; must be not self-willed, not prone to anger,
not given over to wine, not a striker, not eager for
base gain; but hospitable, a lover of goodness, **8**
sober-minded, righteous, devout, self-controlled,
holding fast the trustworthy word which **9**
accords with the teaching, that he may be able
both to exhort in the sound doctrine, and to reprove
the gainsayers.

For there are many unruly persons, vain talkers **10**
and deceivers, especially those from the Circum-
cision; whose mouths must be stopped, seeing that **11**
they upset whole households, teaching for sake of
base gain things that they ought not. One of them- **12**
selves, a prophet of their own, said,

'Crétans are always liars, evil beasts, gluttonous
idlers.'

¹ See note, Acts xx. 28.

TITUS 1, 2

13 This witness is true. Therefore reprove them
14 sharply, that they may be sound in the faith, not
giving heed to Jewish fables and to precepts of men
15 who turn away from the truth. To the pure all
things are pure ; but to such as are defiled and un-
believing nothing is pure, but both their minds and
16 their consciences are defiled. They profess that
they know God ; but by their works they disown
him, being abominable, and disobedient, and for any
good work found worthless.

2 But speak thou the things that besem the sound
2 doctrine ; that aged men be temperate, grave, sober-
minded, sound in their faith, their love, their
3 steadfastness ; that aged women likewise be reverend
in demeanour, not slanderers, nor enslaved to much
4 wine, teachers of what is right ; that they may
school the young women to love their husbands, to
5 love their children, to be sober-minded, pure,
workers¹ at home, kind, submitting themselves to
their own husbands, that the word of God be not
6 blasphemed. Exhort the younger men likewise to
7 be sober-minded ; in all things presenting thyself as
a pattern of sound works ; in thy teaching presenting
8 incorruptness, gravity, sound speech that cannot be
condemned ; that he that is of the contrary part
may be put to shame, having nothing bad to say of
9 us. Exhort servants² to submit themselves to their
own masters in all things, to please them well ; not
10 contradicting, not pilfering, but showing all good
fidelity ; that in all things they may adorn the
doctrine of God our Saviour.

11 For the grace of God hath been manifested, bring-
12 ing salvation to all men, instructing us, in order that,
renouncing ungodliness and worldly lusts, we may
live soberly and righteously and piously in the
13 present age ; looking for the blissful hope and
manifestation³ of the glory of our great God and
14 Saviour, Christ Jesus,⁴ who gave himself for us, that
he might redeem us from all iniquity,⁵ and purify
to himself a people for his own possession, zealous
for good works.

15 Speak these things, and exhort, and reprove, with
all authority. Let no one despise thee.

¹ Some MSS., 'keeping.' ² *Lit.* bondmen. ³ *Lit.* epiphany. ⁴ Of the great God and our Saviour Jesus Christ (A.V.). ⁵ *Lit.* lawlessness.

TITUS 3

Remind them to submit themselves to rulers, to 3
authorities, to be obedient, to be ready unto every 2
good work, not to speak evil of any, not to be
contentious, to be kindly, showing all meekness 3
towards all men. For we ourselves once were
foolish, disobedient, going astray, slaves to divers 4
lusts and pleasures, living in malice and envy,
detestable, hating one another. But when the 4
kindness of God our Saviour, and his love towards
man,¹ were manifested, not by reason of works (works 5
in righteousness that we did ourselves), but according
to his own mercy he saved us, through the washing² of 6
regeneration and renewing by the Holy Spirit, whom
he poured out upon us richly through Jesus Christ 6
our Saviour ; in order that, accounted righteous by 7
his grace, we might become heirs, according to hope,
of eternal life ; trustworthy is the saying. And about 8
these things I desire that thou speak confidently,
that they that have believed God may be careful to
attend to good works. These things are right and
profitable to men ; but shun foolish controversies, 9
and genealogies, and strife, and contentions about
the law ; for they are unprofitable and idle. A man 10
that is factious after a first and a second admonition,
avoid ; knowing that such a one is perverted, and 11
sins, being self-condemned.

When I send Artemas unto thee, or Tychicus, 12
endeavour to come unto me to Nicopolis ; for there
I have decided to winter. Send on Zenas the lawyer 13
and Apollos with diligence, that nothing be wanting
to them. But also let those that are ours learn to 14
attend to good works, for cases of need, that they
be not unfruitful.

All my companions greet thee. Greet such as 15
love us in faith.

The grace be with you all.

¹ *Lit.* philanthropy. ² *Or* bath.

THE LETTER TO THE HEBREWS

- 1 GOD, having in time past spoken to the fathers in
the prophets in many portions and in many ways,
2 hath at the end of these days spoken to us in a Son,
whom he appointed heir of all things ; through
3 whom also he made the worlds ; who being the
effulgence of his glory and the expression of his
essence, and upholding all things by the word of his
power, after making a cleansing from sins sat down
4 at the right hand of the Majesty on high ; having
become superior to the angels, in proportion as he
hath received a name more excellent than theirs.
5 For to which of the angels did God ever say,
‘ Son of mine thou art, I this day have begotten
thee ’ ?
and, further,
‘ I will be to him a Father, and he shall be to me
a Son ’ ?
6 But when he shall bring back¹ the Firstborn into
the world, he saith,
‘ And let all the angels of God worship him.’
7 And of² the angels he saith,
‘ Who maketh his angels winds,
And his ministers a flame of fire ’ ;
8 but of² the Son,
‘ God is thy throne³ for evermore ;⁴
And the sceptre of uprightness is the sceptre
of his⁵ kingdom.
9 Thou didst love righteousness, and hate
iniquity ;⁶
Therefore God, thy God, anointed thee with oil
of gladness, above thy fellows’ ;

¹ At the general resurrection (see end of verse 3). ² Or unto. ³ Or Thy throne, O God, is. ⁴ Lit. to the age of the age. ⁵ Some MSS., ‘ thv ’ ⁶ Or lawlessness.

HEBREWS 1, 2

and, 10
 'Thou, Lord, in the beginning didst lay the
 foundation of the earth ;
 And the heavens are works of thy hands ;
 They shall perish, but thou continuest ; 11
 And they all shall grow old as doth a garment ;
 And as a mantle thou shalt roll them up, 12
 As a garment, and they shall be changed ;
 But thou art the same, and thy years shall
 not fail.'

But of¹ which of the angels hath he ever said, 13
 'Sit at my right hand,
 Until I make thine enemies a footstool under
 thy feet' ?

Are they not all ministering spirits, continually sent 14
 forth unto service for the sake of them that shall
 obtain salvation ?

Therefore we must give the more earnest heed to 2
 the things that were heard, lest haply we drift away.
 For if the word spoken through angels proved sure, 2
 and every transgression and disobedience received a
 just recompense, how shall we escape if we neglect so 3
 great a salvation ? which, having at the first been
 spoken through the Lord, was confirmed unto us by
 them that heard ; God also bearing witness to it by 4
 signs and wonders, and by manifold mighty works,
 and by distributions of the Holy Spirit, according to
 his will.

For it was not unto angels that he put in subjection 5
 the world to come, whereof we speak. But one 6
 somewhere bore witness, saying,

'What is man, that thou rememberest him ?
 Or a son of man, that thou visitest him ?
 Thou madest him for a while lower² than the 7
 angels ;
 With glory and honour thou crownedst him ;³
 Thou didst put all things in subjection under 8
 his feet.'

For, in that he put all things in subjection under
 him, he left nothing that is not subject to him.
 But at present we see not yet all things subjected 9
 to him ; but we behold him who has been made
 for a while lower⁴ than the angels, even Jesus,

¹ Or unto. ² Or a little lower. ³ Some MSS. add, 'and didst set
 him over the works of thy hands.' ⁴ Or made a little lower.

HEBREWS 2, 3

crowned with glory and honour, because of his having suffered death, that by the grace of God¹ he might taste death for every one. For it beseeemed him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to perfect through sufferings the author of their
10
11 salvation. For both he that sanctifieth and they that are sanctified are all from One ; for which cause
12 he is not ashamed to call them Brethren, saying,

‘ I will declare thy name to my brethren :

In the midst of the congregation² I will sing hymns unto thee ’ ;

13 and, further,

‘ As for me, I will put my trust on him ’ ;

and, further,

‘ Behold ! I and the children that God hath given me.’

14 Therefore, since the children are sharers in flesh and blood, he himself also in like manner partook of the same ; that through death he might do away with him that had the power over death, that is,
15 the devil ; and might deliver as many as from fear of death were all their life through subject to
16 bondage. For, verily, it is not angels that he helpeth, but Abraham’s offspring he helpeth.
17 Wherefore it behoved him to be made in all respects like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make a propitiation³ for the sins of the
18 people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

3 Wherefore, holy brethren, partakers of a heavenly calling, consider the apostle and high priest of our
2 confession, Jesus, who was faithful to him that appointed him, as also was Moses in God’s⁴ whole
3 house.⁵ For he hath been deemed worthy of greater glory than was Moses, in proportion as he that established⁶ a house hath greater honour than the
4 house. For every house is established by some one ;
5 but he that established all things is God. And

¹ Two late MSS., ‘ that apart from God ’ (abandoned by God, S. Matthew xxvii. 46). ² Or church. ³ See note to Romans iii. 25’ reconciliation (A.V.). ⁴ Lit. his. ⁵ The Greek word means house

(building) or house (household, family, society) ; see 1 Timothy iii. 15.

⁶ Or built, same word as ‘ prepared ’ in ix. 2, 6, and xi. 7.

HEBREWS 3, 4

Moses indeed was faithful in God's¹ whole house, as an attendant, for a witness to the things that were afterwards to be spoken ; but Christ, as son, is faithful over God's¹ house ; whose house we are, if we hold fast our confidence and the glorying of our hope, steadfast unto the end. Wherefore—even as the Holy Spirit saith,

‘ To-day if ye shall hear his voice,
 Harden not your hearts, as in the provocation,
 During the day of the trial in the wilderness ;
 Where your forefathers tried me, putting me to
 proof,
 And saw my works, forty years ;
 Wherefore I was displeased with this generation, 10
 And said, They always err in their hearts ;
 But they knew not my ways ;
 So I swore in my wrath, 11
 They shall not enter into my rest ’ ;—

take heed, brethren, lest haply there be in any one of you an evil heart of unbelief, in falling away from a living God ; but exhort one another day by day, as long as the call ‘ To-day,’ is uttered ; that none of you be hardened by the deceitfulness of sin (for we have become partakers of the Christ, if we hold fast the confidence we began with, steadfast unto the end) ; while it is said, 15

‘ To-day if ye shall hear his voice,
 Harden not your hearts, as in the provocation.’
 For who, when they heard, gave the provocation ? 16
 Nay, did not all they that came forth out of Egypt by means of Moses ? But with whom was he 17
 displeased forty years ? was it not with them that sinned, whose carcasses fell in the wilderness ? But 18
 to whom swore he that they should not enter into his rest, but to them that were disobedient ? And we 19
 see that because of unbelief they could not enter in.

Let us therefore fear, lest haply, a promise being 4
 left of entering into his rest, any one of you should be deemed to have come short of it. For indeed 2
 we have had good tidings preached to us, even as they also had ; but the word that they heard profited them not, not having been mingled with

¹ *Lit.* his.

HEBREWS 4

3 faith in them that heard.¹ For we are entering
into the rest, we who have shown faith ; even as he
hath said,

‘ So I swore in my wrath,

They shall not enter into my rest ’ ;

although his works were finished,² from the founda-
4 tion of the world. For he hath said somewhere on
this wise about the seventh day, ‘ And God rested
5 on the seventh day from all his works ’ ; and in
this place further, ‘ They shall not enter into my
6 rest.’ Therefore, since it remaineth that some are
to enter into it, and they to whom the good tidings
were first preached entered not, because of dis-
7 obedience, again he appointeth a certain day,
‘ To-day,’ saying in David so long a time afterwards
(even as hath been said above),³

‘ To-day if ye shall hear his voice,

Harden not your hearts.’

8 For if Joshua⁴ had given them rest, God would not
9 afterwards be speaking of another day. There re-
maineth therefore a sabbath-keeping for the people
10 of God. For he that hath entered into God’s rest,
hath himself also come to a rest from his works, even
11 as God did from his own. Let us therefore en-
deavour to enter into that rest, that no one fall after⁵
12 the same example of disobedience. For the word
of God is living, and active, and keener than any
two-edged sword, and piercing even to the dividing
of soul and spirit, both of joints and of marrow, and
able to judge the thoughts and intents of the heart.
13 And there is no creature that is not manifest in his
sight ; but all things are naked and laid bare unto
the eyes of him to whom we have to give
account.⁶

14 Therefore, having a great high priest who hath
passed through the heavens, Jesus, the Son of God,
15 let us hold fast our confession. For we have not a
high priest that cannot feel sympathy with us in
our infirmities ; but one that hath been in all points
16 tempted like as we are, yet without sin. Let us,
therefore, draw near with confidence to the throne

¹ Some MSS., ‘ because they were not united by faith with them that hearkened.’ ² And (therefore) his rest began. ³ *i.e.* already quoted, iii. 7, 15. ⁴ Spelt in Greek with same letters as the word Jesus. ⁵ *Or* into. ⁶ *Or* with whom we have to do.

HEBREWS 4, 5, 6

of grace, that we may receive mercy and find grace to help in time of need.

For every high priest, taken as he is from among men, is appointed for men in things pertaining to God, that he may offer gifts and sacrifices also for sins ; being able to deal gently with the ignorant and erring, in that he himself also is beset with infirmity ; and by reason thereof he is bound, as concerning the people, so also concerning himself, to offer on account of sins. And not unto himself doth any one take the honour ; but he receives it when he is called by God, even as also was Aaron. So also the Christ glorified not himself in order to become high priest, but he glorified him that spoke unto him, ' Son of mine thou art, I this day have begotten thee ' ; even as he saith also in some other place, ' Thou art a priest for ever, according to the office of¹ Melchizedek.'

And in the days of his life on earth,² when he had offered prayers and supplications with strong crying out, and tears, unto him that was able to bring him safe out of death, and had been heard because of his devoutness,³ he, Son though he was, learnt obedience from the things that he suffered ; and having been made perfect he became to all that obey him author of eternal salvation, addressed by God as high priest according to the office of Melchizedek.

And of him we have many things to say, and difficult to explain, seeing that ye have become dull in your hearing. For when, considering the time, ye ought to be teachers, ye have need that some one teach you again the rudiments of the first principles⁴ of the oracles of God ; and ye have come to need milk, not solid food. For every one that partakes of milk is inexperienced in the word of righteousness ; for an infant he is. But solid food is for them that are full-grown, for them that by practice have their senses exercised to discern both good and evil.

Wherefore leaving the doctrine of the first principles⁴ of the Christ, let us bear onwards unto our full growth ; not laying again a foundation of repentance from dead works and of faith towards

¹ After the order of (A.V.) ; but 'order' is very ambiguous (*e.g.* = command). ² *Lit.* of his flesh. ³ *Or* reverence. ⁴ *Lit.* the beginning.

HEBREWS 6

2 God, a doctrine of baptisms¹ and of laying on of
hands, of resurrection of the dead, and of eternal
3 judgement. And this we will do, if God permit.
4 For as touching them that were once enlightened,
having both tasted of the heavenly gift and become
5 partakers of the Holy Spirit ; who tasted the good-
ness of the word of God, and the powers of the age
6 to come, and fell away ; it is impossible to renew them
again unto repentance, crucifying to themselves,
as they do, the Son of God afresh, and putting²
7 him to open shame. For land that drank the rain
that cometh often upon it, and bringeth forth herbage
meet for those for whose sake it is tilled, partakes
8 of blessing from God ; but if it bears thorns and
thistles, it is rejected, and is nigh unto a curse ;
whose end is to be burnt.³
9 But in your case, beloved, we are persuaded of
the better⁴ things, those that accompany salvation,
10 though thus we speak. For God is not unrighteous,
to forget your work and the love that ye showed
towards his name, in that ye ministered to the saints,
11 and still minister. But we desire that each of you
should show the same diligence unto the full assur-
12 ance of your hope, even to the end ; in order that
ye may become, not sluggish, but imitators of them
that through faith and patience obtain the promises.
13 For God in making promise to Abraham, since
he could swear by none greater, swore by himself,
14 saying, Surely blessing I will bless thee, and multi-
15 plying I will multiply thee. And thus, having
patiently endured, he obtained what was promised.
16 For men swear by the greater, and in every dispute
among them the oath is conclusive as a guarantee.
17 On which ground God, being minded to show more
abundantly to the possessors of the promise the
immutability of his counsel, intervened with an oath ;
18 that by two immutable things,⁵ in which it was im-
possible for God to lie, we might have strong en-
couragement, we that have fled for refuge to lay
19 hold of the hope that is set before us ; which we
have as an anchor of the soul, a hope both firm and
sure, and entering into that which is within the veil ;

¹ Or washings. ² Seeing they crucify . . . and put (A.V.). ³ Deuteronomy xxix. 23. ⁴ Of the two states and destinies mentioned in verses 7, 8. ⁵ His promise and his oath.

HEBREWS 6, 7

whither, as forerunner, Jesus entered on our behalf, 20
 having become, according to the office of Melchizedek, high priest for ever.

For this Melchizedek, king of Salem, priest of God 7
 Most High—he that met Abraham returning from
 the slaughter of the kings and blessed him, to whom 2
 also Abraham divided a tenth portion of all—he,
 being first, by interpretation, King of righteousness,
 and then also King of Salem (which is, King of
 peace), of no father, no mother, no ancestry, with 3
 neither beginning of days nor end of life, but made
 like the Son of God, abideth a priest continually.

Now consider how great this man was, to whom 4
 Abraham, patriarch as he was, gave a tenth out of
 the best of the spoils. And whereas they of the sons 5
 of Levi that receive the priest's office are commanded
 to take tithes from the people, according to the law
 (that is, from their brethren, come though these 6
 have out of the loins of Abraham); he, though not
 tracing his ancestry from them, hath taken tithes
 from Abraham, and hath blessed him that holdeth 7
 the promises. Now beyond all dispute what is
 inferior is blessed by what is superior. And here 8
 men who die receive tithes; but there one received
 them, of whom it is witnessed that he liveth. And, 9
 so to speak, through Abraham even Levi, who
 receiveth tithes, hath paid tithes; for he was yet 10
 in the loins of his forefather, when Melchizedek met
 Abraham.

Now had there been a bringing to perfection by 11
 means of the Levitical priesthood (for in dependence
 on it the people hath received the law), what further
 need would there have been that another priest
 should arise according to the office of Melchizedek,
 and not be reckoned according to the office of Aaron?
 For, when the priesthood changeth, there cometh of 12
 necessity a change of law also. For he of whom 13
 these things are said belongeth to quite another
 tribe, from which no one hath given attendance at
 the altar. For it is evident that our Lord hath 14
 sprung out of Judah, a tribe as to which Moses spoke
 nothing having reference to priests. And it is yet 15
 more abundantly evident, if indeed there ariseth
 according to the likeness of Melchizedek another
 priest, who hath become such, not according to a law 16

HEBREWS 7, 8

of carnal commandment, but according to the power
17 of an indissoluble life ; for witness is borne, ' Thou
18 art a priest for ever according to the office of Mel-
chizedek.' For there cometh, on the one hand, an
annulling of a preceding commandment on account
19 of its weakness and unprofitableness (for the law
made nothing perfect) ; and, on the other, a bringing
in thereupon of a better hope, through which we
draw nigh unto God. And inasmuch as it was not
20 done without a declaration upon oath (for they
21 indeed without such declaration have become
priests, but he with such a declaration, through him
that saith of¹ him, ' The Lord sware, and will not
repent himself, Thou art a priest for ever ') ; by so
22 much also Jesus hath become surety of a better
covenant.

23 And they indeed have become priests many in
number, because by death they are prevented from
24 continuing ; whereas he, in that he abideth for ever,
25 hath his priesthood unchangeable. Wherefore he is
able also to save to the uttermost them that come
unto God through him, seeing that he ever liveth to
make intercession for them.

26 For such a high priest beseemed us, holy, harm-
less, undefiled, separated from sinners, and become
27 higher than the heavens ; who needeth not daily,
even as the high priests, to offer up sacrifices, first
for his own sins, then for the sins of the people ;
for this he did once for all when he offered up him-
28 self. For the law appointeth as high priests men
not free from infirmity ; but the word of the oath,
which came after the law,² appointeth a Son who
has been made perfect for ever.

8 Now to sum up what we are saying :—such is the
high priest that we have, who took his seat at the
right hand of the throne of the Majesty in the
2 heavens, as minister of the Holy of Holies,³ and of
the true tabernacle, the one that the Lord pitched,
3 not man. For every high priest is appointed to offer
gifts and sacrifices also ; wherefore it was necessary
that this one also should have something which he
4 might offer. Now, if he were on earth, he would not
even be a priest, seeing that there are those that

¹ Or unto. ² See Psalm cx. 4. ³ See Appendix V.

HEBREWS 8, 9

offer the gifts according to law ; who serve a copy 5
 and shadow of the heavenly things, even as Moses
 hath been warned when he was about to construct
 the tabernacle ; for, ' See, ' it saith, ' that thou make
 all things according to the pattern that was shown 6
 thee on the mount. ' But, as it is, he hath obtained
 a more excellent ministry, in proportion as he is also
 mediator of a better covenant, which hath been
 enacted upon better promises. For had that first 7
 covenant been faultless, place would not have been
 sought for a second. For finding fault with them 8
 he saith,

' Behold, days are coming, saith the Lord,
 When I will establish a new covenant with the
 house of Israel and with the house of Judah ;
 Not according to the covenant that I made 9
 with their forefathers,

In the day when I took them by the hand,
 To lead them forth out of the land of Egypt ;
 Because they continued not in my covenant,
 And I regarded them not, saith the Lord.
 For this is the covenant that I will make with 10
 the house of Israel

After those days, saith the Lord,
 Putting my laws into their minds ;
 And upon their hearts I will write them ;
 And I will be to them for God,
 And they shall be to me for people ;
 And they shall not teach, each his fellow- 11
 citizen,

And each his brother, saying, Know the Lord ;
 For all shall know me, from least to greatest of
 them.

For I will be merciful to their iniquities, 12
 And their sins I will remember no more. '

In saying, ' a new covenant, ' he hath declared the 13
 first old ; now that which is growing old and
 failing from age is nigh unto vanishing.

Now even the first covenant had ordinances of 9
 divine service, and its sanctuary, a sanctuary of this
 world. For there was a tabernacle prepared, the 2
 first,¹ and in it the lamp-stand and the table, and
 the setting forth of the loaves ;² that which is called

¹ Or the outer one (not temporal, but local). ² Or the shewbread.

HEBREWS 9

3 the Holy place ; but beyond the second veil, a
4 tabernacle, the one called the Holy of Holies, con-
taining a golden altar of incense,¹ and the ark of the
covenant, overlaid on every side with gold ; and in
the ark a golden pot containing the manna, and
Aaron's rod that budded, and the tablets of the
5 covenant ; but above it cherubim of glory, over-
shadowing the mercy-seat ; of which things we
cannot now speak in detail.

6 But these things having been thus prepared, into
the outer² tabernacle the priests go continually,
7 accomplishing their services ; but into the inner the
high priest goeth alone once in the year, not without
blood, which he offereth for himself and for the
8 errors of the people ; the Holy Spirit signifying this,
that the way into the Holy of Holies hath not yet
been made manifest, while the outer tabernacle still
9 keeps its standing ;³ seeing that it is a parable for
the present time, a parable in accordance with which
gifts are offered, and sacrifices also, such as cannot
make the worshipper perfect as touching the
10 conscience, being merely (together with foods and
drinks and various washings) carnal ordinances,
imposed until a time of reformation.

