

# Full text of "The Corrected English New Testament: A Revision of the "Authorised" Version (by Nestle's ..."

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THE  
CORRECTED ENGLISH

NEW TESTAMENT

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THE  
CORRECTED ENGLISH

NEW TESTAMENT

A REVISION OF

THE "AUTHORISED " VERSION

{BY NESTLE' S RESULTANT TEXT)

PREPARED WITH THE ASSISTANCE  
OF EMINENT SCHOLARS

● AND ISSUED BY

SAMUEL LLOYD

A LIFB GOVERNOR OF THE BRITISH AND FOREIGN BIBLE SOCIETY

AS

Di6 Memorial of the Socfeti?'d Centenari?, 1904

With Preface by the Bishop of Durham

NEW YORK

G. P. PUTNAM'S SONS  
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DEDICATED

"TO THE GLORY OF GOD"

I Cor. X. 31

DEDICATORY NOTE

For many years the writer has ardently desired, that the English reader, should have the Holy Scriptures in a form more attractive than that of any of the current versions. A presentation of the Scriptures at once faithful and readable – the pure word of God in pure English<sup>^^</sup>he believes to, be one of the great religious needs of the nation in the present day. ; . . .

This need, it appears to him, – can be best supplied by an adequate correction of the worthily venerated Authorised Version, a correction which should include: –

(i) The removal of the many admitted defects of that Version as a representation of the Sacred Text, in the knowledge and interpretation of which so great an advance has been made during the last three hundred years.

(2) A revision of the English which shall give the present-day reader a freer access to the meanings and a higher appreciation of the literary quality of the original.

Feeling with many others that what is known as the Revised Version has proved to a great extent a failure in the latter respect, the writer, in the

year 1901, urged upon the Committee of the British and Foreign Bible Society the desirability of bringing out, in 1904, a new revision of the English Bible as a memorial of the Society's Centenary.

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## DEDICATORY NOTE

But difficulties stood in the way of the acceptance of this proposal.

After the war, the Society commenced the work independently, and by the co-operation of a number of Biblical scholars and experts in English, he has been enabled to bring out this Version of the New Testament (with an illustration of the kind of revision he thinks desirable, and as one of the thank-offerings made in celebration of the first hundred years' work of a Society with which it has been his privilege to have been associated for more than half a century.

It is his earnest hope that this attempt to show the possibility of popularising without demeaning the Sacred Scriptures, and of correcting without defacing the Version so worthily beloved, will meet with such acceptance that the Society may yet be induced to take up the work.

S. L.  
Birmingham, England, 1904.

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## PREFACE

BY THE RIGHT REV. HANDLEY C. G, MOULE. D.D..

Bishop of Durham

I HAVE been invited to write a short Preface to "The Corrected English New Testament."

Some few months ago I was favoured with a sight of the work in its then stage. To contribute anything worth calling collaboration was altogether out of my power in a life already-occupied to the full. But I was able to examine the work and to inform myself on its main principles in a way which won for it my strong interest, and, upon the whole, my deliberate concurrence with its idea and programme.

I say "upon the whole," for it is inevitable, in a literary matter of this importance, that there should emerge differences of judgment in detail. The very grave and important question of the Text adopted is, for me, one of these. I value – and constantly use – Dr. Nestle's Greek Testament. But I confess to a great reluctance to admit all the main conclusions which Dr. Nestle records, for example, upon the closing verses of St. Mark, 2 Again, some of the deliberately

\* See Introduction, pp. xx. and xcii.

\* See footnotes at the end of that Gospel.

\*

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adopted methods of the present Translation do not command my full assent.

Here and there, too, the transposition

of words and phrases,^ with a view to a result in  
thfe^ English more harmonious to the general  
reader, has been carried too far. And I cannot  
but think that it would have been better to  
ifollow both the Authorized and the Revised  
Versions in declining to use a capital letter {He,  
His, instead of he, his) with the pronouns re-  
ferring to the Divine Being, simply because in  
some places this must involve interpretation  
rather than translation. (The Translators care-  
fully explain their principle in using a capital  
with pronouns referring to the Divine Father  
and Mo^with those referring to our Lord Jesus  
Christ,\* and have made their orthodoxy unques-  
tionable. But this is by the w,ay.)

When. I have stated these drawbacks, how-  
ever, I am the freer to express my great satisfac-  
tion with the work, taken ^s a whole. I regard  
it as a very important and faithful contribution  
to the great and necessarily gradual work of  
providing an ultimate ideal English Bible.

The translators have put before themselves  
what seems to me a felicitous aim.

The Revised Version, quite invaluable for  
piu"poses of verbal study, is always present to  
them as a caution and stimulus in the way of

\* See Introduction, p. xv. ■ See Introduction, p. xvii.

## PREFACE

acctiracy. It has inspired them with a large  
and abiding conscioxisness that one sine quid non  
for good TRANSLATioK is the grammatical pre-  
cision which is expressed in good construing.

On the other hand, they are never forgetful  
that to CONSTRUE is not necessarily to trans-  
late. It is only too possible so to word the re-  
stdts of grammatical precision as to prodiice a  
sentence which, by a certain cumbrousness and  
angularity, does not truly express the whole form  
and substance of the original.

Therefore, as it seems to me, the Translators, in this work, have had before them, as their basis, rather the ' Authorized Version! .than the Revised, and have aimed to preserve to the utmost the noble general form of the older Version, while not less- anxious than the great scholars of the Revision to produce a result that should be not only accurate, but, to the common mind, intelligible.

It is not altogether easy for me, a Bishop of Diu"ham, to write any sort of criticism of that memorable Version - the Revised - ^in which my two eminently great immediate predecessors had so extremely important a part. But they would have been the first to wish every student to express an opinion absolutely free, so that it were not hasty. And I feel compelled, after years of use of the Revised Version of the New Testament, to own to the conviction that while

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it is beyxwid all praise as an aid to study, it seriously lacks that English felicity, if I may use the phrase, which should entitle it to take the place of the Authorized Version in our national heart.

That defect, in countless instances, the present Version appears to me to remedy, while its authors have also brought to bear on their w6rk the unquestionably maturer knowledge of Greek which has accrued since the early seventeenth century, and of which the Revised Version is so ^ne a monument.

It is with a deliberate and thankful Godspeed accordingly that I see "The Corrected English New Testament \*' set out upon its way to carry to English readers a reverently amended presentation of that sacred Greek which gives us, in the noble phrase of Gregory the Great, Cor Dei in verbis Dei, "God's heart in God\*s words."

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INTRODUCTION

J- - . ■ ■■ : ,● ●' ● ■ . .

1^^A,T th^ "Authorised" Version, with ^11 the great qualities which have endeared it to the English people, is not in these days an adequate representfition of the Greek Testa,nient,. will hardly be disputed. Besides the changes that have taken place in the last three hun^lred years m. bur own language, we have to consider the vastly larger knowledge we now have of the actual text of the sacred writers. We must bear in mind, too, that, great as are the merits of the "Authorised" Version, its English is not fault-less; while its diction, to the modern reader, is in many places obscure.

Reajsons for THts Work.

● . ' ' \* \* . ' '

Such consideration^ led to the work Iknown. as the ' \* Revised Version ' ' of the Bible. The New Testament portion, which had engaged the at-tention of the greatest Biblical scholars of ' the time, appeared in iSSi. ● The care and labour) bestowed upooci this revision; are indisputable. Yet it is generally acknowledged that the result is disappointing. The Revisera were undoubt-edly strong in Greek. But their revision, while it gives abtmdant evidence of a scholarly and conscientious study of the original, cannot be accepted as conformed to the standards of the purest English.

The present work is the result of an en-deavour to supply what is Wanted ; that is , a ver-sion of the New Testament: which, while being

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## INTRODUCTION

faithful as a translation, shall present the words of Evangelists and Apostles in English as pure and perfect so large a project is at most beyond hope; but those who have co-operated in this work trust that the result of their efforts will at least advance the cause they have at heart.

The Authorised Version the Model.

It was the great desire of the General Editor and his colleagues to depart no farther from the language of the "Authorised" Version than was absolutely necessary for carrying out the plan of the work. They shared the, general feeling of their countrymen that, for the elevated but simple diction in which alone such lofty themes can be worthily treated, no better model is to be found than the Bible of their fathers. They strove, therefore, reverently to adapt, rather than rashly to supersede, its language.

But, as other Revisers have found, the progress made since 1611 in the ascertainment of this Greek text has rendered it necessary in many cases to recast, and in some to abandon, favourite passages and familiar phrases; while consistency in the revision of the English has involved other alterations in wording or in the order of the words.

All these changes have been made with reluctance, and only after full consideration. It is hoped that none of them will be hastily condemned, and that ultimately most, if not all, of them will justify themselves to the reader by their faithfulness to the truth and the more clear light they throw upon it.

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New FBATkjftEs.

A feature of this Version is the large number of transpositions of words and phrases. In a language like the English, almost without exception, clearness must largely depend upon the correct placing of words and phrases; Both the "Authorized" and the Revised Versions have much to be desired in this respect. In the preparation of this Version, transposition has been found most useful in enabling the Greek to be followed more closely than would otherwise have been possible; and has thus made almost unnecessary such devices as the insertion of additional words in italics.

In a few places, owing to the ambiguity of the pronoun in English, a noun has been substituted, but only where the noun used is undoubtedly implied in the Greek. It has not been thought necessary in such cases, or in those in which an English idiom is rightfully substituted for a Greek, to use italics. These have been used only where a sentence could not be completed without inserting words which have no equivalent expressed or, with absolute certainty, implied in the Greek.

The Translators' Aim.

"The Corrected English New Testament is, in the main, a close textual translation. Faithfulness to the original has been kept in mind" equally with the desire to make the work essentially English.

This Revision was undertaken in the belief that it is possible, without the least sacrifice of accuracy, to render into English the original of

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the New Testament in a way that shall be, to the masses of the people, both readable and everywhere intelligible. How near this Version approaches to that ideal must be left to the judgment of the reader.

'Recourse has been had most sparingly to paraphrasing, and only where it was impossible otherwise to convey an intelligible statement. The documentary character of the New Testament writings forbids the freedom of translation which is legitimate in dealing with other works, and constant regard has been had to this consideration. But it is also due to the reader that he should find in God's word, as far as the skill of the translators may assist him in doing so, what he can in some measure understand.

### Verbal and Other Expedients.

It has been thought desirable to give the reader such assistance as in modern literary usage is afforded by the use of capitals and other, orthographical expedients. The translators have, to the best of their ability, distinguished between "the heavens" (sky, firmament), and "heaven\*" (the centre of God's glory); "temple" always stands for *hieron* (including the outer courts), while "sanctuary" represents *hagion* (the shrine, the Holy Place and Holy of Holies) ; for "lawyer" (misleading, as suggesting one who practises law), is given "teacher of the law"; for ' \* penny, " " shilling " (as being nearer the real value, though only an approximation) ; "people" means (as a rule) "the chosen people (Israel)"; "poptdace" (in Acts), stands for the Greek *demos*; "Hades'" is\* the unseen world of spirits; "the servant" of the New Testament

## INTRODUCTION

was (as a Nile) a \*\* slave." The "scribe," in New Testament times, was not, as etymology would suggest, a \*\* writer," but rather a Bible\*-j^chplar; the term, however, has been retained, as in one more apt appeared to be available. The term \*,\* chief priests" being now generally regarded by scholars as inaccurate, '-high priest' has been substituted for it. •

The word "worship" has been retained wherever it appears in the A.; V. The Greek word, as the American Revisers explain, denotes an act of reverence whether paid to man or to God; hence "worship" (in derivation akin to "worth") also has this alternative significance. The translators, therefore, considered it the most suitable in its particular application, as determined by the context, being a matter for the commentator. • • • • •

Capital.

ji.

- 'As regards the significance of pronouns, it seemed convenient to reiterate the initial capital for pronouns referring to the Heavenly Father'. With this distinction in many passages (e. g. in I Cor. v. and in the First Epistle to Timothy) it would be less clear to the English reader: 'A careful perusal of this Version will show that the distinction is made solely for textual elucidation, and is not intended to prejudice any theological doctrine deduced from the New Testament.' 'The use of capitals has enabled another distinction to be made clear - namely, that between 'the Law,' 'the Sacred Law of Israel, and 'law' in an ordinary or in an abstract sense. This distinction will be found especially useful in some of the Epistles.'

^NTRUPTIQN

Other Changes.

In selecting a substitute for the term "pub-  
lican," which in its original New Testament use  
was misleading, and the technical sense of which  
has given place in the popular mind to another  
meaning, a difficulty was found. To give "tax-  
collector" would be to transfer the opprobrious  
association to another class. But the term  
"collector" seems to meet the case. Without  
a qualifying adjective it has no special modern  
application, while its currentness and vagueness fit  
it for expressing the contempt with which the  
word it represents was used in Palestine in New  
Testament times.

; The word "offence" is used in the "Author-  
ised " Version in a sense which does not readily  
occur to the modern reader-- a sense in which it  
has not been generally adopted into the English  
language. An effort has been made, therefore,  
to represent more accurately the intention with  
which the Greek word so translated (lit. "scandal")  
is believed to have been used. The Greek  
term has a figurative origin (the word in  
its earliest sense standing for a trap or snare) and  
its later application may be regarded as somewhat  
elastic. Therefore, it has been thought better,  
instead of adopting a uniform equivalent for it  
in English, to translate, in each case in accord-  
ance with the context. In rendering the Greek  
verb (lit, "scandalise") which in the  
A. V. is translated "offend," a similar course  
has been pursued.

Verbal Endings Auxiliary.

; The attentive reader may notice that here and  
there the "th" ending of the verb, which in the

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'\* Authorised" Version is tmifomily used, has been allowed to give place to the "s" form. Though modem visage favoiirs the latter, both forms are adicient, and may be found side by side in the best works of the age which gave us the "Authorised" Version. It is believed that readers . ;will find the change, which has been made cautiously, to : be in the direction of euphony.

The substitution, of ;\*wiU" for "shall" has been carried out more systematically. There may be a few passages in which the correct iisage is open to dispute, but it is hoped that, fpi; the most paft, the qhafiges here made, in tihis. respect will commend the.mselves ip the eax, an(i be helpful to the tuidi^rstanding.

Headings anp 'I^ypographical Marks.

It will be noticed "that in the headings of the Gospels the title '" Saint " has been omitted. This return to lthe' most ancient usage, whith was strongly recommended by the American Rievisers in the Supplement to the Revised Version, may also be justified on the ground of consist-eneyi. In the A. V; and the R.V. the -titt\*' is given exclusively to 'the Evangelists, iahd to them in the headings of the Gospels only, though in general usage it is applied to many other NefW Testament personages. This variaticAi is realljr due to th6 special veneration in which the Gospels have been held, the title "saint" or \*\*holy" haviig been applied in each case to the book rather than to the writer.

In the Gospels and in the Acts, the comments and explanations of the original writers have been to a large extent distinguished by ctirved

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brackets. These are not to be taken as suggesting any doubt of the authenticity of the enclosed passages. But in many instances it will be found that the narrative gains in force and clearness by regarding such passages as parenthetical. In the Epistles (and in a few other cases) the curved brackets are simply the translators' device for elucidating long or involved sentences.

The Greek Text.

The translators, in their final revision, followed closely the fourth edition of the Greek Testament' of Professor Eberhard Nestle, Ph. and Th.D. Maulbronn, Wurtttemberg, a text the first edition of which was prepared by Dr. Nestle for the Württemberg Bible Society of Stuttgart.

In deciding, after much anxious consideration, to conform their translation strictly to one edition of the Greek Text, they were guided by considerations arising out of the plan and scope of, their work.

Their chief object was to demonstrate, to the best of their ability, that a close translation was compatible with a rendering into thoroughly readable English. This object would not be so well served if the Text were broken up by bracketed insertions of variants; neither was it desirable that the reader's attention should be distracted by frequent references to the margin for alternative readings, many of which, important as they are to scholars, have little interest for the ordinary reader. ■ . ' .

On the other hand, the translators, by collating a Greek Text out of the many varied readings now extant, would have assumed a responsibility



## INTRODUCTION

The General Editor and his colleagues do not pledge themselves to the absolute authenticity of those readings in Dr. Nestle's resultant which differ from those adopted by other authorities. But the special issue of this Greek Testament as one of the Centenary publications of the Bible Society may be regarded as evidence of the high esteem in which it is held by competent and cautious authorities. Those engaged in preparing the present Version feel assured, at all events, that whatever points in the Text may still be open to controversy, the reader cannot fail to find in Dr. Nestle's Greek Testament, as a whole, everything essential to a full understanding of the Christian revelation; while the use of it in the final revision of this Version has enabled many passages, hitherto obscure, or of difficult construction, to be rendered with new clearness and symmetry.

The confirmation of their choice of a Text has been afforded to the translators by the enormous sale of the Centenary Edition of Dr. Nestle's Greek Testament, and by the testimony of its value which has been received by the Bible Society from scholars of various religious persuasions. The Corrected English Version "is the first complete translation: into English from this important Text (which exhibits the combined labours of the best and most recent scholars) and if only for this reason should be of exceptional interest to Bible students".

It is impossible in these days to claim for any new translation of the New Testament, absolute originality. The translators, in the present instance, gladly acknowledge their obligations to

a large number of versions and expository works, old and modern, for aid in determining and expressing the exact sense of the original. They, indeed, trust that the reader will value the work none the less for the fact that every rendering which has been adopted has, in its sense if not in its form, the support of some of the highest authorities on Biblical interpretation.

Editorial Acknowledgments.

— • — — —

The General Editor desires to acknowledge special assistance— given in the execution of this work: —

The Rev. Canon Girdlestone, M.A., he has to thank for bringing ripe scholarship and experience as a translator to bear upon the preparation of a provisional New English Text which were clearly set forth the variations derived from all well-reputed sources; In this Text and in Canon Girdlestone's Preface to it were many valuable tentative proposals for New Testament revision. Though the work in its present form represents the result of repeated revisions and of suggestions from many quarters, it is still largely based upon the labours of Canon Girdlestone, and his sympathy and advice have been continued up to the eve of publication.

Mr. G. Washington Moon, Hon. F.R.S.L.; who during a long life has made the rules of English grammar a special study, took an important part in the work during its experimental stages. The scheme for the revision of the English is largely based upon the criticisms embodied in Mr. Moon's published works, he himself assisted in the preparation of a Tentative Edition, which

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was circulated privately in January, 1904. The marginal references, many of them original, which appear in the present edition, were for the most part arranged by him. It was decided, however, that neither a strict application of Mr. Moon's grammatical principles--whatever may be their theoretical justification--nor the adoption of his views as to New Testament interpretation, would be consistent with the purpose of the work. Mr. Moon, therefore, cannot be held responsible for any part of the work in its final form.

Dr. J. Hendel Harris, during the initiatory stages of the work, kindly acted as "Literary Counsel" to those engaged upon it, and read some of the earlier proofsheets. Not only were his assistance and advice valuable, but his keen interest; in the project from the first, and the continuance of his sympathy throughout, have been a source of great encouragement. The decision to conform the translation to Dr. Nestle's Greek Testament had Dr. Rendel Harris's full approval.

The General Editor tenders hearty thanks to the Bishop of Durham for the evidence of kindly sympathy afforded by his commendatory Preface. The appreciation of so eminent a scholar and divine is valued none the less, for the discriminating terms in which it is expressed.

#### ■ The Final Revision.

: In the repeated revisions which followed the issue of the Tentative Edition, the Rev. E. E. Crampton, M.A., vicar of Llatigarron, Herefordshire, took a leading part, reading the whole

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work through with Dr. Nestle's Greek Text, and

being consulted ;with regard to eveiy suggested emendatioii of fthe EnglishT-r-the , .n^e; i followed; having been, :to adopft ^o jcjhange in the , wording! or in the order of the wo^^ds wjUhout renewed reference to the Greek Text, r Npt opily by, hisf scholarship,, but by his sympathy with the object, of the undertaking, and by a special aptitude fotr accurate expression in English, Mr. Cunningham, has proved himself excellently qualified for his share of the work; and those who have been engaged in it with him acknowledge with grati- tude his untiring and courteous cb-operation.

The General Editor desires to express his personal gratitude to Mr. W. H. Garbutt for zealous and valuable assistance in the task of final collation and revision, and in the heavy labour of seeing the work through the press; also for many suggestions by which its literary and textual value has been enhanced. To the skill and the devotion of Mr. Garbutt must be attributed, in a large measure, the rapidity and the thoroughness with which the final revision and the recasting of the work have been accom- plished.

Many useful suggestions have been received from a number of representative Bible students, to whom, in some cases, the proof sheets, and, in all, copies of the Tentative Edition were sub- mitted. These suggestions have been considered as carefully as time and the scope of the work allowed.

Acknowledgment of services rendered in this and in other ways is due to Mr. E. Hampden- Cook, the Rev. A. H. T. Clarke, the Rev. E. P. Boys-Smith, Mr. W. H. Harris, Mr. Valentine

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richards, Mr. Robert Gardner, Miss Burridge, Mr. T. Midgley, Mr. W. Arnold Hepburn, Mr. J. Pollard, Benjamin Goonch, the Rev. Dr. E. W.

Btil&lger, Mr. Thomas Roberts, Mr. R. Long-  
wo^h, Mr. Z. Moon, and others. The acknow-  
ledgments in this paragraph are not to be taken  
as placing upon all or any one of those whose  
names are mentioned responsibility for any  
particular rendering, or for the ultimate general  
form of the work.

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i'i

I. ● ● » » ● ' I \*

I r

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■ I

( ). Curved brackets do not indicate any- ● .

thing not found in the Greek Tepct, ;

but are used simply for the sake of ^ elucidation.

Italics indicate that the word has no i  
equivalent in the original, but ap-  
pears to the translators to be  
necessary to complete the sense.

A brace against several references;  
shows that they all relate to the  
verse against which the middle of .  
the bracket stands. ' '

1 ;

; 1

THE GOSPEL ACCORDING TO

MATTHEW

[ I 'THE Genealogy (a) of Jesus Christ, the son of Luke iii. 23.

■ David, the son of Abraham : -

2 Abraham begat Isaac ; Gen. xxi. 2.

and Isaac begat Jacob; Gen. xxv. 26.

and Jacob begat Judah and his brethren ; Gen. xxix. 35.

'I and Judah begat Perez and Zerah by Tamar; \ ^"- xxxviii. 29.

and Perez begat Hezrom ; Rtith iv. 19.

and Hezrom begat Aram ;

4 And Aram begat Aminadab ; i Chr. ii. 10.

and Aminadab begat Nashon ; Ruth iv. ao.

and Nashon begat Salmon;

5 and Salmon begat Boaz by Rahab; Ruth iv. 21.

and Boaz begat Obed by Ruth; Ruth iv. 13.

and Obed begat Jesse ;

6 and Jesse begat David the king. i Sam. xvii. 12.  
And David begat Solomon by the widow of 2 Sam. xii. 24.

Uriah ;

7 and Solomon begat Rehoboam ; i chr. iii. 10.  
and Rehoboam begat Abijah;

and Abijah begat Asa;

8 And Asa begat Jehoshaphat;  
and Jehoshaphat begat Jehoram ;  
and Jehoram begat Uzziah ;

9 and Uzziah begat Jotham ;  
and Jotham begat Ahaz ;  
and Ahaz begat. Hezekiah ;

10 and Hezekiah begat Manasseh; 2 Kings xx. ai.  
and Manasseh begat Amon;

and Amon begat Josiah ;

11 and Josiah begat Jeconiah and his brethren,  
about the time of the Babylonian cap-  
tivity.

12 And after the Babylonian captivity,

Jeconiah begat Salathiel ; i chr. iii. 17.

and Salathiel begat Zerubabel ;

(o) Or register of the descent.

I. 13-25

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Neh. xil X.

Luke i. 27.

Deut. xxiv. I.  
Job xxxiii. 15.

Acts V. 31.

Isa. vii. 14.  
Isa. vii. 14.

Ex. xiii. 2.  
Luke ii. 21.

and Zerubabel begat Abiud; 13

and Abiud begat Eliakim ;

and Eliakam begat Azor;

and Azof begat Zadok; 14

and Zadok begat Achim ;

and Achim begat Eliud;

and Elitid begat Eleazar: < 15

and Eleazar begat Matthan ;

and Matthan begat Jacob;

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

So, all the generations were: From Abraham 17  
to David, fourteen generations ; and from David  
to the Babylonian captivity, fourteen genera-  
tions ; and from the Babylonian captivity to the

Christ, fourteen generations.

NOW, thus was the birth of Jesus Christ: 18  
After Mary his mother had been betrothed to  
Joseph, before they came together, she was  
found to be with child – by the Holy Spirit: And 19  
Joseph her husband, being a just man, and un-  
willing to make her a public example, was minded  
to put her away privately. But while he thought 20  
on these things, lo, an angel of the Lord appeared  
in a dream to him, saying, Joseph, thou son of  
David, fear not to take to thee Mary thy wife;  
for that which is conceived in her is by the Holy  
Spirit. And she shall bring forth a son, and 21  
thou shalt call his name JESUS (a) : for he will  
save his people from their sins.

Now, all this came to pass that what was 22  
spoken by the Lord through the prophet might  
be fulfilled,

" Behold, the virgin shall be with child, 23

And shall bring forth a son,  
And they shall call his name Immanuel"  
(Which is, being interpreted, God with us).

And Joseph arose from his sleep and did as the 24  
angel of the Lord had bidden him, and took  
unto him his wife, and knew her not till she had 25  
brought forth a son; and he called his name  
JESUS.

(a) O.T., Joshua, i.e. the Lord is a Saviour.

MATTHEW 2. I-13

I NOW, when Jesus was bom in Bethlehem of  
Judaea, in the days of Herod the king, behold,  
Wise Men (a) from the East came to Jerusalem,

3 sa)dnq. Where is he who was bom King of the Zee. ix, 9.  
Jews? for we saw his star in the east, and have Num, xxiv. 17.  
come to worship (6) him. John v. 23.

3 When Herod the king heard these things he

was troubled, and so was all Jerusalem with

4 him. And gathering together all the high priests and scribes of the people, he inquired of

them where the Christ {c) was to be born.

5 And they said to him. In Bethlehem of Judaea; Mic. v. 2. for thus it was written through the prophet,

6 " And thou Bethlehem, in the land of Judah,

Art by no means least among the chief cities of

of Judah :

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

7 Then Herod, having privately called the Wise Men, ascertained from them exactly at what

8 time the star appeared. And he sent them to Bethlehem and said, Go and inquire diligently concerning the young child; and when ye have found him, bring me word, that I also may go and worship him.

9 And having heard the king, they departed ; Matt. ii. a. and, lo, the star which they had seen in the east

went before them, until it came and stood over

10 the place where the young child was; and when they saw the star, they rejoiced with exceed-

11 ingly great joy. And they came into the house, and saw the young child with Mary his mother; and they fell down, and worshipped him: and,

having opened their treasures, they presented to him gifts - gold and frankincense and myrrh, -j Psa. cxli.

2.

1 2 And being warned in a dream not to return to Herod, they departed into their own country

another way. Matt, i 20.

13 And when they had departed, lo, an angel of the Lord appeared in a dream to Joseph, saying. Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I

bring thee word; for, Herod is about to seek the child. Matt. ii. 16.

(a) Or astrologers (Wycliffe, astronomers); Gr. Magi.

(b) As to the word "worship," see Introduction, p. xvii.

(c) i.e. the Messiah, or Anointed.

## 2. I4-3« 4 MATTHEW

young child that he may destroy him. And he arose and took the young child and his mother by night, and withdrew into Egypt ; and he was there until the death of Herod : that what was spoken by the Lord through the prophet might Hos. xi. I. be fulfilled, "Out of Egypt I called My son."

Then Herod, when he found that he had been set at naught by the Wise Men, was exceedingly angry, and sent forth and slew in Bethlehem and in all its borders, all the boys of two years of age and under, according to the time which he had exactly ascertained from the Wise Men.

Jer. xxxi. 15. Then what was spoken through Jeremiah the prophet was fulfilled,

' \* A voice was heard in Ramah, a voice of weeping and great lamentation ;

Rachael weeping for her children. And refusing to be comforted, because they were not."

But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel :

for those who sought the young child's life are  
dead. And he arose, and took the young child 21  
and his mother, and came into the land of Israel.  
But when he heard that Archelaus, in place of 22  
Herod his father, was reigning over Judaea, he was  
afraid to go thither ; and being warned in a dream,  
he withdrew into the regions of Galilee: and 23  
Matt. iii. 13. came and dwelt in a city called Nazareth: that

John i. 45. what was spoken through the prophets might be

Num. vi. 13. fulfilled, "He shall be called a Nazarene."

Luke iii. 2. AND, in those days John the Baptist came i

preaching in the wilderness of Judaea, saying, 2  
Repent ye! for the kingdom of heaven is at hand.  
(For this is he who was spoken of through Isaiah 3  
Isa. xl. 3. the prophet,

A voice of one crying in the wilderness.

Prepare ye the way of the Lord,

Make His paths straight.")

Matt. xi. 8. But John himself had his raiment of camels\* 4

hair, and a leather girdle about his loins; and  
Lev. xi. as. his food was locusts and wild honey.

MATTHEW 3. 5-4. 3

5 Then went out to him Jerusalem and all Judaea

6 and all the region round about the Jordan, and  
were baptized by him in the river Jordan, con-  
fessing their sins. Acts i. s-

7 But when he saw many of the Pharisees and  
Sadducees coming to his baptism, he said to

them, Brood of vipers, who warned you to flee Matt. xii. 34.

8 from the wrath ~ to come ? Bring forth fruit Jer. li. 6.

9 worthy of repentance: and think not to say  
within yourselves, "We have Abraham for otir

father"; for I say to you that God is able from these stones to raise up children to Abraham.

10 And already the axe lies at the root of the trees; every tree therefore which bringeth not forth

1 1 good fruit is cut down and cast into the fire. I John xv. 6. indeed baptize you with water unto repentance ; Luke iii. 16. but he who cometh after me is mightier than I,

and his shoes I am not worthy to bear. He will baptize you with the Holy Spirit and with fire ; Acts i. 5.

1 2 his winnowing fan is in his hand ; and he will Mai. iii. 2. thoroughly cleanse his threshing-floor and will Psa. i. 4. gather his wheat into the garner; but he will

burn up the chaff with unquenchable fire.

13 THEN Jesus came from Galilee to the Jordan Mark 1. 9.

14 unto John, to be baptized by him. And John would have hindered him, saying, I have need to be baptized by thee ; and comest thou to me ?

1 5 But Jesus answering said to him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus when he was baptized went up straightway from (a) the water: and, lo, the heavens were opened to him, and he saw the

Spirit of God descending as a dove, and lighting Isa. xi. 2.

1 7 upon him. And, lo, a voice from heaven, saying, This is My beloved Son, in whom I am

WELL PLEASSED.

1 THEN Jesus was led by the Spirit into the wilderness to be tempted by the devil.

2 And when he had fasted forty days and forty

3 nights, he was afterwards hungry. And the

(a) Or out of.

4- 4-1 6 MATTHEW

tempter came to him and said, If thou art the Son of God, command that these stones become

Deut. viii. 3. bread. But he answered and said, It is written, 4

"Man shall not live by bread only, but by every word which proceedeth out of the mouth of God."

Matt, xxvii. 53. Then the devil took him into the holy city. 5

And he set him on the pinnacle of the temple, and said to him. If thou art the Son of God, cast 6 thyself down; for it is written,

Psa. xci. II. "He will give his angels charge concerning

thee:

And on their hands they will bear thee up, Lest at any time thou dash thy foot against a stone."

Deut. vi. 16. Jesus said to him, It is written again, "Thou 7

shalt not try the Lord thy God."

Again, the devil took him to an exceedingly 8 high mountain, and showed him all the kingdoms of the world, and the glory of them. And 9 he said to him. All these things I will give thee, if thou wilt fall down and worship me. Then 10 said Jesus to him, Get thee hence, Satan! for it is written,

Deut. vi. 13. j. "Thou shalt worship the Lord thy God,

Deut. X. 20. f And Him only thou shalt serve."

Heb. i. 6. Then the devil left him. And, lo, angels came 1 1

and ministered to him.

NOW, when Jesus heard that John had been 12 cast into prison, he withdrew into Galilee; and, 13

Leaving Nazareth, he went and dwelt in Capernaum, which is by the sea (a), in the borders of Isa. ix. I. Zebulun and Naphtali: that what was spoken 14

through Isaiah the prophet might be fulfilled,

"The land of Zebulun 15

And the land of Naphtali,  
By the way of the sea, across the Jordan,  
Galilee of the Gentiles ;  
Isa. xlii. 6. The people who sat in darkness 16

Saw a great light;  
And to those who sat in the region and

shadow of death  
Light sprang up."

(a) i.e. the Sea of Galilee.

MATTHEW 4. 17-5. 7

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

18 And, while walking by the sea of Galilee, he

saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the

19 sea; for they were fishers. And he said to them, Follow me, and I will make you fishers of men.

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

21 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,

22 mending their nets; and he called them; and they straightway left the boat and their father, and followed him.

23 AND he went about all Galilee, teaching in their synagogues, and proclaiming the good

news (a) of the kingdom, and curing all manner of disease and all manner of sickness among the

24 people. And his fame went into all Syria; and they brought to him all sick persons suffering

from divers diseases and torments; those who were possessed by evil spirits (6) or were lunatics,

25 or had the palsy (c); and he cured them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judaea, and from beyond the Jordan.

1 And seeing the multitudes he went up on the mountain, and when he had sat down, his dis-

2 ciples came to him; and he opened his mouth,

and began to teach them, saying, Luke vi. 20.

3 Blessed are the poor in spirit; for theirs is the kingdom of heaven. Isa. Ivi. 15. Jas. ii. 5.

4 Blessed are those who mourn; for they shall be comforted. Isa. xli. 3.

5 Blessed are the meek; for they shall inherit the earth. Psa. xxxvii. 11.

6 Blessed are those who hunger and thirst after righteousness; for they shall be satisfied. Psa. cxlv. 19.

7 Blessed are the merciful; for they shall obtain mercy. Psa. xli. i.

i

a) Or Gospel. (b) Gr. demons.

c) Or were paralysed (so in following chapters).

5. 8-21

MATTHEW

Psa. xxiv. 3.  
Psa. xxxiv. 14.  
I Pet. iii. 13.

a Cor. iv. 17.  
Mark ix. 50.  
Phil. ii. 15.

I Pet. ii. 12.

Matt. iii. 15.  
Isa. xlii. 21.  
Psa. xl. 6.

I Sam. ii. 30.  
Matt, xxiii. 23.

Ex. XX. 13.

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

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

Blessed are those who have been persecuted for 10  
righteousness\* sake; for theirs is the kingdom  
of heaven.

Blessed are ye, when men shall revile you and 11  
persecute you and say all manner of evil against

you falsely for my sake.

Rejoice, and be exceedingly glad; for great is 12  
your reward in heaven; for so they persecuted  
the prophets who were before you.

Ye are the salt of the earth; but if the salt 13  
have lost its savour, with what shall it be salted?  
it is thenceforth good for nothing but to be cast  
out to be trodden under foot by men.

Ye are the light of the world. A city which is 14  
set on a hill cannot be hidden. Neither do men 15  
light a lamp, and put it under the bushel; but  
they put it on the stand, and it shineth for all  
who are in the house. Even so let your light 16  
shine before men, that they may see your good  
works and may glorify your Father who is in  
heaven.

Think not that I came to destroy the Law or 17  
the Prophets; I came not to destroy, but to  
fulfil. For, verily, I say to you, until the heavens 18  
and the earth pass away, not one jot or tittle  
shall pass from the Law, until all be fulfilled.  
Therefore whosoever shall break (a) one of the 19  
least of these commandments, and shall teach  
men so, he, in the kingdom of heaven, shall be  
called the least ; but whosoever shall do and teach  
them, he, in the kingdom of heaven, shall be  
called great. For I say to you that unless your 20  
righteousness shall exceed that of the scribes (6)  
and Pharisees, ye shall in no wise enter the king-  
dom of heaven.

Ye have heard that it was said to those of old 2 1  
time, "Thou shalt not kill"; and, "Whosoever

(o) Or relax.

(b) Not "writers" (as the etymology here and in the Greek  
would suggest), but scholars versed in the O. T. Scriptures;  
theologians, expositors. So, throughout the Gospels.

shall kill will be in danger of the judgment\*';

22 but I say to you, that every one who is angry with his brother will be in danger of the judgment; and whosoever shall say to his brother, Raca! (a) he will be in danger of the cotmdl; but whosoever shall say, Moreh! (6) he will be in

23 danger of the hell {c) of fire. If, then, thou art Deut. xvi. 16. oflFering thy gift at the altar, and there remem-

berest that thy brother hath somewhat against

24 thee, leave there thy gift before the altar; and go thy way; first be reconciled to thy brother,

25 and then come and oflFer thy gift. Agree with

thine adversary quickly, while thou art with him Pro. xxv. 8. in the way ; lest haply the adversary deliver thee to the judge, and the judge to the officer, and

26 thou be cast into prison. Verily, I say to thee, thou shalt by no means come out tence, till thou hast paid the very last farthing.

27 Ye have heard that it was said, "Thou shalt Ex. xx. 14.

28 not commit adultery." But I say to you, that Jobxxxii. i. every one who looketh on a woman to lust after

her hath already committed adultery with her

29 in his heart. And if thy right eye ensnare thee, pluck it out and cast it from thee ; for, it is better tor thee that one of thy members should perish, than that thy whole body should be cast into

30 hell. And if thy right hand ensnare thee, cut it off and cast it from thee ; for it is better for thee that one of thy members should perish, than

that thy whole body should go into hell. Roi"- viii. 13.

31 It was said also, "Whosoever shall put away Deut. xxiv. 1. his wife, let him give her a writing of divorce-

32 ment." But I say to you that whosoever shall Matt. xix. 9.  
put away his wife, except on account of fornica-  
tion, causeth adultery to be committed with

her; and whosoever shall marry her who is put  
away committeth adultery.

33 Again, ye have heard that it was said to those Lev. xix. 12.  
of old time, "Thou shalt not swear falsely, but Ex. xx. 7.

34 shalt render to the Lord thine oaths." But I Num. xxx. 2.  
say to you. Swear not at all; not by heaven, for

35 it is the throne of God; nor by the earth, for it

is His footstool ; nor by Jerusalem, for it is the Rev. xxi. 2.

I

a) Or worthless fellow. (6) Or apostate wretch.

C) Or Gehenna; O.T. the valley of Hinnom.

5. 36-^ 4

MATTHEW

Jas. V. 12.

Ex. xxi. 34.

Pro. XX. a a,

Isa. 1. 6.

Deut. XV. 7.

Deut. xxiii. 6.  
Rom. xii. 14.  
Luke xxiii. 34.

Job XXV. 3.

Gen. xvii. i.

Ruth ii. z6.

Luke viii. 17.

city of the Great King. Nor shalt thou swear 36  
by thy head; for thou canst not make one hair  
white or black. But let your communication be, 37  
\* \* Yea, yea ; Nay, nay ' ' ; and whatsoever is more  
than these is from the evil one (a).

Ye have heard that it was said, "Eye for eye, 38  
and tooth for tooth." But I say to you. Resist 39  
not him who is evil (a); but whosoever smites  
thee on thy right cheek, to him turn the other  
also. And if any man would sue thee at law 40  
and take away thy coat (6), let him have thy  
cloak (c) also. And whosoever shall impress 41  
thee to go one mile, go with him two. Give to 42  
him who asks of thee, and from him who would  
borrow of thee tiun not thou away.

Ye have heard that it was said, "Thou shalt 43  
love thy neighbour, and hate thine enemy.\*\*  
But I say to you. Love your enemies, and pray 44  
for those who persecute you; that ye may be 45  
children of your Father who is in heaven : for He  
maketh His sun to rise on the evil and on the  
good, and sendeth rain on the just and on the un-  
just. For if ye love those who love you, what 46  
reward have ye? do not even collectors (d) the

same? And if ye salute your brethren only, 47  
what do ye above the common? do not even the  
Gentiles the same? Ye therefore shall be per- 48  
fect, even as your Father who is in heaven is  
perfect.

But take heed that ye do not your good deeds i  
in men's presence, to be seen by them; other-  
wise ye have no reward from your Father who  
is in heaven.

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

(a) Or evil, (b) Or inner garment.

[c) Or mantle, outer garment.

i) i.e. collectors of the public taxes, and so elsewhere.

10

MATTHEW 6. 5~21

5 And when ye pray, ye shall not be as the  
hypocrites, for they love to pray standing in the Pro. xvi. s.  
synagogues and at the corners of the streets,

that they may be seen by men. Verily, I say

6 to you, they have their reward in full. But thou,  
when thou prayest, enter thy inner chamber and

shut thy door, and pray to thy Father who is in Psa. xxxiv. is.  
secret; and thy Father who seeth in secret will  
reward thee.

7 And when ye pray, use not vain repetitions, Ecc. v. a,

as the Gentiles do ; for they think that they will

8 be heard because of their much speaking. There- i Kings xviii. 26.  
fore, be not like them ; for your Father, before Luke xii. 30.  
ye ask Him, knoweth what things ye need.

9 After this manner therefore pray ye : - j Luke xi. 2.  
Our Father who art in heaven: Hallowed be < Roni. viii. 15.

10 Thy name, Thy kingdom come. Thy will be done, J Psa. ciii 20.

11 on earth as it is in heaven. Give us this day our ' ""°- "^^" ^\*

12 daily bread. And forgive us our debts, as we Matt, xviii. ai.

13 also have forgiven our debtors. And lead us J Matt. xxyi. 41.  
not into temptation (a), but deliver us from ' John xvii. 15.  
evil (6).

14 For if ye forgive men their trespasses, your

15 heavenly Father also will forgive you ; but if ye  
forgive not men, neither will your Father forgive

your trespasses. Eph. iv. 31.

16 Moreover when ye fast, be not as the hypo-  
crites, of a sad countenance; for they disfigure  
their faces that they may appear to men to fast.  
Verily, I say to you, they have their reward in

17 full. But thou, when thou fastest, anoint thy

18 head and wash thy face, that thou appear to  
fast, not to men but to thy Father who is in  
secret; and thy Father who seeth in secret will  
reward thee.

19 Lay not up for yourselves treasures upon Pro. xxiii. 4.  
earth, where moth and rust constime, and where

20 thieves break through and steal ; but lay up for Isa. xxxiii. 6.  
yourselves treasures in heaven, where neither

moth nor rust doth consume, and where thieves

21 do not break through nor steal; for where thy  
treasure is, there also will thy heart be.

D

fa) Or trial.

[b) Or the evil one. Some MSS. add :- " For Thine are the kingdom and the power and the glory, for ever. Amen."

II

6. 22-7\* 4

MATTHEW

Luke xi. 34.

Luke xvi. 13.

Gal. i. 10.

I Cor. vii. 32-

Job xxxviii. 41.

Luke xxii. 35.

Psa. xxxvii. 3.

1 Tim. iv. 8.

Lev. XXV. 20.

Deut. xxxiii. 25.

Luke vi. 37.

Jude i, 7.

The lamp of the body is the eye; if therefore 22  
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. If then the light  
which is in thee is darkness, how great is the  
darkness! No one can serve two masters; for 24  
either he will hate the one and love the other, or  
else he will cling to the one and despise the other.  
Ye cannot serve God and mammon (a).

Therefore I say to you, Be not anxious for 25  
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? Look at the 26  
birds of the air; for they sow not, they neither  
reap nor gather into bams; yet your heavenly-  
Father feedeth them. Are ye not of much  
greater value than they? And which of you, by 27  
being anxious, can add to his life one span? (6).  
And why are ye anxious about raiment? Con- 28  
sider the lilies of the field, how they grow; they  
toil not, neither do they spin; yet I say to you 29  
that even Solomon in all his glory was not  
clothed like one of these. But if God so clothes 30  
the grass of the field, which to-day is, and to-  
morrow is cast into the oven, will He not much  
more clothe you, O ye of little faith? Therefore 31  
be not anxious, saying. What shall we eat? or,  
What shall we drink? or. Wherewithal shall we  
be clothed? for, after all these things the Gen- 32  
tiles seek. For you\* heavenly Father knoweth  
that ye have need of all these things. But seek 33  
ye first His kingdom and His righteousness ; and  
all these things will be added unto you. There- 34  
fore be not anxious as to the morrow, for the  
morrow will be anxious for itself. Sufficient for  
the day is the evil thereof.

Judge not, that ye be not judged. For, with i, 2  
what judgment ye judge, ye will be judged; and  
with what measure ye mete, it will be measured  
to you. And why regardest thou the splinter 3

which is in thy brother's eye, but considerest not  
the beam which is in thine own eye? Or how  
wilt thou say to thy brother. Let me take the

(a) Or riches.

(6) Or to his stature one cubit.

12

MATTHEW 7. 5-22

Splinter out of thine eye ; and behold, the beam

is in thine own eye? Thou hypocrite, first take  
the beam out of thine own eye ; and then thou  
wilt see clearly to take the splinter out of thy  
brother's eye.

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

7 Ask, and it shall be given you; seek, and ye  
shall find; knock, and it shall be opened to you;

8 for, every one who asketh receiveth; and he  
who seeketh findeth; and to him who knocketh

9 it will be opened. Or what man is there of you,  
who, if his son shall ask for a loaf, will give him

10 a stone, or if he shall ask for a fish, will give him

11 a serpent? If ye then who are evil know how  
to give good gifts to your children, how much  
more will your Father who is in heaven give good  
things to those who ask Him?

1 2 All things therefore whatsoever ye would that

men should do to you, do ye even so to them; Lev. xix. 18.  
for this is the Law and the Prophets.

13 Enter by the narrow gate; for wide is the gate Luke xiii. 24.  
and broad is the way which leadeth to destruc-  
tion, and many are those who go in thereat;

14 because narrow is the gate and straitened is the Matt. xx. 16.  
way which leadeth to Hfe, and few are those who  
find it.

15 Beware of false prophets who come to you Deut. xiii. 1.  
clothed as sheep, but inwardly are ravening Acts xx. 29.

16 wolves. Ye will know them by their fruits. Matt. xii. 33.  
Do men gather grapes from thorns, or figs from Luke vi. 43.

17 thistles? Even so, every good tree bringeth  
forth good fruit; but the corrupt tree bringeth

1 8 forth bad fruit. A good tree cannot bring forth  
bad fruit, neither can a corrupt tree bring forth

19 fi^ood fruit. Every tree which bringeth not Matt. iii. 10.  
forth good fruit is cut down, and cast into the

20 fire. Therefore, by their fruits ye will know  
them.

21 Not every one who saith to me, "Lord, Lord," Matt. xxv. u.  
will enter the kingdom of heaven; but he who

doeth the will of my Father who is in heaven.

2 2 Many in the great day will say to me. Lord, Lord,

13

MATTHEW 7. 23-8. 9

Num. xxiv. 4. did we not prophesy by thy name? and by thy

name cast out evil spirits? and by thy name do  
many mighty works ? And then I will declare to 23

Matt. XXV. 41. them, I never knew you: depart from me, ye  
who work iniquity.

Therefore, whosoever heareth these sayings of 24  
mine and doeth them, shall be likened to a pru-

Psa. cxi. 10. dent man who built his house upon the rock;

and the rain descended, and the floods came, and 25  
the winds blew, and beat upon that house; and

Psa. xcii. 13. it fell not; for it was founded upon the rock.

And every one who heareth these sayings of 26  
mine and doeth them not, will be like a foolish

I Sam. ii. 30. man who built his house upon the sand; and 27

the rain descended, and the floods came, and

I Cor. iii. 13. the winds blew, and smote that house, and it

fell ; and great was the fall of it.

And when Jesus had ended these sayings, the 28

Jer. xxiii. 29. multitudes were astonished at his teaching; for 29

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

WHEN he had come down from the mountain, i

Mark i. 40. great crowds followed him. And, behold, there 2

came to him a leper and worshipped him, saying,  
Lord, if thou wilt, thou canst make me clean.

And Jesus put forth his hand, and touching him, 3  
said, I will it ; be thou clean ! And immediately

he was cleansed of his leprosy. And Jesus said 4

Matt. ix. 30. to him, See that thou tell no one; but go, show

Lev. xiv. 3. thyself to the priest, and offer the gift which

Moses commanded, for a testimony to them.

And when Jesus had entered Capernaum, 5

there came to him a centurion, beseeching him

Luke vii. 2. and saying, Lord, my servant lieth at home sick 6

with the palsy (a), grievously tormented. Jesus 7  
said to the centurion, I will go and cure him.

Psa. X. 17. The centurion answered and said, Lord, I am 8

not worthy that thou shouldst come under my  
roof; but speak the word only, and my servant  
will be cured. For I also am a man under au- 9  
thority, having soldiers under me ; and I say to  
this one, "Go," and he goeth; and to another,

(o) Or paralysed.

14

MATTHEW 8. 10-26

Come," and he cometh; and to my servant,  
Do this," and he doeth it.

10 When Jesus heard it, he marvelled, and said  
to those who followed, Verily, I say to you,  
With no one in Israel have I found so great a

1 1 faith. And I say to you, that many will come Matt. xv. a8.  
from the east and from the west, and will sit

down with Abraham and Isaac and Jacob in

1 2 the kingdom of heaven ; but the children of the Matt. xxi. 43.  
kingdom will be cast into the outer darkness : Matt. xiii. 42.  
there will be weeping and gnashing of teeth.

13 And Jesus said to the centurion, Go thy way;  
as thou hast believed, so be it done to thee. And  
the servant was cured in the selfsame hour.

14 When Jesus had come into Peter's house, he

saw Peter's wife's mother lying sick with a fever. Mark i. 30.

1 5 And he touched her hand, and the fever left her :  
and she arose, and ministered to him.

16 When the evening had come, they brought to him many who were possessed by evil spirits; and he cast out the spirits with a word, and

17 cured all who were ill: that there might be ftd- Isa. liii. 4. filled what was spoken through Isaiah the prophet, "Himself took our infirmities, and bore our sicknesses."

18 NOW when Jesus saw a multitude about him, he gave commandment to depart to the other side.

19 And a certain scribe came and said to him, Luke ix. 57. Master, I will follow thee whithersoever thou

20 goest. Jesus said to him, The foxes have holes, and the birds of the air have roosts ; but the Son of Man hath not where to lay his head.

2 1 Another of the disciples said to him, Lord, 1 Kings xix. 20. 2 2 suffer me first to go and bury my father. But

Jesus said to him, Follow me ; and leave the dead to bury their own dead.

23 And when he had entered the boat, his dis-

24 ciples followed him. And, lo, there arose a Mark iv. 37. great tempest in the sea, insomuch that the boat

was covered with the waves ; but he was asleep.

25 And they went to him and awoke him, saying,

26 Save, Lord: we perish! He said to them, Why

are ye timid, O ye of little faith? Then he Job xxxviii. n.

15

8. 27-9. 8 MATTHEW

arose, and rebuked the winds and the sea; and there came a great cahn. And the men mar- 27

veiled, and said, What manner of man is this?  
for even the winds and the sea obey him!

And when he had gone across into the country 28  
of the Gadarenes (a), there met him, coming out  
from the tombs, two men possessed by evil spir-  
its, and exceedingly fierce, so that no one could  
pass that way. And they cried out, saying, 29  
What have we to do with thee, thou Son of God?  
hast thou come hither to torment us before the  
time?

Now a good way off from them there was a 30  
herd of many swine feeding. So the evil spirits 3 1  
besought him, saying, If thou cast us out, send us  
into the herd of swine. And he said to them, 32  
Go. And when they had come out, they went  
into the swine: and, lo, the whole herd rushed  
violently down the steep into the sea, and  
perished in the waters.

And those who tended them fled, and went 33  
away into the town, and told every thing that  
had befallen those possessed by evil spirits. And 34  
the whole city went out to meet Jesus ; and when  
they saw him, they besought him that he would  
depart from their borders.

AND Jesus entered a boat, and crossed over, i  
and came into his own city.

And they were bringing to him a palsied man, 2  
lying on a bed. And Jesus seeing their faith  
said to the palsied man, Son, be of good cheer;  
thy sins are forgiven. And certain of the 3  
scribes said within themselves, This man blas-  
phemeth. But Jesus knowing their thoughts 4  
said, Wherefore do ye think evil in your hearts?  
for which is easier, to say, "Thy sins are for- 5  
given," or to say, "Arise, and walk"? But 6  
that ye may know that the Son of Man hath  
authority on earth to forgive sins, (then said he  
to the palsied man). Arise, take up thy bed, and  
go to thy house. And the man arose, and de- 7  
parted to his house. And when the multitude 8

(a) Or Gergesenes.

saw it, they were afraid, and glorified God, who had given such authority to men.

9 And as Jesus passed on thence, he saw a man Mark ii. 14. called Matthew sitting at the place of toll (a) and said to him, Follow me. And he arose, and

10 followed him. And as Jesus sat at table in the house, many collectors and outcasts came and

11 sat down with him and his disciples. And when

the Pharisees saw it, they said to his disciples, Matt. xi. 19. Why eateth your master with the collectors and

12 outcasts? But Jesus heard; and he said. Not those who are strong need a physician, but those

13 who are ill. But go ye and learn what this meaneth, "I desire mercy, and not sacrifice"; ] Matt <sup>^</sup>6. for I came to call not the righteous, but sinners.

14 Then came to him the disciples of John, saying. Why do we and the Pharisees fast, but thy

15 disciples fast not? And Jesus said to them, Can Matt. xxv. i. the sons of the bridechamber mourn, as long as

the bridegroom is with them ? but days will come

when the bridegroom will be taken from them, Isa. xxii. 12.

16 and then they will fast. But no one putteth a piece of undressed cloth upon an old garment, for the filling taketh from the garment, and a

17 worse rent is made. Neither do men put new wine into old wine-skins; else the skins burst, and the wine runneth out, 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, Mark v. 22. behold, a certain ruler came, and worshipped

him, saying. My daughter even now died; out come and lay thy hand upon her, and she will

19 live. And Jesus arose and followed him, and so did the disciples.

20 And a woman who had been afflicted with an issue of blood twelve years, came behind Jesus

21 and touched the fringe of his garment; for she said within herself. If I do but touch his gar-

22 ment, I shall be made whole. But Jesus turned

and saw her, and said. Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house,

(a) Or custom.

a

17

Q. 24-10. 2

MATTHEW

Acts XX 10.

2 Kings iv. 33.

Matt. XV. a a.

Isa. xlii. a.

Matt. xii. aa.

Isa. XXXV. 6.

Matt. xii. 34.

Matt. iv. 33.

Nim. xxvii. 17.

Luke X. a.

Psa. Ixviii. 11.

Mark iii. 13.

Luke vi. 13.

and saw the flute-players, and the crowd making a tumult, he said, Give place; for the damsel is not dead, but sleepeth. And they laughed him to scorn. But when the crowd had been put forth, he went in, and took her by the hand, and the damsel arose. And the report thereof went abroad into all that land.

And as Jesus was passing thence, two blind men followed, crying out, and saying. Have pity on us, thou Son of David. And when he had gone into the house, the blind men came to him ; and Jesus said to them. Believe ye that I am able to do this? They said to him, Yea, Lord! Then he touched their eyes, saying, According to your faith be it done unto you. And their eyes were opened . And Jesus strictly charged the men , saying. Let no one know it. But they departed, and spread abroad his fame in all that land.

As they were going out, there was brought to him a dumb man possessed by an evil spirit. And when the evil spirit had been cast out, the dumb spoke. And the multitudes marvelled, saying, Never before was it thus seen in Israel! But the Pharisees said, He casteth out evil spirits through the prince of the evil spirits.

AND Jesus went about all the towns and 35  
villages, teaching in their synagogues, and  
preaching the good news of the kingdom,  
and curing every disease and every sickness.

But when he saw the multitudes, he was moved 36  
with compassion for them, because they were  
troubled, and were scattered abroad, as sheep  
having no shepherd. Then he said to his dis- 37  
ciples. The harvest truly is plentiful, but the  
labourers are few; pray ye therefore the Lord 38  
of the harvest to send forth labourers into his  
harvest.

And he called to him his twelve disciples, and i  
gave them authority over unclean spirits to cast  
them out, and to cure all manner of disease and  
all manner of sickness.

Now, the names of the twelve apostles are 2  
these : First, Simon called Peter, and Andrew his  
brother; and James the son of Zebedee, and

18

MATTHEW 10. 3-2 1

3 John his brother; Philip and Bartholomew;  
Thomas, and Matthew the collector; James the

4 son of Alphaeus, and Thaddaeus; Simon the  
Cananaean (a), and Judas Iscariot, who also be-  
trayed him.

5 These twelve Jesus sent forth, and charged a Kings xvii. 24.  
them, saying, Go not into the way of the Gen-  
tiles, and enter not any city of the Samaritans ;

6 but go rather to the lost sheep of the house of Psa. cxix. 176.

7 Israel. And as ye go, preach, saying, "The Matt. iii. 2.

8 kingdom of heaven is at hand." Heal the in-  
firm, raise the dead, cleanse the lepers, cast out Acts viii. 18.  
evil spirits ; freely ye have received, freely give> Luke xxii. 35.

9 Provide not gold or silver or brass for your Luke x. 7.

10 girdles, nor wallet for your Journey, nor two coats, nor shoes, nor yet a staff ; for the labourer is deserving of his food.

11 And into whatsoever city or village ye enter, search out who in it is worthy; and there abide

12 till ye go thence. And as ye enter a house, Psa. xxxv. 13.

13 salute it. And if the house be worthy, let your peace come upon it ; but if it be not worthy, let

14 your peace return to you. And whosoever will not receive you or hear your words, when ye depart

out of that house or that city, shake off the dust Neh. v. 13.

15 from your feet. Verily, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst from. xvi. 19. of wolves: be ye therefore wise as serpents, and (Phil. iii. 2.

17 simple as doves. And beware of men ; for they

will deliver you up to the councils, and they will Acts v. 40.

18 scourge you in their synagogues; yea, before governors and kings ye will be brought for my sake, for a testimony to them and to the Gentiles. •

19 But when they deliver you up, be not anxious Mark xiii. n. how or what ye shall speak ; for it will be given

20 you in that same hour what ye shall speak. For

ye are not the speakers; but the Spirit of your Father speaketh in you. Luke xii. 12.

21 And brother will deliver up brother to death, and the father his child; and children will rise

(a) Hebrew for " Zealot " (one of a sect so named). See Luke vi. 15.

10. 22-38

MATTHEW

Rev. ii. 10.

Luke vi. 40.

Mark iv. 22.

Isa. viii. 12.

Acts xxvii. 34.

Rev. iii. 5.

2 Tim. ii. 12.

Luke xii. 49.

Micah vii. 6.

up against parents, and cause them to be put to death. And ye will be hated by all men for my 22 name's sake; but he who endureth to the end, the same will be saved.

But when they persecute you in this city, flee 23 to the next ; for, verily, I say to you, ye will not have gone through the cities of Israel till the Son of Man have come.

The disciple is not above his master, nor the 24  
servant above his lord. It is enough for the dis- 25  
ciple that he become as his master, and the  
servant as his lord. If they have called the  
master of the house Beelzebub (a), how much  
more those of his household?

Therefore fear them not, for there is nothing 26  
covered, which will not be revealed; and no-  
thing hidden, which will not be known. What 27  
I tell you in the darkness, speak ye in the light ;  
and what ye hear whispered, proclaim ye upon  
the housetops.

And be not afraid of those who kill the body 28  
but are not able to kill the soul ; but rather fear  
him who is able to destroy both soul and body in  
hell. Are not two sparrows sold for a penny? 29  
yet not one of them will fall to the ground with-  
out your Father. But the very hairs of your 30  
head are all numbered. Fear not therefore; ye 31  
are of more value than many sparrows.

Every one, therefore, who shall acknowledge 32  
me before men, him I will also acknowledge  
before my Father who is in heaven. But who- 33  
soever shall disown me before men, him I will  
also disown before my Father who is in heaven.

Think not that I came to bring peace to the 34  
earth; I came to bring, not peace but a sword.  
For I came to set a man at variance against his 35  
father, and the daughter against her mother, and  
the daughter-in-law against her mother-in-law.  
And a man's foes will be those of his own house- 36  
hold. He who loveth father or mother more 37  
than me is not worthy of me ; and he who loveth  
son or daughter more than me is not worthy of  
me. And he who doth not take his cross and 38

(a) Gt. Beezeboul; or, in some MSS., Beelzebotil. So else-  
where.

39 follow after me, is not worthy of me. He who Matt. xvi. 25.  
findeth his life will lose it ; and he who loseth his

life for my sake will find it.

40 He who receive th you deceive th me, and he  
who receive th me receiveth Him who sent me.

41 He who receiveth a prophet because he is a i Kings xvii. 10.  
prophet, will receive a prophet's reward; and he

who receiveth a righteous man because he is a  
righteous man, will receive a righteous man's

42 reward. And whosoever shall give to drink, to  
one of these little ones, because he is a disciple,  
even a cup of cold water, verily, I say to you, he  
will in no wise lose his reward.

1 And when Jesus had made an end of cojn-  
manding his twelve disciples, he departed thence  
to teach and to preach in their cities.

2 NOW, when John had heard in prison of the Luke vii. 18.

3 works of the Christ, he sent by his disciples, and  
said to him, Art thou he who cometh, or are we  
to look for another?

4 Jesus answered and said to them. Go and tell j isa. xxxv. 5.

5 John those things which ye hear and see : the 1 isa. xxix. 18.  
blind receive their sight, the lame walk, the

lepers are cleansed, the deaf hear, the dead are  
raised, and the poor have the gospel preached

6 to them. And blessed is he who shall not find Isa. viii. 14.  
in me cause of stumbling.

7 And as these departed, Jesus began to say to  
the mtiltitudes concerning John, What went ye

out into the wilderness to view? a reed shaken Eph. iv. 14.

8 by the wind? But what went ye out to see ? A

man clothed in soft raiment? behold, they who

9 wear soft raiment are in kings' palaces. But  
why went ye out? to see a prophet? yea, I say to

10 you, and far more than a prophet. This is he

of whom it is written, Mai. iii. i.

\* ' Behold, I send My messenger before thy face,  
Who shall prepare thy way before thee."

11 Verily, I say to you, among those who are born  
of women there hath not arisen a greater than  
John the Baptist; yet he who is but little in the

12 kingdom of heaven is greater than he. And  
from the days of John the Baptist until now the  
kingdom of heaven suffereth violence, and the

21

II. 13-28

MATTHEW

Luke xvi. 16.

Mai. iv. 5.

Matt. X. as.

Luke XV. 2.

Pro. xvii. 24.

Luke X. 13.

Isa. xiv. 13.

Luke x. 21.

Matt, xxviii. 18.

John i. i8.

violent seize upon it. For all the prophets and 13  
the Law prophesied until John. And if ye will 14  
receive him, this is Elijah who was to come. He 15  
who hath ears, let him hear!

But whereunto shall I liken this generation? 16  
It is like children sitting in the market-places,  
who call to their fellows and say,

"We piped to you, and ye did not dance; 17

We sang lamentations, and ye did not  
mourn."

For, John came neither eating nor drinking, 18  
and they say, He hath an evil spirit. The Son 19  
of Man came eating and drinking, and they say,  
Behold a gluttonous man, and a winebiboer, a  
friend of collectors and outcasts. Yet wisdom  
is justified by her works (a).

Then Jesus began to upbraid the cities where- 20  
in most of his mighty works had been done, be-  
cause they repented not : Alas for thee, Chorazin! 21  
Alas for thee, Bethsaida! for if the mighty works  
which have been done in you, had been done in  
Tyre and Sidon, they would have repented long  
ago in sackcloth and ashes. But I say to you, 22  
it will be more tolerable for Tyre and Sidon in  
the day of judgment, than for you. And thou, 23  
Capernaum, shalt thou be exalted to heaven?  
thou shalt go down to Hades (6); for if the  
mighty works which have been done in thee,  
had been done in Sodom, it would have re-  
mained imtil this day. But, I say to you that 24  
it will be more tolerable for the land of Sodom  
in the day of judgment, than for thee.

At that time Jesus answered and said, I thank 25  
thee, O Father, Lord of heaven and earth, that

Thou didst hide these things from the wise and prudent, and didst reveal them to babes. Even 26 so. Father; for so it seemed good in Thy sight. All things have been delivered unto me by my 27 Father; and no one knoweth the Son, except the Father; neither knoweth any one the Father, except the Son and him to whom the Son will reveal Him.

Come unto me, all ye who labour and are 28

t

a) Or (according to some authorities) children.

b) i.e. the nether world.

22

MATTHEW II. 29-12. 16

29 heavy-laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye will find rest

30 for your souls. For my yoke is easy, and my burden is light.

1 AT that time Jesus went through the com- Deut. xxiii. 25. fields on the Sabbath; and his disciples were

hungry, and began to pluck ears of com (a) and

2 to eat. But the Pharisees when they saw it said to him. Behold, thy disciples are doing that which it is not lawful to do on the Sabbath.

3 But he said to them, Have ye not read what i Sam. xxi. 6. David did, when he and they who were with

4 him were hungry; how he entered the house of God, and they ate the showbread, to eat which was not lawful for him or for those who were

5 with him, but only for the priests? Or have ye Num. xxviii. 9. not read in the Law, that on the Sabbath day

the priests in the temple break the Sabbath-

6 rest, yet are guiltless? But I say to you, that

7 one greater than the temple is here. And if ye Hos. vi. 6. had known what this meaneth, \*\*I would have mercy, and not sacrifice," ye would not have

8 condemned the guiltless. For the Son of Man is Lord of the Sabbath.

9 And he departed thence, and went into their

10 synagogue; and there was a man who had a Ltikexiv. 3. withered hand. And they asked Jesus, saying.

Is it lawful to heal on the Sabbath? – that they

11 might accuse him. And he said to them, What Deut. xxii. 4. man shall there be among you who shall have

one sheep, and, if it fall into a pit on the Sabbath

12 day, will not lay hold of it, and lift it out? And how much better a man is than a sheep! Wherefore it is lawful to do good on the Sabbath.

13 Then said he to the man. Stretch forth thy hand. And he stretched it forth; and it was restored, sound like the other.

14 But the Pharisees went out and held a council against Jesus, how they might destroy him.

15 But he perceiving it, withdrew thence. And

16 many followed him, and he healed them all; and

(o) Or wheat.

charged them that they should not make him known : that what was spoken through Isaiah the 1 7 prophet might be fulfilled,

Behold, My servant whom I have chosen; 18  
Isa. xlii. I. My beloved in whom My soul delighteth;

I will put My Spirit upon him,  
And he will declare judgment to the Gen-  
tiles.

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 judgment unto victory.  
And in his name will the Gentiles hope." 21

Luke xi. 14. THEN was brou<sup>^</sup>ht to him one who was pos- 22

sessed by an evil spirit, and was blind and dtimb ;  
and Jesus cured him, so that the dumb man  
spoke and saw. And all the multitudes were 23  
anaazed and said, Is this the son of David? But 24  
when the Pharisees heard it they said. This man  
doth not cast out evil spirits, unless it be by  
Beelzebub their prince.

And Jesus, knowing their thoughts, said to 25  
Psa. cxxxix. 2 them, Every kingdom divided against itself is

brought to desolation; and every city or house  
divided against itself will not stand. And if 26  
Satan casteth out Satan, he is divided against  
himself; how then shall his kingdom stand?  
And if by Beelzebub I cast out evil spirits, by 27  
whom do your sons cast them out? therefore  
they shall be your judges. But if I cast out 28  
evil spirits by the Spirit of God, then the king-  
Dan, ii. 44. dom of God has come upon you. Besides, how 29

can one enter the strong man's house, and plim-  
der his goods, unless he first bind the strong man?

I John ii. 19. and then he will plunder his goods. He who is 30

not with me is against me ; and he who gathereth  
not with me scattereth.

Therefore I say to you, Every sin and bias- 31

Ehemy will be forgiven to men ; except that the  
lasphemy against the Spirit will not be forgiven.

And whosoever speaketh a word against the Son 32

Heb. X. 29. of Man, it will be forgiven him; but whosoever

24

MATTHEW 12. 33-46

speaketh against the Holy Spirit, it will not be for-  
given him, either in this age or in the age to come.

33 Either make the tree good, and its fruit good; Matt. vii. 16.  
or else, make the tree corrupt, and its fruit cor-

34 rupt; for, the tree is known by its fruit. Brood Pro. xiii. 3.  
of vipers, how can ye, being evil, speak good

things ? for out of the aDundance of the heart the

35 mouth speaketh. The good man out of his good  
treasure bringeth forth good things; and the  
evil man out of his evil treasure bringeth forth

36 evil things. But I say to you that for every idle Ecc. xii. 14.  
word which men shall speak, they shall give

37 accoimt in the day of judgment. For by thy  
words thou wilt be justified, and by thy words  
thou wilt be condemned.

38 Then certain of the scribes and Pharisees an-  
swered 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; but no sign shall be given it except the

40 sign of the prophet Jonah: for, as Jonan was Jonah i. 17.

three days and three nights in the belly of the

fish; so will the Son of Man be three days and

41 three nights in the heart of the earth. The men of Nineveh will rise in the judgment with this generation, and will condemn it, because they repented at the preaching of Jonah; and behold, Jonah iii. s.

42 a greater than Jonah is here. The queen of the south will rise in the judgment with this generation, and will condemn it ; for she came from the

utmost parts of the earth to hear the wisdom of Solomon ; and behold, a greater than Solomon is here.

43 When the unclean spirit has gone out of a man, Luke xi. 24.

44 it passeth through dry places seeking rest; and finding none, it saith, I will return to my house whence I came out; and when it has come, it findeth it empty, and swept, and garnished.

45 Then it goeth, and taketh with it seven other spirits more wicked than itself, and they enter

and dwell there ; and the last state of that man Heb. vi. 4. becometh worse than was the first. Even so it will be with this wicked generation.

46 While he yet talked to the multitudes, his mother and his brothers stood outside, desiring

25

12. 47-^3- 14 MATTHEW

. U. II.

to speak with him. And one said to him, Behold, thy mother and thy brothers stand outside , desiring to speak with thee.

But he answered and said to him who told 48  
him, Who is my mother? and who are my  
brothers? And he stretched forth his hand to- 49  
wards his disciples, and said. Behold my mother  
and my brothers! for, whosoever doeth the will 50  
of my Father who is in heaven, the same is my  
brother, and sister, and mother.

THE same day Jesus went out of the house, i  
and sat by the sea side. And great crowds "were 2  
gathered together to him, so that he went into a  
boat, and sat ; and the whole multitude stood on  
the shore.

And he spoke many things to them in parables ; 3  
and he said. Behold a sower went .forth to sow;

^ ^y- 3- and as he sowed, some seeds fell by the way side, 4

and the birds came and devoured them ; others  
fell upon rocky places where they had not much 5  
earth; and forthwith they sprang up, because  
they had no depth of earth, and when the sun 6  
was up they were scorched, and because they  
had no root they withered away ; and others fell 7  
among the thorns, and the thorns sprang up and  
choked them; but others fell into the good 8  
ground, and brought forth fruit, one a hundred-

t. xi. IS. told, another sixty-fold, another thirty-fold. He 9  
who hath ears, let him hear.

And the disciples came and said to him. Why 10  
speakest thou to them in parables?