11 But Christ having appeared as high priest of the
good things that have come,⁴ entered once for all
through the tabernacle⁵ greater and better finished,
not made by hands (that is to say, not of this
12 creation), nor yet by virtue of blood of goats and
calves, but by virtue of his own blood, into the Holy
of Holies,⁶ having obtained an eternal redemption.
13 For if the blood of goats and bulls, and ashes of a
heifer, sprinkling them that have been defiled,
14 sanctifieth unto the cleanness of the flesh, how
much more will the blood of the Christ, who through
an eternal spirit offered himself without blemish to
God, cleanse our⁷ consciences from dead works to
serve a living God !

15 And this is why he is mediator of a new covenant,
that, a death having taken place for redemption from
the transgressions under the first covenant, they

¹ Or golden censer. ² *Lit.* first (meaning derived from verse 2). ³ *i.e.* still has an appointed place, has not yet been set aside, in the eyes of God. ⁴ Some MSS., 'good things to come.' ⁵ See iv. 14. ⁶ See Appendix V. ⁷ Some MSS., 'your.'

HEBREWS 9

that have been called may receive what was
promised, the eternal inheritance. For where there 16
is a testament¹ the death of the testator must be
adduced ; for a testament is valid when men are 17
dead ; for is it ever of any effect while the testator is
alive ? Hence not even the first covenant hath been 18
inaugurated without blood. For when every 19
commandment had been spoken by Moses to all the
people according to the law, he took the blood of the
calves and of the goats, with water and scarlet wool
and hyssop, and sprinkled both the book itself and
all the people, saying, ' This is the blood of the 20
covenant which God enjoined in regard to you.'
Yea, the tabernacle also and all the vessels of the 21
ministry in like manner he sprinkled with the
blood. And we may almost say that by blood all 22
things are cleansed according to the law, and with-
out shedding of blood there cometh no forgiveness.

It was necessary therefore that the copies of the 23
things in the heavens should be cleansed with these
things, but the heavenly things themselves with
better sacrifices than these. For it was into no 24
Holy of Holies made by hands, like in pattern to the
true, that Christ entered, but into heaven itself,
now to appear before the face of God on our behalf ;
nor yet did he enter that he should offer himself often, 25
as the high priest entereth into the Holy of Holies
year by year with blood not his own—for in that 26
case he must have suffered often since the foundation
of the world—but, as it is, once for all at the end of
the ages he hath been manifested to put away sin
through his sacrifice. And inasmuch as it is 27
appointed unto men once to die, but after this
cometh judgement ; so also the Christ, once offered 28
to carry the sins of many, will appear a second time,

¹ In verses 15-20, one Greek word (*lit.* = arrangement) is rendered in two ways, each in itself legitimate: (1) covenant; (2) testament, will; the latter sense not being found elsewhere in the Bible. To avoid this diversity of rendering (which is favoured by 'inheritance' in verse 15) some translate, 'For where there is a covenant, the death of the covenant-victim must be presented; for a covenant is valid where there hath been death; for hath it any force while the covenant-victim liveth?' But in this the sense is helped out by substituting the expression 'the covenant-victim' for the literal 'him (he) that made it' on the assumption that the two, for some purposes of the covenant, may be identified. But is this any simpler than using a noun in different significations?

HEBREWS 9, 10

apart from sin, to them that wait for him, unto salvation.

10 For the law, having but a shadow of the good things to come, not the exact image of the objects, can¹ never by the sacrifices which they offer continually, year by year the same, make perfect them
2 that draw nigh. For in that case would they not have ceased to be offered, in that the worshippers, having been once cleansed, would have had no
3 more consciousness of sins? But in these sacrifices sins are brought to remembrance year by year.
4 For it is impossible that blood of bulls and of goats
5 should take away sins. Wherefore in coming into the world he saith,

‘Sacrifices and offerings thou wouldest not, but a body thou preparedst for me;

6 In whole burnt offerings and sin-offerings thou hadst no pleasure;

7 Then I said, Lo, I am come (in the roll of the book it is written of me),
To do thy will, O God.’

8 While he saith above, ‘Sacrifices and offerings and whole burnt offerings and sin-offerings thou wouldest not, neither hadst pleasure therein’ (such as are
9 offered according to law), then he hath said, ‘Lo, I am come to do thy will.’ He abolishes the first,
10 that he may establish the second. In which will² we have been sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest³ standeth day by day, ministering and offering oftentimes the same sacrifices, such
12 as can never take away sins; but this man, after offering one sacrifice for sins for ever,⁴ sat down at
13 the right hand of God, waiting thenceforth until his enemies be made a footstool under his feet. For by
14 one offering he hath perfected for ever them that are
15 sanctified, Yea, the Holy Spirit 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,
Putting my laws upon their hearts,

¹ Some MSS., ‘they (the offerers) can.’ ² See 1 Thess. iv. 3; sanctified in the intention of God, who would have all men to be saved. *Or* ‘sanctified once for all through,’ etc. ³ Some MSS., ‘high priest.’
⁴ *Or* for sins, for ever sat down.

HEBREWS 10

Upon their minds also I will write them ' ;
'And their sins and their iniquities I will 17
remember no more.'
But where there is forgiveness of these, there is no 18
longer any offering for sin.

Having therefore, brethren, confidence to use the 19
entrance into the Holy of Holies in the blood of
Jesus, which entrance he inaugurated for us, a new 20
and living way, through the veil (that is to say, his
flesh), and having a great priest over the house of 21
God, let us draw nigh with a true heart in full 22
assurance of faith, having our hearts sprinkled from
an evil conscience, and the body washed with pure
water ; let us hold fast the confession of our hope, 23
that it waver not (for he that promised is faithful) ;
and let us consider one another for incitement unto 24
love and good works, not (as is the way of some) for-
saking the assembling of ourselves together, but 25
exhorting one another, and so much the more as ye
see the Day drawing nigh.

For if we sin wilfully after we have received the 26
knowledge of the truth, there remaineth no longer a
sacrifice for sins, but a certain fearful waiting for 27
judgement, and fiery indignation which will devour
the adversaries. Any one that disregardeth a law of 28
Moses dieth without mercy at the word of two or
three witnesses ; of how much sorer punishment, 29
think ye, will he be counted worthy that treadeth
under foot the Son of God and accounteth the blood
of the covenant, the blood wherein he was sanctified,
a common thing, and treateth scornfully the Spirit
of grace ! For we know him that said, ' To me 30
vengeance belongeth ; I will recompense ' ; and
further, ' The Lord will judge his people.' It is a 31
fearful thing to fall into the hands of a living God.

But bear in mind the former days, in which, after 32
ye were enlightened, ye endured a great conflict of
sufferings ; partly while both by reproaches and by 33
afflictions ye were made a spectacle ; partly, when
ye became partners with them that were so used.
For ye had compassion on the prisoners, and the 34
plundering of your possessions ye joyfully accepted,
knowing that ye have your own selves for¹ a better

¹ Some MSS., ' have for yourselves.' See S. Luke **xxi.** 19 ; and
verse 39.

HEBREWS 10, 11

35 possession and an abiding one. Therefore let not
go your confidence, seeing that it hath a great
36 recompense. For ye have need of steadfastness, that,
having done the will of God, ye may receive what is
promised.

37 For yet ' a very, very little while,
The Coming One will come, and will not tarry ;
38 But my righteous one shall live by faith,
And if he shrink back, my soul hath no pleasure
in him.'

39 But we are not of them that shrink back unto
perdition, but of them that have faith unto gaining
of the soul.

11 Now faith is assurance of¹ things hoped for, convic-
2 tion as to objects not seen.² For herein the ancients³
had witness borne to them.

3 By faith we perceive that the worlds have been
framed by the word of God, so that what is seen hath
not come into being out of things that appeared.⁴

4 By faith Abel offered to God a greater sacrifice
than Cain ; through which faith he had witness
borne to him that he was righteous, God bearing
witness as to his gifts ; and through it he being dead
still speaketh.

5 By faith Enoch was taken away that he should not
see death ; and he could not be found, God having
taken him away ; for before he was taken he hath
had witness borne to him that he had been well-
6 pleasing unto God. But without faith it is im-
possible to be well-pleasing ; for he that cometh to
God must have faith that he is, and that he shows
himself a recompenser to them that diligently seek
him.

7 By faith Noah, warned concerning things not seen
as yet, moved by godly fear prepared an ark for the
saving of his household ; through which faith he
condemned the world, and possessed the righteous-
ness that is according to faith.

8 By faith Abraham, when he was called, obeyed, to
go out to a place which he was to receive for a
possession ; and he went out, not knowing whither
9 he went. By faith he went as a sojourner into the

¹ Or the title deeds of. ² Or Now faith is a giving substance to
things hoped for, a proving of objects not seen. ³ Or men of old time.
⁴ Or things then appearing (*lit.* out of phenomena).

HEBREWS 11

land of the promise, as into a land not his own, dwelling in tents with Isaac and Jacob, the possessors with him of the same promise ; for he was waiting 10 for the city that hath the foundations,* the city whose craftsman and builder is God.

By faith even Sarah herself received strength for 11 the founding¹ of a posterity, and that when she was past the time of life ; because she counted him faithful that had promised. Wherefore also from 12 one, and him to all intents dead, there sprang as many as the stars of the heaven for multitude, and as the sand that is by the sea-shore, the sand that cannot be counted.

In the way of faith these all died, without receiving 13 the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and pilgrims upon the earth. For they that say such things show plainly 14 that they seek for a country of their own. And 15 truly, had they been mindful of that country from which they went out, they might have had opportunity to return ; but, as it is, they long for a better, 16 that is, a heavenly. Wherefore God is not ashamed of them, to be called their God ; for he hath prepared for them a city.

By faith Abraham, when he was tried, hath 17 offered up Isaac ; yea, he that had welcomed the promises was offering up his only son, he to whom² 18 it had been spoken, ' In Isaac thy posterity shall be counted ' ; considering that God is able to raise up 19 even from the dead ; whence also by way of a parable he received him back.

By faith Isaac blessed Jacob and Esau, even 20 regarding things to come.

By faith Jacob, when he was dying, blessed each 21 of the sons of Joseph ; and worshipped, leaning on the top of his staff.

By faith Joseph, when he was near his end, 22 remembered about the going out³ of the children of Israel, and gave commandment concerning his bones.

By faith Moses, when he was born, was hidden 23 three months by his parents, because they saw that

* Rev. xxi. 14.

¹ ' Founding ' same word as ' foundation ' in iv. 3.

² Or him of whom.

³ Lit. exodus.

HEBREWS 11

he was a beautiful child, and they feared not the king's command.

24 By faith Moses, when he was grown up, refused to
25 be called son of a daughter of Pharaoh, choosing rather to suffer ill-treatment with the people of God, than to have enjoyment of sin¹ for a season ;
26 esteeming the reproach of the Christ greater riches than the treasures of Egypt ; for he was looking away unto the recompense.

27 By faith he forsook Egypt, not fearing the king's wrath ; for he endured as seeing him that cannot be
28 seen.² By faith he hath appointed the Passover and the sprinkling³ of the blood, that the destroyer
29 of the firstborn should not touch them. By faith they passed through the Red Sea as through dry land ; of which sea making experiment the Egyptians were swallowed up.

30 By faith the walls of Jericho fell down, after they had been encompassed for seven days.

31 By faith Rahab the harlot, receiving the spies with peace, perished not with them that were disobedient.

32 And why should I say more ? for time will fail me if I tell of Gideon, of Barak, of Samson, of Jephthah ;
33 of David too, and Samuel, and the prophets ; who through faith subdued kingdoms, wrought righteousness, obtained things promised, stopped the mouths
34 of lions, quenched the strength of fire, escaped the edge of the sword, from weakness were made strong, showed themselves mighty in war, turned
35 to flight armies of aliens. By a resurrection women received their dead ; whereas others were tortured, not accepting their deliverance, that they might
36 obtain a better resurrection. And others had experience of mockings and scourgings, yea, more-
37 over, of bonds and imprisonment ; they were stoned, they were tempted,⁴ they were sawn asunder, they were slain with the sword ; they went about in sheep-skins, in goat-skins, destitute, afflicted, ill-
38 treated (of whom the world was not worthy), wandering in deserts and on mountains and in caves and the clefts of the earth.

¹ To enjoy the pleasures of sin (A.V.). ² Rom. i. 20. ³ Or pouring effusion. ⁴ The Greek word closely resembles another that means 'were burnt,' which may have been the original word.

HEBREWS 11, 12

And all these, having had witness borne to them 39
 through their faith, did not receive what was
 promised ; God having in respect of us foreseen¹ 40
 some better thing, that apart from us they should
 not be made perfect.

Therefore let us also, set around as we are by so 12
 great a cloud of witnesses, put away every en-
 cumbrance and the sin that clingeth closely to us ;
 and let us run with steadfastness the race that is set
 before us, looking away unto the author and 2
 perfecter of faith, Jesus, who for the joy that was
 set before him endured a cross, despising shame,
 and hath sat down at the right hand of the throne
 of God. For, that ye grow not weary, fainting in 3
 your souls, consider him that hath endured such
 contention of sinners against himself.² Not yet 4
 unto blood have ye resisted, struggling against sin ;
 and ye have forgotten the exhortation that reasoneth 5
 with you as with sons,

‘ My son, regard not lightly chastening from the
 Lord,

Nor faint when thou art reprovèd by him ;
 For whom the Lord loveth he chasteneth, 6

And he scourgeth every son whom he receiveth.’
 Endure unto chastening ; as with sons God dealeth 7
 with you ; for what son is there whom his father
 chasteneth not ? But if ye are without chastening, 8
 whereof all have become partakers, then ye are
 bastards, and not sons. Furthermore, we had the 9
 fathers of our flesh to chasten us, and we gave them
 reverence ; shall we not much rather submit our-
 selves to the Father of spirits, and live ? For they 10
 verily for a few days chastened us, as seemed good
 to them ; whereas he for our profit chasteneth us,
 that we may be partakers of his holiness. Now all 11
 chastening seemeth for the present to be, not
 joyous, but grievous ; but afterwards it yieldeth
 peaceable fruit, fruit of righteousness, to them that
 have been exercised thereby. Wherefore straighten 12
 the hands that hang down and the paralysed knees ;
 and make straight paths with³ your feet, that what 13
 is lame turn not out of the way, but rather may be
 healed.

¹ Or provided.
 xvi. 38). ³ Or for.

² Some MSS., ‘ against themselves ’ (Numbers

HEBREWS 12

14 Follow after peace with all men, and the sanctifi-
15 cation without which no one will see the Lord ; using
oversight, lest any one falling away from the grace
of God, lest any root of bitterness springing upwards,
16 trouble you, and thereby the many be defiled ; lest
there be any fornicator, or profane person, such as
17 Esau, who for one meal sold his own birthright. For
ye know that even afterwards when he desired to
obtain the blessing, he was rejected, though he
sought it diligently with tears ;¹ for he found no
opportunity for repentance.

18 For ye have not come to fire that is felt and hath
been kindled,² and to blackness and darkness and
19 tempest, and sound of trumpet, and voice of words ;
which voice they that heard entreated that no word
20 further should be spoken to them—for they could
not endure the injunction, ‘ If even a beast touch
21 the mount, it shall be stoned ;’ and so fearful was
the spectacle, that Moses said, ‘ I exceedingly fear
22 and tremble ’—but ye have come to mount Zion,
and to a city of a living God, heavenly Jerusalem,
23 and to tens of thousands of angels, to a festal
assembly and church³ of firstborn enrolled in heaven,
and to a judge who is God of all, and to spirits of
24 righteous men who have been made perfect, and to
Jesus, mediator of a fresh covenant, and to blood
for sprinkling, which speaketh in better wise than
Abel.⁴

25 See that ye excuse not yourselves⁵ to him that
speaketh. For if those men escaped not when they
excused themselves to him that gave warning on
26 earth, much more shall we not escape if we turn
away from him that warneth from heaven ; whose
voice then shook the earth, but now he hath
promised, saying, ‘ Yet once I will make to tremble,
27 not the earth only, but the heaven also.’ Now this
expression, ‘ yet once,’ signifieth the removing of the
things that are shaken, as of things that have been
made, that the things that are not shaken may re-
28 main. Wherefore let us, receiving a kingdom that
cannot be shaken, cherish thankfulness, whereby

¹ Genesis xxvii. 34. ² Or To a mount that may be felt and is enkindled with fire. ³ Or congregation ; or read, angels, a festal assembly, and to a church. ⁴ See xi. 4. ⁵ Refuse (A.V.) ; but see verse 19, and S. Luke xiv. 18.

HEBREWS 12, 13

we may offer service unto God acceptably, with
devoutness and awe ; for our God is a consuming fire. 29

Let love of the brethren continue. Forget not to 13, 2
entertain strangers ; for thereby some have enter-
tained angels unawares. Remember the prisoners, 3
as if ye were fellow-prisoners with them ; them that
are ill-treated, as being yourselves also in the body.
Let marriage be held in honour among all, and let 4
the marriage-bed be undefiled ; for fornicators and
adulterers God judgeth. Let your character be free 5
from love of money ; be contented with what things
ye have, for he himself hath said, ' I will not let thee
go, neither will I forsake thee ' ; so that with good 6
courage we say,

' The Lord is my helper, I will not fear ;
What shall man do unto me ? ' 7

Remember them that were your leaders,¹ seeing 7
that they spoke to you the word of God ; and
observing the outcome of their manner of life
imitate their faith.

Jesus Christ yesterday and to-day is the same, 8
and for ever.² Be not turned aside by various and 9
strange doctrines ; for it is well that the heart be
established by grace, not by foods, wherein they that
concern themselves³ found no profit.

We have an altar from which they that serve the 10
tabernacle have no right to eat. For of the animals 11
whose blood, as an offering for sin, is carried into the
Holy of Holies by the high priest, the bodies are
burnt outside the camp.⁴ Wherefore Jesus also, 12
that he might sanctify the people through his own
blood, suffered outside the gate. Let us therefore 13
go forth unto him outside the camp, bearing his
reproach. For here we have no abiding city, but 14
we seek for the city that is to come. Through him 15
therefore let us offer up a sacrifice of praise continu-
ally to God, that is, fruit of lips making confession to
his name. But to do good and to distribute, forget 16
not ; for with such sacrifices God is well-pleased.

Obey them that are your leaders, and submit to 17
them ; for they keep watch over your souls, as men
that shall give account ; that they may do this with

¹ Same word as in Acts xv. 22. ² *Lit.* unto the ages. ³ *Lit.* they that walk. ⁴ Levit. xvi. 27 ; Jerusalem with its temple took the place of the camp with its tabernacle.

HEBREWS 13

joy, and not with grief ; for that would be unprofitable for you.

18 Pray for us ; for we persuade ourselves that we have a good conscience, desiring in all things to live honourably. But I the more exceedingly
19 exhort you to do this, that I may be restored to you the sooner.

20 Now may the God of our peace, who brought up from the dead the shepherd of the sheep, the great shepherd, our Lord Jesus, in blood of an eternal
21 covenant, knit you together in all that is good, to do his will, working in us¹ that which is well-pleasing in his sight, through Jesus Christ, to whom be the glory for evermore ;² Amen.

22 Now I exhort you, brethren, bear with the word of exhortation ; for I have written to you in few
23 words. Know that our brother Timothy has been released,³ with whom, if he hasten his coming, I will see you.

24 Greet all them that are your leaders, and all the saints. Those from Italy⁴ greet you.

25 The grace be with you all.⁵

¹ Some MSS., 'you.' ² *Lit.* unto the ages of the ages. ³ Of any imprisonment of Timothy nothing is otherwise known. ⁴ *Or* they of Italy. ⁵ Some MSS. add, 'Amen'

THE FIRST LETTER OF PETER

PETER, apostle of Jesus Christ, to the chosen pilgrims of the Dispersion¹ in Pontus, Galatia, Cappadocia, the province of Asia,² and Bithynia, chosen according to the foreknowledge of God the Father, in sanctification by the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ ; Grace to you and peace be multiplied. 1

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begot us again unto a living hope through the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded, through faith, unto a salvation ready to be revealed in the last time ; wherein ye exult, though now for a little while, if need be, ye are put to grief in manifold trials ; that what is genuine in your faith, being more precious than gold which perisheth (proved though it is by fire), may be found unto praise and glory and honour in the revelation of Jesus Christ ; whom not having seen ye love ; on whom, though now ye see him not, yet believing, ye exult with joy unspeakable and full of glory, receiving the object of your faith, the salvation of your souls. Concerning which salvation, prophets, who prophesied of the grace that was for you, diligently sought and searched ; searching what season, or what manner of season, Christ's Spirit who was in them was signifying, when he bore witness beforehand to the sufferings appointed for Christ and the glories that would follow ; to whom it was revealed, that not to themselves, but to you, they were ministering these things, which now have been 2

¹ See note, S. John vii. 35. ² See note, Acts ii. 9.

I. PETER I, 2

announced to you through them that preached the gospel to you in the Holy Spirit sent from heaven ; into which things angels desire to look.

13 Wherefore, girding up the loins of your minds, be perfectly sober, and set your hope upon the grace that is brought unto you in the revelation of Jesus
14 Christ ; as children of obedience, not fashioning yourselves according to the lusts of former days
15 when you were ignorant ; but, like the Holy One who called you, become yourselves also holy in all
16 your behaviour ; seeing that it is written, ' Ye shall be holy ; because I am holy.'

17 And if ye call on him as Father, who without respect of persons judgeth according to the work of each, behave yourselves with reverence in the time
18 of your sojourning ;¹ knowing that, not with corruptible things, with silver or gold, were ye redeemed out of your aimless manner of life handed
19 down from your forefathers ; but with precious blood, as of a lamb without blemish² and without
20 spot, even of Christ, foreknown indeed before the foundation of the world, but manifested at the end
21 of the times, for the sake of you, who through him are faithful to God, to him who 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 in your obedience to the truth, unto unfeigned love of the brethren, from the heart³ love one another fervently ; having been begotten again, not from corruptible seed, but from incorruptible, through the word of God who⁴ liveth and abideth ; seeing that

24 'All flesh is as grass,
And all its glory as a flower of grass ;
The grass withered,
And the flower fell away,

25 But the word of the Lord abideth for ever.'

Now this is the word of good tidings which was preached unto you.

2 Therefore putting away all wickedness and all guile, and hypocrisies, and envies, and all backbitings, long, as new-born babes, for the spiritual⁵

¹ Pass the time of your sojourning here in fear (A.V.). ² Exodus xii. 5
³ Some MSS., 'from a clean heart.' ⁴ Or which. ⁵ Or rational.

I. PETER 2

pure¹ milk, that thereby ye may grow unto salvation ; if so be ye have tasted that the Lord is gracious ; unto whom drawing near, a living stone, rejected indeed by men, but in God's sight chosen, honoured, ye also as living stones are being built up, a spiritual house, for a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ ; seeing that it is contained in scripture, 3
4
5
6

‘ Behold, I lay² in Zion a chosen stone, a cornerstone, honoured ;

And he that believeth on him shall not be put to shame.’

For you therefore who believe is the honour ; but for such as disbelieve, ‘ A stone which the builders rejected, the same became the head of the corner,’ and, ‘ a stone of stumbling and a rock of offence ’ ; who, being disobedient, stumble at the word ; whereunto they were appointed. But you are a chosen race, a royal priesthood, a holy nation, a people of God's own possession, that ye may tell forth the excellences of him that called you out of darkness into his marvellous light ; who in time past were not a people, but are now the people of God ; who had not obtained mercy, but now have obtained mercy. 7
8
9
10

Beloved, I exhort you as sojourners and pilgrims,³ to abstain from the desires of the flesh, which war against the soul ; behaving yourselves honourably among the Gentiles ; that in what matter they speak against you as evildoers, they may by reason of your good works, as they behold them, glorify God in the day of visitation. 11
12

Submit yourselves to every institution of men, for the Lord's sake ; whether to the king, as supreme ; or to governors, as sent through him for vengeance on evil-doers, but for praise of such as do well. For such is the will of God, that by well-doing ye should put to silence the ignorance of those foolish men ; as freemen, yet not using your freedom for a cloak of wickedness, but as bondmen of God. Honour all men ; love the brotherhood ; fear God ; honour the king. 13
14
15
16
17

¹ *Tit.* without guile (unadulterated). ² *Or* appoint (8). ³ Same words as in Greek version of Genesis xxiii. 4.