He answered and said. It is given to you to 11  
know the mysteries of the kingdom of heaven,

t. XXV. 29. but to them it is not given. For, whosoever 12  
hath, to him will be given, and he will have  
greater abundance; but whosoever hath not,  
from him will be taken away even that which he  
hath. Therefore I speak to them in parables; 13  
because seeing, they see not; and hearuig, they  
hear not, neither do they understand.

vi. 9. And to them is fulfilled the prophecy of Isaiah, 14  
which saith,

"Hearing ye will hear, but will not tmder-stand ;

26

MATTHEW 13. 15-28

And seeing ye will see but will not perceive ;

15 For this people's heart has become gross,  
And their ears are dull of hearing,

And their eyes they closed;

Lest at any time they should perceive with

their eyes.

And hear with their ears.

And should understand with their hearts.

And should turn.

And I should heal them. "

16 But blessed are your eyes, for they see; and

17 your ears, for they hear. For, verily, I say to

you, Many prophets and righteous men desired Eph. iii. 5.  
to see those thmgs which ye see, and saw them  
not; and to hear those things which 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^ Mark iv. 14.  
but tmderstandeth it not, then cometh the

wicked one, and snatcheth away that which was  
sown in his heart : this man is the seed sown by

20 the way side. And the seed sown on rocky  
places is he who heareth the word, and quickly

21 with joy receiveth it ; but, not having root in Isa. Iviii. 2.  
himself, he endureth only for a while ; and, when  
tribulation or persecution ariseth because of the

22 word, straightway he falleth. And the seed sown among the thorns is he who heareth the word, and the cares of the world and the deceitfulness of riches choke the word, and he becom-

23 eth unfruitful. But the seed sown on the good ground is he who heareth the word, and understandeth it ; who also beareth fruit and bringeth

forth, one a hundred-fold, one sixty, another thirty.

24 Another parable he put forth to them, saying. The kingdom of heaven is likened unto a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares also

among the wheat, and went his way. But when the blade had sprung up and brought forth fruit, the tares also appeared.

26 So the servants of the householder went and said to him. Sir, didst thou not sow good seed in thy field? whence then hath it tares? He said to them. An enemy

27 hath done this. The servants said to him, Wouldst thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye

28 also root up the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them into

27

10.

13. 29-42 MATTHEW

did this. The servants said to him, Wouldst thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye

24. root out also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them into

25 bundles to be burned. Then shall he say to the reapers, Gather ye the wheat, and bind them into bundles to be burned. And the Son of Man shall send his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. There shall weep and gnash their teeth.

:. bundles to be burnt; but gather the wheat into

my bam.

31. Another parable he put forth to the people, 31

saying, The kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; 32 but when it has grown, it is the greatest among herbs, and become th a tree, so that the birds of the air come and lodge in its branches.

Another parable he spoke to them: - The 33 kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till the whole was leavened.

iii. 2. All these things Jesus spoke to the multitudes 34

in parables; and without a parable he spoke nothing to them: that there might be fulfilled 35 that which was spoken by the prophet, I will open my mouth in parables ; I will utter things which have been kept

secret  
Since the foundation."

< (

THEN he left the multitudes, and went into 36 the house; and his disciples came to him, saying, Explain to us the parable of the tares of the field.

He answered and said. He who soweth the 37

44. good seed is the Son of Man; the field is the 38

world ; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy who sowed them Is the 39 devil; the harvest is the end of the age; and

IS. the reapers are the angels. As therefore the tares 40

are gathered and burnt with fire, so it will be in the end of the age. The Son of Man will send forth his angels, and they will gather out of his kingdom all things which offend, and those who do iniquity; and will cast them into the fiery

28

MATTHEW 13. 43-58

furnace; there will be wailing and gnashing of

43 teeth. Then the righteous will shine forth as the sun in the kingdom of their Father. He who

hath ears, let him hear.

44 ^ The kingdom of heaven is like treasure hidden in a field, which a man, when he hath found it, hideth, and for joy thereof goeth and selleth whatsoever he hath, and buyeth that field.

45 Again, the kingdom of heaven is like a mer-

46 chant seeking goodly pearls; and, having found

one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like a sweep-net which was cast into the sea, and gathered

48 fish of every kind; which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but cast the bad away.

49 So it will be at the end of the age; the angels will come forth and separate the wicked from

50 among the righteous, and will cast the wicked into the fiery furnace; there will be wailing and gnashing of teeth.

51 Have ye understood all these things? The

52 disciples said to him. Yea. Then he said to

them, Therefore every scribe who is instructed Pro. x. 21.  
as to the kingdom of heaven is like a man who  
is a householder, who bringeth forth out of his  
treasure things new and old.

53 AND when Jesus had finished these parables,

54 he departed thence. And he went into his own  
countr)r, and taught the people in their syna-  
gogue, insomuch that they were astonished, and  
said. Whence hath this man this wisdom, and

55 these mighty works? is not this the carpen- Mark vi. 3.  
ter's son? is not his mother called Mary? and

are not his brothers, James and Joseph and

56 Simon and Judas? And his sisters, are they not  
all with us? Whence then hath this man all

5 7 these things ? And they were disquieted through  
him. But Jesus said to them, A prophet is not  
without honour, except in his own country, and

58 in his own house. And because of their imbelief  
he did not many miracles there. ^

29

#### 14. I-20 MATTHEW

AT that time Herod the tetrarch heard of the i  
fame of Jestis, and said to his servants, This is 2  
John the Baptist; he has been raised from the  
dead; and therefore mighty works are wrought  
by him.

(For Herod had laid hold of John, and bound 3  
him, and put him into prison for Herodias' salro,

Kviii. 16. his brother Philip's wife; for John had said to 4

him, It is not lawful for thee to have her. And 5  
when Herod would have put him to death, he  
feared the multitude, because they accounted  
John a prophet. But when Herod's birthday- 6  
feast was kept, the daughter of Herodias danced  
before them; and she pleased Herod. Where- 7  
upon he promised with an oath to give her what-  
cxix. 10. soever she should ask. And she, being prompted 8  
by her mother, said, Give me here John the 6ap-  
vi. 14. tist's head on a dish. And the king was sorry; 9

but, for the sake of his oaths, and of those who  
sat with him at table, he commanded it to be  
given her. And he sent and had John beheaded 10  
in the prison. And his head was brought on a 11  
dish, and given to the damsel ; and she carried it  
to her mother. And his disciples took up the 12  
body and buried it, and went and told Jesus.)

vi. 32. When Jesus heard of it, he withdrew thence 13  
by boat into a desert place apart. But when the  
multitudes heard thereof, they followed him on  
foot out of the cities. And he went forth, and 14  
saw a great multitude, and was moved with com-  
passion towards them, and cured their sick.

And when it was evening, the disciples came 15  
to him saying. This is a desert place, and the time  
is now past ; send the multitudes away therefore,  
that they may go into the villages and buy them-

gs xiv. I. selves food. But Jesus said to them. They need 16  
not depart; give ye them food. And they said 17  
to him. We have here only five loaves and two  
fishes. He said. Bring them hither to me. 18

And having commanded the multitudes to sit 19  
down on the grass, he took the five loaves and  
the two fishes, and looking up to heaven he  
blessed, and broke the loaves, and gave to his  
disciples, and the disciples gave to the multi-  
tudes. And they all ate, and were satisfied; and 20

they took up of the fragments which remained

21 twelve baskets full. And those who had eaten were about five thousand men, besides women and children.

22 And straightway he constrained the disciples to get into a boat, and to go before him to the other side, while he sent away the multitudes.

23 And when he had sent them away, he went upon Mark vi. 46. the mountain apart to pray; and when the evening had come, he was there alone.

24 But the boat was then many furlongs from land, tossed by the waves; for the wind was

25 contrary. And in the fourth watch of the night Jesus, walking on the sea, came to the disciples.

26 And when they saw him walking on the sea. Job ix. 8. they were troubled, saying, "It is a spirit!"

27 And they cried out for fear. But straightway Jesus spoke to them, saying. Be of good cheer; it is I ; be not afraid.

28 And Peter answered him and said. Lord, if it be thou, bid me come to thee on the waters.

29 And he said. Come. And when Peter had come down out of the boat, he walked on the water,

30 and came to Jesus. But, observing the wind, he was afraid; and beginning to sink, he cried out,

31 saying. Lord, save me ! And immediately Jesus stretched forth his hand and caught him, and

said to him, O thou of little faith, wherefore didst Jas. i. 6.

32 thou doubt? And when they had entered the

33 boat, the wind ceased. Then those who were in the boat worshipped him, saying. Of a truth

thou art the Son of God.

34 And when they had crossed, they landed at

35 Gennesaret. And the men of that place knew who it was, and sent out into all the country round about, and brought to him all who were

36 ill; and besought him that these might touch if Num. xv. 38. it were but the fringe of his garment; and as

many as touched were made perfectly well.

[5 I THEN Pharisees and Scribes from Jerusalem

2 came to Jesus, and said. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said to them, Why do ye

31

15. 4-2 2

MATTHEW

Ex. XX. 13.

Ex. xxi. 17.

Lev. XX. 9.

Deut. V. 16.

Pro. XX. 30.

Isa. xxix. 13.

Matt, xxiii. 16.

Hos. iv. 17.

Jas. iii. 6.

Gen. vi. s.

5

10

II

also transg<sup>^</sup>ss the commandment of God, for the sake of your tradition? For God said, •'Honour thjr father and thy mother"; and, "He who revileth father or mother, shall surely die." But ye say, Whosoever shall say to his father or his mother, "'That wherewith thou mightest have been benefited by me, is given to GOD''; then he is not to honour his father or his 6 mother. And ye made the word of God of no effect for the sake of your tradition. Ye hypocrites! well did Isaiah prophesy of you, saying,

' • This people honour Me with tneir lips ;  
But their hearts are far from Me.  
But in vain they reverence Me,  
Teaching for doctrines the commandments  
of men."

And he called the multitude, and said to them, Hear ye, and understand: It is not that which goeth into the mouth which defileth the man, but that which comet h out of the mouth, this defileth the man.

Then the disciples came and said to him, Knowest thou that the Pharisees were dis-quieted when they heard that saying? But he answered and said, Every plant which my heavenly Father did not plant, will be rooted up. Let them alone; they are blind leaders of the blind. And if the blind lead the blind, both will fall into the ditch.

Then answered Peter and said to him. Ex- 15  
plain to us the parable. And Jesus said. Are ye 16

also still without understanding? Do not ye 17  
understand that whatsoever entereth in at the  
mouth goeth into the belly, and is cast out into  
the sewer? But those things which proceed out 18  
of the mouth come forth from the heart; and  
they defile a man. For out of the heart come 19  
forth evil thoughts, murders, adulteries, fornica-  
tions, thefts, false witness, blasphemies; these 20  
are the things which defile a man; but to eat  
with unwashed hands defileth not a man.

12

13

14

I-^ilce xviii. 38.

AND Jesus departed thence and withdrew 21  
into the borders of Tyre and Sidon.

And a woman of Canaan came out of those 22

32

MATTHEW 15. 23-37

parts, and cried, saying, Have mercy on me, O  
Lord, thou Son of David; my daughter is

23 grievously possessed by an evil spirit. But he  
answered her not a word. And his disciples  
came and besought him, saying, Send Jier away;

24 for she crieth after us. But he answered and Acts iii. 26.  
said, I am sent only to the lost sheep of the

25 house of Israel.' Then she came and worshipped

26 him, saying. Lord, help me! But he answered  
and said, It is not right to take the children's

27 bread, and to cast it to the dogs. And she said,  
True, Lord; for the dogs also eat of the crumbs

28 which fall from their masters\* table. Then

Jesus answered and said to her, O woman, great job xiii. 15.  
IS thy faith; be it unto thee even as thou  
wouldst. And her daughter was cured from  
that hour.

29 AND Jesus departed thence and went along  
the sea of Galilee; and, having gone up on to

30 the mountain, he sat down there. And great  
multitudes came to him, having with them those  
who were crippled, maimed, blind, dumb, and  
many others, and laid them down at his feet;

31 and he cured them ; insomuch that the multitude Psa. ciii. 3.  
wondered, when they saw that the dtimb spoke,

the maimed were restored, the lame walked, and  
the blind saw; and they glorified the God of  
Israel.

32 Then Jesus called his disciples to him and  
said, I have compassion on the multitude, be-  
cause they have been with me now three days  
and have nothing to eat ; and I am imwilling to  
send them away fasting, lest they faint on the

33 road. And the disciples said to him. Whence  
should we have so many loaves in the wilderness

34 as to satisfy so great a multitude? Jesus said  
to them. How many loaves have ye? And they

35 said. Seven, and a few little fishes. And he  
commanded the multitude to sit down on the

36 ground. And he took the seven loaves and the Matt. xiv. 19.

fishes, and gave thanks, and broke, and gave to

the disciples, and the disciples to the multitudes.

37 And they all ate, and were satisfied; and they took up of the broken pieces which were left

33

IS\* 38-16. 14 MATTHEW

over, seven hampers full. And they who had 38 eaten were four thousand men, besides women and children.

AND, having sent away the multitude, he 39 entered a boat and went into the borders of Magadan (a). ^^

i. xii. 38. And the Pharisees and Sadducees came, 1 1@

and, testing him, asked him to show them a

c viii. II. sign from the heavens. He answered and said 2

to them. When it is evening, ye say, "Fair weather! for the sky is red." And in the morning, "Foul weather to-day! for the sky is red and threatening." Ye know how to discern the face of the sky; but can ye not discern the signs of the times? An evil and adulterous generation 4

li i. 17. seeketh a sign; yet no sign shall be given it but

the sign of Jonah. And he left them, and departed.

Now the disciples, when they went to the 5 other side, forgot to take bread. And Jesus 6

; xii. 1. said to them, Take heed and beware of the

leaven of the Pharisees and of the Sadducees. And the disciples reasoned among themselves, 7 saying. We brought no bread. When Jesus perceived this, he said, O ye of little faith! why 8

reason ye among yourselves because ye have no bread? Do ye not yet perceive? nor remember 9 the five loaves of the five thousand, and how many baskets ye took up? Nor yet the seven 10 loaves of the four thousand, and how many hampers ye took up? How is it ye do not per- 11 ceive that I spoke not to you concerning bread? But beware of the leaven of the Pharisees and of the Sadducees.

Then they understood that he bade them be- 12  
e xii. I. ware, not of the leaven of bread, but of the teaching of the Pharisees and of the Sadducees.

AND Jesus went into the regions of Caesarea 13 Philippi; and he asked his disciples, saying. Who do men say that the Son of Man is? And 14 t. xiv. 2. they said. Some say, John the Baptist; some,

(a) Or Magdala.

34

MATTHEW 16. 15-28

Elijah; and others, Jeremiah, or one of the

15 prophets. He said to them, But who say ye

16 that I am? Simon Peter answered and said,

Thou art the Christ, the Son of the Living God. Matt, xiv; 33.

1 7 And Jesus answered and said to him, Blessed art thou, Simon Barjonah; for, not flesh and blood

hath revealed it to thee, but my Father who is in John i. 42.

18 heaven. And I say also to thee, that thou art Peter (a) and upon this rock (6) I will build my church (c) ; and the gates of Hades shall not

19 prevail against it. I will give to thee the keys of the kingdom of heaven ; and whatsoever thou

shalt bind on earth shall be bound in heaven ;  
and whatsoever thou shalt loose on earth shall

20 be loosed in heaven. Then he charged the  
disciples that they should tell no one that he Mark viii. 30.  
was the Christ.

21 From that time Jesus Christ began to show  
his disciples that he must go to Jerusalem,  
and suffer many^ things from the elders and high  
priests and scribes, and be killed, and on the

22 third day be raised. Then Peter took him, and  
began to rebuke him, saying, Far be it from

23 thee. Lord; this shall not be unto thee. But he  
turned and said to Peter, Get thee behind me.  
thou adversary (d) ; thou art a stumbling-block  
to me; for thou regardest not the things which  
are of God, but those which are of men.

24 Then Jesus said to his disciples, If any one Matt. x. 38.  
would come after me, let him deny himself, and

25 take up his cross and follow me. For, whoso-  
ever would save his life {e) will lose it ; and who-  
soever shall lose his life for my sake will find it.

26 For, what will a man be profited, if he shall gain  
the whole world, but forfeit his life? Or what

27 will a man give in exchange for his life ? . For Dan. vii. 9, 10.  
the Son of Man will come in the glory of his  
Father, with his angels ; and then he will render

28 to each man according to his deeds. Verily], I Luke ix. 27.  
say to you, there are some of those standing  
here, who will not taste of death till they see the  
Son of Man coming in his kingdom.

(o) Gr. petros, a piece of rock. (b) Gr. peira, a rock,

(c) Or congregation, or community, (a) Or Satan.

(e) Or soul, and so in the following verses.

17. i-i8

MATTHEW

Rev. i. 1 6.

Matt. iii. i7-  
Deut. xviii. 15.

Dan. X. 10.

Mai. iv. 5.

Matt. xvi. 21.

Mark ix. 22.

AND after six days Jesus took Peter and James and John his brother, and brought them up a high mountain apart; and he was trans- 2 figured before them; and his face shone as the sun, and his raiment became white as the li^^ht. And there appeared to them Moses and Ehjah 3 talking with him. Arid Peter answered and 4 said to Jesus, Lord, it is good for us to be here; if thou art willing, I will make here three taber- nacles; one for thee, and one for Moses, and one for Elijah.

While he yet spoke, a bright cloud overshad- 5 owed them; and a voice out of the cloud said, This is My beloved Son in whom I am well pleased; hear ye him. And when the dis- 6 ciples heard it, they fell on their faces and were sore afraid. Then Jesus went and touched 7

them, and said. Arise, and be not afraid. And 8  
they lifted up their eyes and saw no one, but  
Jesus only. As they came down from the moun- 9  
tain, Jesus charged them, saying. Tell the vision  
to no man, until the Son of Man has risen from  
the dead.

And the disciples asked him. Why is it that 10  
the scribes say that Elijah must first come? He 11  
answered and said. Truly Elijah cometh, and  
will restore all things. But I say to you, that 12  
Elijah has come already, and they knew him not,  
but did to him whatsoever they would. Like-  
wise also the Son of Man will suffer at their  
hands. Then the disciples understood that he 13  
spoke to them of John the Baptist.

AND when they had come to the multitude, 14  
there came to him a man, kneeling to him and  
saying, Lord, have pity on my son; for he is a 15  
lunatic (a), and greatly afflicted; for, oftentimes  
he falleth into the fire, and oftentimes into the  
water. And I brought him to thy disciples, but 16  
they could not cure him.

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 evil spirit, and 18

(a) Or epileptic.

36

ii:

MATTHEW 17. 19-18. 5

it departed from the child; and the child was

19 cured from that very hour. Then the disciples  
went to Jesus apart, and said, Why could not we

20 cast it out? He said to them, Because ye have Heb. iii. 19.

so little faith; for, verily, I say to you, if ye have Matt. xxi. ai.  
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 (a).

22 And while they were gathering together in  
Galilee, Jesus said to them, The Son of Man is  
about to be betrayed into the hands of men;

23 and they will kill him; and the third day he will Matt. xvi. 21.  
be raised. And they were exceedingly sorry.

Ex. XXX. 13.

Ex. xxxviii. a

Neh. X. 3a.

24 WHEN they had come to Capernaum, those  
who took the naif-shekel (b) came to Peter, and  
said. Doth not your master pay the half -shekel?

25 He said, Yes. And when he had come into the  
house, Jesus spoke first and said to him, What  
thinkest thou, Simon? from whom do the kings  
of the earth take customs or tribute ? from their

26 own children? or from strangers? And when he  
had answered, From strangers, Jesus said to

27 him. Then the children are free. Notwith- Rom. xiv. 21.  
standing, lest we should offend them, go thou to

the sea, and cast a hook, and take the first fish  
which Cometh up, knd open its mouth, and thou  
wilt find a shekel; take that, and give it them  
for me and thee.

1 AT that time the disciples came to Jesus say-  
ing, Who, then, is the greatest in the kingdom of  
heaven ?

2 And Jesus called a little child to him, and set

3 him in the midst of them, and said, Verily, I say

to you, Unless ye be converted, and become as Psa. H. 10.  
little children, ye will not enter the kingdom of

4 heaven. Whosoever therefore shall humble  
himself as this little child, the same is the great-

5 est in the kingdom of heaven. And whoso shall  
receive one such little child in my name receiveth

(a) Some MSS. add (v. 21) "But this kind goeth not out  
except by prayer and fasting."

(6) Or Temple-tax. Gr. didrachma = about two shillings.

37

18. 6-19 MATTHEW

or. XI. 19.

me. But whoso shall cause to fall one of these 6  
little ones who believe in me, it were better for  
him that a millstone were hung about his neck,  
and that he were sunk in the depth of the sea.  
Alas for the world because of occasions of evil! 7

le II. for it must needs be that occasions come; but

alas for the man through whom the occasion  
Cometh! If thy hand or thy foot ensnareth 8  
thee, cut it off, and cast it from thee; it is better  
for thee to enter, maimed or halt, into life, than  
having two hands or two feet, to be cast into the

ke ix. 25. everlasting fire. And if thine eye ensnareth 9

thee, pluck it out, and cast it from thee; it is  
better for thee, having one eye, to enter into life,  
rather than having two eyes to be cast into the  
hell of fire.

Take heed that ye despise not one of these 10  
little ones; for I say to you, their angels alwa3rs  
behold the face of my Father who is in heaven (a).

What think ye? if a man have a hundred 12  
sheep, and one of them go astray, will he not  
leave the ninety and nine upon the mountains,  
and go and seek that which has gone astray? And 13  
if so be that he find it, verily, I say to you, he  
rejoiceth more over it, than over the ninety and  
nine which went not astray. Even so it is not 14  
the will of your Father who is in heaven, that  
one of these little ones should be lost.

But if thy brother trespass, go, tell him his 15

. V. 20. fault between thee and him alone; if he hear

7. xix. 15. thee, thou hast gained thy brother. But if he 16

hear thee not, then take with thee one or two  
more, so that at the mouth of two or three wit-  
nesses ev<sup>^</sup>ry word may be established. And if 17  
he refuse to hear them, tell it to the congrega-  
tion (6); but if he also refuse to hear the con-  
gregation, let him be to thee as a heathen man

m. xvi. 17. or a collector. Verily, I say to you. Whatever 18

ye shall bind on earth will be bound in heaven;  
and whatever ye shall loose on earth will be

rk xi. 24. loosed in heaven. Verily, I say to you again. If 19

two of you shall agree on earth touching any

(a) Some MSS. add (v. 11), "For the Son of Man has come  
to save that which was lost."

(a) Or church.

38

MATTHEW 18. 20-19. I

thing that they shall ask, it will be done for them

20 by my Father who is in heaven. For where two

or three are gathered in my name, there I am in the midst of them.

21 Then Peter came and said to him, Lord, how

often shall my brother trespass against me, and Mark xi. 25.

22 I, forgive him? until seven times? Jesus said to Gen. iv. 24. him, I say not to thee, Until seven times; but,

Until seventy times seven.

23 Therefore the kingdom of heaven is like a certain king, who would make a reckoning with his

24 servants. And when he had begun to reckon, 2 Kings iv. 1. one was brought to him who owed him ten

25 thousand talents (a). But as he had not wherewith to pay, his lord commanded him to be sold, with his wife and children, and all that he had,

26 and payment to be made. The servant therefore fell down, and entreated him, saying. Have

27 patience with me, and I will pay thee all. Then Psa. Ixxviii. 38. the lord of that servant was moved with compassion, and released him, and forgave him the

28 debt. But that same servant went out, and found one of his fellow-servants, who owed him a hundred shillings (6); and he laid hands on him, and took him by the throat, saying. Pay

29 whatever thou owest. And his fellow-servant fell down, and besought him, saying. Have pa-

30 tience with me, and I will pay thee. And he would not; but went and cast him into prison,

31 till he should pay the debt. So, when his fellow-servants saw what was done, they were very sorry, and went and told their lord all that

32 was done. Then his lord called him, and said Matt. vi. 12. to him. Thou wicked servant, I forgave thee all Matt. vi. 14.

33 that debt, because thou desiredst me ; shouldst not thou also have had pity on thy fellow-

34 servant, even as I had f)ity on thee? And his  
lord was wroth, and delivered him to the tor-  
mentors, till he should pay all that was due to him.

35 So likewise will my Heavenly Father do to you, if Pro. xad. 13.  
ye from your hearts forgive not each his brother.

I AND, when Jesus had finished these sayings,  
he departed from Galilee, and went into the

(a) A talent » about £200. (6) Or denarii.

39

IQ. 2-1 6

MATTHEW

Gen. i. 27.

Gen. ii. 24.

Deut. xxiv. I.

Matt. V. 32.

Mark x. 13. i  
Luke xviii. 15. )

Matt, xviii. 10.

Mark x. 17.

borders of Judaea across the J ordan ; and great multitudes followed him ; and he healed them there.

Then certain Pharisees came to him, testing him and saying, Is it lawful to put away one's wife for any cause ? And he answered and said, Have ye not read that He who created them at the beginning made them male and female, and said, "For this cause a man shall leave father and mother, and shall cleave to his wife; and the two shall become one flesh? " Thus they are no more two, but one flesh; therefore, what God hath joined, let not man put asunder.

They said to him, Why then did Moses command to give a bill of divorce; and to put her away? He said to them, Moses, because of the hardness of your hearts, suffered you to put away your wives ; but it has not been so always. And I say to you, Whosoever shall put away his wife, unless it be for fornication, and shall marry another, committeth adultery (a).

The disciples said to him. If the case of the man with his wife is so, it is not good to marry. But he said to them. All cannot receive this saying; only those to whom it is given. For there are eunuchs who were so born from their mothers' womb; and there are eunuchs who were made such by men; and there are eunuchs who have made themselves such for the kingdom of heaven's sake. He who is able to receive this, let him receive it.

Then were brought to him little children, that he should lay his hands on them, and pray; and the disciples rebuked them (6). But Jesus said, Suffer the little children to come to me, and forbid them not ; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.

AND, behold, one came to him, saying, Master, what good thing shall I do, that I may ob-

(a) Some MSS. add, " and he who marrieth a woman put away, committeth adultery."

(p) The pronoun may be read as meaning either the children or " those who brought them." The latter rendering is found in the A.V. at Mark x. 13, but the words "those who brought " are not in the best ancient MSS.

40

## MATTHEW

19. 17-20. I

17 I desire eternal life? Jesus said to him, Why askest thou me as to what is good? there is One who is good; but, if thou wouldst enter into life, keep

18 the commandments. He said to him. Which? Ex. xx. 12. Jesus said, "'Thou shalt not kill"; "Thou shalt

not commit adultery " ; "Thou shalt not steal";

19 "Thou shalt not bear false witness"; "Honour

thy father and thy mother"; and, "Thou shalt Lev. xix. 18.

20 love thy neighbour as thyself." The young man said to him. All these I have kept; what

21 lack I yet? Jesus said to him, If thou wouldst Luke xii. 33. be perfect, go thy way, sell what thou hast, and

give to the poor; and thou shalt have treasure

22 in heaven; and come, follow me. But when the young man heard that saying, he went away sorrowful; for he was one who had great possessions.

23 Then Jesus said to his disciples. Verily, I say to you. It is difficult for a rich man to enter the

24 kingdom of heaven. Again, I say to you, it is easier for a camel to go through the eye of a

needle, than for a rich man to enter the kingdom

25 of God. When the disciples heard it, they were exceedingly amazed, and said. Who, then, can

26 be saved? But Jesus looked upon them and said. With men it is impossible; but with God all things are possible.

27 Then Peter answered and said to him, Behold, we forsook all, and followed thee; what, then,

28 shall we have? And Jesus said to them. Verily, Matt. xx. 21. I say to you, in the regeneration (a), when the

Son of Man shall sit on the throne of his glory, ye also who have followed me, shall yourselves sit on twelve thrones, judging the twelve tribes

29 of Israel. And whosoever hath forsaken houses, Mark x. 29. or brothers, or sisters, or father, or mother<sup>^</sup> or children, or lands, for my name's sake, the same

will receive manifold more (6), and will inherit everlasting life.

30 But many who are first will be last; and Luke xiii. 30. many last will be first.

I For, the kingdom of heaven is like unto a Cant. viii. n. householder who went out early in the morning

(a) Or new creation.

{b) Some MSS. have,

a hundred-fold."

41

20. 2-19 MATTHEW

to hire labourers for his vineyard. And "when 2 he had agreed with the labourers for a shilling (a)

a day, he sent them into his vineyard. And he 3  
went out, about the third hour, and saw others  
standing idle in the market-place, and said to  
them. Go ye also into the vineyard, and what- 4  
soever is right I will give you. And they "went.  
Again, he went out about the sixth and ninth 5  
hours, and did likewise. And about the eleventh 6  
hour he went out, and found others standing, and

. xix. 15. said to them, Why stand ye here all the day idle?

. ix. 10. They said to him. Because no one hath hired us. 7

He said to them. Go ye also into the "vineyard.

So when evening had come, the lord of the 8  
vineyard said to his steward. Call the labourers,  
and give them their hire, beginning with the last  
and going on to the first. And when those who 9  
were hired about the eleventh hour came, each  
received a shilling. But when the first came, 10  
they expected that they would receive more;  
and they likewise received each a shilling. And 1 1  
when they had received it they began to mur-  
mur against the householder, saying. These last 12  
wrought but one hour, and thou hast made them  
equal to us who have borne the burden and heat  
of the day.

But he answered one of them and said, 13  
Friend, I do thee no wrong; didst not thou  
agree with me for a shilling? Take that which 14  
is thine, and go thy way; I choose to give to

3. ix. 15. this last even as to thee. Is it not lawful for me 15

to do what I will with mine own? Or is thine  
eye evil, because I am good?  
So the last will be first, and the first last (6). 16

AND when Jesus was about to go up to 17  
Jerusalem, he took the twelve disciples apart;  
and he said to them on the way. Behold, we are 18  
going up to Jerusalem; and the Son of Man "will  
be betrayed to the high priests and scribes, and  
t. xxvii. 2. they will condemn him to death, and "will de- 19  
liver him to the Gentiles to be mocked, and to be

(a) Gr. denarius.

(6) Some MSS. add, "For there are many called, but few chosen."

42

MATTHEW 20. 20-34

-I \*

scotirged, and to be crucified; and the third day he w<sup>m</sup> be raised.

20 Then the mother of the sons of Zebedee, together with her sons, came to him, worshipping

21 him, and desiring a certain thing of him. And he said to her. What desirest thou? She said to him. Promise that these my two sons shall sit, one at thy right hand, and the other at thy left,

22 in thy kingdom. But Jesus answered ana said.

Ye know not what ye ask. Are ye able to drink Luke xii. so. of the cup of which I shall drink? They said to

23 him, We are able. He said to them. Ye shall indeed drink of my cup ; but} to sit at my rijg;ht hand and at my left, this is not mine to give, except to those for whom it has been prepared by my Father.

24 And when the ten heard it they were moved

25 with indignation about the two brothers. But

Jesvis called them to him, and said, Ye know Luke xxii. 25 that the rulers of the Gentiles exercise dominion over them, and they who are great exercise au-

26 thority upon them. It is not so among you; 1 Pet. v. 3. but whosoever would be great among you, he

27 shall be (a) your minister; and whosoever wotdd be first among you, he shall be (a) your

28 servant; even as the Son of Man came not to be ministered to, but to minister, and to give his life a ransom in the stead of many.

29 AND as they departed from Jericho, a great

30 multitude followed him. And two blind men Matt. ix. 27. sitting by the way side, heard that Jesus was

passing by; and they cried out, saying. Have

31 pity on us, O Lord, thou Son of David. And the multitude rebuked them, that they should hold their peace; but they cried out the more, saying, Have pity on us, O Lord, Son of David.

32 And Jesus stopped, and called them, and said,

33 What would ye that I should do for you? They

said to him. Lord, that our eyes may be opened. Matt. xxi. 22.

34 And Jesus had compassion, and touched their eyes; and immediately the men received sight; and they followed him.

(a) Or let him be.

43

## 21. I-16 MATTHEW

AND when they drew nigh to Jerusalem, and it had come to Bethphage, to the Mount of Olives, Jesus sent two disciples, saying to them, Go into a the village over against you, and straightway ye will find an ass tied, and a colt with her; loose them and bring them to me. And if any one say aught to you, ye shall say, The Lord hath need of them; and immediately he will send them. This was done that what was spoken through the prophet might be fulfilled, 2. ix. 9. \*\*Tell ye the daughter of Sion, 5

Behold, thy King cometh to thee,  
Meek, sitting upon an ass,

Even on a colt the foal of an ass."

And the disciples went, and did as Jesus had 6  
commanded them, and brought the ass, and the 7  
colt, and put on them their clothes, and he sat  
thereon.

And the greater part of the multitude spread 8  
their garments in the way ; others cut branches  
from the trees, and strewed them in the way.

And the multitudes who went before him, and 9  
those who followed, cried, saying, Hosanna to  
a. cxviii. 26. the Son of Da\'id ; Blessed is ne who cometh in  
the name of the Lord; Hosanna in the highest!

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

And Jesus went into the temple, and cast out 12

all those who sold and bought in the temple ; and

he overthrew the tables of the moneychangers,

and the seats of those who sold doves, and said 13

I. Ivi. 7. I to them, It is written, "My house shall be called

r. vii. II. r a house of prayer"; but ye are making it a den

of robbers. And the blind and the lame went to 14  
him in the temple ; and he cured them.

But the high priests and scribes, when they 15  
saw the wonderful things that he did, and the  
children who were crying out in the teniple, and  
saying, Hosanna to the Son of David, were  
greatly displeased, and said to him, Hearst thou 16  
what these say? Jesus answered them. Yea;  
did ye never read,

<<

Out of the mouths of babes and sucklings Psa. viii. a.  
Thou hast perfected praise"?

17 And he left them, and went out of the city to  
Bethany, and lodged there.

18 Now, in the morning as he returned to the city,

19 he was hungry. And seeing a fig tree by the way,  
way, he went to it, and found nothing thereon,

but leaves only. And he said to it, Let no fruit  
grow on thee henceforth for ever; and the fig

20 tree at once withered away. And when the dis-  
ciples saw it they marvelled, saying, How was it

21 that the fig tree at once withered away? But  
Jesus answered and said to them. Verily, verily,  
I say to you. If ye have faith, and doubt not, ye  
shall not only do this which is done to the fig  
tree, but even if ye shall say to this mountain,

"Be thou removed, and be thou cast into the sea,"

it will be done. And all things, whatsoever  
ye shall ask in prayer, believing, ye will  
receive.

23 AND when he had gone into the temple, the  
high priests and the elders of the people came to

him as he was teaching, and said. By what au-  
thority doest thou these things? and who gave

24 thee that authority? Jesus answered and said  
to them, I also will ask you one thing, and if ye  
tell me that, I also will tell you by what authority

25 I do these things: The baptism of John, whence  
was it? from heaven, or from men? And they  
reasoned among themselves, saying, If we shall  
say, "From heaven," he will say to us, "Then

26 why did ye not believe him?" But if we shall

say, "From men," we fear the people; for all Matt. xiv. 5.  
hold John as a prophet.

27 And they answered Jesus, and said, We do not  
know.

And he said to them, Neither" do I tell you by

28 what authority I do these things. But what Ltike xv. 11.  
think ye? A man had two sons. He went to

the first, and said, Son, go work to-day in the

29 vineyard; he answered and said, I^o, sir; and

30 went not. And he went to the second, and spoke  
in like manner; and he answered and said, I will

45

21. 31-44

MATTHEW

. XXXUL. 13.

^' 5.

vu. 7.

' . 1.

ix. 36.

rm. 14  
?f- 34.  
U.44.  
m. 3. J

not; afterwards he repented, and went. Which 31  
of the two did the will of his father?

They said, The latter.

Jesus said to them, Verily, I say to you, the  
collectors and the harlots go into the kingdom  
of God before you. For, John came to you in 32  
the way of righteousness, and ye believed him  
not; but the collectors and the harlots believed  
him; and ye, when ye had seen it, repented not  
afterwards so as to believe him.

Hear another parable: There was a man, a 33  
householder, who planted a vineyard, and  
hedged it round, and dug a wine-press in it. and  
built a tower; and let it out to husbandmen,  
and went into a far country ; and when the time 34  
for fruit drew near, he sent his servants to the  
husbandmen to receive his fruits. Then the 35  
husbandmen took his servants, and beat one,  
and killed another, and stoned another. Again, 36  
he sent other servants more than the first; and  
they did to them likewise. But last of all he 37  
sent to them his own son, saying, They will  
revere my son. But when the husbandmen 38  
saw the son, they said among themselves, This  
is the heir; come, let us kill him, and have his  
inheritance. So they took him, and cast him 39  
out of the vineyard, and slew him. Therefore 40  
when the master of the vineyard cometh, what  
will he do to those husbandmen?

They said to him. He will miserably destroy 41  
those wicked men, and will let out his vineyard  
to other husbandmen who will render him the  
fruits in their seasons.

Jesus said to them, Did ye never read in the 42  
Scriptures,

**\*\*The stone which the builders rejected.  
Became the head of the corner;  
This is the Lord's doing,  
And it is marvellous in our eyes"?**

Therefore I say to you. The kingdom of God 43  
will be taken from you and g^ven to a nation  
which will bring forth the fruits thereof. And 44  
whosoever shall fall on this stone will be bruised ;  
but on whomsoever it shall fall, it will crush him  
to pieces.

46

MATTHEW 21. 45-22. 16

45 And the high priests and the Pharisees heard  
his parables, and perceived that he was speaking

46 of them. And they sought to lay hands on him;  
but they feared the mtiltitudes, because they  
took him to be a prophet.

1 And Jesus answered, and again he spoke in

2 parables, saying to them, The kingdom of  
neaven is like a certain king, who made a mar-

3 riage for his son, and sent forth his servants to Luke xiv. 17.  
call to the marriage those who were invited ; but Esther vi. 14.

4 they would not come. Again, he sent forth  
other servants, saying. Tell those who have been  
invited, Behold, I have prepared mv breaJcfast;  
my oxen and my fatlings are killed, and all

5 things are ready; come to the marriage. But

they made light of it, and went their ways, one Psa. cvi. 24.  
to his farm, and another to his merchandise;

6 and the others took his servants, and treated

7 them shamefully, and slew them. But the king was wroth; and sent forth his soldiers, and destroyed those murderers and built up their city.

8 Then he said to his servants. The wedding is ready, but those who were invited were not

9 worthy. Go ye therefore into the crossings of the highways, and as many as ye shall find, bid

10 to the marriage. So those servants went out into the highways, and gathered together all whom they found, both bad and good; and the wedding-chamber was filled with guests.

11 And when the king came in to look at the

12 guests, he saw there a man who had not on a wedding

13 garment; and he said to him. Friend, how camest thou in hither not having a wedding

14 garment? But he was speechless. Then the king said to the attendants. Bind him hand and

15 foot, and cast him into the outer darkness; there will be wailing and gnashing of teeth.

16 For many are called, but few are chosen.

17 THEN the Pharisees went and took counsel

18 how they might entrap Jesus in his talk. And they sent to him, together with the Herodians, their own disciples, who said. Master, we know that thou art true, and teachest the way of God

47

22. 17-36

MATTHEW

itt. xvii. 25.

5Ut. XXV. 5.

itt. xviii. 10.

m. 6.

in truth, neither carest thou for any one; for thou regardest not the person of men. Tell us 17 therefore, What thinkest thou? Is it lawful to give tribute to Caesar, or not?

But Jesus perceived their wickedness, and 18 said, Why do ye test me, ye hypocrites? Show 19 me the tribute money. And they brought him a denarius (o). Ana he said to them, Whose 20 image is this, and whose the superscription? They said, Caesar's. Then said he to them, 21 Render, therefore, to Caesar the things which are Caesar's; and to God the things which are God's.

When they had heard these words, they mar- 22 veiled, and left him and went their way.

The same day there came to him Sadducees, 23 saying that there is no resurrection; and they 24 asked him. Master, Moses said, "If a man die, having no children, his brother shall marry his wife, and raise up issue unto his brother. " Now, 25 there were with us seven brothers; and the first married and died, and, as he had no issue, left his wife to his brother; likewise the second also, 26 and the third, unto the seventh. And last of all 27 the woman died. Of which of the seven, then, 28 will she be the wife in the resttrrection ? for they all had her. Jesus answered and said to them, 29 Ye err, because ye know neither the Scriptures nor the power of God. For in the resurrection 30 they neither marry, nor are given in marriage, but are as angels in heaven. But as touching 31

the resurrection of the dead, have ye not read that which was spoken to you by God, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob"? He is the God, not of dead men, but of living.

And when the multitude heard this, they were astonished at his teaching.

But when the Pharisees heard that he had put the Sadducees to silence, they gathered together. Then one of them who was a teacher of the law, testing him, asked him a question. Master, which is the great commandment in the

(a) Translated in other places "shilling."

48

MATTHEW 22. 37-23. 12

37 Law? Jesus said to him, "Thou shalt love the Lord thy God with all thy heart, and with all

38 thy soul, and with all thy mind." This is the

39 great and first commandment. The second is

like it, "Thou shalt love thy neighbour as thy- Lev. xix. 18.

40 self." On these two commandments depend all the Law and the Prophets.

41 While the Pharisees were gathered together,

42 Jesus asked them, saying. What think ye of the Christ? whose son is he? They said to him,

43 The son of David. He said to them. How then doth David by the Spirit call him "Lord," saying,

44 "The Lord said to my Lord, Psa. ex- i.

Sit thou on My right hand.

Until I put thine enemies beneath thy feet "?

45 If David then called him "Lord," how is he «  
David's son?

46 And no one was able to answer him a word;  
neither durst any one from that day forth ques-  
tion him again.

1 THEN Jesus spoke to the multitudes and to

2 his disciples, saying, The scribes and the Phari- Mai. ii. 7.

3 sees sit in Moses\* seat; therefore do and observe  
whatsoever they bid you; but do not ye ac-  
cording to their works; for they say, and do Rom. ii. 21.

4 not. They bind heavy burdens, and lay theni

on men's shoulders; but they themselves will Acts xv. 10.

5 not move them with their finger. But they do

all their works to be seen by men; they make Matt. vi. i.  
broad their phylacteries, and enlarge their Num. xv. 38.

6 fringes, and love the best places at feasts, and  
the front seats in the synagogues, and greetings

7 in the markets, and to be called by men, "Rab-  
bi" (a).

8 But be not ye called Rabbi; for, one is your jas. iii. i.

9 Teacher; and ye are all brethren. And call no

one upon earth your father; for One is your Matt. vi. 9.

10 Fatjier, the heavenly One. Neither be ye  
called masters ; for one is your Master, even tne

11 Christ. But he who is greatest among you

1 2 shall be your minister. And whosoever snail Pro. xv. 33.

(a) i.e. Teacher, or Master.

## 23. 13~27 MATTHEW

exalt himself will be humbled; and he who shall humble himself will be exalted.

But alas for you, scribes and Pharisees, hypocrites! For ye shut the kingdom of heaven against men; for ye neither go in yourselves, nor do ye suffer to go in those who are entering (a). Alas for you, scribes and Pharisees, hypocrites ! for ye compass sea and land to make

John viii. 44. one convert, and when he becomes one, ye make him twofold more a child of hell than yourselves.

Alas for you, ye blind guides, who say, "Who-soever sweareth by the sanctuary, it is nothing; but whosoever sweareth by the gold of the sanctuary, he is bound." Ye fools and blind! which is greater, the gold, or the sanctuary which sanctifieth the gold? And, "Whosoever sweareth by the altar, it is nothing; but whosoever sweareth by the gift which is upon it, he is bound." Ye blind! which is greater, the gift,

Ex. xxix. 37. or the altar which sanctified the gift? Therefore

whoso sweareth by the altar, sweareth by it and

2 Chron. vi. 2. by all things thereon. And whoso sweareth by

the sanctuary, sweareth by it and by Him who dwelleth therein. And he who sweareth by

Vfatt. V. 34. heaven, sweareth by the throne of God and by

Him who sitteth thereon.

Luke xi. 42. Alas for you, scribes and Pharisees, hypocrites!

for ye pay tithe of mint and anise and cummin, but omit the weightier matters of the Law, - justice, mercy, and faithfulness; but these ye ought to have done, while not omitting the

others. Ye blind guides, who strain out a gnat, 24  
and swallow a camel!

!dark vii. 4. Alas for you, scribes and Pharisees, hypo- 25

crites! for ye make clean the outside of the cup  
and of the platter, but inside they are filled from  
extortion and excess. Thou blind Pharisee, 26  
cleanse first the inside of the cup, that the out-  
side also of it may become clean.

Luke xi. 44. Alas for you, scribes and Pharisees, hypo- 27

crites! for ye are like whited sepulchres which

(a) Some MSS. give (v. 14), "Alas for you, scribes  
and Pharisees, hypocrites! for ye devour widows' houses,  
and for a pretence make long prayers; therefore ye will  
receive greater condemnation."

50

MATTHEW 23, 28-24. 2

indeed appear beautiful outwardly, but within  
are full of dead men's bones and of all unclean-

28 ness. Even so ye also outwardly appear  
righteous to men, but within ye are full of hypo-  
crisy and iniquity.

29 Alas for you, scribes and Pharisees, hypo- Acts vii. 52.  
crites! for ye build the tombs of the prophets,

30 and adorn the sepulchres of the righteous, and  
say, If we had lived in the days of our fathers,  
we would not have been accomplices with them

31 in the blood of the prophets. Wherefore ye

testify against yourselves, that ye are the child- i Thess. ii. 15.

32 ren of those who slew the prophets. Fill ye up

33 then the measure of your fathers. Serpents,  
brood of vipers! how can ye escape the judgment

of hell?

34 Wherefore, behold, I send forth to 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 shed upon the earth, from the blood of Abel the righteous, unto the blood of Jesus the son of Mary. <sup>2 Chr. xxiv. 21,</sup> Zachariah (son of Barachiah), whom ye slew be-

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

37 O Jerusalem, Jerusalem! thou that killest the prophets,

and stonest those who are sent to thee, .

How often I would have gathered together thy children, even as a hen gathereth her chickens

38 under her wings! But ye would not. Behold,

39 your House is left to you (a). For I say to you, ye shall not see me henceforth, till ye shall say, <sup>1 Jer. xxii. s.</sup> Blessed is he who cometh in the name of the

Lord."

1 AND Jesus went out, and departed from the temple; and his disciples came to him to show

2 him the buildings of the temple. And he answered and said to them. See ye not all these

things? Verily, I say to you, there will not be left here one stone upon another which will not be thrown down. <sup>^ Kings ix. 7.</sup>

(a) Some MSS. add. "desolate."

51

24. 3"24

## MATTHEW

I Thess. V. I.

Col. ii. 8.

Jer. xiv. 14.

2 Pet. ii. 1.

Matt, xxviii. 19.

Dan. viii. 13.

Dan. ix. 27.

Dan. xi. 31.

Dan. xii. 11. .

Luke xxiii. 29.

Isa. Ixv. 8.

Deut. xiii. i.

And as he sat upon the Mount of Olives, the 3  
disciples came to him privately, saying. Tell us,  
when these things will be ; and what is the sign  
of thy coming, and of the end of the age.

And Jesus answered and said to them, Take 4  
heed lest any one deceive you. For many will 5  
come in my name, saying, I am the Christ ; and  
will deceive many. And ye will hear of wars 6  
and rumours of wars ; see that ye be not troubled;  
for these things must come to pass, but the end

is not yet. For nation will rise against nation,  
and kingdom against kingdom; and there will 7  
be famines and earthquakes in divers places.

All these are the beginning of sorrows. 8

Then they will deliver you up to be afflicted, 9  
and will kill you ; and ye will be hated by all na-  
tions for my name's sake. And then many will 10  
fall away, and will betray each other, and will hate  
each other. And many false prophets will arise, 1 1  
and will deceive many. And because iniquity 12  
will abound, the love of most will become cold.

But he who endure th to the end, the same 13  
shall be saved.

And this gospel of the kingdom will be 14  
preached in all the world for a witness to all  
nations; and then will the end come.

Therefore when ye shall see standing in the 15  
holy place the abomination of desolation spoken  
of through Daniel the prophet, (whoso readeth,  
let him understand;) then let those who are in 16  
Judaea flee to the moimtains; let not him who is 17  
on the house-top come down to take his goods  
out of his house ; neither let him who is in the 18  
field turn back to take his garment. But alas 19  
for those who are with child, and those who give 20  
suck, in those days! And pray ye that your  
flight be not in the winter, neither on a Sabbath ;  
for there will be then great tribulation, such as, 21  
since the beginning of the world, hath not been  
until now; no, nor ever again will be.

And unless those days should be shortened, 22  
there would no flesh be saved; but, for the sake  
of the elect, those days will be shortened.

Then if any one shall say to you, Lo, here is the 23  
Christ, or, Here; believe it not. For there will 24

52

arise false Christs and false prophets, who will show great signs and wonders ; so as to deceive,

5 if possible, even the elect. Behold, I have told

6 you beforehand. Wherefore if they shall say to you, "Behold, he is in the wilderness," go not forth; "Behold, he is in the inner chambers,"

7 believe it not. For, as the lightning cometh out Zee. ix. 14. of the east and appeareth even unto the west,

so will the coming of the Son of Man be.

8 Wherever the carcase is, there will the vultures be gathered together.

Isa. xiii. 9.  
Eze. xxxii. 7,  
Joel iii. 15.

Immediately after the tribulation of those days the sun will be darkened, and the moon will not give her light; and the stars will fall from the heavens, and the powers of the heavens will

be shaken ; and then will appear the sign of the Son of Man in the heavens. And then will all the tribes of the earth mourn ; and they will see the Son of Man coming on the clouds of the

1 heavens with power and great glory. And he will send forth his angels with a great trumpet.

And they will gather his elect from the four winds, from one end of the heavens to the other.

2 Now learn from the fig tree its parable : When Luke xxi. 29. its branch has now become tender and putteth

forth its leaves, ye know that summer is nigh;

3 so likewise ye, when ye shall see all these things,

4 know that he is nigh, even at the doors. Verily,

I say to you, this generation will not pass away,

5 till all these things have come to pass. The heavens and the earth will pass away, but my words will not pass away.

;6 But of that day and hour knoweth no one, no, not the angels of heaven; neither the Son, but the Father only.

(7 For as the days of Noah were, so will the com- Gen. vii. 4.

;8 ing of the Son of Man be. For, as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until

J 9 the day when Noah entered the ark; and they 1^6 w not. until the flood came and took them all away ; so will also the coming of the Son of Man

[o be. Then two men will be in the field; one is

^I taken, and one is left. Two women will be grinding at the mill ; one is taken, and one is left.

53

24\* 4^2\$. II

MATTHEW

Ltike xii. 39.

Matt. xiii. 52.

Matt. XXV. 21.

I Thess. V. 3.

Psa. xlv. 14.

Dan. vii. 13.

Amos iv. 1 2.

Therefore watch; for ye know not on what 42  
day your Lord cometh.

But know this, that if the householder had 43  
known in what watch the thief would come, he  
would have been on watch, and would not have  
suffered his house to be broken into.

Therefore be ye also ready; for, in such an 44  
hour as ye think not, the Son of Man cometh.

Who then is the faithful and prudent servant, 45  
whom his lord made ruler over his household, to  
give them their food in due season? Blessed is 46  
that servant, whom his lord when he cometh  
shall find so doing. Verily, I say to you, he will 47  
make him ruler over all his goods. But if that 48  
evil servant shall say in his heart. My lord  
tarrieth ; and shall begin to smite his fellow-serv- 49  
ants, and shall eat and drink with the drunken;  
the lord of that servant will come in a day when 50  
he looketh not for him, and in an hotu\* when he  
is not aware; and will cut him asunder (a), and 51  
appoint him his portion with the hypocrites;  
there will be weeping and gnashing of teeth.

Then will the kingdom of heaven be likened i  
unto ten virgins, who took their torches and  
went forth to meet the bridegroom. And five 2  
of them were foolish, and five were wise. For 3  
the foolish took their torches, but took no oil  
with them; whereas, the wise took oil in their 4  
vessels with their torches. While the bride- 5  
groom tarried, they all slumbered and slept. And 6  
at midnight a cry has come. Behold, the bride-  
groom! go ye out to meet him! Then all those 7  
virgins arose and trimmed their torches! And 8  
the foolish said to the wise. Give us of your oil;  
for our torches are going out. But the wise 9  
answered, saying, Nay, lest there be not enot^h  
for us and for you; go ye rather to those who

sell, and buy for yourselves. And while they 10  
went to buy, the bridegroom came; and those  
who were ready went in with him to the mar-  
riage ; and the door was shut. Afterwards came 1 1  
also the other virgins, saying. Lord, Lord, open

(a) Possibly, a hyperbolic expression for " scourging."  
But his having his portion with the tinfaithful does not  
imply that he survives; their portion is a violent death.

54

MATTHEW 25. 12-27

12 to us! But he answered and said, Verily, I say Heb. iii. 19.  
unto you, I know you not.

13 Watch therefore, for ye know neither the day  
nor the hour.

14 For it is like a man going into a far country,  
who called his own servants, and delivered to

1 5 them his goods. And to one he gave five Rom. xii. 6.  
talents (o) , to another two, and to another one ;

to each according to his particular ability; and

16 took his journey. Straightway he who had re-  
ceived the five talents went and traded with

17 them, and gained other five. Likewise he who

18 had received the two, gained other two. But he  
who had received the one, went and dug the  
ground, and hid his lord's money.

19 After a long time the lord ot those servants Matt, xviii. 23.

20 came, and reckoned with them. And he who  
had received the five talents came and brought  
five other talents, saying, Lord, thou didst de-  
liver to me five talents; behold, I gained five

21 other talents. His lord said to him, Well done, Luke xii. 44.  
good and faithful servant; thou wast faithful

over a few things, I will make thee ruler over many things; enter thou the joy of thy lord.

22 He also who had received the two talents came and said. Lord, thou deliveredst to me two

23 talents; behold, I gained two other talents. His lord said to him. Well done, good and faithful servant; thou wast faithful over a few things, I will make thee ruler over many things; enter thou the joy of thy lord.

24 Then he who had received the one talent

came and said. Lord, I knew thee that thou art job xxi. is. a hard man, reaping where thou hast not sown, and gathering where thou hast not scattered;

25 and I was afraid, and went and hid thy talent in

26 the earth; lo, thou hast thy own. His lord answered and said to him, Thou wicked and sloth- Pro. xxvi. 13. ful servant, knewest thou that I reap where I

sowed not, and gather where I scattered not?

27 Therefore thou oughtest to have put my moneys to the exchangers (6), and on my coming I should have received mine own with interest.

(a) See note (o), p. 39. (6) Or money-lenders.

55

25. 28-45 MATTHEW

Take therefore the talent from him, and give it 28

Matt. xiii. 12. to him who hath the ten talents. For, to every 29

one who hath shall be given, and he shall have abundance; but from him who hath not, even that which he hath shall be taken away.

Matt. viii. 12. And cast ye the unprofitable servant into the 30

outer darkness ; there will be wailing and gnawing of teeth.

Matt. xvi. 27. When the Son of Man shall come in his glory, 31

and all the angels with him, he will sit upon the throne of his glory; and before him will be gathered all nations; and he will separate them one from another, as a shepherd separateth his sheep from the goats; and he will set the sheep at his right hand, but the goats at his left. 32  
33

Then the King will say to those at his right 34

Psa. cxv. 15. hand. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation

Isa. Iviii. 7. of the world; for I was hungry and ye gave me 35

food; I was thirsty, and ye gave me drink; I was a stranger, and ye sheltered me; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me. 36

Then will the righteous answer him, saying, 37  
Lord, when saw we thee hungry, and fed thee?  
or thirsty, and gave thee drink? when saw we thee a stranger, and sheltered thee? or naked, and clothed thee? or when saw we thee sick, or in prison, and went to thee ? And the King will 38  
39  
40

Pro. xix. 17. answer and say to them, Verily, I say to you,

inasmuch as ye did it to one of the least of these my brethren, ye did it to me.

Then will he say also to those at the left hand, 41

Psa. vi. 8. j. Depart from me, ye cursed, into the everlasting

Luke xiii. 27. fire prepared for the devil and his angels ; for I was 42

hungry, and ye gave me no food; I was thirsty, and ye gave me no drink; I was a stranger, and ye sheltered me not; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then will they also answer, saying. Lord, when saw we thee hungry, or thirsty, or a stranger, or 44

naked, or sick, or in prison, and did not minister to thee? Then he will answer them, saying, 45

Zee. iv. s. Verily, I say to you, inasmuch as ye did it not to one of the least of these, ye did it not to me.

56

MATTHEW 25. 46-26.. 1 9

46 And these will go away into eternal punishment ; but the righteous into eternal life.

1 WHEN Jestis had finished all these sayings, he

2 said to his disciples, Ye know that after two Mark xiv. i. days Cometh the Passover ; and the Son of Man

is being betrayed to be crucified.

3 Then the high priests and the elders of the people came together to the court of the High

4 Priest, who was called Caiaphas; and they consulted how they might take Jesus by subtilty, Psa. ii. 2.

5 and kill him. But they said. Not during the feast, lest there be a tumult among the people.

6 Now, when Jesus was in Bethany, in the house

7 of Simon the leper, there came to him a woman having an alabaster cruse of very precious oint- John xi. 2. ment; and she poured it on his head as he re-

8 clined at table. But when the disciples saw it, they were indignant, saying. To what purpose is

9 this waste? For this might have been sold for

10 much, and given to some of the poor. But Jesus understood, and said to them, Why trouble ye the woman? she hath wrought a good work

1 1 on me. For ye have the poor always with you; Deut. xv. n.

12 but me ye have not always. For, in that she poured this ointment on my body, she did it to

13 prepare me for my burial. Verily, I say to you, wheresoever this gospel shall be preached in the whole world, there also this which she hath done shall be told for a memorial of her.

14 Then one of the twelve, he who was called

Judas Iscariot, went to the high priests, and Matt, x 4.

15 said. What are ye willing to give me? and I will Zee. xi. 12. deliver him up to you. And they agreed with

16 him for thirty pieces of silver. And from that time he sought opportunity to betray him.

17 NOW, on the first day of the feast of un- Ex. xii. 18. leavened bread the disciples came to Jesus, saying. Where wouldst thou that we prepare for

18 thee to eat the Passover. He said, Go into the city to such a one, and say to him. The Master saith, My time is at hand ; I will keep the Pass-

19 over with my disciples at thy house. And the

57

## 26. 20-37 MATTHEW

disciples did as Jesus had appointed them; and they made ready the Passover.

Now, when the evening had come, he sat at 20

Psa. xli. 9. 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 they were exceed- 22  
ingly sorrowful, and began each to say to him,  
Lord, is it I? And he answered and said, He 23

who dipped his hand with me in the dish, the same will betray me. The Son of Man goeth 24 as it is written of him ; but alas for that man by whom the Son of Man is betrayed! it had been good for that man if he had not been bom. Then Judas (who betrayed him) answered and 25 said, Rabbi, is it I? He said to him. Truly hast thou spoken.

I Cor. xi. 23. And while they were eating, Jesus took bread, 26 and blessed, and broke, and gave to the disciples, and said, Take, eat; this is my body. And he 27 took a cup, and gave thanks, and gave to them, saying, Drink ye all from it ; for this is my blood 28

Jer. xxxi. 31. of the covenant, the blood which is being shed for many for remission of sins. But I say to 29 you, Henceforth, I shall drink of this fruit of the vine no more, until that day when I drink it new with you in my Father's kingdom.

And when they had simg a hymn, they went 30 out to the Mount of Olives. Then Jesus said to 31 them, All ye will fall away from me this night;

Zee. xiii. 7. for it is written, "I will smite the shepherd, and the sheep of the flock will be scattered abroad."

Matt, xxviii. 7. But after I have risen, I will go before you into 32

Galilee. Peter answered and said to him, 33 Though all should fall away from thee, yet I will never fall away. Jesus said to him, verily, I 34 say to thee, This night, before the cock crow, thou wilt disown me thrice. Peter said to him, 35 Though I should have to die with thee, yet I will not disown thee. Likewise also said, all the disciples.

THEN Jesus went with them to a plot called 36 Gethsemane, and said to the disciples. Sit ye here, while I go and pray yonder. And he took with 37 him Peter and the two sons of Zebedee, and

MATTHEW 26. 38-53

38 began to be sorrowful and sore troubled. Then Psa. cxvi. 3. he said to them, My soul is exceedingly sorrowful, even unto death; tarry ye here, and watch

39 with me. And he went forward a little, and fell Heb. v. 7. on his face and prayed, saying. My Father, if it is possible, let this cup pass from me ; nevertheless,

not as I will, but as Thou wilt.

40 And Jesus came to the disciples, and found them asleep, and said to Peter, What, couldst ye

41 not watch with me one hour? Watch and pray, Mark xiv. 33. that ye enter not into temptation; the spirit

42 indeed is willing (o), but the flesh is weak. He went away the second time, and prayed, saying. My Father, if this may not pass away from me,

43 unless I drink it. Thy will be done! And he came again and found them asleep, for their eyes

44 were heavy. And he left them and went away a Cor. xii. 2, again, and prayed the third time, saying the

45 same words again. Then he came to the disciples, and said to them. Sleep on, now, and take your rest! Behold, the hour has come, and the Son of Man is betrayed into the hands of sin-

46 ners. Rise, let us be going; behold, he who betrayeth me is at hand.

47 And while he was yet speaking, Judas, one of the twelve, came, and with him a great crowd with swords and staves, from the high priests

48 and elders of the people. Now, he who betrayed

him gave them a sign, saying, Whomsoever I shall kiss, that same is he ; hold him fast. And

49 I shall kiss, that same is he ; hold him fast. And

forthwith he came to Jesus, and said. Hail,

50 Rabbi! and kissed him eagerly. And Jesus said to him. Friend, wherefore hast thou come? (c) Then they came and laid hands on Jesus, and took him.

51 And one of those who were with Jesus stretched out his hand and drew his sword, and struck the servant of the High Priest, and smote

52 off his ear. Then Jesus said to him. Put back thy sword into its place; for all who take the

53 sword will perish by the sword. Or thinkest thou that I could not call upon my Father, and he would instantly give me more than twelve

t

a) Or eager. ^ (b) Or, Do ye sleep (a question).

c) Or, Do that for which thou hast come.

59

26. 54-^9

## MATTHEW

Luke xxiv. 26.

Gen. iii. 15.

Isa. liii. 5.

Mark xiv. 53.

Psa. xxvii. 12.

John ii. 19.

Isa. liii. 7.

Lev. xxiv. 16.

Isa. 1. 6.

Mark xiv. 66.

legions of angels? But how then would the 54  
Scriptures be fulfilled, that thus it must be?

In that hour Jesus said to the crowds, Have ye 55  
come out as against a robber, with swords and  
staves, to take me? I sat daily in the temple  
teaching, and ye took me not. But all this has 56  
come to pass that the scriptures of the prophets  
may be fulfilled.

Then all the disciples forsook him, and fled.

AND they who had laid hold of Jesus led him 57  
away to Caiaphas the High Priest's, where the  
scribes and the elders were assembled. But 58  
Peter followed him afar off to the High Priest's  
court, and went in, and sat with the servants, to  
see the end.

Now, the high priests and all the council 59  
sought for false testimony against Jesus, to put  
him to death, but found none, though many 60  
false witnesses came. But afterwards came two  
who said, This man said, I am able to destroy 61  
the sanctuary of God, and to rebuild it within  
three days. And the High Priest arose and said 62  
to him. Thou answerest nothing; what is it  
which these witness against thee? But Jesus 63

held his peace. And the High Priest said to him,  
I adjure thee by the Living God, that thou tell  
us whether thou art the Christ, the Son of God.  
Jesus said to him. Thou hast said (o). But I say 64  
to you, Hereafter ye will see the Son of Man  
sitting at the right hand of power, and coming on  
the clouds of the heavens.

Then the High Priest rent his clothes, saying, 65  
He hath spoken blasphemy; what further need  
have we of witnesses? ye have now heard the  
blasphemy. What think ye? They answered 66  
and said, He is deserving of death (b). Then 67  
they spat in his face, and buffeted him; and  
others smote him with the palms of their hands,  
saying. Prophecy unto us, thou Christ, Who is 68  
he that struck thee ?

Now, Peter was sitting outside, in the court; 69

(a) Or, It is as thou hast said.

(6) Gr. liable to death. (The decision of the Sanhedrim,  
or High Priests' court.)

60

MATTHEW 26. 70-27. 10

and a damsel went to him, saying. Thou also

70 wast with Jesus of Galilee. But he denied be-  
fore them all, saying, I know not what thou

71 sayest. And when he had gone out into the  
porch, another damsel saw him, and said to  
those who were there. This fellow was with

72 Jesus the Nazarene. And again he denied, with

73 an oath, I do not know the man. And after a  
while those who stood by went to Peter, and  
said, 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.

75 And immediately a cock crew. And Peter re- LukexxiLax.  
membered the word that Jesus had said. Before

the cock crow, thou wilt disown me thrice. And  
Peter went out, and wept bitterly.

1 I WHEN the morning had come, all the high  
priests and the elders of the people took counsel

2 against Jesus to put him to death; and when

they had bound him, they led him away and Isa. liii. 5.  
delivered him to Pilate the Governor.

3 Then Judas, who had betrayed Jesus, when  
he saw that he was condemned, repented; and  
brought the thirty pieces of silver to the high

4 priests and elders, saying, I sinned in betraying  
innocent blood. And they said. What is that

5 to us? see thou to it. And he cast the pieces of  
silver into the sanctuary and departed; and

6 went and hanged himself. But the high priests 2 Sam. xvii. 23.  
took the pieces of silver, and said. It is not lawful

to put them into the treasury, for they are the

7 price of blood. And they took counsel, and  
bought with them the potter's field, in which to

8 bury strangers. (Wherefore that field has been  
called into this day. The field of blood (a).)

9 Then was fulfilled that which was spoken  
through Jeremiah the prophet,

\*' And they took the thirty pieces of silver. Zee. xi. 13.  
The price of him on whom a price was set.  
Whom they of the children of Israel did  
price,

10 And they gave them for the potter's field.

As the Lord directed n;^." Jer. xxxii. 8.

(a) Gr. Aceldama.

## 27. 11-26 MATTHEW

Now, Jesus stood before the Governor. And ii  
the Governor questioned him, saying. Art thou  
the King of the Jews? But Jesus said. Thou 12  
gayest truly (a). And while he was being ac-  
cused by the high priests and elders, he answered  
nothing. Then Pilate said to him, Hearest thou 13  
not how many things they witness against thee?

tt. xxvi. 63. And he answered him not a single word; so that 14'  
the Governor wondered greatly.

Now, at the Feast the Governor was acctis- 15  
• tomed to release unto the multitude (6) one

prisoner, whom they would. And they had 16  
then a notorious prisoner, called Barabbas.  
Therefore when they were gathered together, 17  
Pilate said to them, Whom would ye that I re-  
lease to you? Barabbas? Or Jesus who is

' . xxvti. 4. called Christ? (For he knew that through 18  
malice they had delivered him.)

While he was sitting on the judgment-seat, his 19  
wife sent to him, saying, Have thou nothing to  
do with that righteous man; for this day in a  
dream I have suffered many things because of  
him.

M iil. 14. But the high priests and the elders persuaded 20

the multitudes that they should ask for Barabbas,  
and destroy Jesus. The Governor answered 21  
and said to them, Which of the two would ye  
that I release to you? And they said, Barabbas.  
Pilate said to them. What shall I do then with 22  
Jesus who is called Christ? They all said, Let  
him be crucified! And he said, Why, what evil 23  
hath he done? But they cried out the more,  
saying, Let him be crucined!

It. xxj. 6. When Pilate saw that he could not prevail, 24

but rather that a tumult was rising, he took water, and washed his hands before the multitude, saying, I am innocent of this man's blood; see ye to it. And all the people answered and 25

It. xix. 10. said, His blood be on us and on our children!

Then he released Barabbas to them; and when 26 he had scourged Jesus, he delivered him to be crucified.

(a) Gr. Thou sayest: a well-known Oriental idiom, implying adoption of the proposition laid down by the previous speaker. (6) Or mob.

62

MATTHEW 27. 27-45

27 Then the soldiers of the Governor took Jesus into the palace, and gathered to him their whole

28 band. And they stripped him, and put on him

29 a scarlet robe. And they platted a crown of thorns, and put it on his head, and a reed into his right hand; and they bent the knee before him, and mocked him, saying, Hail, King of the

30 Jews! And they spat upon him, and took the

31 reed and smote him on the head. And after they had mocked him, they took the robe off him, and put on him his own raiment, and led him away to crucify him.

32 And as they went out, they found a man of Cjoiene, Simon by name; him they impressed

33 to carry the cross of Jesus. And when they had come to a place called Golgotha (that is to say,

34 Place of a Skull), they gave Jesus to drink wine Psa. Ixix. 21. (a) mingled with gall ; and when he had tasted,

35 he would not drink. And having crucified him, Psa. xxii. 18.  
they parted his garments, casting lots.

36 And sitting down they kept watch over him

37 there; and they set up, written above his head,  
the charge against him,

XSbiB is Scene

Zbc Iking ot the Sew0\*

38 Then were two robbers crucified with him, Isa. Uii. 12.  
one at his rig<sup>^</sup>t hand and the other at his left.

39 And those who passed by reviled him, wagging Psa. xxii. 7.

40 their heads and saying, Thou who destroyest  
the sanctuary and buildest it in three days,  
save thyself, if thou art the Son of God, and

41 come down from the cross. Likewise the high  
priests, with the scribes and elders, mocking him,

42 said, He saved others; himself he cannot save.  
He is the King of Israel! let him now come  
down from the cross, and we will believe on

43 him. He trusted in God ; let Him deliver him Psa. xxii. 8.  
now, if He will have him; for he said, "I am

44 the Son of God." The robbers also who were  
crucified with him reviled him in like manner.

45 Now, from the sixth hour, there came dark-

(a) Or (A. v., following some ancient authorities) vinegar.

63

27. 4<sup>^</sup>-61

MATTHEW

'sa. xxii. I.

'sa. Ixix. 21.

/X. XXVI. 31.

lark XV. 39.

mke xxiii. 50.

sa. liii. 9.

ness over all the land unto the ninth hour. And 46  
about the ninth hour Jesus cried with a loud

voice, saying, BU, J6U, lama, sabacbtbatU ?

(that is to say, "My God, my God, why didst  
Thou forsake me?") Some of those who stood 47  
there, when they heard it, said. This man calleth  
for Elijah. And straightway one of them ran, 48  
and took a sponge, and filled it with vinegar,  
and put it on a reed, and gave him to drink.  
The rest said, Let alone, let us see whether EH- 49  
jah will come to save him.

Jesus, when he had cried again with a loud 50  
voice, yielded up his spirit.

And the veil of the sanctuary was rent into 51  
two from the top to the bottom; and the earth  
trembled, and the rocks were rent; and the 52  
graves were opened; and many bodies of the  
saints who had fallen asleep were raised; and 53  
they came out of the graves after his resurrec-  
tion, and went into the holy city, and appeared  
to many.

Now, when the centurion and those who were 54  
with him watching Jesus, saw the earthquake  
and those things which were happening, they  
feared greatly, saying, Truly this was a son of

God.

And many women were there, looking on from 55  
afar, those who had followed Jesus from Galilee,  
ministering- to him; among whom were Mary 56  
the Magdalene, (a) and Mary the mother of  
James and Joseph, and the mother of the sons  
of Zebedee.

WHEN the evening had come, a rich man 57  
named Joseph, of Arimathaea, who also himself  
had been a disciple of Jesus, went to Pilate, and 58  
begged the body of Jesus. Then Pilate com-  
manded that it should be delivered. And Jo- 59  
seph took the body, and wrapped it in clean  
linen, and laid it in his own new tomb, which he 60  
had hewn out in the rock ; and he rolled a great  
stone to the door of the tomb, and departed.  
And Mary the Magdalene and the other Mary 6r  
were there, sitting over against the sepulchre.