I. PETER 2, 3

18 Household servants, submit yourselves to your
19 masters with all reverence ; not only to the good
and kindly, but also to the perverse. For this is
thankworthy, if for consciousness of God¹ any
20 endureth sorrows, suffering wrongfully. For what
credit is it, if, when ye sin and are buffeted, ye take
it patiently ? but if, when ye do well and suffer, ye
take it patiently, this is thankworthy before God.
21 For hereunto ye were called ; because Christ also
suffered for you, leaving you an example, that ye
22 should follow his steps ; who did no sin, neither was
23 guile found in his mouth ; who, when he was reviled,
never reviled in return ; when he suffered, he never
threatened, but committed himself to him that
24 judgeth righteously ;² who himself carried up our
sins in his own body on to the tree, that we, having
died unto sins, should live unto righteousness ; and
25 by his stripes ye were healed. For ye were as sheep
going astray, but have now returned unto the Shep-
herd and Overseer³ of your souls.

3 In like manner, wives, submit yourselves to your
own husbands ; that even if any obey not the word,
they may without word be won through the be-
2 haviour of their wives, beholding your behaviour
3 chaste in reverence. Yours should be, not the out-
ward adornment of plating the hair, and of wearing
4 jewels of gold, or of putting on robes, but the hidden
man of the heart, in the incorruptness of that meek
and quiet spirit which in God's sight is of great
5 price. For after this manner in old time the holy
women who hoped in God adorned themselves, sub-
6 mitting themselves to their own husbands ; as
Sarah obeyed Abraham, calling him Lord ; and her
children ye became by doing good and not being
afraid with any terror.

7 Ye husbands, in like manner, dwell with your
wives according to knowledge, paying honour to the
woman, as to a weaker vessel, as to joint-heirs also⁴
of the grace of life ; that your prayers be not
hindered.

8 Finally, be all of one mind, compassionate, lovers
of the brethren,⁵ tender-hearted, humble-minded,

¹ For conscience towards God (A.V.). ² 'Judicanti injuste' (*i.e.* Pilate), Vulgate. ³ See note, Acts xx. 28. ⁴ Some MSS., 'as being also (yourselves) joint-heirs,' ⁵ Fraternitatis amatores (Vulgate)

I. PETER 3

not rendering evil for evil, nor reviling for reviling, 9
 but, contrariwise, giving a blessing; because with
 this intent ye were called, that ye might obtain a
 blessing. For,

‘ He that would love life, 10
 And see good days,
 Let him refrain his tongue from evil,
 And his lips that they speak no guile;
 Yea, let him turn away from evil, and do good; 11
 Let him seek peace, and pursue it;
 For the eyes of the Lord are upon righteous men, 12
 And his ears are towards their supplication;
 But the face of the Lord is upon men that do evil.’ 13

And who is he that shall harm you, if ye show
 yourselves zealous for that which is good? But 14
 even if ye should suffer for righteousness’ sake, happy
 are ye. Yea, be not afraid with fear of them,
 neither be troubled, but hallow in your hearts the 15
 Christ as Lord, ready always with an answer to
 every one that asketh you a reason for the hope
 that is in you, yet with meekness and reverence;
 keeping a good conscience, that, in what matter ye 16
 are spoken against, they that revile your good
 behaviour in Christ may be put to shame. For it is 17
 better, if the will of God should so will, that ye suffer
 in doing good, than in doing evil; because Christ also 18
 died¹ once on account of sins, a righteous man for
 unrighteous men, that he might give you² access to
 God, put to death as he was in flesh, but brought to
 life in spirit; in which also he³ went and preached to 19
 the spirits in prison, which aforetime were dis- 20
 obedient, when the long-suffering of God waited in
 the days of Noah, while the ark was being prepared,
 into which few (that is, eight souls) were brought
 safely through water;⁴ which also in its counterpart⁵ 21
 now saveth you, even baptism (not the putting off of
 the filth of the flesh, but the inquiry⁶ of a good
 conscience after God), through the resurrection of
 Jesus Christ, who is at the right hand of God,⁷ having 22

¹ Some MSS., ‘suffered.’ ² Some MSS., ‘us.’ ³ A conjecture, having the merit of ingenuity, inserts here ‘Enoch’ for ‘he’ (the Greek for ‘in which also’ resembles the name Enoch; but it does not lighten the difficulties of the passage, which must be read in conjunction with iv. 6. ⁴ *Or* wherein few . . . were saved through water. ⁵ *Lit.* in the antitype. ⁶ *Or* appeal . . . towards God (R.V.); see II Samuel xi. 7 (LXX). ⁷ Vulgate adds, ‘deglutiens mortem, ut vitæ æternæ heredes efficiemur.’

I. PETER 3, 4

gone into heaven, angels and authorities and powers being made subject unto him.

4 Seeing, then, that Christ suffered in the flesh, arm
ye yourselves with the same intent (because he that
2 hath suffered in the flesh hath parted with sin), that
ye may live the rest of your time in the flesh, no
longer to the lusts of men, but to the will of God.
3 For sufficient is the time past to have wrought the
wish of the Gentiles, walking, as ye did, in wanton
ways, lusts, wine-bibbings, revellings, carousings,
4 and unlawful idolatries ; wherein they are surprised
that ye run not with them into the same excess of
5 riot, railing at you ; but they will give account to
6 him that is ready to judge living and dead. For
with this intent to dead men also good tidings were
preached, that they should be judged, as men are
judged, in flesh, but should live, as God lives, in spirit.
7 But the end of all things is at hand ; therefore be
8 of sound mind, and be sober unto prayers ; above
all else keeping fervent your love among yourselves
9 (for love covereth a multitude of sins) ; showing
hospitality one to another without murmuring ;
10 even as each received a gift, ministering it among
yourselves as good stewards of the manifold grace of
11 God ; if any speaketh, speaking as oracles of God ;
if any ministereth, ministering as from the strength
that God supplieth ; that in all things God may be
glorified through Jesus Christ, whose are the glory
and the dominion for evermore ;¹ Amen.

12 Beloved, be not startled at the trial by fire that
is taking place among you to prove you, as if some
13 startling thing were happening to you ; but, in as
far as ye are sharers in the sufferings of Christ,
rejoice ; that in the revelation of his glory ye may
14 also rejoice with exultation. If ye are reproached
concerning the name of Christ, happy are ye, in that
the Spirit of glory even the Spirit of God, resteth
15 upon you. For let not any of you suffer as a
murderer, or a thief, or an evil-doer, or as a meddler
16 in other men's matters ; but if he suffer as a
Christian, let him not be ashamed, but under this
17 name let him glorify God. For the time hath come
for the judgement to begin with the household of

¹ *Lit.* unto the ages of the ages.

I. PETER 4, 5

God ; but if it begin first with us, what will be the
end of them that obey not the gospel of God ! And 18
if the righteous scarcely is saved, where will the
ungodly and sinner appear ! Wherefore let them 19
that suffer according to the will of God commit their
souls in well-doing to a faithful Creator.

Such then as are elders among you, I exhort, I the 5
fellow-elder and witness to the sufferings of the
Christ, the partaker also of the glory that will be
revealed. Be shepherds to the flock of God, which 2
is among you,¹ not by constraint, but willingly,
according to the will of God ; nor yet for base gain,
but with a ready mind ; nor yet as lording it over 3
the charges allotted to you, but making yourselves
examples to the flock ; and when the chief Shepherd 4
hath been manifested, ye will receive the crown of
glory, made of amaranth.²

Likewise ye that are younger, submit yourselves 5
to older men. Yea, clothe yourselves all with
humility one towards another ; for God resisteth
the proud, but giveth grace to the humble.

Humble yourselves, therefore, under the mighty 6
hand of God, that he may exalt you in due time ;
casting all your anxiety upon him, because he careth 7
for you. Be sober, be watchful ; your adversary, 8
the devil, as a roaring lion, goeth about seeking some
one to devour ; whom withstand, firm in the faith, 9
knowing that³ the same sufferings are worked out
by your brotherhood throughout the world. But 10
the God of all grace, who called you unto his eternal
glory in Christ, will himself, after ye have suffered
a little while, perfect, establish, strengthen, settle,
you. His is the dominion for evermore ;⁴ Amen. 11

Through Silvanus, the faithful brother, as I 12
account him, I am writing to you in few words,
exhorting and bearing witness that this is the true
grace of God ; unto which stand fast. She that⁵ is 13
in Babylon, chosen together with you, greeteth you ;
and so doth Mark my son. Greet one another with 14
a kiss of love.

Peace unto you all that are in Christ.

¹ Some MSS. add, 'acting as overseers.' ² See Milton, *Paradise Lost*, iii. 353, etc. ³ For construction see S. Luke iv. 41. Or knowing how to pay the same due of sufferings as your brethren throughout the world. ⁴ *Lit.* unto the ages of the ages. ⁵ A few authorities give. 'The church which.' The text is variously taken to mean a woman or a church ; see II John i.

THE SECOND LETTER OF PETER

- 1 SYMEON PETER,¹ bondman and apostle of Jesus Christ, to them that in the righteousness of our God and Saviour Jesus Christ have been allotted a
2 faith equally privileged with our own ; Grace to you and peace be multiplied in knowledge of God and of Jesus our Lord.
- 3 Seeing that his divine power hath bestowed upon us all things that tend to life and godliness, through the knowledge of him that called us by his own
4 glory and virtue (whereby he hath bestowed upon us those precious and very great promises, that through them ye may become partakers of a divine nature, having escaped the corruption that is in the
5 world through lust) ; yea, and bringing in besides, for this very reason, all diligence, in your faith provide virtue ; and in your virtue, knowledge ;
6 and in your knowledge, self-control ; and in your self-control, steadfastness ; and in your steadfastness,
7 godliness ; and in your godliness, brotherly affection ;
8 and in your brotherly affection, love. For if these things are yours, and are increasing, they cause you to be neither idle nor unfruitful as regards the know-
9 ledge of our Lord Jesus Christ. For he that lacketh these things is blind, near-sighted, having forgotten
10 the cleansing from his sins of time past. Wherefore, brethren, endeavour the more to make your calling and selection sure ; for if ye do these things ye will
11 never stumble ; for so will be richly provided for you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.
- 12 Wherefore I shall always remind you² of these things, though ye know them and have been

¹ Some MSS., 'Simon Peter' (but see Acts xv. 14). ² A.V. (other MSS.), 'I will not be negligent to put you always in remembrance.'

II. PETER 1, 2

established in the truth that is with you. But I 13
 think it right, as long as I am in this tabernacle, to
 stir you up by bringing you to remembrance ;
 knowing that the putting off of my tabernacle 14
 cometh swiftly, even as our Lord Jesus Christ
 signified to me. Yea, I will endeavour that on 15
 every occasion ye may be able after my departure¹
 to call these things to remembrance. For it was 16
 not as following cunningly-devised fables that we
 made known to you the power and coming² of our
 Lord Jesus Christ, but as having been eye-witnesses
 of his majesty. For when he received from God the 17
 Father honour and glory, such a voice as this having
 been borne to him by the Majestic Glory, ' This is my 18
 Son, my beloved, in whom I am well pleased,' this
 very voice we ourselves heard borne from heaven,
 when we were with him on the holy mount. And 19
 even surer is the word of prophecy that we have ;
 whereto ye do well to take heed, as to a lamp
 shining in a gloomy place, until the day dawn, and
 the day-star arise in your hearts ; knowing this first, 20
 that no prophecy of scripture admits of private
 interpretation. For not by will of man was 21
 prophecy brought at any time ; but borne along by
 a holy spirit men spoke from God.

But there arose false prophets also among the 2
 people, even as among you there will be false
 teachers, who will secretly bring in destructive
 heresies, even disowning the Master that bought
 them, bringing on themselves swift destruction.
 And many will follow their wanton doings ; by 2
 reason of whom the way of the truth will be blas-
 phemed. And in covetousness they will by 3
 deceitful words make merchandise of you ; they
 for whom the sentence from of old lingereth
 not, and their destruction doth not slumber.
 For if God spared not angels when they sinned, 4
 but casting them down into hell³ committed
 them to pits⁴ of darkness, reserved as they are
 unto judgement ; and spared not the ancient 5
 world, but kept safe (with seven others) Noah, a
 herald of righteousness, when he brought a flood
 upon the world of ungodly men ; and burning to 6

¹ *Lit.* exodus. ² *Lit.* parousia, the second coming, Advent, S. Matt.
 xxiv. 3, 37. ³ *Lit.* into Tartarus. ⁴ Some MSS., 'chains.'

II. PETER 2

ashes the cities Sodom and Gomorrah condemned
them to be overthrown, having made them a
7 warning to such as should live ungodly; and de-
livered righteous Lot, worn down by the wanton
8 behaviour of the lawless (for by sight and hearing
that righteous man, as he dwelt among them, from
day to day was tormenting a righteous soul with
9 lawless deeds¹); the Lord knoweth how to deliver
godly men out of temptation, but to reserve un-
righteous men under punishment² unto a day of
10 judgement; but especially such as follow the flesh
in lust of defilement, and despise all dominion.
Daring, self-willed, they tremble not as they blas-
11 pheme glorious ones; whereas angels, though greater
in might and power, bring not a blasphemous charge
12 against them before the Lord. But these, as
animals without reason, born in the way of nature to
be taken and destroyed, blaspheming about matters
whereof they are ignorant, will in their destroying
13 surely be destroyed, suffering wrong as the payment³
of wrong-doing; counting as pleasure their daylight
revelry; spots and blemishes, revelling in their
14 deceivings,⁴ while they banquet with you; having
eyes fed on⁵ an adulteress, and that cannot cease
from sin; enticing unstable souls; having hearts
exercised in covetousness; children of a curse.
15 Forsaking the straight way, they wandered, follow-
ing the way of Balaam, Beor's son, who loved the
16 hire of wrong-doing, but met with rebuke for his
transgression; a dumb ass⁶ making utterance with
man's voice restrained the madness of the prophet.
17 These are springs without water, and mists driven
by a storm; for whom the blackness of darkness
18 hath been reserved. For, uttering high-flown words
of vanity, they entice in the desires of the flesh, by
wanton ways, such as are beginning to escape from
19 them that live in error, promising them freedom,
though they themselves are bondmen of corruption;
for by what any is overcome, by the same he is also
20 brought into bondage. For if, after escaping the

¹ Aspectu enim et auditu justus erat habitans apud eos qui diem de die animam justam iniquis operibus cruciabant (Vulgate).
² Or chastisement. ³ Or wronged (defrauded) of the wages. ⁴ Some MSS., 'love-feasts.' ⁵ Lit. full of. ⁶ Lit. yoke-bearer (S. Matthew xxi. 5).

II. PETER 2, 3

defilements of the world in the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state has become worse for them than the first. For it were 21 better for them not to have known the way of righteousness, than, having known it, to turn back 22 from the holy commandment delivered to them. It hath happened to them according to the true proverb, 'A dog turning back to his own vomit,' and 'a sow after a wash to wallowing in the mire.'¹

This, beloved, is now the second letter I am writing 3 to you, in both which I stir up your pure minds by bringing you to remembrance, that ye may remember 4 the words spoken beforehand by the holy prophets, and the commandment of your apostles, even of the Lord and Saviour; knowing this first, 5 that there will come in the last days scoffers with scoffing, walking according to their own lusts, and 6 saying, 'Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning of creation.' For of 7 this they are wilfully ignorant, that there were heavens from of old, and an earth formed out of water and by water, by the word of God; by which 8 means the world that then was, deluged with water, perished. But the heavens that now are, and the 9 earth, by the same word have been treasured up for fire, being reserved unto a day of judgement and destruction of ungodly men.

But, beloved, be not ignorant of this one thing, 10 that with the Lord one day is 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 towards you,² not wishing that any should perish, but that all should come to repentance. But the day of the Lord will come, as 11 a thief; in which the heavens will pass away with a rushing noise, whereas heavenly bodies³ burning fiercely will be dissolved; and the earth and the works that are therein will not be found.⁴ Seeing 12 that all these things are to be thus dissolved, what manner of persons ought ye to be in all holy be-

¹ *Sus lota in volutabro luti* (Vulgate). ² Some MSS., 'for your sakes.' ³ *Or* elements. ⁴ See Appendix II.

II. PETER 3

12 haviour and godliness, looking for and hastening the
coming of the day of God,¹ by reason of which the
heavens being on fire will be dissolved, and heavenly
13 bodies burning fiercely will melt away. But,
according to his promise, we look for new heavens
and a new earth, wherein dwelleth righteousness.
14 Wherefore, beloved, seeing that ye look for these
things, endeavour to be found by him, without spot
15 and blameless, in peace ; and account the long-
suffering of our Lord to be salvation, even as our
beloved brother Paul also, according to the wisdom
16 given to him, wrote unto you ;² as indeed he did in
every letter, speaking in them of these things ; in
which letters are some things hard to understand,
which the ignorant and unstable pervert, as they
pervert the rest of the scriptures also, to their own
17 destruction. You therefore, beloved, knowing it
beforehand, be on your guard, lest, carried away by
the error of the lawless, ye fall from your own stead-
18 fastness. But grow in grace and knowledge of our
Lord and Saviour Jesus Christ. To him be the glory
both now and to the day of eternity.

¹ Cf. Acts iii. 19, 20. ² See Romans ii. 4.

THE LETTER OF JUDAS

JUDAS,¹ bondman of Jesus Christ, and also brother of James, to the called, who have been loved² in God the Father and kept for Jesus Christ ; mercy unto you, and peace and love, be multiplied. 1 2

Beloved, while I was making every endeavour to write to you about our common salvation, I found it necessary to write to you, exhorting you to contend earnestly for the faith which once for all was delivered to the saints. For there have crept in privily certain men, they that of old have been portrayed for this doom, ungodly men, perverting the grace of our God unto wantonness, and disowning our only Master and Lord, Jesus Christ. 3 4

But I would remind you, though once for all ye came to all knowledge, that the Lord,³ having brought a people safely out of the land of Egypt, the next time⁴ destroyed them that believed not. And angels that kept not their own principality, but forsook their proper habitation, he hath kept in everlasting bonds under darkness unto the judgement of the great day ; even as Sodom and Gomorrah and the neighbouring cities, having in like manner with them given themselves up to fornication, and gone astray into unnatural crime, are set forth as a warning, undergoing punishment of eternal fire. 5 6 7

Yet these men also in like manner in their dreamings defile the flesh, disregard all dominion, blaspheme glorious ones. But Michael the archangel when, contending with the devil, he was dis- 8 9

¹ Or Jude (spelt in Greek as the name of the traitor apostle). ² Some MSS., 'sanctified.' ³ Some MSS., 'that Jesus.' ⁴ Of their needing help ; see Numbers xiv. 22, 35.

JUDAS

puting about the body of Moses, durst not bring against him an accusation of blasphemy, but said, 'The Lord rebuke thee!'

10 But these men, whatsoever things they know not, they blaspheme; but whatsoever things they, like the animals without reason, understand naturally, 11 in these things they destroy themselves. Woe unto them! for they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the contention of Korah.¹

12 These are they that are rocks in your love-feasts, banqueting with you without fear; pasturing themselves; clouds without water, carried past by winds; trees in the fall, without fruit, twice dead, rooted out; 13 wild waves of the sea, foaming up their own shames; wandering stars, for whom the blackness of darkness hath been reserved for ever.

14 But to these men also Enoch, seventh from Adam, prophesied when he said, 'Behold! the Lord 15 came with tens of thousands of his holy ones, to execute judgement against all, and to convict all the ungodly of all their deeds of ungodliness, which they in ungodly manner did, and of all the hard things that ungodly sinners spoke against him.'

16 These are murmurers, complainers, walking according to their lusts (and their mouths speak high-flown words), paying admiration to persons for 17 the sake of profit. But as for you, beloved, remember the words that have been spoken beforehand by the apostles of our Lord Jesus Christ; that they said to you, 'At the end of the time there will be scoffers, walking according to their own lusts of ungodly ways.'

19 These are they that make divisions, sensual, 20 without spirit.² But as for you, beloved, building up yourselves by your most holy faith, praying in 21 the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto 22 eternal life. And to some be merciful, though they 23 contend;³ save them,⁴ snatching them out of the

¹ The writer speaks prophetically of the fate coming on the men mentioned in verse 4, as if it had already come. ² Or having not the (Holy) Spirit. ³ The Greek text of verses 22, 23, is uncertain; some MSS. read, 'and some refute while they contend.' ⁴ Some MSS. 'others save' (ye).

JUDAS

fire ; to others be merciful with fear, hating even the garment spotted by the flesh.

Now to him that is able to guard you from 24
stumbling, and to set you before the presence of his
glory, without blemish, in exceeding joy, to the only 25
God our Saviour, through Jesus Christ our Lord,
belong¹ glory, majesty, dominion, and authority,
before all time, and now, and for ever ;² Amen.

¹ *Be* (A.V.) is not appropriate to past time. ² *Lit.* for all the ages.

THE FIRST LETTER OF JOHN

1 THAT 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 felt,¹ concerning
2 the Word of life—and the life was manifested, and we have seen, and bear witness, and declare to you the life, the eternal life, which was with the Father
3 and was manifested unto us—that which we have seen and heard we declare to you, that you may have fellowship with us ; yea, and our fellowship is
4 with the Father, and with his Son Jesus Christ ; and these things we write, that our joy may be made full.
5 And the message which we have heard from him and announce unto you is this : that God is light,
6 and in him is no darkness. If we say that we have fellowship with him, and yet we walk in the darkness,
7 we lie, and are not doing the truth ; but if we walk in the light, as he is in the light, we have fellowship
8 one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say that we have no
9 sin, we deceive ourselves, and the truth is not in us.
10 If we acknowledge our sins, he is faithful and righteous to forgive us our sins, and to cleanse us
11 from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.
12 My little children, I write these things to you, that ye may not sin. And if any one sin, we have an Advocate² with the Father, Jesus Christ the
13 righteous ; and he is a propitiation³ for⁴ our sins ; yea, and not for ours only, but also for the whole
14 world. And herein we perceive that we know him, namely, if we keep his commandments. He that

¹ S. Luke xxiv. 39. ² Or comforter ; Greek, paraclete. ³ See note, Romans iii. 25. ⁴ Or on account of.

I. JOHN 2

saith, I know him, and keepeth not his command- 5
ments, is a liar, and the truth is not in him ; but
whoso keepeth his word, in him verily the love of
God is perfected. Herein we perceive that we
are in him ; he that saith he abideth in him ought 6
himself also to walk even as Jesus¹ walked.

Beloved, no new commandment I am writing to 7
you, but an old commandment which ye had from
the beginning ; the old commandment is the word
which ye heard. Again, a new commandment I am 8
writing to you ; and this is true in him and in you,
because the darkness is passing away, and the Light,
the true Light, is now shining. He that saith he is in 9
the light, yet he hateth his brother, is in the darkness
until now. He that loveth his brother abideth in 10
the light, and in him is found no occasion of
stumbling.² But he that hateth his brother is in the 11
darkness, and walketh in the darkness ; and he
knoweth not whither he goeth, because the darkness
hath blinded his eyes.

I am writing to you, my little children³ because 12
pour sins are forgiven you for his name's sake. I am 13
writing to you, fathers, because ye know him that is
from the beginning. I am writing to you, young
men, because ye have overcome the evil one.

I wrote to you, little children, because ye know the 14
Father. I wrote to you, fathers, because ye know
him that is from the beginning. I wrote to you,
young men, because ye are strong, and the word of
God abideth in you, and ye have overcome the evil
one.

Love not the world, neither the things that are in 15
the world. If any one loveth the world, the love of
the Father is not in him ; because all that is in the 16
world, namely, the desire of the flesh, and the desire
of the eyes, and the vainglory of life, comes not from
the Father,⁴ but comes from the world. And the 17
world is passing away, and the desire thereof ; but
he that doeth the will of God abideth for ever.