(a) i.e. of Magdala.

64

MATTHEW 27. 62-28. 12

62 Now, the next day, which is the one following  
the Preparation, the high priests and the Phari-

63 sees came together to Pilate, saying, Sir, we re- Luke xxiv. 6.  
member that this deceiver said while he was yet

64 alive. After three days I will rise. Command  
therefore that the sepulchre be secured until the  
third day, lest the disciples go and steal him  
away, and say to the people. He has risen from  
the dead ; so the last error will be worse than the

65 first. Pilate said to them. Ye have a guard; go

66 your way, make it as secure as ye can. So they Dan. vi. 17.  
went with the guard, and made the sepulchre

secure, and sealed the stone.

1 AND, late on the Sabbath, as it began to

dawn towards the first day of the week, Mary Matt, xxvii. 56.  
the Magdalene and the other Mary went to see

2 the sepulchre. And, lo, there was a great earth-  
quake; for an angel of the Lord descended  
from heaven, and came and rolled away the

3 stone, and sat upon it. His appearance was like

4 lightning, and his raiment white as snow; and  
for fear of him the guards trembled and became

5 as dead men. And the angel answered and said  
to the women, Fear ye not! for I know that ye

6 seek Jesus, who was crucified. He is not here; Matt, xxvii. 63.

7 for he has risen, as he said. Come, see the place  
where he lay; and go quickly and tell his dis-  
ciples that he has risen from the dead; and, lo,  
he goeth before you into Galilee; there ye will  
see him; lo, I have told you.

8 And they departed quickly from the sepulchre  
with fear and great joy; and ran to take word

9 to his disciples. And, lo, Jesus met them, and John xx. 19.  
said. Hail! (a) And they went to him and held

10 him by the feet and worshipped him. Then

Tesus said to them. Be not afraid! Go, tell my Heb. U. n.  
brethren to go into Galilee ; and there they shall  
see me.

11 Now, while they were going, some of the  
guard went into the city, and told the high

12 priests all that had happened. And when they  
had assembled with the elders and taken counsel,  
they gave a large sum of money to the soldiers,

(a) Or (lit.) Rejoice! (the common form of greeting).

65

## MATTHEW

Matt, xxvii. 64.

Matt. xi. 27.

Acts ii. 4a.

Matt, xviii. 20.

saying, Say ye, "His disciples came by night, 13  
and stole him away while we slept." And if this 14  
come to the Governor's ears, we will persuade  
him, and sectire you. So they took money, and 15  
did as they were instructed. And that saying  
has been cotnmonly reported among the Jews  
unto this day.

BUT the eleven disciples departed into Galilee, 16  
to the mountain where Jesus had appointed  
them. And when they saw him, tney wor- 17  
shipped; but some doubted. And Jesus came 18  
and spoke to them, saying. All authority has  
been given me in heaven and on earth. Go 5^ 19  
and make disciples of (a) all the nations: bap-  
tizing them into (b) the name of the Father, and  
of the Son, and of the Holy Spirit ; teaching them 20  
to observe all things, whatsoever I commanded  
you; and, lo, I am with you always (c), even  
unto the end of the age.

(a) Or teach.

(6) Or in.

ic) Gr. every day.

66

THE GOSPEL ACCORDING TO

MARK

1 'THE beginning of the gospel of Jesus Christ

2 \* As it is written in Isaiah the prophet (a)

"Behold, I send My messenger before thy face,  
face,  
Who shall prepare thy way,"

3 \*\*The voice of one crying in the wilderness, Isa. xl. 3.

Prepare ye the way of the Lord,  
Make His paths straight,"

4 - ^there came John the Baptizer in the wilderness, preaching a baptism of repentance unto

5 forgiveness of sins. And all the country of Judaea and all they of Jerusalem went out to

and were baptized by him in the river Jordan,

6 confessing their sins. And John was clad in camels' hair, with a leather girdle about his loins; and his food was locusts and wild honey.

7 And he preached, saying. There cometh after me he who is mightier than I; the thong of his sandals I am not fit to stoop down and loosen.

8 I baptized you with water; but he will baptize you with the Holy Spirit.

9 IN those days Jesus came from Nazareth of Galilee, and was baptized in the Jordan by John.

10 And forthwith on coming up from (b) the water, he saw the heavens parting asunder, and the

11 Spirit descending, like a dove, upon him. And

there came a voice from heaven – Thou art My Psa. ii. 7.

BELOVED Son, in thee I AM WELL PLEASED.

12 And immediately the Spirit urged him forth

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

(a) Some authorities have "in the prophets."

1b) Or out of.

67

I. 14-31 MARK

latt. iv. 23. NOW, after John had been cast into prison, 14 '

Jesus went into Galilee, preaching the gospel of God, and saying. The time is fulfilled, and the 15 kingdom of God is at hand; repent ye and believe in the gospel.

latt. iv. 18. And, as he passed along by the Sea of Galilee, 16

he saw Simon, and Andrew his brother, casting a net into the sea; for they were fishers. And 17 Jesus said to them. Follow me, and I will make you fishers of men. And straightway they left 18 the nets and followed him.

And when he had gone a little further, he saw 19 James the son of Zebedee, and John his brother, who were in the boat mending the nets. And 20 straightway he called them; and they left their father Zebedee in the boat with the hired servants, and went after him.

AND they entered Capernaum; and immed- 21

Immediately on the Sabbath he began to teach in the

synagogue. And they were astonished at his

teaching; for he taught them as one having authority, and not as the scribes.

And straightway there was in their synagogue

a man with an unclean spirit; and he cried out, saying. What have we to do with thee, Jesus the Nazarene? (a) Hast thou come to destroy us?

I know thee who thou art, the Holy One of God,

And Jesus rebuked him, saying, Hold thy peace,

and come out of him. And the unclean spirit

tore (6) him, and cried with a loud voice, and

came out of him. And they were all amazed,

so that they reasoned together, saying. What is

this? A new teaching, with authority! He

commands even the unclean spirits, and they

obey him. And immediately the fame of him

went out everywhere into all the region of Galilee

round about.

And forthwith, when they had gone out of the

synagogue, they, with James and John, entered

the house of Simon and Andrew. Now Simon's

wife's mother lay in a fever, and immediately

they told him about her. And he came to her

(a) Or of Nazareth (so elsewhere).

(6) Or convulsed.

68 •

MARK I. 32-2,

and took her by the hand, and raised her up; and the fever left her; and she began to minister to them.

32 And at even, when the sun had set, they brought to him all who were ill, and those who

33 were possessed by evil spirits. And all the city

34 gathered together at the door. And he healed many who were ill with divers diseases, and cast out many evil spirits ; and suffered them not to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a

36 solitary place, and there prayed. And Simon

37 and they who were with him followed him, and when they had found him, they said to him. They

38 are all seeking thee. And he said, Let us go elsewhere, into the neighbouring towns, that I Isa. Ixi. i. may preach therein also ; for to that end I came

39 forth. And he went into their synagogues throughout all Galilee, preaching and casting out evil spirits.

40 AND there came to him a leper, who besought Matt. viii. 2. him, falling on his knees, and saying to him, If

41 thou wilt, thou canst cleanse me. And Jesus, moved with compassion, stretched forth his hand and touched him, and said to him, I will it ;

42 be thou cleansed. And forthwith, the leprosy de-

43 parted from the man, and he was cleansed. And Psa. xxxiii. 9. having strictly charged him, Jesus forthwith sent

44 him away, and said to him. See that thou say nothing to any one; but go, show thyself to the Lev. xiv. 2, priest, and offer for thy cleansing those things

which Moses commanded, for a testimony, to

45 them. But he went out and began to publish it much, and to blaze abroad the matter, so that Jesus could no more openly enter the city, but was without in desert places; and the people came to him from every quarter.

i I AND after some days he again entered Capernaum; and it was noised that he was in the 2 house. And many were gathered together, so

that there was not room for them, no, not about the door ; and he spoke the word to them. Psa. xl. 9.

69

i

## 2. 3-17 MARK

And men came to him, bearing one sick with 3 the palsy (a), who was carried by foair. And as 4 they could not, for the crowd, bring him to Jesus, they stripped off the roofing where he was; and when tney had torn it away, they let down the bed whereon the palsied man was

iv. 9. lying. And when Jesus saw their faith he said 5

to the sick with the palsy. Son, thy sins are forgiven.

Now, certain of the scribes were sitting there, 6 and reasoning in their hearts, "Why doth this 7 man speak thus? he blasphemeth ; who can forgive sins but one, even God?" And im- 8 mediately Jesus perceived in his spirit that they so reasoned among themselves, and he said to them, Why reason ye thus in your hearts? Which is easier, to say to the palsied man. Thy 9 sins are forgiven? or to say. Arise, take up thy bed and walk? But that ye may know that 10

.31. the Son of Man hath authority on earth to for-

give sins, (he said to the sick with the palsy,) I 11 say to thee, arise, take up thy bed, and go to thy house. And he arose, took up his bed immedi- 12 ately, and went forth before them all; so that

rii. 31. they were all amazed; and they glorified God, saying. We never saw anything like this.

AND he went forth again by the sea side; 13

and all the multitude resorted to him, and he taught them. Now, as he passed along, he saw 14 Levi the son of Alphaeus sitting at the place of toll, and said to him. Follow me. And he arose

ix. 9. and followed him. And it came to pass that as 1 5

Jesus sat at table in Levi's house, many collectors (6) and outcasts also sat with Jesus and his disciples; for there were many, and they followed him. And the scribes of the Pharisees, 16 when they saw him eating with the outcasts and collectors, said to his disciples, How is it that he eateth with the collectors and outcasts? And 17

V. 31. Jesus heard it, and said to them. Not those who are strong have need of the physician, but those

(a) Or paralysed (so elsewhere).  
(6) Or tax-collectors (so elsewhere).

70

MARK 2. 18-3. 4

who are ill; I came to call, not the righteous, but sinners.

18 And the disciples of John and the Pharisees were fasting; and some came and said to Jesus, Why do the disciples of John and the disciples of the Pharisees fast, but thy disciples fast not?

19 Jesus said to them, Can the companions of the Matt. xxv. i. bridechamber fast while the bridegroom is with them? as long as they have the bridegroom with

20 them, they cannot fast. But days will come when the bridegroom will be taken away from them; and in that day they will fast.

2 1 No one seweth a patch of indressed cloth on an old garment; else the filling taketh from it, the new from the old, and a worse rent is made.

22 And no one putteth new wine into old wine- Jobxxxii. 19.  
skins; else the new wine will burst the skins,

and the wine and the skins are lost; but, they put  
new wine into fresh skins.

23 AND he went through the corn-fields on the  
Sabbath; and his disciples as they went began

24 to pluck the ears of com (a). And the Phari-  
sees said to him, Behold, why do they on the

25 Sabbath that which is not lawful? And he said

to them. Did ye never read what David did i Sam. xxi. 6.  
when he and they who were with him had n^ed

26 and were hung^? how he went into the house  
of God in the days of Abiathar the High Priest,  
and ate the showbread, to eat which is not law-  
ful except for the priests, and gave also to those  
who were with him?

2 7 And he said to them. The Sabbath was made Neh. ix. 14.  
28 for man, and not man for the Sabbath; there-  
fore the Son of Man is Lord of the Sabbath also.

t

J I AND again he entered the synagogue; and a

2 man wa6 there whose hand was withered. And  
they watched Jesus, whether he would cure him  
on the Sabbath; that they might accuse him.

3 And he said to the man who had the withered

4 hand, Stand forth in the midst. And Jesus

said to them, Is it lawful on the Sabbath to do Hos. vi. 6.

(a) Or wheat.

71

3. S~2I MARK

good, or to do evil? to save life, or to kill? But they held their peace. Then, looking round about on them with anger, being grieved at the hardness of their hearts, he said to the man, Stretch out the hand! And he stretched it

ke xiii. 14. out ; and his hand was restored. And the Phari- 6

sees went out straightway, together with the Herodians, and took counsel against Jesus, how they might destroy him.

tt. xii. IS. But Jesus with his disciples withdrew to the 7

sea; and a great multitude from Galilee followed. And from Judaea, and from Jerusalem, and from Idumaea, and from across the Jordan, 8 and from aroimd Tyre and Sidon, a great multitude, when they had heard what great (a) things he was doing, came to him.

.tt. xiv. 13. And he spoke to his disciples that a small 9

boat should wait on him, because of the crowd, lest they should throng him. For he had cured 10 many; insomuch that as many as had diseases pressed upon him to touch him. And unclean 11 spirits, when they saw him, fell down before him

.tt. xiv. 33. and cried out, saying, Thou art the Son of God.

And he strictly charged them that they shotdd 12 not make him known.

in XV. 16. AND he went up on to the mountain, and 13

called to him whom he would; and they came to him. And he appointed twelve, that- they 14 might be with him, and that he might send them forth to preach, and to have authority to 15 cast out evil spirits. So he appointed the 16

ini. 42. twelve: Simon, to whom he gave the name

Peter; and James the son of Zebedee, and John 17 the brother of James, (and he named them

I. Iviii. I. Boanerges, which is. Sons of Thunder): and 18

Andrew and Philip and Bartholomew, and Mat-  
thew and Thomas, and James the son of A<sup>h</sup>yhseus,  
and Thaddaeus, and Simon the Cananaean (6),  
and Judas Iscariot, who also betrayed him. 19

And he went into a house. And they could 20  
not so much as eat bread, the multitude having  
come together again. And when his kinsmen 21

(a) Or how many. (6) Or Zealot.

72

MARK 3. 22-4. 3

heard it, they went forth to lay hold on him; Hos. ix. 7.  
for they said, He is beside himself.

22 Now, the scribes who came down from Jeru-  
salem said, He hath Beelzebub; and by the  
prince of the evil spirits he casteth out evil

23 spirits (a). And Jesus called the scribes to him,  
and said to them in parables. How can Satan

24 cast out Satan? Ana if a kingdom is divided

25 against itself, that kingdom cannot stand. And  
if a house is divided against itself, that house

26 will not be able to stand. And if Satan has  
risen up against himself, and is divided, he can-

27 not stand, but hath an end. But no one can

enter a strong man\*s house and plunder his Isa. xlix. 24.  
goods \inless he first bind the strong man; and

28 then he will plunder his goods. Verily, I say  
to you, all tneir sinful deeds and their blas-  
phemies, howsoever they shall blaspheme, will

29 be forgiven to the children of men; save that he

who shall blaspheme against the Holy Spirit Heb. x. 39.  
hath never forgiveness, but is guilty of an

30 eternal (6) sin (c).. (Because they had said. He hath an unclean spirit.^

31 And his mother and his brothers came, and,

32 standing outside, sent to him, calling him. And the multitude were sitting about him; and they said to him. Behold, thy mother and thy brothers and thy sisters are seeking for thee

33 outside. And he answered them, saying. Who

34 are my mother and brothers? And he looked round on those who sat about him, and said,

35 Behold, my mother and my brothers! Whosoever doeth the will of God, the same is my brother, and sister, and mother.

1 AND he began to teach again by the sea side ; and there gathered to him a very great multitude, so that he went and sat in a boat on the sea; and the whole multitude was by the sea, on the land.

2 And he taught them many things in parables, Psa. Ixxviii. 2.

3 and said to them in his teaching, Hearken : The ^

(a) Gr. demons. (b) Or age-abiding,

(c) Or is in danger of a permanent charge of wrong-doing.

73

4» 4-20 MARK

sower went to sow; and it came to pass, as he 4 sowed, some seed fell by the way side, and the birds came and devoured it. And some seed 5 fell on the rocky ground where it had not much earth; and immediately it sprang up, because it had no depth of earth ; and when the stem was 6 up, it was scorched; and because it had no root, it withered away. And some seed fell among 7

r. iv. 3. the thorns, and the thorns grew up and choked

it, and it yielded no fruit. And other seeds fell 8  
on the good ground, and, springing up and  
increasing, yielded fruit; and brought forth,  
thirty-fold, and sixty-fold, and a hundred-fold.

And he said. Whoso hath ears to hear, let him 9  
hear.

And when he was in private, those who were 10

about him with the twelve began to ask him

about the parables. And he said to them. To 1 1

you is given the mystery (a) of the kingdom of  
God; but to those who are without, all things

are done in parables; that, "seeing they may 12

see and not perceive; and hearing they may  
hear and not understand; lest at any time they  
should turn back and be forgiven."

And he said to the disciples. Know ye not this 13

parable? how then are ye able to know all my para- 14  
bles? The sower soweth the word. And these 15  
are the seed by the way side : where the word is

sown, and when men have heard, Satan cometh

immediately, and taketh away the word which  
was sown in them. These, likewise, are the seed 16  
sown on the rocky ground: those who, when  
they hear the word, immediately receive it with  
gladness, but, having no root in themselves, 17

endure but for a time ; afterwards, when afflic-

tion or persecution ariseth for the word's sake,  
immediately they fall away. And others are 18  
the seed sown among the thorns: those who  
heard the word; yet the cares of the world, and 19  
the deceitfulness of riches, and the lusts for other  
things enter and choke the word, and it be-

cometh unfruitful. And these are the seed 20

- sown on the good ground: those who hear the

(a) Or hidden knowledge, or secret.

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## MARK 4. 21-37

word, and receive it, and bring forth fruit, thirty-fold, and sixty-fold, and a hundred-fold.

21 And he said to them, Is the lamp brought to be put under the bushel, or under the couch?

22 and not to be set on the lamp-stand ? For there

is nothing hidden, except that it may be manifested; neither was any thing kept secret, but that it should come to light.

23 If any one hath ears to hear, let him hear.

24 And he said to them, Take heed what ye hear; J j[,P^ - ^●. \*● with what measure ye mete, it will be measured ' M\*\*\*- vii a.

25 to you, and yet more will be given you. For, he who hath, to him will be given ; and he who hath not, from him will be taken even that which he hath.

26 And he .said» Thus is the kingdom of God, as Matt. xiii. 24.

27 if a man should cast seed on the earth, and should sleep and rise night and day » and the seed should spring and grow up, he knoweth not how.

28 The earth bringeth forth fruit of itself; first the blade, then the ear; then comes the full wheat

29 in the ear. But when the fruit is ripe, imitediately he putteth in the sickle, because the harvest has come.

30 And he said, How are we to liken the kingdom Matt. xiii. 31- of God? or in what parable are we to set it forth ?

31 It is like a grain of mustard seed, which, when

it is sown on the earth, though the smallest of

3 2 the seeds, which are on the earth, yet when it is

sown, grows up, and becomes the greatest of all herbs, and shoots out great brandies; so that the birds of the heavens can roost under its shadow.

33 And with many such parables he spoke the Johnxvi. 12.

34 word to them, as they were able to hear it. But without a parable he spoke not to them; but in private he expounded all things to his own disciples.

35 THE same day, when the evening had come, he said to them. Let us pass over to the other

36 side. And when they had sent away the multitude, they took him with them in the boat as he was. And there were with him other boats.

37 And there arose a great storm of wind, and the Matt, viii 24.

75

4. 38-5- 13 MARK

waves beat into the boat, so that it was already filling. And he was in the stem, sleeping on 38 the cushion. And they awoke him, and said to him, Master, carest thou not that we perish? And he awoke, and rebuked the wind, and said 39

'sa. Ixxxix. 9. to the sea, Peace, be still! And the wind ceased, and there came on a great calm. And he said 40

•sa. xlvi. 2, 3. to them, Why are ye so fearful? how is it ye have no faith? And they feared exceedingly, 41

obxxxviii. ri. and said to each other. Who then is this, that even the wind and the sea obey him?

AND they went to the other side of the sea, i 5  
into the country of the Gerasenes (a). And 2  
when he had left the boat, immediately there  
met him out of the tombs a man with an unclean  
spirit, who had his dwelling among the tombs; 3  
and no one could any longer bind him, no, not  
with a chain ; for he had been often bound with 4  
fettters and chains, and the chains had been  
snapped asunder by him, and the fettters broken  
into pieces; neither could any one tame him.  
And constantly, night and day, he was among 5  
the tombs and in the mountains, crying out and  
cutting himself with stones.

>8a. Ixxii. 9. But when he saw Jesus afar off, he ran and 6

worshipped him, and cried with a loud voice  
and said, What have I to do with thee, Jesus, 7  
thou Son of God Most High! I adjure thee by  
God, that thou torment me not. (For he had 8  
said to him. Come out of the man, thou unclean  
spirit!) And Jestis asked him. What is thy 9  
name ? And he said to him. My name is Legion ;  
for we are many. And he besought Jesus earn- 10  
estly that he would not send them away out of  
the country.

Now there was nigh, on the motintain, a great 1 1

#ev. xi. 7. herd of swine feeding. And the unclean spirits 1 2

besought him, saying, Send us into the swine,  
that we may enter them. And he gave them 13  
leave. And they went out and entered the  
swine; and the herd (about two thousand) ran  
violently down the steep into the sea, and weie

(a) Or Gadarenes.

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MARK 5. 14-30

14 drowned therein. And those who fed them fled  
and told it in the city and in the country. And  
the inhabitants went to see what it was that had

15 been done. And they came to Jesus, and saw him who had been possessed by evil spirits and had the legion, sitting, clothed, and in his right

16 mind; and they were afraid. And they who saw it told them how it befell him who was possessed by evil spirits, and also concerning the

17 swine. And they began to entreat him to depart out of their borders. Jobxxi 14.

18 And as he was entering the boat, he who had been possessed by evil spirits prayed Jesus that

19 he might be with him. And Jesus suffered him

not, but said to him, Go to thy house to thy friends, and tell them what great things the Lord hath done for thee, and how He had mercy on

20 thee. And he departed, and began to publish in Decapolis what great things Jesus had done for him; and all marvelled.

21 And when Jesus had passed over again in the boat to the other side, a great multitude gathered to him; and he was near the sea.

22 And there came one of the rulers of the synagogue, Jairus by name ; and when he saw Jesus, he fell at his feet, and besought him urgently,

23 saying, My little daughter lieth at the point of death; I pray thee, come and lay thy hands on her, that she may be made whole, and live.

24 Jesus went with him ; and a great crowd followed him and thronged him.

25 And a woman who had had an issue of blood

26 twelve years, and had suffered many things from many physicians, and had spent all that she possessed, and was nothing bettered, but rather grew

27 worse, heard of Jesus, and went into the crowd

28 behind and touched his garment. For she said,  
\*\* If I may touch but his garments, I shall be made

29 whole." And immediately the fountain of her blood was dried up, and she felt in her body that she was cured of that plague.

30 And Jesus, immediately perceiving in himself

that power had gone forth from him, turned round in the crowd and said. Who touched my

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{

5. 31"-^' 3 MARK

clothes? And his disciples said to him, Thou 31 seest the multitude thronging thee, and sayest thou, Who touched me? And he looked about 32

A. XXX. 2. to see her who had done that thing. But the 33

woman fearing and trembling, knowing what had been done to her, came and fell down before him and told him all the truth. And he said to 34

3am. i. 17. her. Daughter, thy faith hath made thee whole;

depart, into peace; and continue so from . thy plague.

hn V. 25. While he was yet speaking, there came from 35

the ruler of the synagogue's house certain who said. Thy daughter is dead; why dost thou still trouble the Master? But Jesus, not heeding the 36 word which was spoken, said to the ruler of the

Dhron. XX. 20. synagogue. Be not afraid, only believe. And 37

he suffered no one to follow him, except Peter, and James, and John the brother of James.

And they came to the house of the ruler of the 38 synagogue, and Jesus saw the tumult, and those

who wept and wailed greatly. When he had 39  
gone in, he said to them. Why make ye this ado,

hn xi. II. and weep? the damsel is not dead, but sleepeth.

And they laughed him to scorn. But he put 40  
them all out, and took with him the father and  
the mother of the damsel, and those who were  
in his company, and entered where the damsel  
was, and took her by the hand and said to her, 41  
^alittba CUmt ! (which is, being interpreted,  
Damsel, I say to thee, arise!) And immediately 42  
the damsel arose, and began to walk; for she  
was of the age of twelve years. And they were

irkiii. 12. greatly astonished. And he charged them 43

strictly that no one should know it; and com-  
manded that something should be given her to  
eat.

AND he went out thence, into his own coun- i  
try ; and his disciples followed him. And when 2  
the Sabbath had come, he began to teach in the  
synagogue; and the many who heard him were  
astonished, saying. Whence hath this man these  
things ? and what wisdom is this which has been  
given to him? and whence are such mighty works  
hn vi. 42. as are wrought by his hands? Is not this the 3

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MARK i 6. 4-.18

carpenter, the son of Mary, and brother of James  
and Joseph and Judas and Simon? and are not  
his sisters here with tis? And they were dis-  
quieted through him.

4 But Jesus said to them, A prophet is not with- Matt. xiii. 57.  
out honotir, except in his own country, and

among his own kindred, and in his own house.

5 And he could do no mighty work there, except  
that he laid his hands upon a few who were in-

6 firm, and cured them. And he marvelled be- Matt. ix. 35.  
cause of their unbelief.

7 AND he made a circuit of the villages, teach-  
ing. And he called to him the twelve, and be-  
gan to send them forth two by two; and he

8 gave them authority over unclean spirits. And  
he charged them to take nothing for their jour-  
ney, but a staff only; no bread, no wallet, no

9 money in their girdles; but, "Be shod with san- Actsxii. 8.

10 dais, and put not on two coats." And he said  
to them, Wherever ye enter a house, there abide

11 till ye depart from that place. And whatsoever Neh. v. 13.  
place shall not receive you, and they hear you

not, shake off, when ye depart thence, the dust  
under your feet for a testimony against them.

12 And they went out, and preached that men Ltike xxiv. 47.

13 should repent; and they cast out many evil Jas. v. 14.  
spirits, and anointed with oil many who were  
infirm, and healed them.

14 AND Herod the king heard of Jesus; for his  
name had become known; and men said, John  
the Baptizer has risen from the dead, and there-  
fore mighty powers show forth themselves in him.

15 But others said, It is Elijah; and others, It is

16 a prophet - ^like one of the prophets. But  
Herod, when he heard, said, John, whom I be-  
headed, has risen.

17 (For Herod himself had sent forth and laid  
hold upon John, and bound him in prison be-  
cause of Herodias, his brother Philip's wife;

18 for he had married her; for John had said to

Herod, It is not lawful for thee to have thy Lev. xviii. 16.

## 6. 19-34 MARK

brother's wife. Therefore Herodias was in- 19  
censed against him, and would have killed him;  
but she could not: for Herod feared John, 20  
knowing that he was a righteous and holy man,  
and protected him; and when he had heard  
him, ne was much perplexed (a), and hearkened  
to him gladly. And an opportune moment 21  
came when Herod, on his birthday, gave a sup-  
per to his lords, his high captains, and the chief  
men of Galilee. Herodias' own daughter came 22

». iii. 16. in and danced, and pleased Herod and those who

sat at table with him; and the king said to the  
damsel, Ask of me whatsoever thou wilt, and I  
will give it thee. And he swore to her. What- 23  
soever thou shalt ask of me, I will give it thee,  
unto the half of my kingdom. And she went 24  
forth, and said to her mother, What am I to  
ask? She said. The head of John the Baptizer.

sa. xxxvii. 12. And she went in immediately with haste to the 25

king, and asked, saying, I desire that thou give  
me forthwith on a dish the head of John the

Ice V. 6. Baptist. And the king was exceedingly sorry; 26

yet because of his oaths, and for the sake of  
those who sat at table, he would not refuse her.  
And immediately the king sent one of his guard 27  
and commanded to bring John's head; and the  
man went and beheaded him in the prison, and 28  
brought his head on a dish, and gave it to the  
damsel ; and the damsel gave it to her mother.

.cts viii. 2. And when his disciples heard of it, they went 29

and took up his corpse, and laid it in a tomb).

uke ix. 10. AND the apostles gathered unto Jesus, and 30

told him all tilings, whatsoever they had done,  
and whatsoever they had taught. And he said 31

to them. Come ye yourselves apart into a desert place, and rest a while. (For there were many coming and going, and they had not leisure so much as to eat.) And they departed privately 32 in the boat into a desert place.

And many saw them going, and recognised 33 them, and ran together by land, from all the cities, to the place, and outwent them. And he, 34

(a) Or did many things.

80

MARK \$. 35-49

when he landed, saw a great multitude, and was moved with compassion towards them, because i Kings xxii. 17.

they were as sheep not having a shepherd; and

he began to teach them many things.

35 And when the time was now far spent, his Matt. kiv. 15. disciples went to him and said, This is a desert

36 place, and now the time is far spent; send them away, that they may go into the cotmtry and villages round about, and buy themselves some-

37 thing to eat; He answered and said to them. Num. xi. i.^.  
Give ye them to eat. And the disciples said to

him, Are we to go and buy two htindred shillings-

38 worth (a) of loaves, and give them to eat? He said to the disciples. How miany loaves have ye? go, see. And when the disciples knew, they

39 said, Five, and two fishes. And he commanded his disciples to make all recline by companies

40 upon the green grass. And they reclined in

41 ranks, by himdreds and by fifties. And when he had taken the five loaves and the two fishes,

he looked up to heaven, and blessed, and broke i Sam. ix. 13.  
the loaves, and gave them to the disciples to set  
before the people ; and the two fishes he divided

42 among them all. And they all ate and were

43 satisfied. And they took up twelve baskets full

44 (6) of the broken pieces and of the fishes. And Matt. xiv. 20.  
those who had eaten of the loaves were five '  
thousand men.

45 FORTHWITH he constrained his disciples Matt. xiv. 22.  
to get into the boat, and to go forward to the

other side towards Bethsaida, while he sent

46 away the crowd. And when he had taken leave  
of them, he withdrew to the mountain to pray.

47 And when evening had come, the boat was in  
the midst of the sea, and he was alone on the

48 land. And he saw them distressing themselves

in rowing, for the wind was contrary unto them ; Jonah i. 13.  
and about the fourth watch of the night he went  
to them, walking on the sea; and he would

49 have passed by them. But seeing him walking  
on the sea, they thought it was a spirit, and

(a) ●● Shilling" here stands for " denarius " (see Matthew  
xviii. 28).

(6) Or the full measure of twelve hand-baskets.

81

6. 50-7' 9 MARK

cried out. For they all saw him and were 50  
troubled. And immediately he talked with  
them and said, Be of good cheer; it is I; be  
not afraid. And he went up to them into the 51

\. xciii. 4. boat, and the wind ceased. And they mar-

velled exceedingly in themselves, for they had 52  
not understood about the loaves; but their  
hearts were hardened.

AND when they had crossed over to the land, 53  
they came to Gennesaret, and drew to the shore.  
And when they had come out of the boat, im- 54  
mediately the inhabitants recognised him, and 55  
ran through all that country, and began to  
carry on beds those who were ill, where they  
heard he was. And wherever he entered, into 56  
villages, or towns, or country, they laid the sick  
in the public places, and besought him that they  
tt. ix. 21. might touch if it were but the fringe of his gar-  
ment; and as many as touched him were made  
whole.

Now the Pharisees and certain of the scribes, i  
having come from Jerusalem, were gathered  
together to him. And they saw some of his 2  
disciples eating bread with defiled (that is to  
say, with unwashed) hands.  
) ix. 30. (Now, the Pharisees and all the Jews, unless 3

they wash their hands often, eat not, holding  
the tradition of the elders. And when they 4  
come from market, unless they sprinkle them-  
selves, they eat not. And many other things  
there are which they have received to hold, as  
the laving of cups and pots and brazen vessels.)

So the Pharisees and scribes asked him, Why 5  
walk not thy disciples according to the tradition  
of the elders, but eat bread with defiled hands?  
. xxix. 13. But he said to them, Well did Isaiah prophesy 6

of you hypocrites, as it is written,

'\*This people honoureth Me with the lips,  
But their heart is far from Me.  
Howbeit, in vain they worship Me, 7

Teaching for doctrines the precepts of men. '\*  
Laying aside the commandment of God, ye hold 8  
the tradition of men.

And he said to them, Full well ye reject the 9

'Ex. XX. 12.

Ex. xxi. 17.

Deut. V. 16.

^ Pro. XX. 20.

MARK 7. 10-26

commandment of God, that ye may keep your

10 own tradition. For Moses said, "Honour thy father and thy mother"; and "Whoso revileth

11 father or mother, he shall surely die"; but ye say, "If a man shall say to his father or his mother. Everything wherewith thou mightest have been profited by me is Corban" (that is

12 to say, an offering to GOD), ye no longer allow him to do aught for his father or his mother;

13 thus making the word of God of no effect through your tradition which ye have delivered; and many such things as these ye do.

14 Then he called the multitude to him again Pro. viii. 5. and said to them. Hearken unto me every one

15 of you, and understand: there is nothing from Matt. xv. 15. without a man, which, entering him, can defile

him; but the things which come out of the man, those are they which defile him (a).

17 And when he had gone from the multitude into the house, his disciples questioned him con-

18 cerning the parable. And he said to them. Are ye also so void of understanding? Do ye not

perceive that whatsoever thing from without

19 entereth the man, it cannot defile hihi, because  
it entereth not into the heart but into the belly,  
and goeth out into the sewer. {This he said,

20 making all foods clean (6).) And he said, That Acts x. 15.  
which proceedeth out of the man, that defileth

21 the man. For from within, out of the hearts of

22 men, proceed evil thoughts, fornications, thefts, Gen. vi 5.  
murders, adulteries, covetousness, malevolence,

deceit, lasciviousness, envy, blasphemy, pride,

23 foolishness; all these evil things proceed from  
within and defile the man.

24 AND he arose and went thence into the bor-  
ders of iTyre ; and he entered a house, and would Matt. xv. 91.  
have no one know it ; yet he could not be hidden.

25 But straightway a woman, whose young daugh-  
ter had an unclean spirit, heard of him, and went

26 and fell at his feet. The woman was a Greek  
(c) , a Syrophenician by race ; and she besought

(o) Many MSS. add (v. 16), " If anyone hath ears to hear,  
let him hear."

(b) Or non-polluting. {c) Or Gentile.

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I

7. 27^8. 6 MARK

him to cast the evil spirit out of her daughter.

Matt. vii. 6. And he said to her, Let the children first be 27

satisfied; for it is not well to take the children's bread and cast it to the dogs. She answered 28

Matt. XV. 27. and said to him, True, Lord; even\* the dogs

under the table eat of the children's crumbs.

And he said to her, For that saying go thy way; 29 the evil spirit has gone out of thy daughter. And 30 when she had come to her house, she found her child lying upon the bed, and the evil spirit gone out.

AND, having gone from the borders of Tyre 31

Matt. XV. 29. through Si don, he came again to the sea of Gali-

lee, through the midst of the borders of Decapolis. Then they brought to him one who was 32 deaf and had an impediment in his speech; and they besought Jestis to put his hand upon him.

And Jesus took him aside from the multitude, 33 and put his fingers into the man's ears, and spat, and touched his tongue; and looking up to 34

heaven he sighed, and said to him, <sup>^pbpbatbflt</sup>

Mark vi. 41. that is. Be opened. And his ears were opened, 35

and immediately the bond of his tongue was loosed, and he began to speak plainly.

And Jestis charged them that they should tell 36

■ no one ; but the more he charged them, so much the more they published it far and wide; and 37 they were beyond measure astonished, saying.

He hath done all things well; he maketh both the deaf to hear, and the dtimb to speak.

Matt. XV. 32. IN those days, the multitude again being i

great and having nothing to eat, he called the disciples to him, and said to them, I have com- 2

Psa. cxlv. 8. passion on the m\iltitude, because they have

now been with me three days, and have nothing to eat; and if I send them away to their homes 3

Ps. cvii. 5. fasting, they will faint on the road; and some

of them are from afar. And his disciples answered him. Whence can any one satisfy these with bread here in the wilderness? He asked 5

them, How many loaves have ye? And they

Matt. XIV. 19. said, Seven. And he commanded the multitude 6

to recline on the ground ; and he took the seven

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MARK 8. 7-24

loaves, and gave thanks, and broke, and gave  
to his disciples to set before them ; and they set

7 the bread before the multitude. And they had  
a few small fishes; and he blessed, and com-

8 manded to set these also before them. So they

ate, and were satisfied; and they took up of the Psa. cvii. 6.  
broken pieces which were left seven hampers.

9 And there were about four thousand; and he  
sent them away.

10 AND forthwith he entered the boat with his Matt. xv. 39.  
disciples, and came to the district of Dalmanutha.

1 1 And the Pharisees went and, testing him, began  
to dispute with him, seeking from him a sign

1 2 from the heavens. And he sighed deeply in his  
spirit, and said, Why doth this generation seek  
a sign ? Verily, I say to you, there shall no sign

13 be given to this generation. And he left them,  
and again entering the boat departed to the other  
side.

14 Now the disciples had forgotten to take  
bread, neither had they in the boat with them

15 more than one loaf. And he charged the dis-

ciples, saying. Take heed, beware of the leaven Pro. xix. 27.  
of the- Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, because

17 they had no bread. And he knew it, and said

to them, Why reason ye because ye have no Luke xii. i.  
bread? perceive ye not yet, neither understand?

18 have ye your hearts hardened? Having eyes,  
see ye not? and having ears, hear ye not? and

19 do ye not remember, when I broke the five Mark vi. 52.  
loaves for the five thousand, how many baskets

full of broken pieces ye took up? They said to

20 him. Twelve. When the seven, for the four Mark viii. i.  
thousand, how many hampers full of broken

21 pieces took ye up? And they said. Seven. And  
he said to them, Do ye not yet understand?

22 AND they went to Bethsaida; and some Isa. xxxv. s.  
brought a blind man to him and besought him

23 to touch him. And Jesus took the blind man by  
the hand, and led him out of the village; and,  
spitting into his eyes, he laid his hands upon him,

24 and asked him, Seest thou aught? And he

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8. 25-9- I MARK

looked up, and said, I behold men; for I per-  
ro. iv. 18. ceive them as trees walking. Then Jesus laid his 25

hands again upon his eyes ; and the man looked  
steadfastly, and was restored, and saw everything  
clearly. And Jesus sent him away to his house, 26  
saying. Go not even into the village.

att. xvi. 13. AND Jesus and his disciples went out into the 27

villages of Caesarea Philippi ; and on the way he  
questioned his disciples, saying to them. Who

do men say that I am? And they told lum, 28  
John the Baptist; and others say, Elijah; and  
others. One of the prophets. And he asked 29  
them. But who say ye that I am? And Peter  
answered and said to him. Thou art the Christ.  
And he charged them that they should tell no 30  
one of him.

And he began to teach them, that the Son of 31  
Man must suffer many things and be rejected  
by the elders and the high priests and the scribes,  
and be killed, and rise after three days. And he 32

jev. iii. XQ. Spoke that saying openly. And Peter took him

and began to' rebuke him. But he turned and 33  
looked on his disciples and rebuked Peter, and  
said. Get thee behind me, Satan (a); for thou  
regardest not the things of God but the things  
of men.

And he called the multitude to him with his 34  
disciples, and said to them, If any one would  
follow me, let him deny himself and take up his

Att. X. 38. cross, and follow me. For whosoever would 35

save his life will lose it ; but whosoever shall lose  
his life for my sake and the gospel's, will save it.  
For, what doth it profit a man, to gain the whole 36  
world, and to forfeit his own life? For what 37  
may a man give in exchange for his life? For 38  
whosoever shall be ashamed of me and of my  
words in this adulterous and sinful generation,  
even of him will the Son of Man be ashamed,  
when he cometh in the glory of his Father with  
the holy angels. And he said to them, I say to i

[att. xvi. a8. you, that verily there are some of those who

staiid here, who will not taste death till they  
have seen the kingdom of God come with power.

(o) Or Adversary.

2 AND after six days Jesus took with him Peter Matt. xvii. x.  
and James and John, and led them up a high  
mountain apart by themselves ; and he was trans-

3 figured before them, And his raiment became Dan. vii. 9.  
glistening, exceedingly white, as no fuller on

4 earth can whiten. And Elijah and Moses ap-  
peared unto them, and were talking with Jesus.

' 5 And Peter answered and said to Jestis, Master,  
it is good for us to be here; and let us make  
three tabernacles; one for thee, and one for

6 Moses, and one for Elijah. For he knew not

what to answer, for they became greatly afraid. Dan. x. 15.

7 And there came a cloud, overshadowing them;  
and a voice came out of the cloud, This is my

8 BELOVED Son; hear ye him. And suddenly,  
when they looked rovind about, they saw no one  
any more but Jesus only, with themselves.

9 And as they came down from the movmtain,  
he charged tnen that they sho\ild tell no one  
what things they had seen, vmtil the Son of Man

10 should have risen from the dead. And they

held fast that saying, questioning among them- Acts xvii. 18.  
selves what the rising from the dead could mean.

1 1 And they asked him, saying. Why say the scribes

1 2 that Elijah must first come ? And he said to Mai. iv. 5.  
them, Elijah verily cometh first, and restoreth

all things; and how is it written of the Son of

Man, that he sho\ild suffer many things and be Psa. xxii. i.

13 set at naught? But I say to you, that Elijah has

indeed come, and they did to him whatsoever j Matt. xi. 14.  
they would, as it is written of him. 1 Matt. xvii. 12

14 AND they came to the disciples and saw a  
g<sup>at</sup> multitude about them, and some scribes

15 reasoning with them. And straightway all the  
multitude, when they- beheld him, were greatly  
amazed, and running up, saluted him.

16 And he asked them, About what are ye reason- Matt. xii. 22.

17 ing with them? And one of the multitude an-  
swered him. Master, I brought to thee my son,

18 who hath a dumb spirit; and whithersoever it  
taketh him, it tearethn (a) him; and he foameth,  
and gnasheth with his teeth, and pineth away;

(o) Or conviilseth.

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9- I9"<sup>34</sup> MARK

and I spoke to thy disciples that they should  
cast it out; and they were not able. He an- 19

. xxxii. 20. swered them, and said, O unbelieving genera-  
tion, how long shall I be with you? how long  
shall I bear with you? bring him to me.

And they brought him to Jesus ; and when the 20  
spirit saw him, straightway it tore (a) the child;  
and he fell on the ground, and wallowed, foam-  
ing<sup>^</sup> Jesus asked his father. How long is it since 2 1  
this first came to him? And he said. From  
childhood; and many times it hath cast him 22

7. 7. into the fire and into the waters to destroy him;

but if thou canst do any thing, have compassion  
on us, and help \is.

Jesus said to him, \* \* If thou canst ! ' ' All things 23  
are possible to him who believeth. Straightway 24  
the father of the child cried out, I believe; help  
thou my unbelief. When Jesus saw that the 25  
crowd came running together, he rebuked the

unclean spirit, saying to it. Thou dumb and deaf spirit, I charge thee, come out of him, and enter him no more. And it cried out, and violently tore 26 (a) him, and came out of him; and he became as one dead; so that most of them said. He is

tli. 13. dead. But Jesus took him by the hand, and 27

raised him up; and he arose. And when Jesus 28 had come into the house, his disciples askea him privately, Why could not we cast it out? And 29

vi. 18. he said to them. This kind can come forth in no way except by prayer.

ANDthey departed thence, and passed through 30 Galilee ; and he wished not any to know it. For 3 1 he taught his disciples, and said to them. The Son of Man is being delivered into the hands of men, and they will kill him; and when he has been killed, he will rise after three days. But 32

xvi. 19. they tinderstood not that saying, and were afraid to ask him.

AND they went to Capernaum; and being in 33 the house he asked them, What was it that ye were disputing about on the way? But they 34 held their peace; for on the way they had dis- : X. 44. puted among themselves who was the greatest.

(o) Or convulsed.

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MARK 9. 35-10. X

35 And he sat down, and called the twelve, and said to them, If any one would be first, the same shall

36 be last of all, and servant of all. And he took a child, and set him in the midst of them; and when he had taken him into his arms, he said to

37 them. Whosoever shall receive one of such child- Luke ix. 48.

ren in my name, receiveth me; and whosoever

shall receive me, receiveth not me but Him who

38 sent me. John said to him. Master, we saw one casting out evil spirits in thy name, and he followeth not with us; and we forbade him, be-

39 cause he followeth not with us. But Jesus said,

Forbid him not ; for no one who shall do a 1 Cor. xii. 3. mighty work in my name will be able straight-

40 way to speak evil of me. For he who is not

41 against us is for us. And whosoever shall give Matt. x. 4a. you a cup of water to drink because ye are Christ's, Verily, I say to you, he shall in no wise

lose his reward.

42 And whosoever shall put a snare for one of these little ones who believe, it were better for him that a millstone were hung about his neck

43 and he were cast into the sea. And if thy hand Deut. xiii. 6. ensnare thee, cut it off; it is better for thee to

enter into life maimed than, having thy two hands, to go into hell, into the unquenchable  
45 fire (a). And if thy foot ensnare thee, cut it off; Matt. iii. 1a. it is better for thee to enter into life halt, than having thy two feet, to be cast into hell (a).

47 And if thine eye ensnare thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye than, having two eyes, to be

48 cast into hell; where their worm dieth not, and Isa. Ixvi. 24.

49 the fire is not quenched. For every one will

50 be salted with fire. Salt is good; but if the salt Lev. ii. 13. hath lost its saltness, wherewith will ye season it ?

Have salt in yourselves, and be at peace with each other.

I AND he arose and went thence into the borders of Judaea and beyond the Jordan; and the

(a) The words of verses 44 and 46 will be found in verse 48, the only place in which they are inserted by the best ancient authorities.

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10. 2-20

MARK

Matt. xix. I.

Deut. xxiv. z.

Gen; I. 27.  
Gen. ii. 24.

Matt. V. 32.

Luke xvi. 18.

Matt. xix. 13. I  
Ltike xviii. 15. f

Matt, xviii. 10.

Matt. xix. 16.

Ex. XX. 1-17.

people resorted to him again, and, as he was wont, he taught them.

And some Pharisees came to him, and, testing 2 him, asked him, Is it lawful for a man to put away his wife? And he answered and said to 3 them. What did Moses command you? They 4 said, Moses allowed a man to write a bill of divorcement, and to put her away. And Jesus 5 said to them. For the hardness of your hearts he wrote you that precept. But, from the begin- 6 ning of the creation, God made them male and female. For this cause a man shall leave his 7 father and mother, and the two shall become 8 one flesh; so then they are no more two, but one flesh. Therefore what God joined, let not man 9 put asunder. And in the house his disciples 10 asked him of the same matter. And he said to 11 them, Whosoever shall put away his wife and marry another, committeth adultery against her; and if she shall put away her husband and be 12 married to another, she committeth adultery.

And they were bringing little children to him, 13 that he should touch them; but his disciples rebuked (a) them. But when Jesus saw it, he was 14 greatly displeased, and said to the disciples, Suffer the little children to come unto me ; forbid them not ; for of such is the kingdom of God. Verily, I say to you, whosoever receiveth not the 15 kingdom of God as a little child doth, he will in no wise enter it. And, having taken them up in his 16 arms he laid his hands on them, and blessed them.

AND as he was going forth into the way, there 17 came one running, and knelt to him, and asked him, Good Master, what shall I do that I may inherit eternal life? Jesus said to him, Why 18 callest thou me good? there is none good but one, that is, God. Thou knowest the command- 19 ments, "Do not kill. Do not commit adultery. Do not steal. Do not bear false witness. Defraud not, Honour thy father and thy mother." And he 20 said to him, Master, all these I have observed

(a) The words " those who brought." which in the Authorized Version, and in some ancient versions, are inserted here, are not in the best ancient MSS. (see note on Matt. xix. 13).

go

MARK 10. 21-35

21 from my youth. Then Jesus beholding him loved him, and said to him, One thing thou lack-

est ; go thy way, sell whatsoever thou hast, and Luke xii. 33. give to the poor, and thou shalt have treasure in

22 heaven; and come, follow me. And he was grieved at that saying, and went away sorrowful; for he was one who had great possessions.

23 Jesus looked round, and said to his disciples,

With what difficulty will those who have riches Job xxxi. 24. enter the kingdom of God!

24 And the disciples were amazed at his words. But Jesus answered them again and said, Children, how hard it is to enter the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom

26 of God. And they were astonished beyond measure, saying among themselves, Who, then,

27 can be saved ? Jesus looked upon them and said,

With men it is impossible, but not with God: Gen. xviii. 14. for with God all thmgs are possible.

28 Peter began to say to him, Lo, we forsook all

29 and followed thee. Jesus said, Verily, I say to you, there is no one who has left house, or brothers, or sisters, or mother, or father, or children, or lands,

30 for my sake and the gospel's, but shall receive a hundred-fold now in this time - ^houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions ; and, in the age to

31 come, eternal life. But many who are first will Matt. xx. 16.  
be last, and the last first.

3 2 NOW, they were in the way, going up to Jeru-  
salem; and Jesus went before them; and they

were amazed; and as they followed, they were

afraid. And he took again the twelve, and began Luke xviii. 31.

to tell them what things would happen to him,

33 saying. Behold, we go up to Jerusalem; and the  
Son of Man will be delivered to the high priests  
and scribes ; and they will condemn him to death,

34 and will deliver him to the Gentiles, and will  
mock him, and spit upon him, and scourge him,  
and kill him ; and after three days he will rise.

35 And James and John, the sons of Zebedee,  
went to him, saying to him, Master, we would  
that thou shouldest do for us whatsoever we

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^0\* 36~S2 MARK

shall ask thee. And he said to them, What 36  
would ye that I should do for you? They said 37  
to him, Grant us that we may sit, one at thy  
right hand and the other at the left hand, in thy  
glory. But Jesus said to them, Ye know not 38

Jas. iv. 3. what ye ask ; can ye drink of the cup of which I

drink? or be baptized with the baptism with  
which I am baptized? And they said to him, 39

Matt. X. 25. We can. Then Jesus said to them, Ya shall in-

deed drink of the cup of which I drink; and  
ye shall be baptized with the baptism with which  
I am baptizea : but to sit at my right hand, or at 40

the left hand, is not mine to give, except to those for whom it is prepared. And when the ten 41 heard it they began to be displeased with James and John.

But Jesus called them to him and said to them, 42

Luke xxii. 25. Ye know that those who are regarded as rulers

over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But it is not so among you; but whoso- 43 ever would become great among you, shall be your minister; and whosoever would be chief 44 among you, shall be the servant of all. For even 45

John xiii 14. the Son of Man has come not to be ministered to,

but to minister, and to give his life a ransom in the stead of many.

AND they went to Jericho; and as he was 46

Matt. XX. 29. going out of Jericho with his disciples and a

great multitude, a blind beggar, Bar-timaeus (the son of Timaeus), was sitting by the wayside. And when he heard that it was Jesus the Naza- 47 rene, he began to cry out and to say, Jesus, Son of David, have pity on me. And many charged 48 him to hold his peace ; but he cried a great deal

Jer. xxix. 13. the more, Thou Son of David, have pity on me.

John xi. 28. Jesus stopped, and said, Call him. And they 49

called the blind man, saying to him, Be of good coirage, arise; he calleth thee. And he, casting 50

Phil. iii. 9. away his garment, sprang up and went to Jesus.

And Jesus answered and said to him, What 51 wouldest thou that I should do to thee? The blind man said to him, Rabboni, that I may receive sight. And Jesus said to him, Go thy 52

way; thy faith hath made thee whole. And immediately he received sight, and followed Jesus in the way.

1 AND as they drew near to Jerusalem, towards Matt. xxi. i. Bethphage and Bethany at the Mount of Olives,

2 he sent two of his disciples, saying to them, Go into the village over against you, and as soon as ye have entered ye will find a colt tied, whereon

3 never man sat ; loose it and bring it. And if any

one say to you, Why do ye that? say. The Lord Luke xix. 31. hath need of it, and will send it back hither

4 shortly. And they went their way, and found a colt tied at a door, outside in the street; and

5 they loosed it. And certain of those who stood there said to them, What do ye, loosing the colt?

6 And they said to them even as Jesus had said;

7 and they let the disciples go. And they brought

the colt to Jesus, and cast their garments on it ; Zee. ix. 9.

8 and he sat upon the colt. And many spread their garments in the way ; and others branches,

9 cutting them from the fields. And those who went before, and those who followed, cried,

"Hosanna!

Blessed is he who cometh in the name of the Lord ;

10 Blessed is the kingdom that cometh, the

kingdom of our father David.

Hosanna in the highest! " Psa. cxlviii. i.

1 1 And he went into Jerusalem, to the temple; and when he had looked round about upon all things, and the eventide had come, he went out

to Bethany with the twelve.

12 On the morrow, when they had gone out from Matt. xxi. 18.

13 Bethany, he was hungry; and seeing a fig tree afar off having leaves, he went to it, if haply he might find any fruit thereon; and when he came

to it, he found nothing but leaves; for it was not Isa. v. 7.

14 the time for figs. And he answered and said to it, No one eat fruit of thee hereafter for ever. And his disciples heard it.

15 And they went on to Jerusalem; and Jesus

went into the temple, and began to cast out Deut. adv. 35. those who sold and those who bought in the temple; and he overthrew the tables of the

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## II. 16-31 MARK

moneychangers, and the seats of those who sold doves; and he would not suffer any one to carry 16

Isa. lvi. 7. I a vessel through the temple; and he taught, 17

Jer. vii. 11. f saying to them, Is it not written, "My house

shall be called a house of prayer for all the nations"? – but ye have made it "a den of robbers." And the high priests and the scribes 18 heard it, and sought how they might destroy

Matt. vii. 28. him; for they feared him, for all the multitude were astonished at his teaching.

And when it was evening they went out of the 19 city.

And as they passed by in the morning, they 20 saw that the fig tree was dried up from the roots. And Peter, calling to remembrance, said to him, 21

Rabbi, behold, the fig tree which thou cursedst  
is withered away. Jesus answered and said to 22  
them, Have faith in God. Verily, I say to you, 23

Luke xvii. 6. whosoever shall say to this mountain, "Be thou  
lifted up, and be thou cast into the sea"; and  
shall not doubt in his heart, but shall believe  
that what he saith cometh to pass ; so shall it be  
for him. Therefore I say to you, all things 24  
whatsoever, for which ye pray and ask, believe  
that ye received them, and ye shall have them.  
And when ye stand praying, forgive, if ye have 25

Col. iii. 13. ought against any one ; that also your Father  
who is in heaven may forgive you your tres-  
passes (a).

Matt. xxi. 23. THEY went again to Jerusalem, and as he was 27  
walking in the temple, the high priests and the  
scribes and the elders came to him and said.

Num. xvi. 3. By what authority doest thou these things? 28  
or Who gave thee this authority to do them?  
Jesus said to them, I will ask you one question; 29  
and answer ye me ; then I will tell you by what  
authority I do these things. The baptism of 30  
John, was it from heaven? or from men? answer  
me. And they reasoned among themselves 31  
saying. If we shall say. From heaven, he will say,

\_ (a) Some authorities add (v. a6) ; - " But if ye do not for-  
give, neither will your Father who is in heaven forgive your  
trespasses."

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MARK II. 32-12. 14

I

32 Why then did ye not believe him? But shall we  
say, From men? - they feared the multitude;

for, indeed, all men counted John to have been Mark vi. 20.

33 a prophet. And they answered and said to Jesus, We do not know. Then Jesus said to them^ Neither do I tell you by what authority I do these things.

1 AND he began to speak to them in parables : -  
A-n))fLn planted a vineyard, and set a hedge about isa. v. i.  
it and dug a pit for the wine-press and built a tower, and let it out to husbandmen, and went

2 into a far country. And at the season he sent a servant to the husbandmen, that he might receive from them some of the fruits of the

3 vineyard And they took and beat him, and Neh. ix. 30.

4 sent him away empty-handed. And he sent to them another servant ; and him they wounded

5 in the head, and shamefully treated. And he sent another; and him they killed, and many

6 others - ^beating some, and killing some. One yet he had, a beloved son ; him he sent last to them, saying, "They will reverence my son."

7 But those husbandmen said among themselves, "This is the heir, come let us kill him, and the

8 inheritance will be ours." And they took him

and killed him, and cast him out of the vineyard. Heb. xiii. 12.

9 What will the owner of the vineyard do? He Isa. v. 5.  
will come and destroy those husbandmen, and

10 will let the vineyard to others. Have ye not Psa. cxviii. 22.  
read this scripture,

"The stone which the builders rejected,  
The same became the head of the comer.

1 1 This is the Lord's doing.

And it is marvellous in our eyes"?

1 2 And they sought to lay hold on him, but feared John vii. 30.  
the multitude; for they knew that he had

spoken the parable against them. And they left him and went their way.

13 AND they sent to him certain of the Pharisees Matt xxH. is and of. the Herodians to entrap him by his talk.

14 And they went and said to him, Master, we know that thou art true, and carest not for any man ; for thou regardest not the person of men,

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12. 15-30 MARK

1

att. xviiL 25. but teachest the way of God in truth; Is it

lawful to give tribute to Caesar, or not? Should 15 we give, or should we not give? But he, knowing their hypocrisy, said to them. Why tempt ye me? Bring me a denarius, that I may see it. And they brought it. He said to them. Whose 16 is this image, and whose the superscription? They said to him, Caesar's. Then Jesus said to 17

>m. xiii. 7. them, Render to Caesar the things which are

Caesar's, and to God the things which are God's. And they marvelled at him.

Then came to him the Sadducees, (who say 18 that there is no resurrection,) and they asked

sut. XXV. 5. him: Master, Moses wrote for us, that if a man's 19

brother die, and leave his wife, and leave no

ithi. II. child, his brother should take the wife, and

raise up issue unto his brother. There were 20 seven brothers; and the first took a wife and dying left no issue. And the second took her, and 21 died, without leaving any issue ; and the third likewise. And the seven left no issue ; last of all the 2 2 woman also died. In the resurrection, when they 23

rise, of which of them will she be the wife? for\*  
the seven had her as wife. Jesus said to them, 24  
Is not this why ye err, that ye know neither the

30r, XV. 42. Scriptures, nor the power of God? For, once 25

they have risen from the dead, they neither  
marry nor are given in marriage; but are as  
angels in heaven. Now, as to the point of the 26  
dead rising, have ye not read in the book of  
Moses, at The Bush (a), that God spoke to him,

c. iii. 6. saying, "I am the God of Abraham, and the God

of Isaac, and the God of Jacob"? He is a God, 27  
not of dead men, but of living; ye do greatly  
err.

AND one of the scribes came near, and, hav- 28  
ing heard them reasoning together, and perceiv-  
ing that he had answered them well, asked' him,  
What commandment is the first of all things?  
jut. vi. 4. Jesus answered, The first is, "Hear, O Israel; 29

the Lord our God is one Lord; and thou shalt 30  
love the Lord thy God with all thy heart, and  
with all thy soul, and with all thy mind, and

■ (a) i.e. that part of the book of Exodus.

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MARK 12. 31-13. I

31 with all thy strength." The second is this,

"Thou shalt love thy neighbour as thyself." Lev. xix. 18.  
There is no commandment greater than these.

32 The scribe said to him, Of a truth. Master, thou

hast well said; He is one, and there is no other; Deut. iv. 39.

33 and to love Him with all the heart, and with all  
the understanding, and with all the strength,  
and to love one's neighbour as oneself, is far

more than all whole burnt-offerings and sacrifices - 1 Sam. xv. 22.

34 fices. And when Jesus perceived that he answered discreetly, he said to him, Thou art not far from the kingdom of God. And no one after that durst ask him any question.

35 But Jesus answered and said, while he taught in the temple. How say the scribes that the

36 Christ is the Son of David? David himself said by the Holy Spirit,

"The Lord said to my Lord, Psa. ex. i.

Sit thou at My right hand,  
Until I put thine enemies beneath thy feet."

37 David himself called him Lord ; whence then is he his son?

And the common people (a) heard him gladly. Matt, xxiii 3.

38 And he said in his teaching, Beware of the scribes, who like walking about in long robes,

39 and salutations in the market-places, and the front seats in the synagogues, and the best

40 places at feasts ; who devour widows' houses, and for a pretence make long prayers; these will receive greater condemnation.

41 And he sat over against the treasury, and beheld how the multitude cast money into the treasury; and many who were rich cast in much.

42 And there came a poor widow, and she threw in 2 Cor. viii. 2.

43 two mites (which make a penny). And he called to him his disciples and said to them. Verily, I say to you, this poor widow cast in more than all those who are casting into the

44 treasury. For they all cast in out of their abundance ; but she out of her penury cast in all that

she had, even all her living.

13 I AS he went out of the temple, one of his dis-

principles said to him, Master, see, what stones and  
(a) Gr. the great multitude, " the masses."

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13- 2-17 MARK

what buildings! And Jesus said to him, Seest 2  
thou these great buildings? there will not be left  
one stone upon another which will not be thrown  
down.

And as he was sitting on the Mount of Olives, 3  
over against the temple, Peter, and James, and  
John, and Andrew asked him privately, Tell us, 4  
when will these things be? and what will be the  
sign when all these things are about to be  
fulfilled?

er. xxix. 8. But Jesus began to say to them, Take heed 5

lest any one deceive you; many will come in my 6  
name, saying, I am he; and will deceive many.  
And when ye shall hear of wars and rumours, of 7  
wars, be not troubled; these things must come  
to pass ; but the end is not yet. For nation will 8  
rise against nation, and kingdom against king-  
dom ; there will be earthquakes in divers places ;  
there will be famines.

These are the beginning of sorrows.

[att. X. 17. But take heed to yourselves; they will deliver 9

you up to councils; and ye will be beaten in

synagogues; and ye will be brought before

[att. xxviii. 19. rulers and kings for my sake, for a testimony to

them. And the gospel must first be preached 10  
to all nations. And when they shall deliver you 1 1  
up and lead you away, be not anxious beforehand  
what ye shall speak; but whatsoever shall be  
given you in that hour, that speak ye ; for ye are  
not the speakers, but the Holy Spirit speaks.  
And brother will betray brother to death, and 12  
the father his child; and children will rise up

against their parents, and put them to death.  
And ye will be hated by all men for my name's sake.

But he who endureth to the end will be saved.

But when ye shall see the abomination of

desolation standing where it ought not to be –

!an! ix"27.^' 1 ^^^ 1^™ who readeth understand – ^then let those

)an'. xi! 31! j who are in Judaea flee to the mountains; let him 15

>an. xii. II. J ^ho is on the housetop not go down, neither

enter to take any thing out of his house ; and let 1 6  
him who is in the field not turn back to take up  
his garment.

But alas for those who are with child, and for 1 7

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MARK 13. 1 8-3 5

18 those who give suck in those days ! And pray ye

19 that it be not in the winter. For in those days

there will be tribulation, such as, from tne Dan. xii. i.  
beginning of the creation which God created,  
never has been until now, nor ever will be again.

20 And unless the Lord had shortened those days,  
no flesh would be saved.

But, for the sake of the elect, whom He  
chose. He shortened the days.

21 And then if any one shall say to you, '\*Lo! Luke xvii. 23.  
here is the Christ " ; \*\* Lo! there " ; believe it not ;

22 but false Christs and false prophets will arise,  
and will show signs and wonders, to seduce, if it

23 were possible, even the elect. But take heed;  
I have foretold you all things.

24 But in those days, after that tribulation, the

sun will be darkened, and the moon will not give light. Dan. xii. i.

25 her light. And the stars will fall from the heavens, and the powers which are in the

26 heavens will be shaken. And then men will see

the Son of Man coming in the clouds with great power and glory. Mark xiv. 62.

27 And then he will send the angels, and will gather the elect from the four winds, from the utmost part of the earth to the utmost part of the heavens.

28 Now learn from the fig tree its parable : When its branch has now become tender, and putteth

29 forth leaves, ye know that summer is near; So, in like manner, when ye shall see these things coming to pass, know ye that it is nigh, at the

30 doors. Verily, I say to you, this generation will not pass away till all these things have come to

31 pass. The heavens and the earth will pass away;

but my words will not pass away. Isa. xl. 8.

32 But of that day or hour no one knoweth; not even the angels in heaven know, neither knoweth the Son, but the Father only.

^^ Take heed, be wakeful; for ye know not when Luke xii. 40.

34 the time is. For it is as a man taking a far journey, who left his house, and gave authority to his servants, to each man his work, and com-

35 manded the porter to watch. Watch ye therefore ; for ye know not when the master of the house will come, at evening, or at midnight, or at

13- S^H- 14 MARK

the cock-crowing, or in the morning; lest, com- 36  
ing suddenly, he find you sleeping. And what I 37  
say to you I say to all. Watch.

AFTER two days was the feast of the Pass- i 1^  
over and of unleavened bread; and the high  
priests and scribes were seeking how they might  
take Jesus by subtilty, and put him to death.  
For they said, "Not during the feast, lest there 2  
be a tiunult of the people."

latt. xxvi. 6. And while he was in Bethany in the house of 3

Simon the leper, as he was reclining at table,  
there came a woman having an alabaster cruse of  
ointment of spikenard very precious; she broke  
the cruse, and poured the ointment on his head.  
And there were some who had indignation among 4  
themselves - "Why was this waste made of the  
ointment? for this ointment might have been 5  
sold for more than three hundred shillings (a),  
and given to the poor." And they murmured  
against her. But Jesus said, Let her alone; why 6

)eut. XV. u. trouble ye her? she hath wrought a good work on

me. For ye have the poor with you alwa3rs, and 7  
whensoever ye will ye can do them good ; but me  
ye have not always. She hath done what she 8  
cotild; she hath been beforehand in anointing  
my body for the btirial. And verily, I say to 9  
you, wheresoever the gospel shall be preached  
throughout the whole world, this also which she  
hath done will be told for a memorial of her.

^uke xxii. 3. And Judas Iscariot, who was one of the twelve, 10

went to the high priests to betray him to them.  
And when they heard it, they were glad, and 11  
promised to give him money. And he sought  
now he might conveniently betray him.

5x. xii. 8. AND on the first day of unleavened bread 12

(when they used to sacrifice the Passover), his  
disciples said to him. Where wouldst thou that

we go and make ready that thou mayest eat the

leb. ix. 13. Passover? And he sent two of his disciples and 13

said to them, Go into the city, and there will  
meet you a man carrying a pitcher of water;  
follow him. And where he goeth in, say ye to 14

(a) Or denarii. (See Matt, xviii. 28.)

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MARK 14. 15-33

the householder, "The Master saith, Where is my  
guest-chamber, in which I am to eat the Pass-

15 over with my disciples?" And he will show  
you a large upper-room, furnished and prepared;

16 and there make ye ready for us. And the dis-  
ciples went forth and came into the city, and John xvi. 4.  
found as he had said to them ; and they made

ready the Passover.

17 ' And when it was evening he went, together

18 with the twelve. And as they sat at table and  
were eating, Jesus said, Verily, I say to you, one

of you will betray me, even he who eateth with Psa. xli. 9.

19 me. They began to be sorrowful, and to say to

20 him one by one, Is it I? And he said to them.  
It is. one of the twelve ; he who dippeth with me

21 in the dish. For the Son of Man indeed goeth,  
as it is written of him : but alas for that man by

whom the Son of Man is betrayed! good were Matt, xviii. 6.  
it for that man if he had not been born.

22 And as they were eating, Jesus took bread,  
and blessed, and broke, and gave to them, and

23 said, The ye; this is my body. And he took a cup, and gave thanks, and gave it to them; and

24 they all drank from it. And he said to them.

This is my blood of the covenant, the blood i Cor. x. i.

25 shed for many. Verily, I say to you, I shall drink

of the fruit of the vine no more, until that day when I drink it new in the kingdom of God.

26 When they ihad sung a hymn, they went out to the Mount of Olives.

27 And Jesus said to them. All 3^ will fall away;

for it is written, "I will smite the shepherd, and Zee. xiii. 7.

28 the sheep will be scattered." Howbeit, after I have risen, I will go before you into Galilee.

29 But Peter said to him, Even if all should fall

30 away, yet will not I. And Jesus said to him, Verily, I say to thee, this day, even in this night, before the cock crow twice, thou wilt disown me

31 thrice. ' But Peter went on speaking vehemently, If I must die with thee, I will in nowise disown thee. Much the same also said they all. •

3 2 AND they went to a plot called Gethsemane ; Matt, xxvi 36.

and Jesus said to his disciples, Sit ye here, while  
33 I pray. And he took with him Peter, and James,

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14- 34-S\* MARK

and John, and began to be greatly amazed, and

hn xii. 27. full of heaviness ; and he said to them. My soul is 34

exceedingly sorrowful, even unto death; tarry  
ye here, and watch. Then he went forward a 35

eb. V. 7. little, and fell on the ground, and prayed that, if

it were possible, the hour might pass from him.  
And he said, Abba, Father, all thmgs are possible 36  
with Thee ; take away this cup from me ; never-  
theless not as I will, but as Tnou wiliest.

And he came and found them sleeping, and 37  
said to Peter, Simon, sleepest thou? couldst  
thou not watch one hour? Watch and pray, 38

wn. vii. 18. that ye enter not into temptation. The spirit

indeed is willing, but the flesh is weak. Again 39  
he went away and prayed, saying the same  
words. And when he came again he found 40  
them asleep, for, their eyes were heavy, neither  
knew they what to answer him. He came the 41  
third time, and said to them. Sleep on now, and  
take your rest! It is enough; the hour has  
come ; behold, the Son of Man is being betrayed  
into the hands of sinners. Arise; let us be 42  
going; lo, he who betrayeth me is at hand.

att. xxvi. 47. And immediately while he was yet speaking, 43

there came Judas, one of the twelve, and with  
him a multitude from the high priests and  
scribes and elders, with swords and staves.  
Now, he who betrayed him had given them a 44  
token, saying. Whomsoever I shall kiss, that is  
he; take him and lead him away safely. And 45

like vi. 46. he went straightway to Jesus, and said, Rabbi!

and kissed him eagerly. And they laid their 46  
hands on him, and took him. And one of those 47  
who stood by drew his sword, and smote the  
servant of the High Priest, and cut off his ear.  
Jesus answered and said to them. Ye have, come 48  
out as against a robber, with swords and with  
staves, to take me. I was daily with you in the 49  
temple, teaching, and ye took me not. But this

sa. xxii. it \*^ oo^^ that the Scriptures may be fulfilled.

a. liii. 3- S Then they all forsook him, and fled. 50

And there followed him a young man, having 5 1  
a linen cloth cast about his naked body; and  
they laid hold of him ; but he left the linen cloth, 52  
and fled away naked.

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MARK 14. 53-71

53 And they led Jesus away to the High Priest; Matt. xxvi. 57.  
and all the high priests and the elders and the

54 scribes were assembled. And Peter had followed  
him at a distance, even inside, into the court of  
the High Priest ; and he was sitting in the fire-  
light with the officers, and warming himself.

55 Now, the high priests and all the council  
sought for witness against Jesus to put him to

56 death; but found none. For many bore false  
witness against him, but their testimony agreed

57 not. And certain men stood up and bore false

58 witness against him, saying. We heard him say,

\* \* I will destroy this sanctuary which was made Mark xv. 29.  
by hands, and within three days I will build  
50 another made without hands." But neither in  
this did their witness agree.

60 And the High Priest stood up in the midst,

and asked Jesus, saying, Answerest thou nothing? Psa. xxxix. 9.

61 what is it that these testify against thee? But  
Jesus held his peace and answered nothing.  
Again, the High Priest asked him, and said, Art

62 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 Power, and Dan. vii. 13.

63 coming with the clouds of the heavens. Then

the High Priest rent his clothes, and said, What Isa. xxxvii. i.

64 further need have we of witnesses? Ye heard  
the blasphemy; what think ye?

And they all condemned him to be deserving of

65 death. And some began to spit on him, and to

cover his face and buffet him and to say to him, Mark xv. 19.  
Prophecy! And the servants struck him with  
the palms of their hands.