Little ones, it is a last hour ; and even as ye heard 18
that Antichrist is coming, so now there have arisen

¹ *Lit.* HE (emphatic), that well-known one, 'The Master.' ² *Or* in it there is no danger of stumbling. ³ Twice he sees them ; each time first as one group (little children) ; then as parted by their ages into two.

⁴ See S. James iii. 15.

I. JOHN 2, 3

many Antichrists ; whereby we know that it is a last
19 hour. They went out from us, but they were not of
us ; for had they been of us they would have con-
tinued with us ; but they went out, that they might
20 be made manifest that they all are not of us.¹ And
you have an anointing from the Holy One, and ye
21 all have knowledge ;² I wrote not to you because
ye know not the truth, but because ye know it, and
22 that no lie is of the truth. Who is the liar but he
that denieth that Jesus is the Christ ? This is the
Antichrist, even he that disowneth the Father and
23 the Son. No one that disowneth the Son hath the
Father ; he that acknowledgeth the Son hath
24 the Father also. As for you, that which ye heard
from the beginning, let it abide in you. If that
abide in you which ye heard from the beginning,
you also will abide in the Son and in the Father.
25 And this is the promise that he himself promised us,
the life eternal.
26 These things I wrote to you concerning them that
27 deceive you. And as for you, the anointing that ye
received from him abideth in you, and ye need not
that any one teach you ; but as his anointing
teacheth you concerning all things, and is true, and
is no lie, and even as it taught you, ye abide in him.
28 And now, my little children, abide in him ; that, if
he shall be manifested, we may have confidence,
and not shrink ashamed from him at his coming.
29 If ye know that he is righteous, ye perceive that
every one also that worketh righteousness hath
been born of him.
3 See what manner of love the Father hath bestowed
upon us, that we should be called children of God ;
and such we are. This is why the world knoweth us
2 not ; because it knew him not. Beloved, now we
are children of God, and it never yet was made
manifest what we shall be. We know that, if he³
shall be manifested, we shall be like him ; because
3 we shall see him even as he is. And every one that
sets this hope on him purifieth himself even as Jesus⁴
4 is pure. Every one that commits sin commits law-
5 lessness also ; and sin is lawlessness.⁵ And ye know

¹ Or that not one of them is of us. ² Some MSS., 'and know all things' (S. John xiv. 26). ³ Or it. ⁴ See note to ii. 6. ⁵ The assertion of the selfish will against a paramount authority (Westcott).

I. JOHN 3

that Jesus¹ was manifested that he might take away
sins ; and in him is no sin. Whosoever abideth in 6
him sinneth not ; whosoever sinneth hath not seen
him, neither hath known him.

My little children, let no one deceive you ; he that 7
doeth righteousness is righteous ; even as Jesus¹ is 8
righteous. He that doeth sin is of the devil ;
because the devil sinneth from the beginning. To 8
this end the Son of God was manifested, that he
might destroy the works of the devil. Whosoever is 9
born of God doeth no sin ; because his seed abideth
in him. And, because he is born of God, he cannot
sin. In this the children of God are manifest, and 10
the children of the devil ; whosoever doeth not
righteousness is not of God, neither is he that loveth
not his brother. For the message that ye heard from 11
the beginning is this, that we should love one
another ; not as Cain was of the evil one and slew 12
his brother. And wherefore slew he him ? Because
his own works were evil, but his brother's righteous.

Marvel not, brethren, if the world hateth you. 13
We know that we have passed out of death into life, 14
because we love the brethren. He that loveth not
abideth in death. Every one that hateth his 15
brother is a murderer ; and ye know that no
murderer hath eternal life abiding in him. Herein 16
we know the love, that Jesus¹ laid down his life for
us ; and we ought to lay down our lives for the
brethren. But whoso hath the world's livelihood, 17
and beholdeth his brother in need, and shutteth up
his heart from him, how abideth the love of God in
him ?

My little children, let us not love in word, nor 18
with the tongue, but in deed and in truth. Herein we 19
shall know that we are of the truth, and shall set our
hearts at rest before him ; because, if our hearts 20
condemn us,² God is greater than our hearts, and
knoweth all things. Beloved, if our hearts condemn 21
us not, we have confidence towards God ; and what- 22
soever we ask, we receive from him, because we keep
his commandments and do the things that are

¹ See note to ii. 6.

² There is in the original here a second
'because,' which is omitted above as being redundant in English ; see
I S. Timothy vi. 7.

I. JOHN 3, 4

23 pleasing in his sight. And his commandment is this,
that we should believe in the name of his Son Jesus
Christ, and love one another, even as he gave us
24 commandment. And he that keepeth his command-
ments abideth in God, and God in him. And herein
we know that he abideth in us, from the Spirit whom
he gave us.

4 Beloved, believe not every spirit, but test the
spirits, whether they are of God ; because many
2 false prophets have gone out into the world. Herein
ye know the Spirit of God ; every spirit that
acknowledgeth Jesus Christ as having come in flesh
3 is of God. And every spirit that acknowledgeth not¹
Jesus, is not of God, and this is the spirit of the Anti-
Christ, of which ye have heard that it cometh : and
now it is already in the world.

4 You are of God, my little children, and have over-
come them ; because greater is he that is in you
5 than he that is in the world. They are of the world ;
therefore of the world they speak, and the world
6 hearkeneth to them. We are of God ; he that
knoweth God hearkeneth to us ; he that is not of
God hearkeneth not to us. Hereby we know the
spirit of truth, and the spirit of error.

7 Beloved, let us love one another ; because love is
from God, and every one that loveth is born of God
8 and knoweth God. He that loveth not never knew
9 God ; because God is love. Herein the love of God
was manifested in us, that God hath sent his Son,
his only Son, into the world, that we may live
10 through him. Herein is the love, not that we have
loved God, but that he loved us and sent his Son,
11 a propitiation for² our sins. Beloved, if God so
12 loved us, we ought to love one another. No one
hath ever beheld God ; if we love one another, God
13 abideth in us, and his love is perfected in us. Herein
we know that we abide in him and he in us, that he
14 hath given unto us of his Spirit. And we have
beheld and bear witness that the Father hath sent
15 the Son as Saviour of the world. Whosoever shall
acknowledge that Jesus is the Son of God, God
16 abideth in him, and he in God. And we know and

¹ Latin MSS. read, 'doeth away with' (solvit). ² Or on account of.

I. JOHN 4, 5

have believed the love that God hath to us. God is love ; and he that abideth in love abideth in God, and God abideth in him. Herein the love is made 17 perfect with us, that in the day of judgement we may have confidence ; because as Jesus¹ is, even so are we in this world. There is no fear in love ; nay, 18 the perfect love casteth out fear, because fear brings punishment ;² but he that feareth is not made perfect in love. We love, because he first loved us. 19 If any one saith, ' I love God,' and yet he hateth his own brother, he is a liar ; for he that loveth not his brother whom he hath seen, cannot³ love God whom he hath not seen. And this commandment we have 21 from him, that he that loveth God love his own brother also.

Every one that believeth that Jesus is the Christ 5 is born of God ; and every one that loveth him that begot loveth him that is born of him. Herein we know that we love the children of God ; it is when we love God and do his commandments. For the love of God is this, that we keep his commandments ; and his commandments are not grievous. For whatsoever is born of God overcometh the world ; and this is the victory that overcame the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ? This is he that came with water and blood, Jesus Christ ; not in the water only, but in the water and in the blood.⁴ And it is the Spirit that beareth witness, because the Spirit is⁵ the truth. For they 7 that bear witness are three, the Spirit, and the water,⁶ and the blood ; and the three agree in one. If we receive the witness of men, the witness of God 9 is greater ; because the witness of God is this, that he hath borne witness concerning his Son. He that 10 believeth on the Son of God hath the witness in him.⁷ He that believeth not God hath made him a liar ; because he hath not believed in the witness

¹ Note to ii. 6. ²Or chastisement. ³ Some MSS., 'how can he?'
'The water of his baptism and the blood of his death.' ⁵ Quoniam
Christus est veritas (Vulgate). ⁶ The A.V. gives verses 7, 8, as follows,
'For there are three that bear record in heaven, the Father, the Word,
and the Holy Ghost ; and these three are one. And there are three
that bear witness in earth, the spirit, and the water,' etc. ; but this
addition is unsupported by any good authority. ⁷ 'Him' may = the
Son of God, or, himself (the believer).

I. JOHN 5

11 that God hath borne concerning his Son. And the
witness is this, that God gave us eternal life, and this
12 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 I wrote to you, that ye might know
that ye have eternal life, even you that believe on
14 the name of the Son of God. And the confidence
that we have towards him is this, that, if we ask
15 any thing according to his will, he heareth us ; and
if we know that he heareth us whatsoever we ask,
we know that we have the things asked for, which
16 we have asked from him. If any see his brother
sinning a sin not unto death, he shall ask and¹ shall
give him life, even to them that sin not unto death.
There is sin unto death ; not as to that do I say that
17 he should make request. All unrighteousness is sin ;
and there is sin not unto death.
18 We know that every one that is born of God
sinneth not ; but he that was born of God² keepeth
19 him,³ and the evil one toucheth him not. We know
that we are of God, and the whole world lieth in
20 the evil one. But we know that the Son of God
hath come, and hath given us understanding, that
we may know him that is true, and we are in him
that is true, in his Son Jesus Christ. He is the
21 true God, and eternal life. My little children,
guard yourselves from the idols.

¹ Some renderings insert ' God ' here ; in the text ' give ' = ' gain ' ;
God giving it through him ; *cf.* S. James v. 20. ² *i.e.* Jesus Christ.
³ Some MSS., ' himself ' ; in which case the nominative will coincide in
meaning with the preceding one.

THE SECOND LETTER OF JOHN

THE elder unto a chosen lady¹ and her children, **1**
whom I love in truth (and not I only, but even all
they that know the truth), for the truth's sake, **2**
which abideth in us, and with us it will be for ever.
There will be with us grace, mercy, peace, from God **3**
the Father, and from Jesus Christ, the Son of the
Father, in truth and love.

I rejoiced greatly that I found some of thy **4**
children walking in truth, even as we received the
commandment from the Father. And now I **5**
beseech thee, lady¹ (not as writing to thee a new
commandment, but that which we had from the
beginning), that we love one another. And this is **6**
the love, that we should walk according to his
commandments. This is the commandment, even
as ye heard from the beginning, that ye should walk
in it. For many deceivers have gone forth into the **7**
world, they that acknowledge not Jesus Christ as
coming in flesh ; this is the deceiver and the Anti-
christ. Take heed to yourselves, that ye lose not **8**
the things that we² wrought, but may receive a full
reward. Every one that advanceth, and abideth **9**
not in the doctrine of Christ, hath not God ; he that
abideth in the doctrine, he hath both the Father and
the Son. If any one cometh unto you, and bringeth **10**
not this doctrine, receive him not into your house,
and give him no greeting ; for he that giveth him **11**
greeting is sharer in his evil works.

Many things as I have to write to you, I would **12**
not write them with paper and ink ; but I hope to be
with you, and to speak face to face, that our³ joy
may be made full. The children of thy chosen **13**
sister greet thee.

¹ The Greek word is feminine of that translated 'sir,' or 'lord,' but some take it as a proper name, and render, 'to the chosen Kyria'; but 'lady' and 'children,' here and in 18, may mean a church and its members. See 1 S. Pet. v. 13. ² Some MSS., 'ye.' ³ Some MSS., 'your.'

THE THIRD LETTER OF JOHN

- 1 THE elder unto Gaius, the beloved, whom I love in truth.
- 2 Beloved, in all things I pray that thou mayest prosper and be in health, even as thy soul prospereth.
- 3 For I rejoiced greatly when brethren came and bore witness to thy truth, even as thou walkest in truth.
- 4 I have no greater joy¹ than these things, that I may hear of my children walking in the truth.
- 5 Beloved, thou doest a deed of faith in whatsoever thou workest for them that are brethren and
- 6 strangers withal; who before the church bore witness to thy love; whom thou wilt do well to
- 7 send on their way worthily of God; for on behalf of the Name they went forth, taking nothing from the
- 8 Gentiles. We therefore ought to welcome such, that we may become fellow-workers with the truth.
- 9 I wrote somewhat to the church; but Diotrefes, who loveth to have the first place among them.
- 10 receiveth us not. Wherefore, if I come, I will bring to remembrance his works which he doeth, prating against us with evil words; and not contented therewith, he himself receiveth not The Brethren, and them that would do so he hinders, and expels them from the church.
- 11 Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God; he
- 12 that doeth evil hath not seen God. Demetrius hath had the witness of all men and of the truth itself; yea, we also bear witness, and thou knowest that our witness is true.
- 13 Many things I had to write to thee, yet I do not
- 14 wish to write to thee with ink and pen; but I hope to see thee shortly, and we will speak face to face. Peace be to thee. The Friends² greet thee. Greet The Friends² by name.

¹ Some MSS., 'grace.' ² See Acts xxvii. 3.

THE REVELATION*

TO JOHN

A REVELATION from Jesus Christ, which God gave **1**
him, to show to his bondmen the things that must
shortly come to pass ; and he sent and signified **2**
them through his angel to his bondman, John ; who
bore witness to the word of God and to the witness of **3**
Jesus Christ, whatsoever things he saw. Happy are
the readers and the hearers of the words of the **3**
prophecy, and keepers of the things that are written
therein ; for the time is at hand.

John to the seven churches in the province of **4**
Asia¹ :—Grace be to you and peace, from ‘ He that
is, and that was, and that cometh ’ ;² and from the
seven spirits that are before his throne ; and from **5**
Jesus Christ, the faithful witness, the firstborn of the
dead, and the ruler of the kings of the earth. To
him that loveth us and loosed³ us from our sins by
his blood (and he made of us a kingdom, priests unto **6**
his God and Father), to him belong the glory and
the dominion for evermore ;⁴ Amen. Behold, he **7**
cometh with the clouds ; and every eye shall see
him, and whosoever pierced him ; and all the tribes
of the earth shall wail over him ; even so, Amen.

I am the Alpha and the Omega,⁵ saith the Lord **8**
God, he that is, and that was, and that cometh, the
Almighty.⁶

I, John, your brother and partner with you in the **9**
tribulation and kingdom and steadfastness that are
in Jesus, found myself in the island called Patmos,
because of the word of God, and the witness to

¹ See note to Acts ii. 9. ² This phrase, in Greek and in English, is grammatically an indeclinable noun. ³ Some MSS., ‘ washed.’ ⁴ *Lit.* to the ages of the ages (and elsewhere). ⁵ The names of the first and last letters of the Greek alphabet (symbol of infinitude) ; see **xxi. 6 ; xxii. 13.**
⁶ *Or* Ruler of all (and elsewhere). * *Or* APOCALYPSE.

REVELATION 1, 2

10 Jesus. I found myself in the spirit on the Lord's
11 day, and I heard behind me a loud voice, as of a
12 trumpet, saying, 'What thou seest, write it in a
13 book, and send it to the seven churches; unto
14 Ephesus, and unto Smyrna, and unto Pergamum,
15 and unto Thyatira, and unto Sardis, and unto
16 Philadelphia, and unto Laodicea.' And I turned to
17 see what voice was speaking with me. And having
18 turned I saw seven golden lamp-stands; and in the
19 midst of the lamp-stands one like unto a son of man,
20 clothed with a garment down to the feet, and girt
21 about at the breasts with a golden girdle. But his
22 head and his hair were white, like white wool, like
23 snow; and his eyes like a flame of fire; and his
24 feet like unto burnished brass, as if it had been
25 made to glow in a furnace; and his voice was like
26 the voice of many waters. And he had in his right
27 hand seven stars; and out of his mouth went forth
28 a sword, sharp, two-edged; and his countenance
29 was as the sun shineth in its strength. And when
30 I saw him, I fell at his feet as dead; and he laid his
31 right hand upon me, saying,

32 Fear not; I am the First and the Last, and the
33 Living One; and I died, and, behold, I am living
34 for evermore, and I hold the keys of death and of
35 Hades.¹ Write therefore the things that thou
36 sawest, and the things that are, and the things that
37 will come to pass after them. As for the mystery of
38 the seven stars that thou sawest upon my right hand,
39 and the seven golden lamp-stands; the seven
40 stars are angels² of the seven churches, and the
41 seven lamp-stands 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, who walketh in the midst of the
2 seven golden lamp-stands; I know thy works and
thy labour and steadfastness, and that thou canst
not endure evil men, and didst test them that call
themselves apostles (and they are not), and didst
3 find them false; and thou hast steadfastness, and
didst endure for my name's sake, and hast not
4 grown weary. Yet I have against thee, that thou
5 didst put away thy love, the first love. Remember

¹ The *unseen* spirit-world. ² See Introduction, page x.

REVELATION 2

therefore whence thou hast fallen, and repent, and do the first works ; else I am coming to thee, and will move thy lamp-stand out of its place, unless thou repent. Yet this thou hast, that thou hatest 6
the deeds of the Nicolaitans, which I also hate. (He 7
that hath an ear, let him hear what the Spirit saith to the churches.) To him that overcometh I will give to eat from the tree of life, which is in the paradise¹ of God.

And to the angel of the church in Smyrna write :— 8

These things saith the First and the Last, who died and came to life ; I know thy tribulation and 9
thy poverty (yet thou art rich), and the reviling thou hast from them that say they are Jews (and they are not, but are a synagogue² of Satan). Fear 10
not the things that thou art about to suffer. Behold, the devil is about to cast some of you into prison, that ye may be tested ; and ye will have a ten days' tribulation. Show thyself faithful unto death, and I will give thee the crown of life. (He that hath an 11
ear, let him hear what the Spirit saith to the churches.) He that overcometh shall not be hurt by the second death.

And to the angel of the church in Pergamum 12
write :—

These things saith he that hath the sword, the two-edged, the sharp ; I know where thou dwellest, 13
even where Satan's throne is ; and thou holdest fast my name, and didst not disown thy faith in me, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth. Yet I have a few things against thee ; 14
that thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, that they might eat things sacrificed to idols and commit fornication. So thou hast also some that hold the teaching of the 15
Nicolaitans in like manner. Repent therefore ; 16
else I am coming to thee quickly, and will make war against them with the sword of my mouth. (He that hath an ear, let him hear what the Spirit 17
saith to the churches.) To him that overcometh

¹ Same word as in Greek of Genesis ii. 8. (rendered there, ' garden ').

² Or congregation.

REVELATION 2, 3

I will give of the hidden¹ manna, and I will give him a white pebble,² and on the pebble a new name written, which no one knoweth except him that receiveth it.

18 And to the angel of the church in Thyatira write :—

These things saith the Son of God, he that 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 steadfastness, and thy
20 last works greater than the first. Yet I have against thee, that thou sufferest the woman³ Jezebel, who, calling herself a prophetess, both teacheth and seduceth my bondmen to commit fornication, and
21 to eat things sacrificed to idols. And I gave her time that she might repent, and she willeth not to
22 repent of her fornication. Behold, I lay her prostrate on a bed,⁴ and bring them that commit adultery with her into great tribulation, unless they
23 repent of her deeds. And I will kill her children with pestilence ;⁵ and all the churches shall know that I am he that searcheth desires and hearts ; and I will give unto you, unto each, according to
24 your works. But to you I say, to the rest in Thyatira, as many as have not had this teaching, such as know not the depths of Satan (as they call them) ; I
25 put upon you no other burden. Howbeit, that which
26 ye have, hold it till I come. And he that overcometh, and that keepeth my works unto the end,
27 to him I will give authority over the nations (and he shall shepherd them with a rod of iron, as vessels of potter's clay are broken to pieces), as I also have
28 received from my Father ;⁶ and I will give him the
29 morning star.⁷ 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 **Armena** that thou livest, and thou
2 art dead. Show thyself watchful, and strengthen the things that remain, which were ready to die ; for

¹ See Exod. xvi. 33 ; II Maccabees. ii. 1-8. ² Stone (A.V.), calculus (Vulgate) ; see Acts xxvi. 10 ³ Some MSS., 'thy wife.'
⁴ Or couch. ⁵ Lit. death (as vi. 8). ⁶ Psalm ii. 7, 8, 9. ⁷ Cf. xxii. 16.

REVELATION 3

I have found no works of thine¹ fulfilled before my God. Remember therefore how thou hast received and didst hear ; and keep it and repent. Therefore, if thou wilt not watch, I will come as a thief cometh, and thou shalt not know at what hour I will come upon thee. Yet thou hast a few persons² in Sardis that have not defiled their garments ; and they shall walk with me in white, because they are worthy. He that overcometh shall be arrayed thus in white garments ; and I will not blot his name out of the book of life ; and I will acknowledge his name before my Father and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.

And to the angel of the church in Philadelphia write :—

These things saith the holy one, the true, he that hath the key of David, he that openeth and no one shall shut, and shutteth and no one openeth ; I know thy works (behold, I have given before thee a door set open, which no one can shut), that thou hast little power, yet didst keep my word, and didst not disown my name. Behold, I give some of the synagogue of Satan—of them that say they are Jews, and are not, but lie—behold, I will make them come and worship before thy feet and know that I loved thee. Because thou didst keep the word of my steadfastness, I will keep thee from the hour of trial, the hour that is to come upon the whole world, to test them that dwell upon the earth. I come quickly ; hold that which thou hast, that no one receive thy crown. He that overcometh, I will make him a pillar in the sanctuary of my God, and never more shall he go outside ; 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 my own new name. He that hath an ear, let him hear what the Spirit saith to the churches.

And to the angel of the church in Laodicea write :—

These things saith the Amen, the faithful and true witness, the origin³ of the creation of God ;

¹ Some MSS., 'not found thy works.' ² *Lit.* names. ³ *Or* beginning

REVELATION 3, 4

15 I know thy works, that thou art neither cold nor
16 hot ; would that thou wert cold or hot ! So,
because thou art lukewarm, and neither hot nor
cold, I am about to vomit thee out of my mouth.
17 Because thou sayest, ' I am rich, and have gained
riches, and have need of nothing ' ; and knowest
not that thou art the wretched and miserable and
18 poor and blind and naked one ; I counsel thee to
buy of me gold refined by fire, that thou mayest
become rich ; and white garments, that thou
mayest array thyself, and that the shame of thy
nakedness be not made manifest ; and eyesalve to
19 anoint thine eyes, that thou mayest see. As for
me, as many as I love, I reprove and chasten ; be
20 zealous, therefore, and repent. Behold, I stand at
the door and knock ; if any one hearken to my
voice and open the door, I will come in unto him,
21 and will sup with him, and he with me. He that
overcometh, I will grant him to sit down with me
in my throne, as I also overcame, and sat down
22 with my Father in his throne. He that hath an
ear, let him hear what the Spirit saith to the
churches.

4 After these things I looked, and behold ! a door
standing open in the heaven ; and the first voice that
I heard was as it were of a trumpet speaking with
me, some one saying, Come up hither, and I will show
thee the things that must come to pass after these.
2 Straightway I found myself in the spirit ; and, be-
hold, a throne was standing in heaven, and upon the
3 throne One was sitting ; and he that sat was to look
upon like unto a jasper-stone and a sardius ; and
there was a rainbow round about the throne, like
4 unto an emerald to look upon. And round about
the throne I saw four and twenty thrones, and upon
the thrones four and twenty elders, sitting, arrayed
in white garments, and on their heads crowns of
5 gold. And out of the throne go forth lightnings
and voices and thunders. And there are seven
torches¹ of fire, burning before the throne ; which
6 are the seven spirits of God. And before the throne
there is as it were a sea of glass, like unto crystal,
and in the midst of the throne² and round the throne

¹ Lamps (A.V.). ² Perhaps conceived of as semicircular.

REVELATION 4, 5

are four living beings full of eyes before and behind.
And the first living being is like unto a lion, and 7
the second like unto a calf, and the third hath a face
as of a man, and the fourth is like unto a flying eagle.
And the four living beings, one by one of them 8
having six wings apiece, are full of eyes roundabout
and within ; and they rest not, day and night,
saying,

Holy, holy, holy, Lord God, the Almighty, who
was, and who is, and who cometh.