66 And while Peter was below in the court, there

67 came one of the maids of the High Priest ; and Matt. xxvi. 69.  
when she saw Peter warming himself she looked

upon him and said, Thou also wast with Jesus

68 the Nazarene. But he denied, saying, I know  
not, neither understand I what thou sayest.

69 And he went out into the porch. And the maid  
saw him, and began to say again to those who

70 stood near, This is one of them. And he denied  
it again. A little later, those who stood by said

to Peter, Surely thou art one of them ; for thou Acts ii. 7.

71 also art a Galilaean. But he began to curse, and

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14. 72-15. 17

MARK

8 Cor. vii. 10.

!sa. liii. 7. )  
[ohn xix. 9. f

'ro. xxvu. 4.

sa. liii. 9.

latt. xxvii. 27

to swear, I know not this man of whom ye speak.  
And immediately a cock crew the second time. 72  
And Peter called the word to mind, how Jesus  
had said to him, Before the cock crow twice,  
thou wilt disown me thrice. And when he  
thought thereon, he wept.

AND as soon as it was morning the high i  
priests and the whole council arranged a con-  
sttdation with the elders and scribes, and  
boimd Jesus, and carried him away, and de-  
livered him to Pilate. And Pilate asked him, 2  
Art thou the king of the Jews? And he answer-  
ing said to him. Thou sayest truly. And the 3  
high priests were accusing him of many things.  
And Pilate again questioned him, saying, 4  
Answerest thou nothing? behold of how many  
things they accuse thee! But Jesios still an- 5  
swered nothing ; so that Pilate marvelled.

Now, at the Feast he used to release to them 6  
one prisoner, whomsoever they begged of him.  
And there was the man called Barabbas, who 7  
lay bound with those who had made insturection,  
men who had committed murder in the insur-  
rection. And the multitude went up and began 8  
to ask Pilate to do as he was wont to do for them.  
But Pilate answered them, saying, Would ye 9  
have me release unto you the king of the Jews?  
(For he began to see that for envy the high 10  
priests had delivered him.) But the high priests 1 1  
stirred, up the multitude, that he should rather

release Barabbas to them.

And Pilate answered and said again to them, 12  
What shall I do then unto him whom ye call the  
king of the Jews? And they cried out again, 13  
Crucify him! But Pilate said to them. Why,  
what evil hath he done? And they cried out  
vehemently. Crucify him! So Pilate, wishing 15  
to content the multitude, released Barabbas to  
them; and after he had scourged Jesus, he de-  
livered him to be crucified.

Then the soldiers led him away inside the 16  
court, which is the palace, and called together  
the whole band. And they clothed him with 17  
purple ; and plaited a crown of thorns, and put it

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MARK 15. 18-36

18 on him. And they began to salute him, Hail,  
10 King of the Jews! Then they smote him on the Mark xiv. 65.  
head with a reed, and spat upon him, and bowing

20 their knees, worshipped him. And when they  
had mocked him, they took the purple off him,  
and put on him his garments, and led him out

21 to crucify him. And to carry his cross, they  
impressed a passer-by, who was coming from  
the country, Simon of Cyrene – the father of  
Alexander and Rufus.

22 And they brought Jesus to the place Golgotha,  
(which is, being interpreted. Place of a Skull), Luke xxiii. 33.

23 and offered him wine mingled with myrrh ; but

24 he received it not. And they crucified him,  
and divided his garments, casting lots upon them

25 to see what each should take. And when they

26 crucified Jesus it was the third hour. And

above him was written the inscription of the charge against him,

Zbc fting of tbe 5evc0«

27 And with him they crucified two robbers; one Isa. Kii. 12. at his right hand, and the other at his left (a).

29 And those who passed by railed on him, wagging their heads, and saying. Ah! thou who destroyest the sanctuary and buildest it in Mark xiv. 58.

30 three days, come down from the cross and save

31 thyself. Likewise also the high priests spoke mockingly among themselves with the scribes, saying, He saved others; himself he cannot

32 save ; let the Christ the king of Israel come down

now from the cross, that we may see and believe. Rom. iii. 3. And those who were crucified with him reviled

33 him. And when it was the sixth hour, darkness came over the whole land, until the ninth hour.

34 And at the ninth hour Jesus cried with a

loud voice, Bloi, J6loi, lama eabacbtbanit

(which is, being interpreted, My God, My God,

35 why didst Thou forsake me?) And some of Psa. xxi. i. those who stood by, when they heard it, said, Lo!

36 he calleth for Elijah. And one ran and filled a

(o) Most of the ancient MSS. of this Gospel omit v. 28, "And the scripture was fulfilled which saith, And he was numbered with the transgressors.

ft

MARK

sa. xxxviu. II  
uke viii. 2.

Sponge with vinegar, and having put it on a reed,  
gave him to drink, saying, Let alone, let tis see  
whether Elijah will come to take him down.

att. xxvii. so. Then Jesus uttered a loud cry, and gave up his 37

spirit. And the veil of the sanctuary was rent 38  
into two parts from the top to the bottom.

And the centurion who was standing by, facing 39  
him, when he saw that Jesus so gave up his  
spirit, said. Truly this man was a son of God.

And, looking on from afar, there were also 40  
J some women; among whom were Mary the  
\ Magdalene, and Mary the mother of James the  
less and of Joseph, and Salome – those who, 41  
when he was in Galilee, followed him and  
ministered to him ; also many other women who  
had come up with him to Jerusalem.

And the evening having now come, as it was 42  
the Preparation (that is, the Sabbath-eve),  
Joseph of Arimathaea, a councillor of honourable 43  
estate who himself also was waiting for the  
kingdom of God, went in boldly to Pilate, and  
asked for the body of Jesus. And Pilate won- 44  
dered whether he were already dead; and,  
calling to him the centurion, he asked him  
whether Jesus had been any while dead. And 45  
when he knew it from the centurion, he granted  
the body to Joseph. And Joseph bought fine 46  
linen, and took him down, and wrapped him in  
the linen, and laid him in a tomb which had been  
hewn out of the rock, and rolled a stone to the  
door of the tomb. And Mary the Magdalene 47  
and Mary the mother of Joseph saw where he  
was laid.

uke ii. 25.

!ark xvi. 3.

uke xxiii. 56.

WHEN the Sabbath was past, Mary the i 1  
Magdalene, and Mary the mother of James, and  
Salome, bought spices, that they might go and  
anooint him. And very early on the first day of 2  
the week, when the sun had risen, they went to  
the tomb. And they were saying among them-  
selves, Who will roll away the stone for us from 3  
the door of the tomb? And as they looked up, 4  
they saw that the stone was rolled back, for it  
was exceedingly great. And entering the tomb, 5

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MARK

i6. 6-19

they saw sitting at the right side a young man  
clothed in a white robe ; and they were affrighted.

6 But he said to them, Be not affrighted ; ye seek Psa. ixxi. 20.  
Jesus the Nazarene, who was crucified; he has

risen; he is not here; behold, the place where

7 they laid him. But go your way, tell his dis-  
ciples and Peter that he goeth before you into  
Galilee; there ye will see him, even as he said

8 to you. And they went out, and fled from the tomb, for they trembled and were amazed ; and they said nothing to any one, for they were afraid.

9 (a) NOW when he had risen, early on the first day of the week, he appeared first to Mary the Magdalene, out of whom he had cast seven evil

10 spirits. And she went to those who had been with him, and told them as they mourned and

11 wept. But they, when they heard that he was

alive and had been seen by her, believed not. Luke xxiv. 25.

12 After that, he appeared in a different form to two of them, as they walked and were going into

13 the country. And they went and told it to the others ; and these believed them not.

14 Afterwards he appeared to the eleven as they

sat at table, and he upbraided them with their Luke xxiv. 36. unbelief and hardness of heart, because they believed not those who had seen him after he had

15 risen. And he said to them, Go ye into all the

world, and preach the gospel to the whole Rom. x. i8.

16 creation. He who believeth and is baptised will

be saved; but he who believeth not will be con- Acts xvi. 31.

17 demned. And these signs will follow those who believe: In my name they will cast out evil

18 spirits, and will speak in new tongues; they will

take up serpents; and if they drink any deadly Acts xxviii. 3. poison, it will not hurt them; they will lay hands on the sick and they will recover.

19 So then the Lord Jesus, after he had spoken

to them, was received up into heaven, and sat Luke xxiv. 51.

(a) Verses 9-20 are missing from two of the oldest MSS,, the Codex Sinaiticus and the Codex Vaticanus, but are found in most of the others.

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16. 20' MARK

down at the right hand of God. And they went 20 forth, and preached everywhere, the Lord working with them, and, by the signs which followed, confirming the word, (a)

(a) Some authorities give (instead of verses 9-20) the following ending to this Gospel: - " Now all things which were commanded to Peter's companions, they set forth concisely. And afterwards Jesus himself sent by their hands, from east even to west, the holy and incorruptible preaching of the eternal salvation."

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THE GOSPEL ACCORDING TO

LUKE

1 UORASMUCH as many have undertaken to  
^ draw up a narrative of those things which

2 are most surely believed (a) among us, even as they were delivered to us by those who from the beginning were eyewitnesses and ministers of John xv. 27.

3 the word; it seemed good to me also, having accurately traced all things from the beginning,

to write for thee an orderly account, most excellent Acts i. i.

4 I lent Theophilus, that thou mayest know the certainty concerning those things wherein thou wast instructed.

5 THERE was in the days of Herod, king of Judaea, a certain priest named Zachariah, of the course of Abijah; and he had a wife of the daughters of Aaron, and her name was Elisabeth.

6 Both were righteous before God, walking blameless in all the commandments and ordin-

7 ances of the Lord. But they had no child, because Elisabeth was barren, and both were advanced in years.

8 Now, while he executed the priest's office before God in the order of his course, his lot,

9 according to the custom of the priest's office, was to burn incense when he went into the sanctuary of the Lord. And all the multitude of the people were praying outside at the hour of

10 incense. Then there appeared to him an angel of the Lord standing at the right side of the altar

11 of incense. And when Zachariah saw him, he

12 was startled, and fear fell upon him. But the angel said to him, Fear not, Zachariah; for thy prayer has been heard; and Elisabeth thy wife

13 will bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice with thee, because these things have been said to thee.

(a) Or have been fulfilled.

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1. 15-29.

LUKE

Luke vii. 28.

Mai. iv. s.

Gen. xvii. 17.

Dan. viii. 16.

"Eze. iii. 36.

Gen. XXX. 23.

and many will rejoice at his birth. For he will 15  
be great before the Lord, and will drink neither  
wine nor strong drink; and, even from his  
mother's womb, he will be filled with the Holy  
Spirit. And many of the children of Israel he 16  
will turn to the Lord their God. And he will go 1 7  
before Him in the spirit and power of Elijah, to  
turn the hearts of the fathers to the children, and  
the disobedient to the prudence of the just; to  
make ready a people prepared for the Lord.

And Zachariah said to the angel, Whereby shall 18  
I know this? for I am an old man, and my wife  
is advanced in years. The angel answering 19  
said to him, I am Gabriel, and stand in the  
presence of God; and I am sent to speak to thee,  
and to tell thee these glad tidings. And, behold, 20  
thou shalt keep silence, and not be able to speak,  
until the day when these things come to pass;  
because thou didst not believe my words, which  
will be fulfilled in their season.

And the people were waiting for Zachariah 21  
and marveling that he tarried in the sanctuary.  
And when he came out, he could not speak to 22  
them; and they perceived that he had seen a  
vision in the sanctuary ; and he was making

signs to them, and remained dtimb. And when 23  
the day^ of his ministrations had been accom-  
plished, he departed to his own hotise.

After those day^ his wife Elisabeth conceived, 24  
and secluded herself five months, saying. Thus 25  
hath the Lord dealt with me in the days wherein  
He looked on me to take away my reproach  
among men.

Matt. i. 18.

Dan. ix. 23.

BUT in the sixth month the ajigel Gabriel was 26  
sent from God, to a city of Galilee called Naza-  
reth, to a virgin who was betrothed to a man 27  
named Joseph, of the house of David; and the  
virgin's name was Mary. And he came in unto her, 28  
and said. Hail! thou who art highly favoured;  
the Lord is with thee (a). And she was much 29  
startled at the saying, and reasoned in herself  
what manner of salutation this could be.

(a) Some MSS. add: - "Blessed art thou among women.

no

ft

LUKE I. 30-48

30 And the angel said to her, Fear not, Mary;

3 1 for thou hast found favour with God. And thou

shalt conceive, and bear a son; and thou shalt isa. vii. 14.

32 call his name Jesus. He shall be great, and  
shd be called. Son of the Highest; and the  
Lord God will give to him the throne of his

33 father David; and he will reign over the house of Mic. iv. i.  
Jacob for ever; and of his kingdom there will be

34 no end. And Mary said to the angel, How shall  
this be, seeing that I know not a man?

35 And the angel answered and said to her. The  
Holy Spirit w<sup>m</sup> come upon thee ; and the power  
of the Highest will overshadow thee ; therefore

also the holy Being which shall be bom shall be Mark i. 1.

36 called, Son of God. And, behold, thy kins-  
woman Elisabeth also hath conceived a son in  
her old age; and this is the sixth month with

37 her who was called barren. For with God

38 nothing will be impossible. And Mary said,

Behold the handmaid of the Lord ; be it unto Psa. cxvi. 7.  
me according to thy word. And the angel  
departed from her.

39 AND Mary arose in those days and went into

the hill country with haste, to a city of Judah; Josh. xxi. 9.

40 and entered the house of Zachariah, and saluted

41 Elisabeth. And when Elisabeth heard the  
salutation of Mary, the babe leaped in her womb ;  
and Elisabeth was filled with the Holy Spirit;

42 and spoke out with a loud cry, and said, Blessed

art thou among women, and blessed is the fruit jud. v. 24.

43 of thy womb. And whence is this to me, that  
the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation

came to my ears, the babe leaped in my womb

45 for joy. And blessed is she who believed that there will be a fulfilment of those things which were told her from the Lord.

46 And Mary said,

My sou doth magnify the Lord, 1 Sam. ii. i.

47 And my spirit hath rejoiced in God my Saviour.

48 For He regarded the low estate of His hand-  
maiden;

III

I. 49-66 LUKE

For, behold, henceforth all generations will call me blessed.  
Gen. xvii. i. For He who is Mighty hath done for me 49

great things;  
And holy is His name.  
And His mercy is unto generations and 50

generations  
Upon those who fear. Him.  
He hath showed strength with His arm, 51

He hath scattered the proud in the imagination of their heart.  
I Tim. vi. IS. ) He hath put down mighty men from their K2

R^v-iv-4. S thrones

And exalted those of low degree.  
I Sam. ii. 7. The himgry He hath filled with good things, 53

And the rich He hath sent away empty-handed.  
He hath helped Israel his servant, 54

Gen. xxii. 15. That, even as He spoke to our fathers, 55

He may for ever remember mercy

Mic. vii. 20. Unto Abraham and his seed.

And Mary abode with her about three months, 56  
and returned to her own house.

BUT, for Elisabeth, the time for her to be de- 57  
livered was come ; and she brought forth a son.

Luke i. 14. And her neighbours and her kinsfolk heard that 58

the Lord had magnified His mercy towards her;  
and they rejoiced with her.

And on the eighth day they came to circum- 59  
cise the child; and they would have called him  
by his father's name, Zachariah. And his mother 60  
. answered and said, Not so; he shall be called  
John. And they said to her, There is none of 61  
thy kindred who is called by that name. And 62  
they made signs to his father, What would he

Lukei. 13. have him called? And he asked for a writing- 63

tablet, and wrote, John is his name. And they  
all marvelled. And immediately his mouth and 64  
his tongue were set free, and he began to speak,  
praising God. And fear came on all who dwelt 65  
round about them. And these sayings were  
noised abroad in all the hill country of Judaea;  
and all who heard them laid them up in their 66  
hearts, saying, What then will this child be?

Ill

LUKE I. 67-2. 2

For the hand of the Lord was also with him,

67 And his father Zachariah was filled with the  
Holy Spirit, and prophesied, saying,

68 Blessed be the Lord, the God of Israel, Isa. viii. 18.

For He hath visited and wrought redemp-  
tion for His people,

69 And hath raised up a horn of salvation for

us  
In the house of His servant David;

70 As He spoke from the beginning of the world  
Through the mouth of His holy prophets, Jer. xxiii. 5.

71 That we should be saved from our enemies.  
And from the hand of all who hate us ;

72 To deal mercifully with our fathers,  
And to remember His holy covenant,,

7^ The oath which He swore to our father Gen. xxii. 16.

^^ Abraham;

74 That He would grant to us,

That we being delivered out of the hands of

enemies.  
Might serve Him without fear,

75 In holiness and righteousness before Him, Tit. ii. 1 2.  
All our days.

76 And thou, child, shalt be called the prophet

of the Highest ;  
Fqj: thou shalt go before the face of the Lord  
To make ready His ways ;

77 To give knowledge of salvation to His Acts v. 31.

people  
In the remission of their sins,

78 Through the tender mercy of our God;  
Whereby the dayspring from on high shall  
visit us,

79 To give lifirht to those who sit in darkness Isa. ix. 2.  
And the fadow 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 showing to Israel.

i I NOW, it came to pass in those days, that there went forth a decree from Caesar Augustus, 2 that all the world (a) should be enrolled. (This first enrolment was made when Cyrenius (6) was (a) Or empire. (6) Or Quirinius.

8

"3

2. 3-19 LUKE

governor of Syria.) And all went to be en- 3 rolled, each to his own city. And Joseph went 4 up from Galilee, out of the city of Nazareth, into Judaea, to the city of Davia, which is called Bethlehem, (because he was of the house and lineage of David;) to be enrolled, together with 5 Mary his betrothed, who was great with child. And while they were there, the days for her to be 6

Matt. i. 25. delivered were fulfilled. And she brought forth 7

her firstborn son, and wrapped him in swaddling clothes; and laid him in a manger (a), because there was no room for them in the inn.

Now, there were in the same country shepherds 8 abiding in the open country, and keeping watch over their flock by night. And an angel of the 9 Lord came upon them, and the glory of the Lord shone round about them, and tney were greatly afraid ; but the angel said to them. Fear i o not! tor, behold, I bring you good tidings of great joy, which will be to all people. For unto 1 1

[sa. ix. 6. you hath been bom this day, m the city of

David, a Saviour, who is Christ, the Lord. And 12  
this will be a sign to you; ye will find a babe  
wrapped in swaddling clothes and lying in a  
manner (a). And suddenly there was with the 13  
angel a multitude of the heavenly host praising  
God, and saying,

Psa. ciii. ao. In the highest, Glory to God; 14

And on earth, peace among men of good-  
will (b).

And when the angels had gone away from 15  
them into heaven, the shepherds said to each  
other. Let us now go even to Bethlehem, and  
see this thing which has come to pass, which the  
Lord made known to us. So they went with 16  
haste, and found both Mary and Joseph, with  
the babe lying in the manger (a). And when 17  
they had seen it, they made known the saving  
which had been told them concerning this child.  
And all who heard it wondered at those things 18  
which were told them by the shepherds. But 19  
Mary treasured all these sayings, pondering

(o) Gr. stall, as in Luke xiii. 15.

(6) Or And on earth peace, goodwill among men.

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LUKE 2. 20-3 S

20 them in her heart. And the shepherds returned,  
glorifying and praising God for all the things  
which they had heard and seen, even as it had  
been told them.

21 And when the eight days for his circumcision Lev. xii 3.  
had been completed, he was named Jesus, which

name was given by the angel before he was con-  
ceived in the womb.

22 AND when the days of their purification ac-  
cording to the Law of Moses had been com-

pleted, they brought the child to Jerusalem, to

23 present him to the Lord ; (as it is written in the

Law of the Lord, "Every male that openeth the Ex. xiii. a.

24 womb shall be called holy to the Lord " ;) and to  
present a sacrifice according to that which is Lev. xii. 8.  
said in the Law of the Lord, "A pair of turtle-  
doves, or two youn^ pigeons."

25 Now, there was in Jerusalem a man whose  
name was Symeon ; and this man was righteous  
and devout, looking for the consolation of Israel;

26 and the Holy Spirit was upon him. And it had  
been made known to him by the Holy Spirit,  
that he should not see death before he had seen

27 the Lord's Christ. And, in the Spirit, he went  
into the temple; and when the parents brought  
in the child Jesus to do for him according to the

28 custom of the Law, Symeon took him into his  
arms, and blessed God, and said,

29 Now, Lord, Thou art letting Thy servant de- Gen. xlvi. 30.

part

In peace, according to Thy word;

30 For mine eyes have seen Thy salvation,

31 Which Thou didst prepare before the face of

^ all peoples;

32 A sign for a revelation to the Gentiles,  
And a glory to Thy people Israel.

33 And his father and his mother marvelled at those Isa. viii. 14.

34 things which were spoken concerning him. And  
Symeon blessed them, and said to Mary his  
mother, Behold, this child is set for the fall and  
the rising of many in Israel; and for a si^

35 which will be spoken against - yea, a sword will John xix. 25.  
pierce through thy own soul also - that the  
thoughts of many hearts may be revealed.

## 2. 3^--51 LUKE

And there was one Hannah, a prophetess, 36  
daughter of Phanuel, of the tribe of Asher; she  
was of a great age, and had lived with a hus-  
band seven years from her virginity, and had 37  
been a widow even for (a), four score and four  
years; and she departed not from the temple,

I Tim. V. s. but served with fastings and prayers night and  
day. And coming up at that veiy hour, she 38  
gave thanks to God, and spoke of him to all  
those who were looking for the redemption of  
Jerusalem (6).

And .when they had performed all things ac- 39  
cording to the Law of the Lord, they returned  
into Galilee, to their own city Nazareth. And

Isa. xi. 2. the child grew and became strong, being filled 40  
with wisdom; and the grace of God was upon  
hini

Ex. xxiii. IS. NOW, his parents used to go to Jerusalem 41

every year at the feast of the Passover. And 42  
when he was twelve years of age, and they went  
up according to the custom of the feast, and had 43  
completed the days, the boy Jesus, wMe they  
were returning, tarried behind m Jerusalem; and  
his parents Imew it not. But they, thinking 44  
him to be in the company, went a day's journey,  
and sought for hiiH among their kinsfolk and  
acquaintance. And, as they found him not, 45  
they returned to Jerusalem, seeking him. And 46  
' aiter three days they found him in the temple,  
sitting in the midst of the teachers, both hearing  
them, and asking them questions. And all who 47

Psa. cxix. 99. heard him were amazed at his u;nderstanding

^nd answers.

But when they saw him, they were aston- 48  
ished; and his mother said to him, Son, why  
didst thou treat us so? behold, thy father and I  
are seeking thee sorrowing. And he said to 49  
them, How is it that ye sought me? Knew ye  
not that I must be about my Father's business?  
And they understood not the saying which he 50  
spoke to them. And he went down with them 51

t

a) Or unto.

b) Of those in Jerusalem were looking for -redemption.

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LUKE 2. 52-3. 13

and came to Nazareth, and was subject to them.  
And his mother kept all the sayings in her heart. Dan. vii. 28.  
52 And Jesus increased in wisdom and in stature,  
and in favour with God and man.

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

2 of Abilene, Annas and Caiaphas being, the

High Priests,) the word of God came to John, the John xi. 49.

3 son of Zachariah, in the wilderness. And John  
went into all the region round about Jordan,  
preaching a baptism of repentance unto forgive-

4 ness of sins : as it is written in the book of the  
sayings of Isaiah the prophet, Isa. xl. 3.

\*\*The voice of one crying in the wilderness.

Prepare ye the way of the Lord;  
Ma& His paths straight.

5 Every valley shall be filled.

And every mountain and hill shall be

brought low;

And the crooked shall be made straight,  
And the rough ways shall be made smooth ;

6 And all flesh shall see the salvation of God." Psa. icviii. 2.

7 He used to say, therefore, to the multitudes who  
came forth to be baptized by him, Brood of  
vipers! who warned you to flee from the wrath

8 to come? Bring forth fruits worthy of your re-  
pentance, and say not within yourselves, "We  
have Abraham for father." For I say to you,  
God is able from these stones to raise up children

9 to Abraham. And even now the axe lieth at

the root of the trees; every tree therefore which Matt. vii. 19.  
bringeth not forth good fruit is hewn down and  
cast into the fire.

10 And the multitudes asked him, What are we

11 to do then? He answered and said to them, He

who hath two coats, let him share with him who 2 Cor. viii. 14.  
hath none; and he who hath food, let him do

12 likewise. Then came also collectors (a) to be Matt. xxi. 32.  
baptized, and said to him. Master, what are we

13 to do? And he said to them, Demand no more i Cor. vi, 10.

(a) Or tax-collectors, so elsewhere.

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3. I4~2S LUKE

than that which is appointed you. And soldiers 14

on march likewise inquired of him, And what are we to do? He said to them, Do violence to no

:. xxiii. i. one, neither accuse any one falsely; and be content with your rations.

But as the people were in expectation, and all 15 men mused in their hearts concerning John, whether he might not be the Christ, John answered them all, saying, I indeed baptize you with water; but one mightier than I cometh, the thong of whose sandals I am not fit to loosen; he will baptize you with the Holy Spirit

p. XV. 7. and "With fire; whose winnowing-fan is in his hand, to thoroughly clear his floor, and to

c. iv, 12. gather the wheat into his garner; but the chaff

a. i. 4. he will burn with unquenchable fire. So with 18

many different exhortations he preached to (a) the people.

itt. xiv. 3. But Herod the tetrarch, being reproved by 19

him concerning his brother's wife Herodias, and all the evil deeds which he had done, added this 20 also to them, that he shut up John in prison.

Now, when all the people had been baptized; 21 when Jesus also had been baptized, and was praying, the heavens were opened, and the Holy 22 Spirit descended upon him, in a bodily appearance, like a dove; and a voice came from heaven. Thou art My beloved Son; in thee I

AM WELL PLEASED.

itt. xiii. 55. AND Jesus himself, when he began his work, 23

was about thirty years of age, & being (as was supposed) the son of Joseph,

who was the son of Heli,

who was the son of Mat that, 24

who was the son of Levi,

who was the son of Melchi,

who was the son of Jannai,

who was the son of Joseph,

who was the son of Mattathias, 25

who was the son of Amos,

who was the son of Nahum,

who was the son of Esli,

(a) Or evangelised.

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LUKE 3. 26-34

who was the son of Naggai,

26 who was the son of Maath,  
who was the son of Mattathias,  
who was the son of Semein,  
who was the son of Josech,  
who was the son of Jodah,

27 who was the son of Joanan,  
who was the son of Rhesa,  
who was the son of Zerubabel,  
who was the son of Salathiel,  
who was the son of Neri,

28 who was the son of Melchi,  
who was the son of Addi,  
who was the son of Cosam,  
who was the son of Ehnodam,  
who was the son of Er,

29 who was the son of Joshua,  
who was the son of Eliezer,  
who was the son of Jorim.  
who was the son of Matthat,  
who was the son of Levi,

30 who was the son of Simeon,  
who was the son of Judah,  
who was the son of Joseph,  
who was the son of Jonam,  
who was the son of Eliakim,

31 who was the son of Melea,  
who was the son of Menna,  
who was the son of Mattatha,  
who was the son of Natham,  
who was the son of David,

32 who was the son of Jesse,  
who was the son of Jobed,  
who was the son of Boaz,  
who was the son of Sala,  
who was the son of Nahshon,

33 who was the son of Aminadab,  
who was the son of Admin,  
who was the son of Ami,  
who was the son of Hezrom,  
who was the son of Perez,  
who was the son of Judah,

34 who was the son of Jacob,  
who was the son of Isaac,  
who was the son of Abraham,

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### 3. 35--4-7 LUKE

who was the son of Terah,  
who was the son of Nahor,

who was the son of Serug, 35

who was the son of Reu,  
who was the son of Peleg,  
who was the son of Eber,  
who was the son of Sala,

who was the son of Cainana, 36

who was the son of Arphaxad,  
who was the son of Shem,  
who was the son of Noah,  
who was the son of Lamech,

who was the son of Methuselah, 37

who was the son of Enoch,  
who was the son of Jared,  
who was the son of Mahalaleel,  
who was the son of Cainam,

who was the son of Enos, 38

who was the son of Seth,  
who was the son of Adam,  
en. i. 26. who was the son of God.

att. iv. I. JESUS, full of the Holy Spirit, returned from i

the Jordan, and for forty days was led in the 2  
Spirit in the wilderness, being tempted (o) by  
the devil.

And in those days he ate nothing; and, when  
they were ended, he was hungry. And the 3  
devil said to him, If thou art the Son of God,  
command that this stone become bread. Jesus 4

eut. viii. 3 answered him, It is written, '\*Man shall not live  
by bread only" (b). ^

Then the devil, taking him up (6), showed him 5  
all the kingdoms of the world in a moment of  
time, and said to him, I will give thee all this 6  
authority, and the glory of these things ; for to  
me it was delivered, and to whomsoever I will,  
I give it. Therefore if thou wilt worship before 7

(a) Or proved, tested; v. 13, trial.  
(l ')

[b) Certain words added in some versions to verses 4, s. and  
8 are not included in this Gospel by the most ancient au-  
thorities. The words are: (end of v. 4) – "but by every

word of God"; (v. 5, after "taking him up" ^ ' a high mountain"; (v. 8, after "said to him'\*) " Get behind me, Satan, for."

I20

LUKE 4. 8-23

8 me, it shall all be thine. And Jesus answered

and said to him (a), It is written, "Thou shalt \ Deut. vi. 13. worship the Lord thy God, and Him only shalt < Deut. xvi. 20. thou serve."

9 And the devil brought him to Jerusalem, and set him on the pinnacle of the temple, and said to him, If thou art the Son of God, cast thyself

10 down hence; for it is written, "He will give His Psa. xci. n.

11 angels charge over thee, to keep thee \* ' ; and \* ' on their hands they will bear thee up, lest at any

12 time thou dash thy foot against a stone." Jesus answering said to him. It is written, "Thou shalt Deut. vi. 16.

13 not try the Lord thy God." And when the devil had ended all the temptation, he departed from him for a season.

14 AND Jesus returned in the power of the John iv. 43. Spirit into Galilee ; and a report of him went out

15 through 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

17 to read. And there was delivered to him a roll of the prophet Isaiah. And when he had opened the roll he found the place where it is written,

18 \*\*The Spirit of the Lord is upon me;

Wherefore He anointed me to preach the Isa. Ixi. i.

gospel to the poor;  
He hath sent me

To proclaim deliverance to the captives,  
And recovering of sight to the blind.  
To set at liberty those who are oppressed,

19 To proclaim the acceptable year of the

XORD."

20 And he folded the roll and gave it back to the  
attendant, and sat down. And the eyes of all  
those who were in the synagogue were fixed on

21 him. And he began to say to them, This day

22 this scripture has been fulfilled in your ears. And  
all bore him witness, and wondered at the gra-  
cious words which proceeded out of his mouth. Psa. xlv. 2,  
And they said, Is not this Joseph's son?

23 And he said to them, Ye will surely say to me

(a) See note (6) page i ao.  
T2I

4- 24-35

LUKE

I Kings xvii. i.  
I Kings xvii  
I Kings xviii.

n. I. J

LU. I. )

2 Kings V. 14.

Psa. xxxvii. 14.

John viii. 59.

this proverb, "Physician, heal thyself"; "the things of which we have heard as done in Capernaum, do here also in thine own country." And 24 he said, Verily, I say to you, no prophet is accepted in his own country. But I tell you of a 25 truth, many widows were in Israel in the days of Elijah, when the heavens were shut up three years and six months and a great famine came upon all the land; yet to none of them, but only 26 to Sarepta, in the land of Sidon, to a woman, a widow, was Elijah sent. And many lepers were 27 in Israel in the time of Elisha the prophet; and none of these was cleansed, but only Naaman the Syrian.

And all those in the synagogue, when they 28 heard these things, were filled with wrath, and 29 rose up and thrust him out of the city, and led him to the brow of the hill whereon their city was built, that they might cast him down headlong. But, passing through the midst of them, 30 he went his way.

Jer. xxiii. 29.

Luke iv. 41.

Isa. ii. 19.

Matt. viii. 14.

THEN he went down to Capernaum, a city of 3 1  
Galilee; and he taught them on the Sabbath.  
And they were astonished at his teaching; for 32  
his word was with authority.

And in the S3niagogue there was a man who 33  
was possessed by an unclean evil spirit (a) ; and  
it cried out with a loud voice, Let us alone; 34  
what have we to do with thee, Jesus thou  
Nazarene? hast thou come to destroy us? I  
know thee who thou art ; the Holy One of God.  
But Jestis rebuked it, saying. Hold thy peace 35  
and come out of him. And when the evil spirit  
had cast him into the midst, it went out of him,  
without hurting him at all. And amazement 36  
came on all, and they spoke among themselves,  
saying. What word is this, for with authority  
and power he commandeth the unclean spirits,  
and they come out? And the fame of him went 37  
forth into every part of the country round about.

Then he arose and went out of the sjmagogue, 38  
and entered Simon's house. And Simon's wife's  
mother was suffering from a severe fever; and

(a) Gr. tmclean demon.  
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LUKE 4. 39-5- 9

39 they besought him for her. And he stood over  
her, and rebttked the fever; and it left her; and  
immediately she arose and ministered to them.

l.o Now, when the sun was setting, all those who  
had any sick with divers diseases brought them  
to him; and he laid his hands on each of them,

l.i and healed them. And evil spirits also came  
out of many, crying out and saying, "Thou art  
the Son of God." And he rebuked them and  
would not suffer them to speak; for they knew  
that he was the Christ.

42 And when it was day, he departed and went

into a lonely place; and the multitudes sought him, and came to him, and would have stayed

43 him, lest he should depart from them. And he

said to them, I must preach the good news of Mark i. 38. the kingdom of God to other cities also; for

44 therefore I was sent. And he was preaching in the synagogues of Judsea (a).

1 AND, as the multitude pressed upon him and heard the word of God, he was standing by the

2 lake of Gennesaret; and he saw two boats by the lake; but the fishermen had gone out of

3 them, and were washing the nets. And he entered one of the boats which belonged to Simon, and requested him to push out a little from the land. And he sat down and taught the multitudes from the boat.

4 And when he left off speaking, he said to

Simon, Launch out into the deep, and let down John xxi. 6.

5 your nets for a draught. And Simon answering

said. Master, we toiled all night, and took nothing; nevertheless at thy word I will let down

6 the nets. And when they had done this, they enclosed a great multitude of fishes ; and their nets

7 were breaking. And they beckoned to their partners, who were in the other boat, to come

and help them. And they came, and so filled Ex. xxiii. 5. both the boats that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying. Depart from me ; for I am

9 a sinful man, O Lord. For he and all who were Psal. viii. 6.

. (a) Some MSS. have "Galilee."

with him were astonished at the draught of fishes which they had taken; so also were James lo and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, [att. iv. 20. Fear not ; henceforth thou shalt catch men.

And when they had brought their boats to land, 1 1 they forsook all, and followed him.

And when he was in one of the towns, behold, 1 2 there was a man full of leprosy, who, seeing Jesus, bowed himself to the earth, and besought him, saying. Lord, if thou wilt, thou canst make me clean. And Jesiis stretched forth his hand, 13 and touched him, saying, I will it; be thou cleansed! And immediately the leprosy departed from him. And Jesus charged him, say- 14 . : xng. Tell no one ; but go, and show thyself to the priest, and ofiEer for thy cleansing as Moses commanded, for a testimony tmt to them. But so 15 much the more went abroad the report of him; [att. iv. 25. and great multitudes came together to hear, and

[att. xiv. 23. to be healed, of their infirmities. And he with- 1 6 drew himself into tjie wilderness, and prayed.