And whenever the living beings shall give glory 9
and honour and thanks to him that sitteth on the
throne, to him that liveth for evermore, the four 10
and twenty elders will fall down before him that
sitteth upon the throne, and will worship him that
liveth for evermore, and will cast their crowns
before the throne, saying,

Thou art worthy, our Lord and our God, to receive 11
the glory and the honour and the power ; because
thou didst create all things, and at thy will they
were, and were created.¹

And I saw upon the right hand of him that sitteth 5
upon the throne a book written within and on the
back, sealed down with seven seals. And I saw an 2
angel, a strong one, proclaiming in a loud voice,
Who is worthy to open the book, and to break the
seals thereof ? And no one in the heaven, or on the 3
earth, or under the earth, was able to open the
book, or to look thereon.

And I wept much, because no one was found 4
worthy to open the book, or to look thereon. And 5
one of the elders saith to me, Weep not ; behold,
the Lion, the Lion of the tribe of Judah, the root of
David, hath overcome to open the book and the
seven seals thereof. And I saw in the midst of the 6
throne and of the four living beings, and in the midst
of the elders, a Lamb standing, as if it had been
slain, having seven horns, and seven eyes, which
are the seven² spirits of God, sent forth into all the
earth. And he came, and he hath taken³ it out of 7
the right hand of him that sitteth upon the throne.
And when he took the book, the four living beings 8

¹ The Divine Will had made the universe a fact in the scheme of things before the Divine Power gave material expression to the fact (Swete). ² Some MSS. omit 'seven.' ³ See note on xix. 3.

REVELATION 5, 6

and the four and twenty elders fell down before the Lamb, having each a harp, and golden bowls full of
9 incense, which are the prayers of the saints. And they are singing a new song, saying,

Thou art worthy to take the book, and to open the seals thereof, because thou wast slain, and didst purchase for God by thy blood men of every tribe
10 and tongue and people and nation; and thou madest them for our God a kingdom and priests; and they shall reign¹ over the earth.

11 And I looked, and I heard a voice of many angels round about the throne and the living beings 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 hath been slain, to receive the power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And I heard every creature that is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, saying,

To him that sitteth upon the throne, and to the Lamb, belong the blessing, and the honour, and the glory, and the dominion, for evermore.

14 And the four living beings said, Amen; and the elders fell down and worshipped.

6 And when the Lamb opened one of the seven seals I looked, and I heard one of the four living beings saying, as with a voice of thunder, Come.

2 And I looked, and behold! a white horse, and he that sitteth thereon, holding a bow; and there was given him a crown; and he went forth conquering and to conquer.

3 And when he opened the second seal, I heard the
4 second living being saying, Come. And there went forth another horse, red; and to him that sitteth thereon it was given to take peace out of the earth, and that they should slay one another; and there was given him a great sword.

5 And when he opened the third seal, I heard the third living being saying, Come. And I looked, and behold! a black horse; and he that sitteth thereon,
6 holding a balance in his hand. And I heard as it

¹ Some MSS., 'they reign.'

REVELATION 6

were a voice, in the midst of the four living beings, saying, A quart of wheat for a shilling,¹ and three quarts of barley for a shilling ; and the oil and the wine hurt thou not.

And when he opened the fourth seal, I heard a voice (it was of the fourth living being), saying, Come. And I looked, and behold ! a pale-green horse, and he that sitteth upon it, his name is Death ; and Hades was following with him. And there was given to them authority over the fourth part of the earth, to kill with sword, and with famine, and with pestilence,² and by the wild beasts of the earth.

And when he opened the fifth seal, I saw beneath the altar the souls of them that had been slain because of the word of God and because of the witness that they bore. And they cried with a loud voice, saying, How long, Master, the holy and true, dost thou refrain from judging and from avenging our blood on them that dwell on the earth ? And there was given to them, to each a white robe ; and it was told them that they were to rest a little time yet, until the number of their fellow-bondmen also, and of their brethren that would be killed even as they had been, should be fulfilled.³

And when he opened the sixth seal I looked, and there came a great earthquake ; and the sun became black as sackcloth of hair, and the whole moon became like blood ; and the stars of the heaven fell unto the earth, as a fig tree sheddeth its unripe figs when it is shaken by a great wind. And the heaven was parted, like a scroll when it is rolled up⁴ ; and every mountain and island were moved out of their places. And the kings of the earth, and the nobles, and the commandants, and the rich, and the strong, and every one, bond and free, hid themselves in the caverns 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 upon the throne, and from the wrath of the

¹ Or a denarius (famine prices) ; a quart of wheat weighs two pounds.
² *Lit.* death (as in ii. 23). ³ Some MSS., 'until their fellow-bondmen, and their . . . should have fulfilled their course.'
⁴ The expanse of heaven cracked and parted, the divided parts curling up and forming a roll on each side.

REVELATION 6, 7

17 Lamb ; for the day, 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 fast the four winds of the earth, that no wind should blow over the earth, 2 or over the sea, or upon any tree. And I saw another angel ascending from the sunrising, holding a seal of the living God ; and he cried with a loud voice to the four angels to whom it was given to hurt the 3 earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, till we have sealed the bondmen of our God upon their foreheads.

4 And I heard the number of them that were sealed, a hundred and forty-four thousand, sealed out of every tribe of the children of Israel ;

5 Of the tribe of Judah twelve thousand sealed ;
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 ;
Of the tribe of Levi twelve thousand ;
Of the tribe of Issachar twelve thousand ;

8 Of the tribe of Zebulun twelve thousand ;
Of the tribe of Joseph twelve thousand ;
Of the tribe of Benjamin twelve thousand sealed.

9 After these things I looked, and behold ! a great multitude, which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palm branches are 10 in their hands ; and they cry with a loud voice, saying,

Salvation belongeth to our God who sitteth upon the throne, and to the Lamb.

11 And all the angels were standing round about the throne and the elders and the four living beings ; and they fell on their faces before the throne, and 12 worshipped God, saying,

Amen ; All blessing and glory and wisdom and thanksgiving and honour and power and strength belong to our God for evermore ; Amen.

13 And one of the elders spoke, saying to me, These that are arrayed in the white robes, who are they,

REVELATION 7, 8

and whence came they? And I have said¹ to him, 14
My lord, thou knowest. And he said to me, These
are they that come out of the great tribulation, and
they washed their robes and made them white in
the blood of the Lamb. Therefore they are before 15
the throne of God, and serve him day and night in
his sanctuary; and he that sitteth upon the throne
will spread his tabernacle over them. They shall 16
hunger no more, nor thirst any more; neither shall
the sun strike them, nor any heat; because the 17
Lamb that is in the midst of the throne will be their
shepherd, and will guide them unto fountains of
waters of life; and God will wipe away every tear
from their eyes.

And when he opened the seventh seal, there came 8
silence in heaven, as it were for half an hour. And 2
I saw the seven angels that stand before God, and
there were given to them seven trumpets.

And another angel came, and took his stand at the 3
altar, holding a golden censer; and there was given
to him much incense, that he might give it to the
prayers of all the saints, upon the altar, the golden
altar that is before the throne. And with² the 4
prayers of the saints there went up before God out
of the angel's hand the smoke of the incense. And 5
the angel hath taken³ the censer; and he filled it
from the fire of the altar, and threw it down upon
the earth; and there came thunders, and voices,
and lightnings, and an earthquake.

And the seven angels that have the seven trumpets 6
prepared themselves to sound.

And the first sounded, and there came hail and 7
fire, mingled with blood, and they were cast 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.

And the second angel sounded, and as it were a 8
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 that 9
were in the sea, those that had life; and the third
part of the ships was destroyed.

And the third angel sounded, and there fell out 10

¹ The speed of the reply is denoted by the tense (Vaughan); see note to xix. 3. ² Or for. ³ See note to xix. 3

REVELATION 8, 9

- of the heaven a great star, burning like a torch, and it fell upon the third part of the rivers, and upon the
11 fountains of the waters ; and the name of the star is called Wormwood. And the third part of the waters became wormwood ; and many of mankind 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 might be darkened, and the day for the third part of it might not shine, and the night likewise.
- 13 And I looked, and I heard an eagle,¹ flying in mid heaven, saying with a loud voice, Woe, woe, woe, for the inhabitants of the earth, by reason of the rest of the trumpet-voices of the three angels that are about to sound.
- 9 And the fifth angel sounded and I saw a Star that had fallen² from the heaven unto the earth ; and there was given to him the key of the pit of the
2 abyss. And he opened the pit of the abyss ; and there came up smoke out of the pit, like smoke of a great furnace ; and the sun and the air were
3 darkened by reason of the smoke of the pit. And out of the smoke there came forth locusts upon the earth ; and there was given to them power, as the
4 scorpions of the earth have power. And it was told them that they should not hurt the grass of the earth, nor any green thing, nor any tree, but men only, such as have not the seal of God upon their
5 foreheads. And it was given them that they might not kill them, but that they should be tormented five months ; and their torment is like the torment
6 of a scorpion when it hath struck a man. And in those days men will seek death, and will not find it ; and they will long to die, and death fleeth from them.
- 7 And in likeness the locusts were like unto horses made ready for battle, and there were on their heads crowns as it were like unto gold, and their faces were
8 like faces of men. And they had hair like hair of women, and their teeth were like teeth of lions.
- 9 And they had breastplates like breastplates of iron and the sound of their wings was like the sound of

¹ Some MSS., 'angel' ; but see iv. 7. ² See viii. 10 ; xii. 9 ; and S. Luke x. 18.

REVELATION 9, 10

chariots, of many horses running to battle. And 10
they have tails like unto those of scorpions, and
stings; and in their tails is their power to hurt
mankind for five months. They have over them a 11
king, the angel of the abyss; his name in Hebrew is
Abaddon,¹ and in the Greek he has for name,
Apollyon.¹

The first woe is past; behold, after these things 12
there come yet two woes.

And the sixth angel sounded, and I heard a voice 13
from the four horns of the altar, the golden altar
that is before God, some one saying to the sixth 14
angel (him that hath the trumpet), Loose the four
angels that are bound at the river, the great 15
Euphrates. And the four angels were loosed, they
that had been prepared for the hour and day and
month and year, that they might kill the third part 16
of mankind. And the number of the armies of the
horsemen was twice ten thousand times ten 17
thousand; I heard the number of them. And this
is how I saw the horses in the vision, and them that
sat upon them;—wearing breastplates of fire and
jacinth and brimstone; and the heads of the horses
are like heads of lions, and out of their mouths goeth 18
forth² fire and smoke and brimstone. By these
three plagues were killed the third part of mankind,
by the fire and the smoke and the brimstone that
goeth forth out of their mouths. For the power of 19
the horses is in their mouths and in their tails; for
their tails are like unto serpents, and have heads;
and with them they hurt. And the rest of mankind, 20
they that were not killed by these plagues, repented
not even of the works of their hands, so as not to
worship the demons and the idols of gold and of
silver and of brass and of stone and of wood, which
cannot see or hear or walk; and they repented not 21
of their murders, nor of their sorceries, nor of their
fornication, nor of their thefts.

And I saw another angel, a strong one, coming 10
down out of the heaven, arrayed with a cloud; and
the rainbow was upon his head, and his face was like
the sun, and his feet were like pillars of fire; and 2
he had in his hand a little book set open. And he

¹ *i.e.* Destroyer.

² See note to James iii. 10.

REVELATION 10, 11

3 set his right foot upon the sea, but the left upon the
earth ; and he cried with a loud voice, even as a lion
roareth. And when he had cried, the seven thunders
4 spoke out their own voices. And when the seven
thunders had spoken, I was about to write ; and I
heard a voice out of the heaven, saying, Seal the
things that the seven thunders spoke, and write
them not.

5 And the angel that I saw standing on the sea and
on the earth lifted up his right hand to the heaven,
6 and swore by him that liveth for evermore, who
created the heaven and the things that are therein,
and the earth and the things that are therein, that
7 there shall be delay¹ no longer ; but that in the days
of the voice of the seventh angel, whenever he is
about to sound, then is finished the mystery of God,
as he declared the good tidings to his own bondmen
the prophets.

8 And the voice that I heard out of the heaven, I
heard it speaking with me again, and saying, Go,
take the book that is set open in the hand of the
angel that standeth upon the sea and upon the
9 earth. And I went away to the angel, telling him
to give me the little book. And he saith to me,
Take it and eat it up, and it will be bitter in thy
belly, but in thy mouth it will 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 it became bitter in
11 my belly. And they say to me, Thou must prophesy
again concerning many peoples and nations and
tongues and kings.

11 And there was given me a reed like unto a rod,
some one saying, Rise, and measure the sanctuary
of God, and the altar, and them that worship
2 therein. And the court that is outside the sanc-
tuary, reject it, and measure it not ; because it was
given to the Gentiles,² and they will tread down
3 the holy city for forty-two months. And I will
grant unto my two witnesses that they may prophesy
for one thousand two hundred and sixty days,
4 arrayed in sackcloth.—These are the two olive
trees and the two lamp-stands that stand before the

¹ Or time shall be no more.

² Or nations.

REVELATION 11

Lord of the earth. And if any one desireth to hurt 5
them, fire goeth forth out of their mouths and
devoureth their enemies ; and if any one shall
desire to hurt them, he must in this manner be
killed. These have the authority to shut the heaven, 6
that it rain not in the days of their prophesying ;
and they have authority over the waters to turn
them into blood, and to smite the earth with every
plague, as often as they shall desire. And whenever 7
they have finished their witness, the wild beast that
cometh up out of the abyss will wage war against
them, and will overcome them, and will kill them.
And their dead bodies lie on the street of the city, 8
the great city, which is called spiritually Sodom and
Egypt, where their Lord also was crucified. And 9
men from among the peoples and tribes and tongues
and nations look upon their corpses three days and
a half, and allow not their dead bodies to be put into
tombs. And they that dwell on the earth rejoice 10
over them, and make merry ; and they will send
gifts one to another ; because these two prophets
tormented¹ them that dwell on the earth. And after 11
the three days and a half a breath of life from God
entered into them, and they stood up upon their
feet ; and great fear fell upon those that beheld
them. And they heard a loud voice out of the 12
heaven, saying to them, Come up hither. And they
went up into the heaven in the cloud ; and their
enemies beheld them. And in that hour there came 13
a great earthquake, and the tenth part of the city
fell ; and there were killed in the earthquake seven
thousand persons ; and the rest were affrighted, and
gave glory to the God of heaven.

The second woe is past ; behold, the third woe 14
cometh quickly.

And the seventh angel sounded, and there came 15
loud voices in the heaven, some that say,

The kingdom of the world has become the kingdom
of our Lord and of his Christ ; and he shall reign
for evermore.

And the four and twenty elders, who sit before 16
God on their thrones, fell on their faces, and wor-
shipped God, saying, 17

¹ By the reproof of their message and of their godly example. See
Wisdom of Solomon ii. 12-20.

REVELATION 11, 12

We give thanks to thee, Lord God, the Almighty, who art, and who wast ; because thou hast taken
18 thy great power, and didst begin thy reign. And the nations were angered, and there came thine anger, and the time for the dead to be judged, and for giving the reward to thy bondmen, the prophets, and to the saints, and to them that fear thy name, the small and the great ; and for destroying them that destroy the earth.

19 And the sanctuary of God, the one that is in heaven, was opened ; and there was seen in his sanctuary the ark of his covenant ; and there came lightnings, and voices, and thunders, and an earthquake, and great hail.

12 And a great sign was seen in the heaven ; a woman arrayed with the sun, and the moon was under her
2 feet, and upon her head a crown of twelve stars, and she was with child ; and she crieth out, travailing in birth, and in agony to bring forth.

3 And another sign was seen in the heaven ; and behold ! a dragon, red, great, having seven heads and ten horns, and upon his heads seven diadems ;

4 and his tail draggeth along the third part of the stars of the heaven, and it dashed them to the earth. And the dragon standeth before the woman

5 that is about to bring forth, that, whenever she hath brought forth, he may devour her child. And she

6 brought forth a son, a man child, who is to shepherd all the nations with a rod of iron ; and her child was caught away unto God, and unto his throne. And

7 the woman fled into the wilderness, where she hath a place prepared by God, that there they may nourish her a thousand two hundred and sixty days.

8 And there broke out war in heaven, Michael and his angels waging war against the dragon ; and the

9 dragon waged war and his angels , and they prevailed not, neither was their place found any more

10 in heaven. And the great dragon was cast down, the ancient serpent, he that is called the devil and Satan, who deceiveth the whole world ; he was cast down unto the earth, and with him his angels were cast down. And I heard a loud voice in the heaven, saying,

There came even now the salvation and the power

REVELATION 12, 13

and the kingdom of our God, and the authority of his Christ ; because the accuser of our brethren was cast down, he that accuseth them before our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their witness ; and they loved not their lives, even unto death. Therefore, make merry, O heavens, and ye that tabernacle in them. Woe for the earth and for the sea ! because the devil hath gone down to you, in great wrath, knowing that he hath but a short time.

And when the dragon saw that he was cast down to the earth, he persecuted the woman, her that had brought forth the man child. And there were given to the woman the two wings of the great eagle, that she might fly from the face of the serpent into the wilderness, unto her place, where she is nourished for a time and times and half a time.¹ And out of his mouth the serpent cast after the woman water like a river, that he might cause her to be borne away by the river. And the earth helped the woman, and the earth opened her mouth and drank down the river that the dragon cast out of his mouth. And the dragon was angered at the woman, and went away to wage war against the rest of her offspring, who keep the commandments of God and bear witness to Jesus ; and he came to a stand² upon the sand of the sea.

And I saw³ a wild beast coming up out of the sea, having ten horns and seven heads, and upon its horns ten diadems, and upon its heads names of blasphemy. And the wild beast that I saw was like unto a leopard, and its feet were like those of a bear, and its mouth was like a lion's mouth. And the dragon gave it his power, and his throne, and great authority. And I saw one of its heads as if it had been smitten unto death ; and its death-wound was cured. And the whole earth went wondering after the beast ; and they worshipped the dragon, because he gave his authority to the beast ; and they worshipped the beast, saying, Who is like unto the beast ? and who is able to wage war against it ?

¹ *i.e.* 3½ years of 360 days each = the 1,260 days of verse 6. See xi. 2 ; Dan. vii. 25 ; xii. 7. ² Some MSS., ' And I took my stand . . . and saw ' ; in text dragon halts to summon his ally.

REVELATION 13

5 And there was given to it a mouth speaking great things and blasphemies ; and there was given to it
6 authority to continue forty-two months. And it opened its mouth unto blasphemies against God, to blaspheme his name, and his tabernacle, even them
7 that tabernacle in the heaven. And it was given to it to wage war against the saints and to overcome them ; and there was given to it authority over
8 every tribe and people and tongue and nation. And all that dwell upon the earth will worship him, every one whose name hath not been written, from the foundation of the world,¹ in the book of life of the
9 Lamb that hath been slain. If any one hath an ear, let him hear. If any one is for captivity, into captivity he goes ; if any one shall kill with the sword, with the sword he must be killed.² Here is the steadfastness, here also the faith of the saints.

11 And I saw another wild beast coming up out of the earth ; and it had two horns like unto those of a
12 lamb, and it spoke as a dragon speaks. And it exerciseth all the authority of the first beast in its sight. And it causeth the earth and them that dwell therein to worship the first beast, whose death-
13 wound was cured. And it worketh great signs, so as even to make fire come down out of the heaven
14 upon the earth in the sight of mankind. And them that dwell upon the earth it deceiveth by reason of the signs which it was permitted to work in the sight of the beast ; telling them that dwell upon the earth to make an image to the beast, him that was
15 wounded by the sword and lived. And it was permitted to give breath 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
16 of the beast should be killed. And for all, the small and the great, the rich and the poor, the free and the bond, it causeth a mark to be given them upon their
17 right hands, or on to their foreheads ; and that no one should be able to buy or to sell, except him that hath the mark, the name of the beast or the number
18 of its name. Here is wisdom ; he that hath understanding, let him calculate the number of the beast ;

¹ Or put this clause at the end of verse ; but cf. xvii. 8. xv. 2. ; S. Matt. xxvi. 52.

² Jerem.

REVELATION 13, 14

for it is the number of a man. And its number is Six hundred and sixty-six.¹

And I looked, and behold ! the Lamb standing **14**
 on the mount Zion, and with him a hundred and
 forty-four thousand, having his name, and the name
 of his Father, written on their foreheads. And I **2**
 heard a voice out of the heaven, like a voice of many
 waters, and like a voice of loud thunder ; and the
 voice that I heard was as of harpers harping with
 their harps ; and they are singing a new song before **3**
 the throne, and before the four living beings and
 the elders ; and no one could learn the song except
 the hundred and forty-four thousand, them that
 have been purchased from the earth. These are **4**
 they that were not defiled with women ; for they
 are virgins. These are they that follow the Lamb
 whithersoever he goeth. These were purchased
 from among men, as firstfruits unto God and unto
 the Lamb. And in their mouths there was found **5**
 no lie ; they are without blemish.

And I saw another angel flying in mid heaven, **6**
 carrying an eternal gospel, to be its gosseller over
 them that dwell on the earth, even over every nation
 and tribe and tongue and people ; saying with a loud **7**
 voice, Fear God, and give him glory, because the
 hour of his judgement hath come ; and worship him
 that made the heaven and the earth and sea and
 fountains of waters.

And another angel, a second, followed, saying, **8**
 She has fallen, she has fallen, Babylon the great !
 she that of the fiery wine of her fornication hath
 given all the nations to drink.

And another angel, a third, followed them, saying **9**
 with a loud voice, If any one worshippeth the wild
 beast and its image, and receiveth a mark on his
 forehead or on to his hand, he shall also drink of the **10**
 wine of the wrath of God, which is mingled unmixed
 in the cup of his anger, and he shall be tormented in
 fire and brimstone in the presence of holy angels and
 in the presence of the Lamb.—And the smoke of **11**
 their torment goeth up for evermore ;² and they
 rest not day and night, they that worship the beast
 and its image, and any one that receiveth the mark

¹ Some MSS., ' 616 ' ; Many hold that under this number the name of the Emperor Nero is veiled ; see xvii. 11. ² *Lit.* to ages of ages.

REVELATION 14, 15

- 12 of its name. Here is the steadfastness of the saints, who keep the commandments of God and the faith of Jesus.
- 13 And I heard a voice out of the heaven, saying, Write, Happy are the dead that die in the Lord henceforth ! yea, saith the Spirit, in that they shall rest from their labours ; for their works follow with them.
- 14 And I looked, and behold ! a white cloud, and upon the cloud one sitting, like unto a son of man, having on his head a crown of gold, and in his hand
- 15 a sharp sickle. And another angel came forth out of the sanctuary, crying with a loud voice to him that sitteth upon the cloud, Put forth thy sickle, and reap ; for the hour to reap has come ; for the harvest
- 16 of the earth is ripe.—And he that sitteth upon the cloud cast his sickle upon the earth, and the earth was reaped.
- 17 And another angel came forth out of the sanctuary
- 18 that is in heaven, he also having a sharp sickle. And another angel came forth out of the altar, he that hath authority over the fire ;¹ and he called with a loud voice to him that had the sharp sickle, saying, Put forth thy sickle, the sharp one, and gather the clusters of the vine of the earth ; for her grapes are
- 19 fully ripe.—And the angel cast his sickle to the earth, and gathered the vintage of the earth, and cast it into the winepress of the wrath of God, the
- 20 great winepress. And the winepress was trodden outside the city : and there came forth blood out of the winepress even to the horses' bits, as far as a thousand and six hundred furlongs.
- 15 And I saw another sign in the heaven, great and marvellous, seven angels having seven plagues, the last ; because in them is finished the wrath of God.
- 2 And I saw as it were a sea of glass mingled with fire and them that come off victorious from the beast and from its image and from the number of its name, standing at the sea, the sea of glass, having harps of
- 3 God. And they are singing the song of Moses the bondman of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God, the Almighty ; righteous and true are thy ways,

¹ See viii. 5.

REVELATION 15, 16

thou king of the nations.¹ Who will not fear, O 4
 Lord, and glorify thy name ? for thou only art holy ;
 for all the nations will come and worship before
 thee ; for thy righteous acts were made manifest.

And after these things I looked, and the sanctuary 5
 of the tabernacle of the testimony was opened in
 heaven ; and there came forth out of the sanctuary 6
 the seven angels that had the seven plagues ; clothed
 they were in pure shining linen,² and girt about their
 breasts with golden girdles. And one of the four 7
 living beings gave to the seven angels seven golden
 bowls full of the wrath of God, who liveth for
 evermore. And the sanctuary was filled with smoke 8
 from the glory of God and from his power ; and no
 one could enter into the sanctuary, till the seven
 plagues of the seven angels should be finished.

And I heard a loud voice out of the sanctuary, 16
 saying to the seven angels, Go your ways, and pour
 out the seven bowls of the wrath of God into the
 earth.

And the first went, and poured out his bowl into 2
 the earth ; and it became a sore, evil and painful,
 upon the men that had the mark of the wild beast
 and upon them that worshipped its image.³

And the second poured out his bowl into the sea ; 3
 and it became blood as of a dead man, and every
 living thing died, those that were in the sea.

And the third poured out his bowl into the 4
 rivers and the fountains of the waters ; and it be-
 came blood. And I heard the angel of the waters 5
 say, Righteous art thou, who art and who wast, thou
 Holy One, because thou didst adjudge these things ;
 because blood of saints and of prophets they poured 6
 out, blood thou hast also given them to drink ; they
 are worthy.—And I heard the altar say, Even so, 7
 Lord God, the Almighty, true and righteous are thy
 judgements.

And the fourth poured out his bowl upon the sun ; 8
 and it was given unto it⁴ to scorch mankind with
 fire. And mankind were scorched with great heat, 9
 and they blasphemed the name of God, who hath the

¹ Some MSS.. 'ages.' ² Some MSS. read, 'clothed in stone.' (*i.e.*
 lithon, instead of linon . The R.V. adopts this, but intrudes the word
 'precious,' for which **there** is no authority. See xix. 8. ³ See xiv. 11.
⁴ Or him.

REVELATION 16, 17

- authority over these plagues ; and they repented not to give him glory.
- 10 And the fifth poured out his bowl upon the throne of the wild beast ; and its kingdom became darkened ; and they gnawed their tongues by reason of
- 11 the pain, and blasphemed the God of heaven by reason of their pains and by reason of their sores ; and they repented not of their works.
- 12 And the sixth poured out his bowl upon the river, the great Euphrates ; and the water thereof was dried up, that the way of the kings that come from
- 13 the sunrising might be made ready. And I saw out of the mouth of the dragon, and out of the mouth of the false
- 14 prophet, three unclean spirits, as it were frogs ; for they are spirits of demons, working signs ; and they go forth unto the kings of the whole world,¹ to gather them together to the war of the Day, the great day
- 15 of God, the Almighty (Behold I come as a thief, cometh ; happy is he that watcheth, and holdeth fast his garments, lest he walk naked, and they see
- 16 his shame) ; and they gathered them together into the place that is called in Hebrew, Har-Magedon.²
- 17 And the seventh poured out his bowl upon the air ; and there came forth a loud voice out of the sanctuary, from the throne, saying, It hath come to pass.
- 18 And there came lightnings and voices and thunders ; and there came a great earthquake, such that there came not, since mankind came upon the earth, so
- 19 great an earthquake, so mighty. And the great city came into three parts, and the cities of the nations fell. And Babylon the great was remembered in the sight of God, to give her the cup of the
- 20 wine of the wrath of his anger. And every island
- 21 fled away, and mountains could not be found. And great hail, as of talents in weight, cometh down out of the heaven upon men ; and men blasphemed God by reason of the plague of the hail ; for exceedingly great is the plague thereof
- 17 And there came one of the seven angels that had the seven bowls, and he spoke with me, saying, Come hither, I will show thee the judgement upon the great harlot, who dwelleth upon many waters ;³

¹ *Lit.* inhabited (earth). ² *i.e.* Hill of Megiddo (probably) ; see Judges v. 19. ³ *Cf.* Jerem. li. 13.

REVELATION 17

with whom the kings of the earth committed forni- 2
 cation, and they that inhabit the earth were made
 drunk with the wine of her fornication. And he 3
 carried me away in spirit¹ into a wilderness ; and I
 saw a woman sitting upon a wild beast of scarlet
 colour ; covered it was with the names of blasphemy, 4
 and it had seven heads and ten horns. And the
 woman was arrayed in purple and scarlet, and gilded
 with gold and precious stones and pearls, holding in
 her hand a golden cup full of abominations, and the
 unclean things of her fornication, and upon her fore- 5
 head a name written, a mystery, ' Babylon, the
 great, the mother of the harlots and of the abomina- 6
 tions of the earth.' And I saw the woman drunk
 with the blood of the saints and with the blood of
 the witnesses of Jesus. And when I saw her, I
 wondered with a great wonder. And the angel said 7
 to me, Wherefore didst thou wonder ? I will tell
 thee the mystery of the woman, and of the wild beast
 that carrieth her, which hath the seven heads and
 the ten horns. The wild beast that thou sawest 8
 was, and is not, and is about to come up out of the
 abyss, and is on its way to destruction. And they
 that dwell on the earth, whose names have not been
 written on the book of life from the foundation of
 the world, will wonder when they behold the beast,
 that it was, and is not, and will come. Here, whoso- 9
 ever hath wisdom, is the meaning ; the seven heads
 are seven mountains, whereon the woman sitteth ;
 and they² are seven kings ; the five have fallen, one 10
 is, the other hath not yet come ; and when he
 cometh, he must continue a little while. And the 11
 wild beast that was, and is not, is moreover himself
 eighth, and is one of³ the seven, and is on his way to
 destruction. And the ten horns that thou sawest 12
 are ten kings, kings that have received no kingdom

¹ *Or* in the Spirit. ² *Or* there. ³ *Or* is out of (comes from and succeeds) ; but see Acts xxi. 8. It is widely held that contemporary history (especially the persecution of Christians under Nero) is the background of visions of this book ; that the whole work represents allegorically the sufferings and final triumph and glory of Christ's church ; incidentally, that the ' seven kings ' mean seven Roman Emperors, and that the ' eighth, one of the seven, ' stands for Nero, who in the popular belief of the time had not been killed, but was alive in hiding, would return to the throne, and thus be counted twice. It might not be prudent to write with entire clearness, and interpretations (keys) could be circulated privately among Christians.

REVELATION 17, 18

- as yet ; but they receive authority as kings for one
13 hour, with the wild beast. These have one mind,
and they give their power and authority to the beast.
14 These will wage war against the Lamb ; and the
Lamb will overcome them, because he is Lord of
lords and King of kings ; and they that are with
15 him, called and chosen and faithful.—And he saith
to me, The waters that thou sawest, where the harlot
dwelleth, peoples and multitudes they are, and
16 nations and tongues. And the ten horns that thou
sawest, and the wild beast, these will hate the harlot,
and will make her desolate and naked, and will eat her
17 flesh, and will burn her up in fire. For God put
into their hearts to carry out his purpose, and to
come to one mind, and to give their kingdom to the
wild beast, until the words of God shall be accom-
18 plished. And the woman whom thou sawest is the
city, the great city, which hath kingship over the
kings of the earth.
- 18 After these things I saw another angel coming
down out of heaven, having great authority ; and
2 the earth was lit up from his glory. And he cried
with a strong voice, saying, She has fallen, she has
fallen, Babylon, the great, and has become a habi-
tation of demons, and a haunt of every unclean
spirit, and a haunt of every unclean and hateful
3 bird ; because from the fiery wine of her fornication
all the nations have drunk ;¹ and the kings of the
earth committed fornication with her, and out of
the might of her wantonness the merchants of the
earth grew rich.
- 4 And I heard another voice out of the heaven,
saying, Come forth, my people, out of her, that ye
may have no fellowship in her sins, and that ye
5 receive not of her plagues ; because her sins clave
together, even unto the heaven, and God remem-
6 bered her crimes. Render to her as she also ren-
dered, and double the double according to her works ;
in the cup that she mingled mingle to her double.
7 As much as she glorified herself and lived wantonly,
so much torment and mourning give to her. Be-
cause in her heart she saith, I sit a queen, and am
8 no widow, and shall not see mourning ; therefore in

¹ Some MSS., ' by the wine . . . have fallen ' (the Greek verbs are very alike).

REVELATION 18

one day her plagues shall come, death and mourning
 and famine, and she shall be burnt up in fire ;
 because strong is the Lord God who judged her.
 And the kings of the earth, who with her committed 9
 fornication and lived wantonly, will weep and wail
 over her, when they see the smoke of her burning ;
 standing afar off for fear of her torment, saying, 10
 Woe ! woe ! the great city, Babylon, the strong
 city ! because in one hour thy judgement came.
 And the merchants of the earth weep and mourn over 11
 her ; because no one any longer buyeth their cargo,
 cargo of gold and silver and precious stones and 12
 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 precious wood and of
 brass and of iron and of marble ; and cinnamon, and 13
 spice, and incense, and ointment, and frankincense,
 and wine, and oil, and fine flour, and wheat, and
 cattle, and sheep ; and cargo of horses and of
 carriages and of slaves ; and lives of men. And the 14
 ripe fruit of the desire of thy soul went from thee,
 and all the dainty and the bright things perished
 from thee ; and men will find them nevermore.
 The merchants of these things, who grew rich from 15
 her, will stand afar off for fear of her torment,
 weeping and mourning, saying, Woe ! woe ! the 16
 great city, she that was arrayed in fine linen and
 purple and scarlet, and gilded in gold and precious
 stones and pearl ! because in one hour riches so great 17
 was laid waste.—And every steersman, and every
 one that saileth to a place, and mariners, and as
 many as make their living by the sea, stood afar off,
 and cried out as they saw the smoke of her burning, 18
 saying, What city is like unto the great city ! And 19
 they cast dust on their heads, and cried out, weeping
 and mourning, saying, Woe ! woe ! the great city,
 wherein all that had their ships on the sea grew rich
 out of her great wealth ! because in one hour she was
 laid waste.—Make merry¹ over her, O heaven, and 20
 ye the saints and the apostles and the prophets ;
 because God has judged your judgement upon her.

And an angel, a strong one, took up a stone, as it 21
 were a great millstone, and threw it into the sea,

¹ Same word as in xi. 10 ; S. Luke xv. 32 (related to the word Euphrosync).

REVELATION 18, 19

saying, Thus with a rush will Babylon, the great city, be overthrown, and will not be found any more.
22 And sound of harpers and musicians and flute-players and trumpeters will not be heard in thee any more; and any craftsman, of any craft, will not be found in thee any more; and sound of
23 mill will not be heard in thee any more; and light of lamp will not shine in thee any more; and voice of bridegroom and of bride will not be heard in thee any more; for thy merchants were the nobles of the earth; for by thy sorcery all the
24 nations were deceived. And in her was found 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 loud voice of a great multitude in heaven, who say,

Hallelujah!¹ the salvation and the glory and
2 the power belong to our God; for true and righteous are his judgements; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his bondmen out of her hand.²

3 And a second time they have said,³ Hallelujah!
4 And the smoke of her goeth up for evermore. And the four and twenty elders and the four living beings fell down and worshipped God who sitteth upon the
5 throne; and they say, Amen, Hallelujah! And a voice came forth from the throne, saying,

Praise our God, all ye his servants, ye that fear him, the small and the great.

6 And I heard as it were a voice of a great multitude, and as it were a voice of many waters, and as it were a voice of mighty thunders, saying,

Hallelujah! because the Lord our God, the
7 Almighty, began⁴ his reign. Let us rejoice and exult, and we will give the glory to him; because there came the marriage of the Lamb, and his wife
8 made herself ready. And it was given to her that she should array herself in fine linen, shining, pure; for the fine linen is the righteous deeds of the saints.

9 And he⁵ saith to me, Write, Happy are they that

¹ *i.e.* Praise the Lord (Jehovah). ² *Cf.* II Kings ix. 7. ³ It is as if he listens for the sound, and announces it instantly to those waiting below (Vaughan); a similar explanation in some similar places. ⁴ See xi. 17
⁵ See xvii. 1.

REVELATION 19

have been invited to the marriage-supper of the Lamb. And he saith to me, These are true words of God. And I fell down before his feet to worship him. And he saith to me, See thou do it not ; I am a fellow-bondman with thee and with thy brethren who bear witness to Jesus ; worship God ; for witness to Jesus is the spirit of prophecy.

And I saw the heaven standing open ; and behold ! a white horse, and he that sitteth thereon, called¹ Faithful and True ; and in righteousness he judgeth, and wageth war. But his eyes are a flame of fire, and on his head are many diadems ; and he hath a name written, which no one knoweth except himself. And he is arrayed in a cloak dyed in² blood ; and his name is called, The Word of God.³ And the armies that are in heaven, clothed in fine linen, white and pure, were following him upon white horses. And out of his mouth goeth forth a sharp sword, that with it he may smite the nations ; and he will shepherd them with a rod of iron ; and he treadeth the wine-press of the wine of the wrath of the anger of God the Almighty. And he hath on his cloak and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come, gather yourselves together to the supper, the great supper of God ; that ye may eat flesh of kings, and flesh of commandants, and flesh of strong men, and flesh of horses, and of them that sit on them, and flesh of all, both free and bond, and small and great.

And I saw the wild beast, and the kings of the earth, and their armies, gathered together to wage the war⁴ against him that sitteth upon the horse, and against his army. And the wild beast was seized, and with it the false prophet that in its presence wrought the signs wherewith he deceived them that had accepted the mark of the beast and them that worshipped its image. Alive they were cast, the two, into the lake of fire, the lake that burneth with brimstone. And the rest were killed with the sword of him that sitteth upon the horse,

¹ Some MSS. omit ' called.' ² Some MSS., ' sprinkled with.' ³ Cf. Wisdom of Solomon xviii. 15. ⁴ See xvii. 14.

REVELATION 19, 20

the sword that went 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, holding the key of the abyss, and on his hand a great
2 chain. And he laid hold on the dragon, the ancient serpent (who is the devil and Satan) and bound him
3 for a thousand years, and cast him into the abyss,¹ and shut and sealed it above him, that he should deceive the nations no more till the thousand years should be finished ; after this he must be let loose a little while.

4 And I saw thrones, and some² sat upon them, and judgement was given unto them. And I saw the souls of them that had been beheaded because of the witness to Jesus and because of the word of God, and such as worshipped not the wild beast, nor yet its image, and accepted not the mark upon their foreheads and upon their hands ; and they came to life and reigned with the Christ a thousand years.
5 (The rest of the dead came not to life until the thousand years were finished.) This is the first
6 resurrection. Happy and holy is he that hath a portion in the first resurrection ; over these the second death hath no authority ; but they will be priests of God and of Christ, and will reign with him the³ thousand years.

7 And when the thousand years are finished, Satan
8 will be let loose out of his prison, and will go 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
9 sand of the sea. And they went up over the breadth of the earth, and encompassed the camp of the saints and the city, the beloved ;⁴ and fire came down out
10 of the heaven, and devoured them. And the devil, who deceiveth them, was cast into the lake of fire and brimstone, where are also the wild beast and the false prophet ; and they will be tormented day and night for evermore.

11 And I saw a throne, great and white, and him that sitteth thereon, from whose face the earth and the heaven fled away ; and there was found no place for

¹ S. Luke viii. 31. ² Who these are must be gathered from the context ; the persons appointed to do so, probably Christ and his assessors.
³ Some MSS., 'a.' ⁴ *i. e.* Jerusalem (Psalm lxxxvii. 2).

REVELATION 20, 21

them. And I saw the dead, the great and the small, 12
 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
 written in the books, according to their works.
 And the sea gave up the dead that were in it ; and 13
 death and Hades gave up the dead that were in them ;
 and they were judged, each, according to their
 works. And death and Hades were cast into the 14
 lake of fire. This is the second death, the lake of
 fire. And if any was not found written in the book 15
 of life, he was cast into the lake of fire.

And I saw a new heaven and a new earth ; for the 21
 first heaven and the first earth passed away ; and
 there is no more sea. And I saw the holy city, new 2
 Jerusalem, coming down out of heaven from God,
 made ready as a bride adorned for her husband.
 And I heard a loud voice out of the throne, saying, 3
 Behold, the tabernacle of God is with men, and he
 will tabernacle with them ; and they shall be his 4
 peoples, and God himself will be with them,¹ and will
 wipe away every tear from their eyes ; and there
 shall be no more death ; neither shall there be any
 more mourning, nor crying, nor pain ; because² the
 first things have passed away.—And he that sitteth 5
 upon the throne said, Behold, I make all things new.
 And he saith, Write ; because these words are trust- 6
 worthy and true. And he said to me, They have
 come to pass ! I am the Alpha and the Omega, the
 beginning and the end. To him that thirsteth I will 7
 give of the fountain of the water of life freely. He
 that overcometh shall have part in these things ;
 and I will be his God, and he shall be my son. But 8
 for the cowardly, and unbelieving, and polluted,
 and murderers, and fornicators, and sorcerers, and
 idolaters, and all the liars, their portion is in the lake
 that burneth with fire and brimstone ; which is the
 second death.

And there came one of the seven angels that had 9
 the seven bowls, who were laden with the seven
 plagues, the last ; and he spoke with me, saying,
 Come hither, I will show thee the bride, the Lamb's
 wife. And he carried me away in spirit³ on to a 10

¹ Some MSS. add, 'and be their God.' ² Some MSS. omit 'be-
 cause.' ³ Or in the Spirit.

REVELATION 21

mountain, great and high, and showed me the holy city, Jerusalem, coming down out of heaven from
11 God, having the glory of God. Its light-giver is like unto a stone most precious, as it were a jasper
12 stone, shining as crystal. It hath a wall great and high ; it hath twelve gateways, and at the gateways twelve angels, and names written thereon, which are the names of the twelve tribes of the children of
13 Israel. On the east are three gateways, and on the north three gateways, and on the south three gate-
14 ways, and on the west three gateways. And the wall of the city hath twelve foundation stones, and on them twelve names of the twelve apostles of the Lamb.

15 And he that spoke with me had a measure, a golden reed, that he might measure the city, and the gate-
16 ways thereof, and the wall thereof. And the city stands square in shape, and its length is as great as the breadth ; and he measured the city with the reed, to twelve thousand furlongs ; the length and
17 the breadth and the height of it are equal. And he measured its wall of a hundred and forty-four cubits,
18 man's measure, that is, angel's measure. And the wall had jasper built into it ; and the city was pure
19 gold, gold like unto pure glass. The foundations of the wall of the city were adorned with every precious stone—the first foundation stone, jasper ; the second, sapphire ; the third, chalcedony ; the fourth,
20 emerald ; the fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, topaz ; the tenth, chrysoprase ; the eleventh,
21 jacinth ; the twelfth, amethyst. And the twelve gateways were twelve pearls ; each, one by one, of the gateways was of one pearl ; and the street of the city was pure gold, as it were transparent glass.

22 And I saw no sanctuary therein ; for the Lord God the Almighty, and the Lamb, are the sanctuary
23 thereof. And the city hath no need of the sun, neither of the moon, that they should shine on it ; for the glory of God lit it up, and the Lamb is the
24 lamp thereof. And the nations shall walk through¹ the light thereof ; and the kings of the earth bring
25 their glory into it. And its gateways shall not be

¹ Or by (means of).

REVELATION 21, 22

shut at all by day (for there shall be no night there) ;
 and they shall bring the glory and the honour of the nations into it. And there shall in no wise enter into it any thing unclean, neither he that worketh an abomination and a lie ; but they only that are written in the Lamb's book of life. 26
 27

And he showed me a river of water of life, bright as crystal, coming forth out of the throne of God and of the Lamb. Between¹ the street of the city and the river, on this side and on that, is a tree of life, bearing twelve fruits, according to each month yielding its fruit ; and the leaves of the tree are for healing of the nations. And there shall be no more any accursed thing. And the throne of God and of the Lamb shall be in it ; and his servants shall serve him. And they shall see his face ; and his name shall be on their foreheads. And there shall be no more night ; and they have no need of light of lamp, and light of sun ; because the Lord God will shed light upon them. And they shall reign for evermore. 22
 2
 3
 4
 5

And he said to me, These words are trustworthy and true ; and the Lord, the God of the spirits of the prophets, sent his angel to show to his bondmen the things that must shortly come to pass. (And, behold, I come quickly.² Happy is he that keepeth the words of the prophecy of this book.) 6
 7

And I, John, am he that heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel that showed me these things. And he saith to me, See thou do it not ; I am a fellow-bondman with thee, and with thy brethren the prophets, and with them that keep the words of this book ; worship God. And he saith to me, Seal not the words of the prophecy of this book ; for the time is at hand. He that doeth unrighteously, let him do unrighteously still ; and he that is filthy, let him be made filthy still ; and he that is righteous, let him do righteousness still ; and he that is holy, let him be made holy still. (Behold, I come quickly ; and my reward is with me, to render to each according as his work is. I am the Alpha and the Omega, the first and the last, the beginning 8
 9
 10
 11
 12
 13

¹ *Lit.* In the mid-space of. The river, lined with trees, runs in the middle of the street. ² The words in this, and in the next parenthesis, may be taken as the words of our Saviour.

REVELATION 22

- 14 and the end.) Happy are they that wash their robes,¹ in that theirs shall be the right to the tree of life, and that by the gateways they may enter the
- 15 city. Outside are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one loving and acting a lie.
- 16 I, Jesus, sent my angel to bear you witness of these things concerning the churches. I am the root and the offspring of David, the bright, the morning star.
- 17 And the Spirit and the bride say, Come ! And he that heareth, let him say, Come ! And he that thirsteth, let him come ; he that willeth, let him receive water of life freely.
- 18 I bear witness to every one that heareth the words of the prophecy of this book, If any one shall add unto them, God will add unto him the plagues that
- 19 are written in this book ; and if any one shall take away from the words of the book of this prophecy, God will take away his portion from the tree of life, and out of the holy city, the things that are written in this book.
- 20 He that witnesseth to these things, saith, Yea, I come quickly.—Amen ; Come, Lord Jesus.
- 21 The grace of the Lord Jesus be with all.²

¹ Some MSS., ' they that do his commandments ' ² Some MSS., ' with the saints ' ; and some add, ' Amen.'

SELECTED 'WESTERN' READINGS

THE MS. referred to in Appendix VII, known as D (or Codex Bezae), though itself probably of the 5th century, represents, in conjunction with Old Latin and Syriac versions, a text, the so-called 'Western,' reaching back at least to the 2nd century. It covers (some portions have been lost) the four gospels (in the order, Matt., John, Luke, Mark) and the Acts up to xxii. 19. It is really a double text, Greek and Latin, the latter not invariably coinciding with the Greek. It is beautifully written in capital letters, so formed that at a hasty glance the difference of languages is not apparent. The Latin is remarkable for mistakes in grammar and spelling of words, showing a language in its decline. It seems to have been carried through with some carelessness and ignorance.¹

The Greek is a fascinating document, containing much of interest and importance. A complete list of its variations from the text most generally approved would require a volume to itself; but most of them are of trifling import (differences in order of words: in tense, number; such changes as 'bear' to 'carry' would be in English, not actually affecting the meaning.) The selection here given contains, it is hoped, what will best instruct and interest the reader. The subject of the 'Western' readings may be, for ordinary purposes, studied in a little book by K. Lake, *The Text of the N.T.* (Rivingtons), or in an article (with same title) by Kenyon in Hastings's one volume *Dictionary of the Bible* (T. and T. Clark).

Dr. Scrivener, who brought out the MS. in ordinary type, sums up his careful introduction by saying that we should regard with the deepest interest 'this venerable

¹ The scribe sometimes transliterates Greek words, making us wonder whether he would not or could not translate them; e.g. 'spermologus' (Vulg. 'seminiverbius'), Acts xvii. 18; 'aporia' (Vulg. 'confusio'), Luke xxi. 25; 'promeletantes,' Lk. xxi. 14; he gives genitives absolute 'deficientium hominum,' Luke xxi. 26; genitives after comparatives 'majora horum opera,' John v. 20 (cf. Vulg. Acts xvii. 11, 'hi erant nobiliores eorum qui sunt'); and other violations of linguistic propriety.

' WESTERN ' READINGS—MATTHEW

monument of Christian learning, inasmuch as the modification of the inspired writings which it preserves, whatever critics may eventually decide respecting its genuineness and purity, was at once widely diffused and largely received by the holiest men in the best ages of the primitive Church.' If a verse of the N.T. existed in two forms in the second century, neither being absurd or impossible, no one now can give absolute proof as to which is the original ; we have no materials for forming such hard and fast judgements.

Matt. 1, 16 (in Latin only). Joseph, betrothed to whom the virgin Mary gave birth to Jesus Christ.

4, 17. For from that time (closer connection with 16).

5, 41. Go with him yet two more.

6, 8. Knoweth, before ye open your mouths.

10, 42. His reward shall not be lost.

14, 2. Can this be John the Baptist whom I beheaded ? He is risen.

14, 6. (not the Latin). His daughter Herodias.

16, 13. Who say men that I the son of man am ?

17, 4. If thou wilt, we will set up.

20, 23. To give ; it hath been prepared for them by my Father.

20, 28 (addition). But ye seek from the little to increase, and [not] from the greater to be less. But when, being bidden to a supper, ye enter in, sit not down in the prominent places, lest one more honoured than thou come up ; and he that gave the invitation come and say to thee, Go down lower, and thou be put to shame. Whereas if thou sit down in the inferior place, and some one inferior to thee come up, he that gave the invitation will say to thee, Draw up higher ; and this will be helpful to thee. (The bracketed ' not ' is in Syriac versions, not in D ; it seems to improve the sense ; cf Luke xiv, 8-10.)

21, 28-31. Connects ' I go, sir, and he went not ' with the second son ; yet strangely answers the question ' which of the two . . . ' with the words ' the last.'

24, 30. Sign of the Son of man who is in heaven (*signum filii hominis qui in caelo est*).

24, 41 (addition). Two men in one bed ; one is taken, and one is left. (Luke xvii, 34.)

25, 1. To meet the bridegroom and the bride (in this

‘ WESTERN ’ READINGS—JOHN

case they are waiting at bridegroom’s house to meet him as he fetches home the bride).

25, 60. Found none that held together (*non invenerunt sequentia*).

John 1, 4. In him is life.

4, 9 (omit). For Jews . . . Samaritans.

5, 32. And ye know that the witness (*et scitis*, in the Latin).

6, 1. Of Galilee, into the district of Tiberias (*in fines Tiberiadis*).

6, 24. They took boats for themselves, and went.

6, 56 (adds). In him ; even as the Father is in me and I am in the Father. Verily, verily, I say unto you, unless ye receive the body of the Son of man as the bread of life, ye have not life in him.

6, 59. In Capernaum, on a sabbath.

8, 27. Perceived not that he was calling God his father.

9, 41. Your sins remain.

10, 16. They shall become one flock, one shepherd (*unus grex*. Vulgate, *unum ovile*).

11, 2. *Maria quæ unxerat . . . et exterserat* (had anointed . . . and wiped). The Greek does not demand the pluperfect.

11, 33. Was troubled in spirit like one moved with indignation.

11, 41. *Cum ergo tulerunt lapidem et Jesus tulit oculos sursum* (Vulgate, less exactly, *tulerunt . . . elevatis sursum oculis*).

11, 54. Went away into the region of Sepphoris near the wilderness (*Samphourein*, Greek ; *Sapfurim*, Latin ; *Sephouris* is given in De Joinville’s Chronicle as a village near Acre.)

12, 8 (omitted.)

12, 17. The multitude therefore who were with him bore witness that he had called Lazarus.

12, 28. Father, glorify thy name with the glory which I had with thee before the world had its being.

12, 41. Isaiah spoke, when he saw the glory of his God and spoke of him.

13, 14. How much more ought you also to wash.

13, 18. He that eateth bread with me.

13, 24. Beckoneth to him that he should ask who this may be of whom he speaks.

‘ WESTERN ’ READINGS—LUKE

14, 23. And I will come unto him and make my abode with him.

17, 2. That whatsoever thou hast given him may have eternal life.

17, 3. Whom thou didst send into this world.

20, 18. The disciples that she had seen the Lord ; and what he had told her she declared to them.

21, 7. It is our Lord.

21, 13. The bread, and having given thanks he gave to them . . .

Luke 1, 49. For God who is mighty hath . . .

3, 22. Thou art my son ; this day I have begotten thee.

5, 5. Nothing ; yet will I take heed to thy word. And immediately letting down the nets they enclosed.

5, 8. Saying, I beseech thee, depart from me.

5, 9. For he was astonished at the catch of fish they had taken. Now James and John, sons of Zebedee, were his partners. And Jesus said to them, Come, and be not fishers for fish ; for I will make you fishers for men. And when they heard, they left everything where it was and followed him.

5, 14. — Mark 1, 45, is subjoined here, with the alteration ‘they kept coming to him ; and he went back to Capernaum.’

5, 17. As he was teaching, the Pharisees and teachers of the law came together out of every village of Galilee and Judæa, that he might heal them.

5, 19. On to the roof, and stripping off the tiles where he was they let down the pallet with the paralyzed man into the midst.

5, 27. To-day. And going back by the seaside he taught the multitude that followed him. And passing by he saw Levi, the son of Alphæus, sitting at . . .

5, 30. (omits) ‘and sinners’ after ‘tax-gatherers.’

5, 33. But thy disciples do none of these things.

6, 5. (addition) On the same day, beholding some one working on the sabbath, he said to him, Man, if thou knowest what thou art doing, blessed art thou ; but if thou knowest not, thou art accursed, and a transgressor of the law.

6, 10. Looked round on them all with wrath.

6, 12. (omits) ‘to God’ after ‘prayer.’

6, 17. People from all Judæa and other cities, who had come to hear him.

‘ WESTERN ’ READINGS—LUKE

- 6, 21. Omits second part of verse.
- 7, 18. Round about ; and among them, even to John the Baptist, who calling to him two of his disciples saith, Go, and say to him, Art thou.
- 7, 22. Word to John, of what your eyes have seen and your ears have heard.
- 7, 28. No greater prophet than John.
- 7, 33. Has come neither eating nor drinking.
- 7, 47 (condensed). Wherefore I say to thee, Many things are forgiven to her. And he said to her . . .
- 8, 24. Saying, Lord, Lord, we perish.
- 9, 20. And said, The Christ, the son of God.
- 9, 27. Till they see the Son of man coming in his glory.
- 9, 33. Are here. Wilt thou that I set up here three tents.
- 9, 48 (condensed). Receiveth me and him that sent me.
- 9, 62 (reversing order). No one looking back and putting his hand to the plough.
- 10, 12. It will be more tolerable for Sodom in the kingdom of God than for that city.
- 10, 24. Omits ‘ and kings ’ after ‘ prophets.’
- 11, 2 (when ye pray). Use not vain repetitions as do the rest ; for some think that in their much speaking they will be heard ; but when ye pray . . .
- 11, 6. Has come to me from the field.
- 11, 11 (adds). But if of one of you, as being his father, the son shall ask for a loaf, will he hand him a stone ; or a fish, and he for a fish.
- 11, 13. The heavenly Father give a good gift to them that ask him.
- 11, 14. And when he had said these things, there is brought to him a dumb man, possessed by a demon ; and, when he had cast it out, all marvelled. And some of them said . . .
- 11, 30 (adds). And even as Jonah was three days and three nights in the sea monster’s belly, so will the Son of man be in the earth.
- 11, 32 (omits).
- 11, 38. But the Pharisee began to doubt within himself and to say, Why did he not first wash before breakfast ?
- 11, 39. You Pharisees, hypocrites, cleanse . . .
- 11, 40. Did not he that made the inside make the outside also ?

‘ WESTERN ’ READINGS—LUKE

11, 48. Ye are witnesses that ye approve not the deeds.

11, 52. For ye have hidden the key of knowledge.

11, 53. Bitterly against him, and to confer with him about further matters, seeking to get some occasion that they may find how to accuse him. But while great multitudes were surrounding him so that they were suffocating one another, he began to say . . .

12, 4. That kill the body, but cannot kill the soul, nor have anything more that they can do.

12, 19 (condensing). Soul, thou hast abundance of good things, be merry.

12, 21 (omits).

12, 42. Who then is the faithful steward, the prudent, good one?

13, 7. Bring the axe, cut it down ; why doth it . . .

13, 8. Dig about it, and put a basket of dung.

13, 11. Behold, a woman had an infirmity of spirit eighteen years.

13, 25. When once the master of the house has gone in, and has shut the door.

14, 5. Which of you shall have a sheep or an ox.

16, 19. Now he spoke yet another parable ; there was . . .

16, 23. And Lazarus resting in his bosom.

17, 6. Ye might say to this mountain, Remove hence to that place, and it would remove ; and to the mulberry tree, Be transplanted into the sea.

17, 10. When ye have done whatsoever I say, say, We are unprofitable servants.

17, 14. Said unto them, Ye are cured ; go and show yourselves.

18, 14. Rather than that Pharisee.

19, 25 (omits).

19, 27 (adds). And cast forth the unprofitable servant into the outer darkness ; there there will be the weeping and the gnashing of teeth.

19, 38. Blessed is he that cometh in the name of the Lord ; blessed is the King ; peace . . .

20, 34. The sons of this world are begotten and beget, marry and are married.

21, 6. Stone upon stone in the wall here.

21, 21. Let not them that are in the midst of her depart out.

‘ WESTERN ’ READINGS—MARK

22, 16. I shall no more eat of it, until it is eaten afresh in the kingdom of God.

22, 19. ‘ After my body ’ omits till ‘ but, behold, the hand.’

22, 51. And stretching forth his hand he touched him, and his ear was restored.

22, 52. Captains of the people.

23, 35. And they (the people) mocked him and said to him, Thou didst save others ; save thyself, if thou art the son of God, if thou art Christ, the chosen.

23, 37. Offered him vinegar, saying, Hail, King of the Jews ; putting on him a crown of thorns [strangely out of place ; see Mark xv, 17]. Now the inscription also . . .

23, 42. Amiss. And turning to the Lord, he said to him, Remember me in the day of thy coming. But Jesus answered and said to him that gave the rebuke, Be of good courage, to-day thou shalt be . . .

23, 53. Yet lain. And having laid him there he placed over the tomb a stone which twenty men would scarcely roll along.

24, 31. And when they had received the bread from him, their eyes were opened.

24, 32. Was not our heart veiled within us (*nonne cor nostrum erat coopertum*).

24, 33. And rising up in sorrow that very hour.

24, 49. And I send upon you what I promised.

Mark **1**, 3. Make straight the paths of your God.

1, 6. Clothed in a camel’s skin.

1, 25. And come out of him, thou unclean spirit.

1, 41. And moved with wrath (*iratus*) he stretched out . . .

2, 14. He saw James, the son of Alphæus.

2, 26. Omits ‘ when Abiathar was high priest ’ perhaps to avoid a well-known difficulty.

3, 21. And when the scribes and the rest heard of him, they went out to lay hold of him ; for they said, He drives them mad (*exsential eos*).

5, 23. Come, touch her with thy hands.

5, 33. And trembling, because of what she had done secretly, knowing . . .

5, 41. By the hand, the Rabbi saith to her . . .

7, 13. By your vain tradition.

9, 15. And rejoicing began to greet him.

10, 34. Omits ‘ and scourge him and kill him.’

' WESTERN ' READINGS—ACTS

10, 36. And he saith to them, I will do it for you.

10, 40. Is not mine to give ; it is prepared for others (*aliis paratum est*). Here two Greek words (*all'hois*) are run into one (*allois*).

11, 7. They throw over it its clothing.

11, 24. Believe that ye will receive them.

11, 32. If we say, From men ; we fear the people, for all know that John was truly a prophet.

12, 14. Is it lawful to pay poll-tax (*epikephalaion* ; *henson*, in received text) to Cæsar ?

12, 40. Who devour widows' and orphans' houses.

13, 2. Thrown down ; and without hands another will rise after three days.

14, 3. Crushing the cruse she poured (using for 'crushing' a word found elsewhere in N.T. at Luke iv. 18 only).

14, 4. But his disciples were sore troubled and said, To what purpose.

14, 37. Could ye not watch one hour ?

14, 41. It is enough. The end and the hour ; behold . . . (possibly a liturgical note from margin, 'here endeth the lesson,' has found its way into the text, with 'and' substituted for 'has come.')

14, 65. And some began to spit on his face and to buffet him.

14, 72. And Peter remembered the word that Jesus had said ; and he began to weep (omitting an obscure word).

15, 12. What will ye then that I do to the King of the Jews ?

15, 25. Now it was the third hour ; and they kept guard over (*custodiebant*) him (as if to minimize the discrepancy between accepted text and John xix, 14).

15, 34. My God, my God, why didst thou reproach me (but Latin is *develiquisti*).

16, 1 (condensing). And they went and bought spices, that they might anoint him ; and early on the first day of the week, as the sun was rising, they go to the tomb.

16, 6. But the angel saith to them . . .

Acts **1**, 2. Whom he had chosen and bidden to preach the gospel ; to whom

1, 5. Holy Spirit, whom ye are going to receive not many days hence, (waiting) until the Pentecost.

' WESTERN ' READINGS—ACTS

1, 14. In prayer with the women and children and Mary.

1, 23. And he put forward two, Joseph, called Barnabas (*et statuit duos ; i.e.*, Peter acted single-handed).

1, 26. He was numbered with the twelve apostles.

2, 14. Peter standing up with the ten apostles was the first to lift up his voice.

2, 19, 20. (omits). And they shall prophesy ; blood and fire and vapour of smoke.

2, 24. Relieving the birth pangs (*solutis gemitibus*) of Hades.

2, 30. Of the fruit of his heart, according to the flesh, he would raise up the Christ and set him on his throne.

2, 37. And some of them said unto Peter . . .

2, 42. In the apostles' teaching in Jerusalem.

2, 45. And distributed them day by day.

2, 47. Being in favour with all the world.

3, 1. Now in those days Peter and John used to go up into the temple in the evening for the hour of prayer.

3, 8. And began to walk, rejoicing ; (omits) walking and leaping and.

3, 11. Now as Peter and John went out he went out with them, clinging to them ; but roused to wonder they (the people) stood, greatly wondering in the cloister called Solomon's.

3, 13. Pilate, who had judged him and wished to release him.

3, 14. But ye oppressed (*gravastis*) the holy and righteous one.

3, 17. We know that in ignorance ye did a wicked thing.

3, 22. Moses indeed said unto our fathers, the Lord your God will raise up to you from among your brethren a prophet ; to him as unto myself ye shall hearken.

4, 1. (omits). And the captain of the temple.

4, 2. Proclaiming Jesus in the resurrection of the dead.

4, 8. Rulers of the people, and elders of Israel.

4, 12. And it is in none other (name) ; for there is none other name.

4, 18. And when they had consented to this opinion, they summoned them and charged them.

4, 24. But they when they heard it, and perceived the working of God, lifted up . . .

' WESTERN ' READINGS—ACTS

4, 31. With boldness to every one that wished to believe.

4, 32. And soul, and there was no distinction among them ; and not one of them (or ' contention ' ; Latin is *accusatio*).

5, 8. Peter said unto her, I will further ask thee whether indeed ye sold the land for so much.

5, 15. One of them ; for they were set free from any sickness which each of them had.

5, 18. Custody ; and each went to his own house.

5, 21. And his party came, having risen early, and they called . . .

5, 22. But the officers that went and opened the prison did not find them within.

5, 31. Him God exalted by his glory to be captain.

5, 35. Said unto the rulers and the councillors, Men . . .

5, 36. Giving himself out to be somebody great.

5, 38. And let them alone, not defiling your hands.

5, 39. Ye will not be able to overthrow them ; not you, nor kings, nor despots.

6, 1. The daily distribution, the distribution by the prophets.

6, 6. These were set before the apostles, who, after they had prayed, laid their hands upon them.

6, 8. Among the people, through the name of the Lord Jesus Christ.

6, 10, 11. He spoke, because they were confuted by him with all boldness. Therefore being unable to face (27, 15) the truth, then they suborned . . .

6, 15. The face of an angel standing in the midst of them (Latin, of an angel. But the high priest, standing up in the midst of them, saith).

7, 18. Till there arose another king, who remembered not Joseph.

7, 21. Cast out by the river side.

7, 24. The Egyptian ; and he hid him in the sand.

7, 31. To observe, the Lord spoke to him, saying

7, 33. And a voice came to him, Loose . . .

7, 39. Because our forefathers would not be obedient (Latin, *cui noluerunt*).

7, 55. And Jesus the Lord standing.

7, 58. At the feet of a certain young man.

8, 24. Come upon me. And he ceased not to shed many tears.

‘ WESTERN ’ READINGS—ACTS

(8, 29–10, 14, missing in Greek ; 8, 20–10, 4, in Latin).

10, 17. Now when Peter came to himself, he was much perplexed . . . and, lo, the men.

10, 19. Some men are seeking thee. .

10, 21. Ye seek ; what do ye wish, or what is the reason.

10, 25. Now as Peter was drawing near to Cæsarea, one of the bondmen ran forward and announced that he had come. But Cornelius hurried out, and when he met him he fell at his feet, and worshipped him. But Peter raised him up, saying, What art thou doing ? I myself also am a man, even as thou also art.

10, 30. Cornelius said, Three days ago at this present hour I was fasting and making the prayer.

10, 33. Now therefore we all in thy sight are wishing to hear from thee what hath been commanded thee by God.

10, 41. Even by us, men who used to eat and drink with him, and kept company with him for forty days.

11, 2. Peter therefore for some time wanted to proceed to Jerusalem. And he called to him the brethren and established them, making a long discourse, teaching them throughout the country. And also he went to them, and reported to them the grace of God. But the brethren that rested on circumcision contended with him, saying (this leaves uncertain the place of the following discussion).

11, 12 (omits) making no distinction.

11, 17. That I could restrain God from giving them the Holy Spirit when they believed on him.

11, 25. But hearing that Saul was at Tarsus, he went forth, seeking him ; and, when he met him, he exhorted him to go to Antioch.

11, 27. Unto Antioch. Now there was much rejoicing, and, when we had gathered together, one of them, named Agabus, spoke, signifying (implying S. Luke’s presence at Antioch).

12, 7. But piercing (same word as in John 19, 34) Peter in the side.

12, 10. And they went forth, and went down the seven steps, and passed ‘on.

12, 15. But they said, Maybe it is his angel.

12, 21. To harangue them, after being reconciled to the Tyrians.

12, 23. The glory ; and coming down from the

' WESTERN ' READINGS—ACTS

judgement seat he was eaten by worms while still alive, and so gave up the ghost.

13, 1. Teachers among whom were Barnabas.

13, 8. From the faith; since he was hearing them with the greatest pleasure.

13, 18. Forty years as a nurse he nourished them in the wilderness (the Latin only).

13, 19. He gave the land of the aliens for an inheritance (lit. of the *allophuloi* = aliens; a term used in the Septuagint for ' Philistines ' in the books subsequent to Joshua).

13, 28. Deserving death, after judging him they delivered him to Pilate that he should be slain. And when they had finished all that had been written about him they asked Pilate to crucify him; and having again obtained their request they took him down from the tree.

13, 31. Who till now are his witnesses.

13, 33. In the first psalm (On the question of the numbering see Kirkpatrick's *The Psalms*, introduction to Psalm ii. The citation is lengthened to include Psalm ii, 8).

13, 35. And elsewhere he saith, Thou wilt not.

13, 41. Declare it to you. And they kept silence.

13, 43. Grace of God. And it came to pass that the word of God went throughout the whole city.

13, 44. Gathered together to hear Paul as he made much discourse about the Lord.

13, 48. Were glad, and received the word of God.

14, 2. But the wardens of the Jews' synagogue, and the chief men of the synagogue brought upon them a persecution against the just, and embittered the souls of the Gentiles against the brethren; but the Lord speedily gave peace.

14, 4. The apostles, cleaving to them because of the word of God.

14, 7. The gospel; and the whole multitude was stirred at the teaching. Now Paul and Barnabas spent some time at Lystra; and there was sitting . . .

14, 9. Heard Paul speaking, being in fear.

14, 10. With a loud voice, I say to thee in the name of the Lord Jesus Christ, Stand upright on thy feet, and walk. And straightway he suddenly leapt up.

14, 19. But while they were speaking some time there and teaching, there came after them certain Jews.

' WESTERN ' READINGS—ACTS

14, 25. Went down to Attalia, preaching to them the good tidings.

15, 1. Unless ye be circumcised and walk according to the custom of Moses.

15, 2. But when Paul and Barnabas had had no little contention and debate with them (for Paul spoke, stoutly maintaining that they should remain in the state in which they became believers), they that had come from Jerusalem charged them, Paul and Barnabas and some others, to go up to the apostles and elders at Jerusalem, to be judged before them as to this question.

15, 4. They had a great reception from the church.

15, 5. but they that charged them to go up to the elders, namely, some of the Pharisees' sect, who had accepted the faith, rose up, saying . . .

15, 7. Peter stood up in the Spirit, and said unto them . . .

15, 12. Now, the elders having assented to what was said by Peter, the whole multitude kept silence.

15, 20. And from fornication (omit ' from what is strangled ') and from blood ; and that ye do not to others whatever ye would not should be done to yourselves. For Moses (see Appendix IX).

15, 29. (omit) and from things strangled—(add after ' fornication ') and that ye do not to another whatever ye would not have done to yourselves ; from which things keeping yourselves carefully, ye will prosper, borne along in the Holy Spirit (ii Peter i, 21).

15, 34. It seemed good however to Silas to abide there ; and Judas went on his way alone.

15, 38. But Paul was unwilling, saying that the man that withdrew from them from Pamphylia, and went not with them to the work to which they were sent, should not accompany them.

15, 41. The churches, delivering the commands of the elders.

16, 1. And having passed through these nations (*gentes istas*) he reached Derbe also.

16, 4. Through the cities, they preached and delivered to the brethren the Lord Jesus Christ with all boldness, delivering also at the same time the commands of the apostles and elders in Jerusalem.

16, 7. They wished to go into Bithynia.

16, 8. But passing through (*cum transissent*) Mysia.

16, 10. And help us ; so when he had risen he related

‘ WESTERN ’ READINGS—ACTS

to us the vision, and we understood that the Lord had called us to preach the gospel to those in Macedonia. Now on the morrow, putting to sea . . .

16, 12. To Philippi, which is the capital (*caput*, head) of Macedonia, a city, a Roman colony.

16, 13. By the riverside, where it looked as if there might be a place of prayer.

16, 18. But Paul in the Spirit turned, and sore troubled said, I charge thee.

16, 19. But when the owners of the maid saw that they were deprived of the business they had by her means, they laid hold . . .

16, 30. And bringing them out, after securing the rest, he said . . .

16, 35. The magistrates assembled together in the market place, and recollecting the earthquake that had happened they were afraid ; and they sent the sergeants saying, Release those men whom thou receivedst yesterday.

16, 36. (omit) in peace.

16, 37. After beating us publicly, though guiltless, without trial, men that are Romans, they put us into prison.

16, 39. Were Romans ; and they went with many friends into the prison, and entreated them, saying, We knew not about you that ye were righteous men. And taking them out they entreated them, saying, Go forth out of this city ; lest they gather together again before us, crying against you.

17, 1. Now after journeying through Amphipolis, they went down to Apollonia, and thence to Thessalonica.

17, 15. To Athens (now he passed by Thessaly, for he was withheld from proclaiming the word to them) ; and receiving directions from Paul for Silas and Timothy.

17, 18. (omits) because he preached the gospel of Jesus, and the resurrection.

17, 19. And after some days they took him.

17, 27. That they should above all else seek the Deity (same word as in 29).

17, 28. Move, and have our being day by day.

17, 34. Among whom were a certain Dionysius, an Areopagite, a man of rank, and others with them (without mention of Damaris, perhaps by omission of a line, and making the sense halt).

' WESTERN ' READINGS—ACTS

18, 2. Should leave Rome, and they had settled in Achaia ; Paul went to them.

18, 3. (omits) for by their craft they were tent makers.

18, 4. And every sabbath entering into the synagogue he discoursed, introducing also the name of the Lord Jesus Christ, and sought to persuade not only Jews but also Greeks.

18, 6. But after much discourse, with explanation of the scriptures when they opposed themselves.

18, 7. And leaving Aquila he went into the house of one named Justus.

18, 8. And were baptized, believing in God through the name of our Lord Jesus Christ.

18, 11. And he settled in Corinth a year and.

18, 12. The Jews with one accord rose up against Paul, having talked together among themselves ; and setting hands upon him they took him.

18, 17. Then all the Greeks laid hold (For the clause about Gallio, mutilated in the Greek, the Latin has, ' then Gallio pretended not to see him,' *Tunc Gallio fingebat eum non videre*).

18, 19. And arriving at Ephesus he left them there on the next sabbath ; but he himself . . .

18, 21. And saying, I must by all means keep the coming feast in Jerusalem, but I will come back to you if God will, he set sail.

18, 25. He had been instructed in his own country in the word of the Lord.

18, 26. (omit) ' Of God ' (after ' the way ').

18, 27. More precisely. Now certain Corinthians also, sojourning in Ephesus, having heard him exhorted him to cross with them into their own country ; and when he consented, the Ephesians wrote to the disciples in Corinth that they should receive the man. And having gone to sojourn in Achaia he gave great help in the churches, for he . . .

19, 1. And when Paul, according to his own wish, desired to go to Jerusalem, the Spirit told him to return to the province of Asia. And passing through the inland parts he comes to Ephesus (omitting mention of Apollos).

19, 2. So much as hear that any receive the Holy Spirit.

19, 5. Name of the Lord Jesus Christ unto forgiveness of sins.

‘ WESTERN ’ READINGS—ACTS

19, 9. In the school of a certain Tyrannus from the fifth to the tenth hour.

19, 10. Heard the words of the Lord.

19, 14. Among whom also some sons of a certain priest, Sceva, desired to do the same thing. They were accustomed to exorcise such persons, and going in to one possessed by a demon they began to call upon the Name, saying, We command thee in Jesus whom Paul preacheth to come out. Then the evil spirit answered . . .

19, 20. Thus mightily the faith of God prevailed and spread and multiplied.

19, 25. Men, fellow craftsmen, ye know.

19, 28. Filled with wrath, and ran into the street, and kept crying out.

19, 35. Knoweth not that our (your, Latin) city is temple guardian.

19, 38. Therefore if this Demetrius and the craftsmen with him have any complaint against them . . .

19, 39. Determined according to the law of the assembly.

20, 3. And having spent three months there, and a plot having been formed against him by the Jews, he wished to sail for Syria. But the Spirit told him to return through Macedonia.

20, 4. And Timothy ; and of Ephesians, Eutychus and Trophimus.

20, 16. That he might not be detained in the province of Asia ; (omits) if it were possible for him.

20, 18. You know how for some three years, or even longer, from the first day . . .

20, 24. The ministry of the word, which I received . . . to bear witness to Jews and to Greeks of the gospel.

20, 26. Wherefore I am to this day innocent of the blood.

20, 28. The church of the Lord which he purchased for himself.

21, 1. And thence to Patara and Myra.

21, 13. Weeping and troubling (*conturbantes*) my heart.

21, 14. We stopped speaking, saying one to another, God’s will be done.

21, 15. But at the end of these days we got ourselves ready, and went our way up to Jerusalem from Cæsarea ;

' WESTERN ' READINGS—ACTS

and with us those who took us on to him whose guests we were to be. And when they came to a certain town, we stayed with Mnason, a certain Cyprian, a disciple of long standing; and going forth thence we came to Jerusalem and the brethren received us gladly (from the Latin, Greek being lost; showing the journey to Jerusalem to be one of two or of three days).

21, 21. Neither to walk after his (Moses') customs (the Greek for 'customs,' *ethe*, is misspelt *ethne*¹= nations; and the Latin, blindly following, gives the meaningless *neque gentes ejus ambulans*—a like error at **16, 21**).

21, 22. How stands it then? The multitude is bound to come together; for they will hear

21, 25. But as for the Gentiles that have become believers, they have nothing to say against thee, for we sent, determining that they should observe nothing of the kind (*nihil tale*), except to keep themselves from what is sacrificed to idols, and from blood, and from fornication.

22, 5. From whom having received letters from the brethren I was on my way to Damascus.

22, 9. Now they that were with me beheld indeed the light, and were frightened; but they heard not.

22, 10. (Latin only) of all things that thou oughtest to do.

22, 11. But when I rose up, for the glory of that light I could not see.

22, 26. But when the centurion heard that he called himself a Roman. . . . Take heed what thou art going to do, for this man

22, 28. Answered and said, I know with how great a sum I purchased.

: A mistake probably copied from preceding MS.

APPENDIXES

I

THE Epistle to Philemon may be compared with the following letter addressed to a friend by the younger Pliny on a similar occasion (' Ep.' ix, 21).

Your freedman, with whom you had told me you were vexed, came to me, and throwing himself down before me clung to my feet, as if they had been yours. He was profuse in his tears and his entreaties ; he was profuse also in his silence. In short, he convinced me of his penitence. I believe that he is indeed a reformed character, because he feels that he has done wrong. You are angry, I know ; and you have reason to be angry, this also I know ; but mercy wins the highest praise just when there is the most righteous cause for anger. You loved the man, and, I hope, will continue to love him ; meanwhile it is enough that you should allow yourself to yield to his prayers. You may be angry again, if he deserves it ; and in this you will be the more readily pardoned if you yield now. Concede something to his youth, something to his tears, something to your own indulgent disposition. Do not torture him, lest you torture yourself at the same time. For it is torture to you, when one of your gentle temper is angry. I am afraid lest I should appear not to ask, but to compel, if I should add my prayers to his. Yet I will add them the more fully and unreservedly, because I scolded the man himself with sharpness and severity ; for I threatened him straitly that I would never ask you again. This I said to him, for it was necessary to alarm him ; but I do not use the same language to you. For perchance I shall ask again, and shall be successful again ; only let my request be such as it becomes me to prefer and you to grant. Farewell.

(Translation by Bp. Lightfoot.)

APPENDIXES

II

NOTE ON II S. PETER III, 10.

Books in the time of our Lord, and for some centuries before and after, were written mainly upon papyrus (whence our word 'paper'), a material of about the consistency of strong paper. The pith of the papyrus plant was made up into sheets glued together so as to form rolls, which might run to 30 feet or so. It was therefore not possible to gather all the Christian writings into a single volume.

When all copies of books were produced by hand, the uniformity of text, which is secured by printing, was unattainable. Omissions, mistakes, variations, naturally crept into copies. This accounts for the variations of text which are recorded in our notes.

The autographs of all the New Testament writers perished long ago. Ordinary wear and tear of books much handled, and damp (fatal to papyrus), would limit the life of MSS. to a century or two at the most. In the fourth century vellum superseded papyrus for the best copies of books, and to this century the two earliest extant copies of the New Testament belong.

So jealously and carefully guarded was the text of the New Testament; we have so many copies, besides versions into the languages of the time; that there are very few passages in which we have reason for thinking that the text is corrupt.

One of these passages is II S. Peter iii. 10. Here the earliest Greek MSS. give a reading which is translated, 'the earth and the works that are therein will be disclosed (found).' This can scarcely be accepted as yielding a right sense. Two rather later MSS. give the verb 'will be burnt up'; another gives 'will vanish away' (equivalent to 'will not be found'). The Vulgate omits the sentence. An Egyptian translation (known as the Sahidic) gives 'will not be found';¹ a phrase common in Apocalyptic writings (e.g., Daniel xi. 19; Rev. xvi. 20; xviii. 21). The negative particle may have been accidentally omitted by an early copyist; and the Sahidic version may well represent what the

¹ The Greek of which is (in English letters) 'ou euristhesetai' (another tense of which forms our word Eureka!).

APPENDIXES

author actually wrote ; with it we get the best sense. The 'burnt up,' 'vanish away,' seem to be mere corrections made by copyists. The error (as it almost certainly is) was older than any of the existing Greek MSS. It is more probable that the 'not' was accidentally omitted than that it was inserted without authority in the copy from which the Egyptian version was translated. It may be added that of this epistle, which for some time was not received into the Canon, probably very few copies existed in early days.

III

THE INCARNATION.

No reader will object to have Lord Lytton's splendid passage upon the naturalness of the Christian doctrine of the Incarnation of the Son of God (*Last Days of Pompeii*, book iii, chap. 3).

The doubts which spring up to the mind of later reasoners, in the immensity of the sacrifice of God to man, were not such as to occur to an early heathen. He had been accustomed to believe that the gods had lived upon earth, and taken upon themselves the form of men, had shared in human passions, in human labours, and in human misfortunes. What was the travail of his own Alcmena's son, whose altars now smoked with the incense of countless cities, but a toil for the human race? Had not the great Dorian Apollo expiated a mystic sin by descending to the grave? Those who were the deities of heaven had been lawgivers or benefactors upon earth, and gratitude had led to worship. It seemed, therefore, to the heathen a doctrine neither new nor strange, that Christ had been sent from heaven, that an immortal had indued mortality, and tasted the bitterness of death. And the end for which he thus toiled, and thus suffered—how far more glorious did it seem to Apæcides than that for which the deities of old had visited the nether world, and passed through the gates of death. Was it not worthy of a god, to descend to these dim valleys, in order to clear up the clouds gathered over the dark mount beyond—to satisfy the doubts of sages—to

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convert speculation into certainty—by example to point out the rules of life—by revelation to solve the enigma of the grave—and to prove that the soul did not yearn in vain when it dreamed of immortality?

IV

NOTE ON THE WORD 'MIRACLE.'

In the original language three words are used in naming our Lord's works of raising the dead, healing the sick, calming the storm, feeding the multitudes. These three words are rendered in the A.V. 'sign,' 'mighty work,' 'wonder.' The first two were sometimes rendered 'miracle' in an arbitrary way. In the R.V. the use of 'miracle' is greatly limited. A term which has led to so much futile controversy may be altogether dispensed with without loss, indeed with some gain of clear vision (see Trench, *N.T. Synonyms*, page 343).

The common idea of a miracle is of something quite unnatural, improbable to the verge of being incredible, straining faith to breaking-point. But why should we look upon our Lord's works in any such light? Any division we may think we make between 'natural' and 'supernatural' is imaginary; and much of the controversy about 'miracles' is little else but fighting shadows. The naturalness of the Incarnation is shown in Appendix III. We see, too, in Acts xiv. 11 (*cf.* xxviii. 6) how simply and easily men fell in with the idea that God should come to earth, and take human form, to instruct and help His creatures. And this granted, it would be strange indeed, if when He came, He did not put forth powers greater than those of ordinary men. Accept the Incarnation; the rest follows easily. That doctrine is full of mystery, passing understanding, but is not above or beyond nature, unless we set to this term limits purely arbitrary and fanciful. Our Lord's works were 'wonders,' but not 'miracles' in the sense of being improbable or incredible as coming from Him, He being what the Creeds represent Him to be. To accept the Creeds, and then to reject the 'signs' and 'mighty works,' is to forget that the greater includes the less.

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V

NOTE ON HEBREWS IX.

In this chapter there is a choice of difficulties.

A Greek word (*ta hagia*) at end of verse 2 is appropriately and naturally rendered 'the Holy Place,' being the outer and larger part of the building described as Tabernacle in Exodus xxvi. (note verse 33) and as Temple in 1 Kings vi. The same word occurs in verses 8, 12, 24, 25, in viii. 2, x. 19, and xiii. 11, where the same rendering cannot be reconciled with the actions described.

The A.V., seeing, but not firmly grasping, the difficulty, gives in ix. 8 'the holiest of all,' in x. 19 'the holiest,' in viii. 2 and xiii. 11 'the sanctuary,' elsewhere 'the (a) holy place.' The R.V., more consistent, has 'sanctuary' in viii. 2, elsewhere 'the (a) holy place.'

Lünemann in his excellent commentary pronounces without hesitation for the meaning 'Holy of Holies,' as does also the Grimm-Thayer Lexicon. H. Craik in an Amended Translation (1847) says in verse 12 the writer obviously refers to the 'holiest'; and on verse 25 'the reference is to the solemn entrance of the high priest into the Holiest of all.' Westcott on ix. 8 says, 'It is evident that this phrase, "the holy place," must include "the Holy of Holies," the symbolic Presence of God, even if it does not mean this exclusively.'

The alternatives are therefore (a) to render rigidly with R.V., completely marring the sense (see Exodus xxx. 10, and Levit. xvi. 11-14) and going contrary to O.T. history, and (b) to take the course indicated above. If the chapter is to be read with understanding, it should not be difficult to make our choice.

VI

THE GIFT OF TONGUES.

This supernatural gift is mentioned in the following places: St. Mark xvi. 17; Acts ii. 4-13; x. 44, 46; xix. 6; 1 Cor. xii. and xiv.

There is much difficulty in comprehending from the

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scriptural notices its nature. The 'tongue' does not mean the organ of speech, nor (except perhaps in Acts ii. and 1 Cor. xiii) a language, but an utterance; and 'kinds of tongues' (1 Cor. xii. 10) are kinds of utterance, prompted by different feelings and emotions, echoes of divine communications. To translate 'speak with tongues' (1 Cor. xiv. 5) gives no good sense; we all speak in that way.

The gift was not a knowledge of foreign languages. There is no evidence that the early Christians claimed or needed such a gift. There is no hint of its existence, except in the possible instance mentioned in Acts ii.; and on that occasion the foreigners present were Jewish proselytes to whom either Greek or Aramaic (Hebrew) would have been intelligible. There is nothing to show that St. Paul, for example, ever used any other language.

The gift was the result of a sudden influx of supernatural inspiration, which came upon the new believer immediately after his baptism, and recurred at uncertain intervals.

We gather that under its influence the exercise of the understanding was suspended, while the spirit was rapt into a state of ecstasy (*cf.* 2 Cor. xii. 1-4, 'unspeakable words') by immediate communication of the Spirit of God. In this trance the receiver was constrained by an irresistible power to pour forth his feelings in words which were not his own, and the meaning of which was usually unknown to him. St. Paul desired that those possessing this gift should not exercise it publicly unless some one present possessed another gift ('the interpretation of tongues') by which the ecstatic utterances might be made available for general edification.

The narrative of Acts ii. 4-13 is obscure to us, because it speaks of phenomena that have long since passed away; the nature and utility of which we are not in a position to estimate. What we are given to understand is that the utterances there recorded ('all' in verse 2 need not be limited to the Apostles, nor even to the 120 brethren) conveyed to the minds of their hearers intelligible ideas of the wonderful works of God, there being in this particular case no need of an 'interpreter.' But how the transfer of thought actually took place is not made clear. Does the narrative necessarily imply that some fifteen languages were

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actually spoken? or, with greater economy of miraculous element, that the words of the Galilæans produced in manner inexplicable to us, intelligible impressions, by a kind of thought-reading, on the minds of the hearers? It seems impossible to give a decided answer; though the former alternative is certainly that which more naturally presents itself to the mind at first sight.

VII

THE COUNCIL OF JERUSALEM.

(Acts xv. 20, 29)

Codex Bezae (page 494) has, as will be seen by reference to the 'Selected Western Readings,' some important differences from the text of other Greek MSS. And these have led to the Decree being interpreted in two different ways:—

(a) Taking the ordinary text we must hold that the prohibitions¹ are of a ritual character; except as to the clause 'from fornication,' this being added, partly because this vice was in some degree mixed up with heathen religious observances, but mainly because it was looked upon as a venial offence, and (1 Cor. vii. 2) was sadly prevalent. In this view the Decree was a compromise; Gentile converts were set free from the obligations of the mosaic legislation, except as to the eternal principles of morality; but, for the sake of Jewish converts, who would for long find it hard to welcome those who did not accept what every sabbath day (verse 21) was repeated in the synagogue, they were for the time to accept certain restrictions for the sake of peace and mutual goodwill.

(b) Codex D may have omitted the clause about 'things strangled' as thinking it to be virtually contained in 'blood' (an article of food). Taking its text as it stands, it has been argued that 'blood' may be used as = bloodshed (murder), for which use see S. Matt. xxvii. 24; and that the natural interpretation of this version of the Decree is that it forbids the three sins of idolatry, fornication, and murder (*cf.* Rev. xxii. 15); is, in fact, a purely moral

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law. But this interpretation of 'blood' is not quite probable; murder was not lightly regarded; no special need for warning against it.

On the whole, the first of these alternatives is the simpler and the more probable.

VIII

INSPIRATION.

The word¹ means 'breathing into'; properly, men (Genesis ii. 7), not books, are inspired; but we speak of an 'inspired,' as of a 'clever,' book.

Some may be puzzled by views now generally held about the original composition of the books of the Bible; and it may be helpful to such to set down plainly some considerations on the subject.

Not long ago many held (to quote Dean Burgon's words) that 'every syllable, every letter, of the Bible is the direct utterance of the Most High.'

It is scarcely possible for anyone who has really considered the subject to subscribe honestly to this claim. Some reasons are:—

(1) The Bible makes no such claim for itself, and fortunately the Church has never made it. Take a passage sometimes adduced in support, II Tim. iii. 16 (A.V.), 'All scripture is given by inspiration of God, and is profitable, etc.' Even as it stands this is far from supporting the theory of verbal (word for word) inspiration. But it should run, 'Every scripture (writing) inspired by God is also profitable, etc.' Whether this or that writing was especially inspired by God (that is, written by someone inspired by God) must be determined on its own merits. And our reason for regarding the books of the New Testament as written by inspired men is that from early days the Church, the living body of Christians, has marked them out and held them as such.

(2) Can we honestly think that God by direct action gave out four lives of our Lord with their large repetitions and their various inconsistencies—not, indeed, that these latter are of any vital importance?

¹ 'A word which never has been and never can be accurately defined.'—C. Bigg.

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One life, occupying no more space than the four, might have more than doubled our knowledge of what he did and taught. And would there have been passages so hard to interpret ?

(3) That there was dictation word by word to the writers¹ is in flat contradiction to what St. Luke tells us in his first chapter, third verse. Others, he says, had drawn up narratives of our Lord's doings ; and he had thought it good, having made all possible enquiries and collected all available information (exactly as a modern historian does), to add to the number of then existing gospels. Most of these have disappeared ; St. Luke's survives. Why ? The Christians of early days rated it higher is the probable answer. But many of these gospels may have, as far as we can tell, accidentally perished. Probably but a small part of the letters which St. Paul's care for all the churches drew from his pen have come down to us.

(4) The Dean's contention does not help us greatly unless we had an assurance that every copyist of any part of the N.T. was miraculously kept from making any wilful or unconscious alteration in doing his work. And, even in that case, as most of us have to depend upon translations, every translator must similarly be secured against mistake or error of judgement. Besides, as the notes subjoined to the preceding version sufficiently show, it is now impossible to form an absolutely certain text of the N.T. Copyists might and did alter, omit, or more frequently add, something. Take S. Matt. xxiii. 35, 'Zechariah, son of Barachiah.' It ought to be 'son of Jehoiada' (II Chron. xxiv. 20). Possibly an early copyist added the three words to the bare name 'Zechariah' and his memory played him false. But even if the original writer made a mistake in the name of the martyred Zechariah's father, why should this trouble us ?² It will, if we choose to make the purely gratuitous assumption that an inspired writer could not possibly have been in error in a matter of chronology, geography, science, history, or the like. To make such an assumption is to create needless

¹ If they wrote as children from dictation, what need of inspiration at all ? ² It may be asked, Why not quietly correct the error ? It would be going outside the province of a translator. To do so would be to make a dangerous precedent, opening a door we know not whither ; would, in short, be a 'pious fraud.'

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difficulties for ourselves. The four gospels give four differing wordings of the inscription on the cross ; but they are the sort of differences that the best and most truthful witnesses make every day in their accounts of the same transactions. Sensible persons heed them not. There is no foundation for the Dean's contention. If we had St. Luke's gospel only, we should be teaching that Easter Day and Ascension Day were one and the same ; not that St. Luke explicitly says so.

(5) But if there was a strong human element in the origin of the Bible, what fruit of inspiration is left ? This, that the Bible is the best, the most valuable book in the world. More than any other book, or all other books put together, it serves the one purpose for which we must hold that its writers were inbreathed and assisted by God ; to teach us about himself, to raise us to higher levels, to bring us to true knowledge of ourselves and of our relations to him, to guide us into that righteousness of conduct which leads us to our highest well-being here and hereafter. 'What we need (says Newman) and what is given us is not how to educate ourselves for this life ; we have abundant natural gifts for human society, and for the advantages which it secures ; but our great want is how to demean ourselves in thought and deed towards our Maker, and how to gain reliable information on this supreme necessity.' By its fruits, now and in time past, we know the Bible. 'This, the general test of value, will be more and more applied. Need we fear what answer will be given ? Let us bear in mind, for our stay and comfort, noble words of old time, *Magna est veritas et prævalet.*

IX

NOTE ON I COR. VII. 36-8.

These verses have been interpreted in different ways, Some give them the meaning adopted in the text. Others refer them to a so-called spiritual marriage in which a man and a woman have taken a vow of continence. In such a case, should lack of self-control on the man's part make desirable a change in the

¹ Taking the first clause in 20 and 29 to be concerned with the matter treated in i Cor. x. 23-30.

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relation, St. Paul advises that the parties contract an ordinary marriage. In one view the 'virgin' of verse 36 is the man's unmarried daughter (or ward), whom he could legally dispose of in marriage almost as he chose; in the other she is his spiritual wife (a state of life known in the second century, and giving rise later to frequent scandals). In one case the expression 'let them marry' needs eking out (as in the text) so as to bring in a third person; in the other, the Greek verb (in 38), which naturally means 'give in marriage, marry off,' must be taken to mean 'marry' simply; and we should have in 36, to render 'if *he* is in the flower, etc.' Neither rendering is free from difficulty, but the first seems to be on the whole simpler and more natural. There is a similar curious uncertainty as to the right meaning of the word 'vessel' in I Thess. iv. 4.

X

NOTE ON ACTS XIII. 48.

Some scholars render this passage 'as many as had set themselves unto eternal life believed,' giving the first verb the meaning it has in I Cor. xvi. 15. Had St. Luke meant this, it was easy for him to have expressed himself as St. Paul does. It is against this rendering that St. Paul would scarcely have thought men capable of turning to the light before believing; would rather have looked upon believing and setting themselves towards life as one and the same act in time and effect. Besides, what is gained by evading the natural sense in this passage (which, however, Bp. Lightfoot held not to refer to final salvation), when we still have to deal with such passages as Rom. ix.; Ephes. i. 4, 5, 11; I Thess. v. 9; II Thess. ii. 13; etc.? Meyer remarks that the appointment of God in regard to those who became believers was in accordance with his foreknowledge by means of which he foreknew them as those who would believe; adding, that the destination of God does not exclude individual freedom, although if the matter is contemplated from one of its sides only, the other point of view, owing to the imperfection of man's mode of looking at it, cannot receive proportionally its due, but appears to be

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logically nullified. Sanday and Headlam, 'Romans,' remark that 'the solution lies in a complete realization of what we mean by asserting that God is Almighty. The two ideas of Free-will and the Divine Sovereignty, cannot be reconciled in our own minds, but that does not prevent them from being reconciled in God's mind. We measure him by our own intellectual standard if we think otherwise. And so our solution of the problem of Free-will and of the problems of history and of individual salvation must finally lie in the full acceptance and realization of what is implied by the infinity and the omniscience of God.'

It may be added that neither the R.V. nor the American Standard Version gives any alternative rendering, and that the Vulgate has the natural *Quotquot erant præordinati*.

5/11/12