AND as he was te^x^hing, on a certain day, 17 some Pharisees and doctoTs of the law, who had come out of every village of Galilee and Judaea, and from Jerusalem, were sitting: by; and the power of the Lord was with him, that he might

[att. ix. a. heal. And men brought on a bed a man who 18

was paralyzed; and they sought means to bring him m, and to lay him before Jesus. And as, 19 because of the crowd, they could not. find a way to bring him in, they went up on the house-top, and let him down through the tiling with his couch into the midst before Jesiis. And seeing 20

sa. xxxii. 5. their f aitji, he said, Man, thy sins are forgiven thee.

Then the scribes and the Pharisees began to 21

reason, saying, Who is this who speaketh blas-  
phemies? Who but God only can forgive sins?  
But Jesus perceived their thoughts, and an- 22  
swered. Why reason ye in yoirr hearts? Which 23  
is easier, to say, "Thy sins are forgiven thee ";  
or to say, "Arise and walk"? But that ye may 24  
know that the Son of Man hath authority upon  
earth to forgive sins, – he said to the paralyzed

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LUKE 5. 25-6. I

man, – I say to thee, Arise, and take up thy John v. 8.

25 cotbch, 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,

26 glorifying God. And they were all amazed, and  
elorfied God, and were filled with awe, saying  
We have seen strange things to-day.

27 AFTER these things he went forth, and saw a  
collector named Levi sitting at the place of toll, Matt. ix. 9.

28 and said to him. Follow me. And he left all,  
arose, and followed him.

29 And Levi made him a great feast in his house ;  
and there was a great company of collectors and

30 others who sat at table with them. But the  
Pharisees and their scribes murmured against  
his disciples, saying. Why do ye eat and drink

31 with the collectors and outcasts? And Jesus  
answering said to them, Not those who are well Jer. viii. aa.

32 need a physician; but those who are ill. I have  
come to call, not the righteous, but sinners, to  
repentance.

33 Then they said to him, The disciples of John  
fast often, and make prayers, and likewise the  
disciples of the Pharisees ; but thine eat and Luke vii. 34.

34 drink! And Jestis said to them. Can ye make the children of the bridechamber fast, while the bridegroom is with them? But days will come, yea, when the bridegroom shall be taken away from them; then will they fast in those days.

36 He sheweth also a parable to them : No one rendeth a piece from a new garment and putteth it

on an old one ; else he will rend the new, and also the piece which was taken from the new will not

37 match with the old. And no one putteth new wine into old wine-skins ; else the new wine will burst the skins, and will be spilled, and the skins

38 will perish. But new wine must be put into

39 fresh skins. And no one having drunk old wine desireth new; for he saith. The old is excellent.

6 I AND on a Sabbath (a), he was going through com (6) fields; and his disciples were plucking

Some MS8. have "the second first Sabbath."  
Or wheat.

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{?)

6. 2-1 8 LUKE

and eating the ears, rubbing them in their hands. And certain of the Pharisees said, Why are ye 2 doing that which it is not lawful to do on the Sabbath? Jesus answering them said, Have ye 3

I Sam. xxi. 6. not even read what David did, when he and those who were with him were hungry? how he 4

Lev. xxiv. 9. went into the house of God, and took and ate

the showbread, and gave of it to those who were with him ; though it is not lawful for any but the priests to eat it ? And he said to them, The Son of Man is Lord of the Sabbath.

It came to pass on another Sabbath, that he entered the synagogue and taught; and a man was there whose right hand was withered. And

John ix. 16. the scribes and the Pharisees were watching

Jestis, whether he would heal on the Sabbath;

Job xlii. 2. that they might find how to accuse him. But he

knew their thoughts, and said to the man who had the withered hand, Rise, and stand forth in the midst. And he arose and stood forth. Then

Ex. XX. 10. said Jesus to them, 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 looking round about upon them all, he said to the man, Stretch forth thy hand. And he did so; and his hand was restored. And they were filled with madness; 11

Psa. ii. 2. and consulted with each other what they might do to Jesus.

IN those days, he went out to the mountain to pray, and continued all night in prayer to God.

And when it became day, he called to him his disciples; and from them he chose out twelve, whom also he named apostles : Simon, (whom he named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James son of Alphaeus, and Simon called the Zealot, and Judas son of James, and Judas Iscariot, who became a traitor.

Matt. iv. 25. And coming down with them, he took his stand

on a level place, with a great company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of

Tyre and Sidon, who had come to hear him, and to be cured of their diseases; and those who 18

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LUKE 6. 19-34

were troubled by unclean spirits were being

19 healed. And the whole multitude were seeking to touch him; for power was going out from him and curing all.

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

Blessed are ye poor; for yours is the kingdom of God. Jas. ii. 5.

21 Blessed are ye who hunger now; for ye shall be satisfied. \* isa. lxi. 3.

Blessed are ye who weep now; for ye shall hixygh.

22 Blessed are ye, when men shall hate you and separate you from their company, and shall reproach you and cast out your name as evil, for John xvii. 14

23 the Son of Man's sake. Rejoice in that day, and leap for joy; for your reward is great in heaven ; for so their fathers did to the prophets.

24 But alas for you who are rich, for ye have received in full your consolation. Amos vi. i.

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

Alas, ye who laugh now, for ye shall mourn and weep.

26 Alas, when all men shall speak well of you; for so their fathers did to the false prophets. John xv. 19.

27 But I say to you who hear, Love your ene-

28 mies, do good to those who hate you, bless those who curse you, pray for those who despitefully use you.

29 To him who smiteth thee on the one cheek Matt. v. s. offer the other also; and to him who taketh away thy cloak forbid not to take thy coat also.

30 Give to every one who asketh of thee ; and of him who taketh away thy goods require them not.

31 And as ye would that men should do to you, Matt. vii. 12. do ye to them likewise.

32 And if ye love those who love you, what thanks are due to you? for even sinners love

33 those who love them. For even if ye do good to those who do good to you, what thanks are

34 due to you? even sinners do the same. And if ye lend to those from whom ye hope to receive, what thanks are due to you? even sinners lend

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## 6. 35~48 LUKE

to sinners, to receive back as much. But love ^^ your enemies, and do good, and lend, never despairing; and your reward will be great, and ye will be children of the Highest; for He is kind to the unthankful and to the evil. Show your- 36

James V. 11. selves merciful as your Father also is merciful.

Matt. vii. I. Judge not, and ye shall not be judged; con- 37

demn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall 38  
, be given to you; good measure, pressed down, shaken together, running over, men will give into your bosom. For the measure that ye

mete out will be measured to you in return.

Matt. XV. 14. And he spoke a parable also to them: Can the 39

blind lead the blind? will they riot both fall into  
the ditch? The disciple is not above the master 40  
but every one who is perfected will be as his  
master.

And why beholdest thou the splinter which is 41  
in thy brother's eye, but perceivest riot the  
beam which is in thine own eye? How canst 42  
thou say to thy brother, "Brother, let me ptill  
out the splinter which is in thine eye," while  
thou beholdest not the beam which is in thine  
own eye? Thou hypocrite, first cast out the  
beam which is in thine own eye, and then thou  
wilt see clearly to pull out the splinter which is  
in thy brother's eye.

Matt. vii. 16. For there is no good tree which bririgeth forth 43

corrupt fruit; neither is there a corrupt tree  
which bringeth forth good fruit. For each tree 44  
is known by its own fruit. For from thorns men  
do not gather figs, nor from a bramble bush do

Matt. xii. 35. they gather grapes. The good man out of the 45

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  
from the overflowing of the heart his mouth  
speaketh.

Luke xiii. 25. And why call ye me, "Lord, Lord," and do 46

not the things which I say? Whosoever cometh 47  
to me, and heareth my sayings, and doeth them,  
I will show you whom he is like : He is like a man 48

Matt. vii. 25. who built a house, and dug deep, and laid the  
fovlndation upon the rock; and when a flood

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LUKE 6. 49-7. 13

s, the stream hvast upon that hoise, and Psa. xlvi. 3.  
could not shake it; for it had been well-built.

49 But he who heard, and did not, is like a man jas. i. 33.  
who built a house upon the earth, without a  
fotmdation; and the stream burst upon it, and  
immediatly it fell in; and the ruin of that  
house was great.

1 NOW, when he had ended all his sayings in  
the hearing of the people, he entered Caper-  
natmi.

2 And a certain centurion's servant, one who Job xxxi. 15.

3 was dear to him, was ill, and about to die. And  
the oenttuion, having heard of Jesus, sent to  
him some elders of the Jews, requesting him

4 to come and save his servant. And they went  
to Jesus, and besought him earnestly, saying, He

5 for whom thou shoiddst do this is worthy ; for he

loveth our nation, and himself built us our i Kings v. i.  
synagogue.

6 And JesuB went with them. And when he  
was not far from the house, the centtirion sent  
friends, saying to him, Lord, trouble not thy-  
self; for I am not worthy that thou shouldst

7 enter under my roof; wherefore neither thought

I myself worthy to come to thee ; but say the word, Psa. cvii. 20.

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

9 Wnen Jesus heard these things, he marvelled  
at him, and turning about, said to the people who  
followed him, I say to you, not even in Israel

10 have I found so great a faith. And those who  
had been sent, returning to the house, found the

servant in good health.

11 Afterwards, he went into a city called Nain;  
and his disciples and a great multitude went

1 2 with him. Now when he came near the gate of  
the city, there was a dead man being carried  
out, the only son of his mother, and she was a  
widow; and many inhabitants of the town were

13 with her. And when the Lord saw her, he had  
compassion on her, and said to her. Weep not.

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^ 139

7. 14-28

LUKE

Luke viii. 54.  
a Killers iv. 33.  
2 Kings iv. 36.

Luke xxiv. 19.  
Luke i. 68.

Matt. xi. 3.

John i. 46.

Isa. XXXV. 6.  
Isa. viii. 14.

Mai. iii. i.

And he came and touched the bier; and the 14  
bearers stood still. And he said, Young man, I  
say to thee. Arise. And he who had been dead 1 5  
sat up, and began to speak. And Jesus de-  
livered him to his mother.

And fear took hold of all; and they glorified 16  
God, saying, A great prophet has arisen among  
us ; and, God hath visited His people. And this 1 7  
report of him went forth throughout the whole  
of Judaea, and all the region round about.

AND the disciples of John told him of all 18  
these things. And John calling to him two of 19  
his disciples sent them to the Ix>rd, saying, Art  
thou he who cometh? or are we to look for an-  
other? When the men came to him, they said, 20  
John the Baptist sent us to thee, saying, \*\*Art  
thou he who cometh? or are we to look for an-  
other?" In that hour Jesus healed many per- 21  
sons of their diseases and plagues, and of evil  
spirits; and to many who were blind he gave  
sight. Then he answered and said to John's 22  
disciples. Go your way, tell John what ye saw  
and heard: the blind receive sight, the lame  
walk, the lepers are cleansed, and the deaf hear,  
the dead are raised, the gospel is preached to the  
poor. And blessed is he who shall find in me no 23  
cause of stumbling.

And when the messengers of John had de- 24  
parted, Jesus began to say to the multitudes,  
concerning John, What went ye out into the 25  
wilderness to view? A reed shaken by the  
wind? But what went ye out to see? A man  
clothed in soft raiment ? Behold, they who are  
gorgeously apparelled and live luxuriously are  
m king's courts. But what went ye out to see? 26  
A prophet? I say to you. Yea, and much more  
than a prophet. This is he, of whom it is written. 27  
"Behold, I send My messenger before  
thy face.

Who shall prepare thy way before thee."

I say to you. Among those who are bom of 28  
women there is none greater than John ; but he

who is but little in the kingdom of God is  
greater than he.

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LUKE 7. 29-44

29 (And all the people who heard, and the col- Psa. li. 4.  
lectors, justified God, having been baptized with

30 the baptism of John. But the Pharisees and Acts xtc. a?.  
teachers of the law brought to naught, as con-  
cerning themselves, the purpose of God, not

having been baptized by John.)

31 To what then shall I liken the men of this Matt. xi. x6.

32 generation? and to what are they like? They  
are like children sitting in the marketplace, and  
calling to each other ; who say. We piped to ^ou,  
and ye did not dance; we sang lamentations,

33 and ye did not weep. For John the Baptist has Luke i. 15.  
come neither eating bread nor drinking wine;

^4 and ye say, He hath an evil spirit. The Son of  
Man has clwne eating and drinWg; and ve say,  
Behold, a gluttonous man, and a wine-bibber, a

35 friend of collectors and outcasts. But wisdom Pro. viii. 3a.  
is justified by all her children.

.36 THEN one of the Pharisees desired Jesus that  
he wotdd eat with him. And he went into the

37 Pharisee's house, and reclined at table. And,

lo, a woman who was in the city, a sinner; and i Tim. i. 15.  
when she knew that Jesus was at table in the  
Pharisee's house, she brought an alabaster cruse

38 of ointment. And standing behind at his feet,  
weeping, she began to wet his feet with her tears,  
wipmg them off with the hair of her head; and  
she was kissing his feet tenderly, and anointing

39 them with the ointment. Now, when the Pharisee who had invited him saw it, he said John ix. 34. within himself. This man, if he were a prophet,

would "have known who and what manner of woman this is who toucheth him; for she is a sinner.

40 And Jesus answered and said to him, Simon, I have something to say to thee. (And he said,

41 Master, say on.) There was a certain creditor who had two debtors; the one owed five hun-

42 dred shillings, and the other fifty. And as they Psa. xlix. 7- had nothing wherewith to pay, he freely forgave

43 them both. Which of them, therefore, will love

him more? Simon answered and said, I suppose, he to whom he forgave the more. And Psa. cxvi. 16.

44 Jesus said to him, Thou hast rightly judged. And

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7. 45-8. 10

LUKE

Psa. xxvii. 5.

Matt. ix. a.

Heb. ii 4.

Matt, xxvii. 55.

Mark xvi. 9.

Matt. xiii. 3.

Jer. V, 3.

Jer. iv. 3.

Gen xxvi. 12.

he turned to the woman, and said to Simon, Seest thou this woman? I entered thy house, thou gavest me no water for my feet; but she washed my feet with her tears, and wiped them with her hair. Thou gavest me no kiss; but 45 she, since I came in, hath not ceased to kiss 46 tenderly my feet. My head with oil thou didst not anoint ; but she hath anointed my feet with ointment. Therefore, I say to thee, her sins, 47 which are many, are forgiven, because she loved much (a) ; but to whom little is forgiven, the same loveth little. And he said to her, Thy sins 48 are forgiven. And those who reclined at table 49 with him began to say within themselves, Who is this who even forgiveth sins? But he said to 50 the woman. Thy faith hath saved thee; go thy way, into peace.

AFTERWARDS he went throughout every i city and village, publishing and preaching the glad tidings of the kingdom of God; and there were with him the twelve, and certain women 2 who had been healed of evil spirits and infirmities, Mary called the Magdalene, out of whom had gone seven evil spirits, and Joana the wife of 3 Chuzas (Herod's steward), and Susanna, and many others, who ministered to them from their substance.

And a multitude gathering together and re- 4 sorting to him from every city, he spoke by a parable: The sower went out to sow his seed; 5 and as he sowed, some fell by the way side ; and it was trodden down, and the birds of the air devoured it. And other fell upon the rock; and 6 as soon as it had sprung up, it withered away, because it lacked moisture. And other fell 7

among the thorns; and the thorns sprang up with it, and choked it. And other fell into the good ground, and sprang up, and bore fruit a hundred-fold. And as he said these things, he cried, He who hath ears to hear, let him hear!

And his disciples asked him, What might this parable be? And he said. Unto you it is given

(a) Or And, because she loved much, therefore I say to thee, Her sins, which are many, are forgiven.

132

LUKE 8. 11-23

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."

11 Now the parable is this: The seed is the word

of God. Those by the way side are they who have heard, and then cometh the devil and carrieth off the word from their hearts, lest they

should believe and be saved; those on the rock, they who when they hear, receive the word with

joy, but have no root - they believe for a while,

and in the time of trial fall away. And that which fell among the thorns : These are they who

after hearing, go their way, are choked by the cares and riches and pleasures of life, and bring

no fruit to perfection. But that in the good ground: These are they who, in an honest and good heart, having heard the word, hold fast to it, and with patience bring forth fruit.

16 No one, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a couch; but he setteth it on a lamp-stand, that they who

17 enter may see the light. For nothing is secret Ecc. xii. 14.  
which will not be made manifest; and nothing  
hidden, which will not be known and come to

18 light. Take heed therefore how ye hear; for  
TOOsoever hath, to him will be given ; but who-  
soever hath not, from him \\ 'ill be taken even  
that which he seemeth to have (a).

19 Then came towards him his mother and his  
brothers; but they could not get near him for

20 the crowd. And it was told him, Thy mother Matt. xii. 46.  
and thy brothers stand outside, desiring to see

21 thee. And he answered, My mother and my  
brothers are these who hear the word of God,  
and do it.

22 NOW, on a certain day, Jesus went into a Matt. viii. 33.  
boat together with his disciples; and he said to

them, Let us go over to the other side of the

23 lake. And they launched forth. But as they  
sailed he fell asleep ; and there came down upon  
the lake a storm of wind; and the boat was fill-

(a) Or tWnketh he hath.

^33

## 8. 24-35 LUKE

ing, and they were in jeopardy. And they went 24  
». xliv. aj. to him, and awoke him, saying, Master, master,

we perish! But he arose, and rebuked the wind  
and the raging of the water; and they ceased,  
and a calm came on. And he said to the dis- 25  
ciples, Where is yoiur faith? And they, being  
afraid, wondered, saying to one another. Who  
then is this? for he commandeth even the winds  
and the water, and they obey him!

att. viii. 28. AND they came to shore at the coimtry of the 26

Gerasenes (a), which is over against Galilee.  
And when he had landed, there met him out of 27  
the city a certain man possessed by evil spirits;  
and for a long time he had worn no clothing, and  
he dwelt not in any house, but in the tombs.

When he saw Jesus, he cried out, and fell down 28  
before him, and with a loud voice said, What  
hast thou to do with me, Jesus, thou Son of God  
Most High? I beseech thee, torment me not.

(For he was bidding the unclean spirit to come 29  
out from the man. For oftentimes it had seized  
him; and he used to be bound with chains and  
fetters, kept under guard; and breaking the  
bonds would be driven by the evil spirit into the  
deserts.) And Jesus asked him, What is thy 30  
name? And he said, Legion (because many evil

ev. XX. 3. spirits had entered him) . And they besought 3 1

him not to command them to depart into the  
abyss.

Now, a herd of many swine was feeding there, 32  
on the mountain; and the evil spirits besought  
Jesus that he would suffer them to enter the  
swine. And he suffered them. Then went the 33  
evil spirits out of the man and entered the swine ;  
and the herd ran violently down the steep into  
the lake, and 'were drowned.

When those who fed them saw what had hap- 34

cts xix. 16. pened, they fled and told it in the city and in the

country. And the inhabitants went out to see 35  
what was done, and came to Jesus, and found the

sa. li. 10. man from whom the evil spirits had departed,

sitting at the feet of Jesus, clothed, and in his

(a) Or Gadarenes.

36 rific mind; and they were afraid. And those  
who had seen it told them by what means the  
man possessed by evil spirits had been made

37 ivhole. And all the people of the district of the Acts xvi. 39.  
Gerasenes besought him to depart from them;

for they were seized with great fear; and he  
entered a boat, and returned.

38 Now, the man from whom the evil spirits had  
departed besought that he might be with him;

39 but Jesus sent him away, saying, Return to thy  
house, and tell what great things God hath done

for thee. And he went his way, and published  
throughout the whole city what great things  
Jesus had done for him.

40 AND as Jesus returned, the multitude wel-  
comed him; for they were all waiting for him.

41 And there came a man named Jairus, who was a  
ruler of the synagogue; and he fell down at

Jesus' feet, and besought him that he would go

42 into his house; for he had an only daughter,  
about twelve years of age, and she lay dying.  
But as Jesus went the crowd thronged him.

43 And a woman who had had an issue of blood  
twelve years (a), and could not be cured by any,

44 went behind him, and touched the fringe of his  
garment; and immediately her issue of blood

45 stanch'd. And Jesus said, Who touched me?  
And when all denied it, Peter said, Master, the

46 multitude throng thee and press thee. But

Jesus said, Some one touched me ; for I per-  
ceived that virtue (6) had gone out from me.

47 And when the woman saw that she was not  
hidden, she came trembling, and falling down

before him, declared before all the people for  
what cause she had touched him, and how she

48 was healed immediately. And he said to her.  
Daughter, thy faith hath made thee whole ; go  
thy way, into peace.

49 While he was yet speaking, there came one  
from the ruler of the synagogue's house, saying.  
Thy daughter is dead, trouble not the Master

(a) Some MSS. add, "and had spent all her living  
upon phyncians." (6) Or power.

135

8w 50-9. II

LUKE

John xi. 25.

John xi. 11.

John xi. 43.

further. But when Jesus heard it, he answered 50  
Hm, Fear not; only believe, and she shall be  
made whole. And when he came to the hotise, 51  
he suffered no one to go in with him, except  
Peter and John and James, and the father and  
the mother of the maiden. And all were weep- 52  
ing and bewailing her; but he said, Weep not;  
she is not dead, but sleepeth. And they 53  
laughed him to scorn, knowing that she was  
dead. But he took her by the hand, and called, 54  
Maiden, arise! And her spirit returned, and she 55

arose straightway; and he commanded to give her to eat. And her parents were astonished; 56 but he charged them that they should tell no one what was done.

Matt. X. I.

Luke X. 4.

Neh. V. 13.

Matt. xiv. X.

Luke xxiii. 8.

THEN he called the twelve together, and gave them authority over all evil spirits, and power to cure diseases. And he sent them to proclaim the kingdom of God, and to heal.

And he said to them. Take nothing for your journey, neither staff, nor wallet, neither bread, nor money; nor have two coats each. And whatsoever house ye enter, there abide, and thence depart. And whosoever receive you not, when ye go out of that city, shake off the dust from your feet for a testimony against them. And they departed, and went through the villages, everywhere preaching the gospel and healing.

Now, Herod the tetrarch heard of all that was done; and he was perplexed, because it was said by some that John had risen from the dead; and by some, that Elijah had appeared; and by others, that one of the old prophets had risen. But Herod said, John I beheaded; but who is this, of whom I hear such things? And he de-

sined tfe see hiYn.

I 9

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John vi, 37.

AND the . apostles, when they returned, told 10  
Jesus all that they had done. And he took  
them, and withdrew privately to a city called  
Bethsaida. And the multitudes perceived it, 11  
and followed him; and he welcomed them, and

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LUKE 9. 12-27

Spoke to them of the kingdom of God, and  
healed those who needed healing.

12 And when the day began to decline, the twelve Matt. xiv. 15.  
came and said to him, &nd the multitude away,

that they may go into the villages and country

rotmd about, and lodge, and get food ; for we Psa. ixxviii. 19.

13 are here in a desert place. But he said to them,  
Giive ye them to eat. And they said. We have  
no more than five loaves and two fishes ; imless  
we should go and buy food for all this people.

14 (There were about five thousand men). And he

said to his disciples, Make them sit down in com- i Cor. xiv. 40.

15 panies, about fifty each. And they did so, and

16 made them all sit down. And he took the five  
loaves and the two fishes, and looking up to  
heaven, he blessed them, and broke, and gave to

17 the disciples to set before the multitude. And

they ate and were all satisfied ; and there were Psa. cvii. 9.  
taken up of broken pieces that were over, twelve  
baskets.

18 AND as be was prajring in private, his dis-  
ciples came to him, and he asked them, sa3ring,

19 Who do the miiltitudes say that I am? They  
answering said, John the Baptist. But others  
say, Elijah; and others, that one of the old

20 prophets has risen. And he said to them. But

who say ye that I am? Peter answering said, Jt>hn vi. 6g.

21 The Christ of God. And he charged them, and

22 conmianded them to tell no one that thing; say-  
ing. The Son of Man must suffer many things. Matt. xvi. 21.  
and be rejected by the elders and high priests

and scribes, and be slain, and rise the third day.

23 And he said to them all. If any one would come Luke xiv. 27.  
after me, let him deny himself, and take up his

24 cross daily, and follow me. For, whosoever  
would save his' life will lose it ; but whosoever  
shall lose his life for my sake, the same will save

25 it. For, what is a man profited, if he gain the whole world and lose himself, or forfeit his life?

26 Whosoever shall be ashamed of me and of my words, of him will the Son of Man be ashamed,

when he shall come in the glory of himself and

27 his Father and the holy angels. But I tell you of a truth, there are some standing here who will

J37

Q. 28-42 LUKE

not taste of death till they see the kingdom of God.

ark ix. a. AND about eight days after these sayings, he 28

took Peter and John and James, and went up on the mountain to pray. And as he prayed, 29 the aspect of his countenance was changed, and his raiment became white and glistening; and 30 there were talking with him two men, who were Moses and Elijah, who appeared in glory and 31 spoke of his decease which he was about to accomplish in Jerusalem.

an. viii. 18. But Peter and those who were with him were 32

heavy with sleep; and when they awoke, they saw his glory, and the two men who stood with him. And as these were parting from Jesus, 33

sa. xxvii. 4. Peter said to him, Master, it is good for us to be

here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah – not knowing what he said.

While he was thus speaking, there came a 34 cloud and overshadowed them; and they feared as they entered the cloud. And there came a 35

Matt. iii. 17. voice out of the cloud, saying. This is My Son,

My chosen; hear ye him. And when the voice 36  
had ceased, Jesus was found alone. And they  
kept it close, and told no one in those days^ any  
of the things they had seen.

THE next day, when they had come down 37  
from the mountain, a great multitude met him.

[Matt. xvii. 14. And a man from the crowd cried out, saying, 38

Master, I beseech thee to look upon my son ; for  
he is my only child. And, behold, a spirit taketh 39  
him, and he suddenly crieth out; and it tear-  
eth (a) him so that he foameth; and, bruising  
him, it scarcely departeth from him. And I be- 40

.cts xix. 13. sought thy disciples to cast it out; and they

could not. And Jesus answering said, O unbe- 41  
lieving and perverse generation, how long shall  
I be with you and bear with you? Bring thy  
son hither. And as he was 5ret coming, the evil 42  
spirit threw him down and convulsed him. But

(a) Or convulseth.

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LUKE 9. 43-58

Jesus rebuked the unclean spirit, and healed the Mark i. 27.

43 child, and delivered him to his father. And they  
were all amazed at the mighty power of God.

But while they wondered every one at all

44 things which he did, he said to his disciples, Let

these sayings sink into your ears ; for the Son of Matt. xvii. aa.

Man is about to be delivered into the hands of

45 men. But they understood not that saying,  
and it was hidden from them, that they might  
not perceive it ; and they feared to ask him of the

saying.

46 Then there arose a questioning among them, Matt, xviii. x.

47 which of them was greatest. And Jesus, know-

48 ing the thought of their heart, took a child, and  
set him by him, and said to them, Whosoever  
shall receive this Uttle child in my name re-  
ceiveth me ; and whosoever shall receive me re- Matt. x. 40.  
ceiveth Him who sent me; for he who is least

among you all, the same is great.

49 And John answered and said, Master, we saw  
one casting out evil spirits in thy name ; and we  
forbade hSn, because he followeth not with us.

50 But Jestis said to lum, Forbid him not ; for he Luke xvi. 13.  
who is not against you is for you.

51 WHEN the days had come that Jestis should  
be received up, he stedfastly set his face to go to

52 Jerusalem, and sent messengers before him; and  
they went and entered a village of the Samari-

53 tans, to make ready for him. And these re- John iv. 4.  
ceived him not, because his face was as if he were

54 going to Jerusalem. And when the disciples Acts viii. 14.  
James and John saw this, they said, Lord,  
wouldst thou that we bid fire to come down from

55 the heavens, and consume them? But he a Kings i. 10.

56 turned, and rebuked them (a) ; and they went to  
another village.

57 And as they were on the way, a certain man  
said to him, I will follow thee whithersoever thou

58 eolest. And Jesus said to him. The foxes have  
holes, and the birds of the air have roosts ; but  
the Son of Man hath not where to lay his head.

(a) Some MSS. add, "And he said. Ye know not of  
what manner of roirit ye are. (v. 56) For the Son of  
Man came not to destroy men's lives, but to save them.'"

tt

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Q. 59-10' 14 LUKE

And he said to another, Follow me. But he 59  
Kings xix. 20. said, Suffer me first to go and bury my father.

Jesus said to him, Let the dead bury their own 60  
dead; but go thou and preach the kingdom of  
God. And another also said. Lord, I will follow 61  
thee; but suffer me first to go and bid those  
farewell who are at my house. And Jesus said 62  
to him. No one who has put his hand to the  
ren. xix. 26. plough and looks behind him, is fit for the king-  
dom of God.

latt. X. I. AFTER these things the Lord appointed i

seventy others, and sent them two and two be-  
fore his face, into every city and place whither he  
himself was about to go. And he said to them, 2  
The harvest truly is great, but the labourers are  
few; pray ye therefore the Lord of the harvest,  
that he will send forth labourers into his harvest.

Go your ways; behold, I send you forth as 3  
lamb among wolves. Carry not a purse, nor a 4

Kings iv. 29 wallet, nor shoes ; and salute no one by the way.

And whatsoever house ye enter, first say, "Peace 5

Thess. iii. 16 be to this house." And if a son of peace be 6

there, your peace will rest upon it; if not, it will  
return to you. And in the same house remain, 7  
eating and drinking such thin^ as they give ;  
for the labourer is worthy of his hire. Go not  
frbm house to house.

Cor ix. 4, And whatsoever city ye enter, and they re- 8

ceive you, eat such things as are set before you,  
and heal the sick Who are therein ; and say to 9  
them, "The kingdom of God has come nigh to  
you." Blat whatsoever city ye enter, and they 10  
receive you not, go out into the Streets thereof,  
and sav, "Even the dust of your city, which 11  
deaveth to our feet, we wipe off against you;  
nevertheless, be ye sure of this, that the kingdom  
of God has come nigh." I gay to you, that in 12  
the great day it will be more toferable for Sodom  
than for that city.

[att. xi 21. Alas for thee, Chorazin! alas for thee, Beth- 13

saida! for, if the mighty works which were done  
in you had been done in Tyre and Sidon, they  
would long ago have repented, sitting in sack-  
cloth and ashes. But it will be more tolerable 14

LUKE 10. 15-28

for Tyre and Sidon at the iudgment, than for you.

15 And thou, Capernaum, shalt thou be exalted to Isa. xiv. 15.  
heaven? Thou shalt go down to Hades.

16 He who heareth you heareth me ; and he who John xiii. 20.  
lejecteth you rejecteth me ; and he who rejecteth

me rejecteth Hmi who sent me.

17 AND the seventy returned with joy, saying,  
Lord, even the evil spirits are subject to us in thy

18 name. And he said to them, I was watching Satan Rev. xii. 8.

19 falling as lightning from the heavens. Behold,  
I have given you authority to tread on serpents  
and scorpions, and over all the power 01 the  
enemy; and nothing shall by any means hurt

20 you. Notwithstanmg, rejoice not in this, that

the spirits are subject to you; but rejoice because Ex. xxxii. 3a.  
your names are written in heaven.

21 In that hour he rejoiced in the Holy Spirit,  
and said, I thank thee, JFather, Lord of heaven  
and earth, that Thou didst hide these things from  
the wise and prudent, and didst reveal them to  
babes; even so, Father; for so it seemed good in

22 Thy sight. All things were delivered to me by Matt, xxviii. 18.  
my Father; and no one knoweth who the Son

is, but the Father; and who the Father is, save  
the Son, and he to whom the Son willeth to  
reveal Him.

23 And turning to the disciples, he said privately,  
Blessed are the eyes which see the things which i Pet. i. 10.

24 ye see ; for I tell you that many prophets and  
kings have desired to see the things which ye see,  
but have not seen them; and to hear the things  
which ye hear, but have not heard them.

25 AND a certain teacher of the law stood up,  
and tested him, saying, Master, what shall I do Acts xvi. 30.

26 that I may inherit eternal life? Jesus said to  
him. What is written in the Law? how readest

27 thou? And he answering said, "Thou shalt love meut. yi. 5.  
the Lord thy God from all thy heart, and with iLev. xix'. i'8.  
all thy strength, and with all th)r strength, and with

all thy mind''; and \*'thy neighbour as thyself."

28 And Jestas said to hifti, Thou hast answered Lev. xviii. s.  
rightly; this do, and thou shalt live.

J41

10. 29-11. I

LUKE

Luke xvi. 15.

Psa. xxxviii. 11.

Luke xiv. 14.

Pro. xiv. 21.

John xi. X.

Luke xxi. 34.

Luke xviii. 23.

But he, wishing to justify himself, said to 29  
Jesus, And who is my neighbour?

Jesus said in reply, A certain man was going 30  
down from Jerusafem to Jericho, and fell among  
robbers, who stripped him of his raiment, and  
wounded him, and departed, leaving him half  
dead. And by chance there went down a cer- 31  
tain priest that way; and when he saw him, he

Passed by on the other side. And likewise a 32  
evite, when he came to the place and saw 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-  
passion, and went to him and bound up his 34  
wotinds, pouring on oil and wine, and set him on  
his own beast, and brought him to an inn, and  
took care of him. And on the morrow, he took 35  
out two shillings (a) and gave them to the host,  
and said, Take care of him ; and whatsoever thou  
spendest more, when I come again, I will repay  
thee.

Which of these three, thinkest thou, showed 36  
himself a neighbour to him who fell among the  
robbers? And he said, He who showed mercy 37  
into him. Then said Jesus to him, Go, and do  
thou likewise.

NOW, as they journeyed, he entered a certain 38  
village; and a woman named Martha received  
him into her house. And she had a sister named 39  
Mary, who sat at the Lord's feet and listened to  
his word. But Martha was distracted about 40  
much serving; so she went to him, and said.  
Lord, dost thou not care that my sister hath left  
me to serve alone? bid her therefore that she  
help me. And the Lord answering, said to her, 41  
Martha, Martha, thou art anxious and troubled  
about many things; but there is need of few 42  
things, or of only one; for Mary hath chosen the  
good portion, one which will not be taken away  
from her.

AND when he was in a certain place, praying, i  
one of his disciples said to him when he ceased,

(a) Or two denarii.

1^2

LUKE II. 2-18

Lord, teach us to pray, even as John taught his

2 disciples. And he said to them, When ye pray, Matt. vi. 9.  
say, Father: Hallowed be Thy name, Thy king-

3 dom come ; give us day by day our daily bread ;

4 and forgive us our sins, for we ourselves also Mark xi. 25.  
forgive every one who is indebted to us; and

lead us not into temptation (a).

5 And he said to them. If one of you should  
have a friend, and should go to him at midnight

6 and say to him, ' ' Friend, lend me three loaves ; for,  
a friend of mine on his journey has come to me,

7 and I have nothing to set before him"; and he  
from within should answer and say, \*' Trouble  
me not ; the door is now shut, and my children  
are with me in bed ; I cannot rise and give thee,"

8 - I say to you. Though he will 'not rise and give  
him because he is his friend; yet because of his  
importunity he will rise and give him whatsoever Luke xviii. i.  
he needeth.

9 And I say to you, Ask, and it shall be given Matt. vii. 7.

Sou; seek, and ye shall find; knock, and it shall  
e opened to you. For every one who asketh  
receiveth; and he who seeketh findeth; and to

11 him who knocketh it will be opened. And who  
among you, who is a father, if his son shall ask

12 for a nsh, will, for a fish, ^ve him a serpent? or  
if he shall ask for an eg^, will give him a scorpion?

13 If ye then, who are evil, know how to give good  
gifts to your children, how much more will the  
heavenly Father give the Holy Spirit to those  
who ask Him!

14 AND Jesus was casting out an evil spirit, and Matt ix. 3a.  
it was dumb. And when the evil spirit had

gone out, the dumb spoke; and the multitudes  
wondered.

15 But some of them said. He casteth out evil  
spirits through Beelzebub the prince of the evil

16 spirits. And others, testing him, sought of him Matt. xii. 38.

17 a sign from the heavens. But he, knowing their John ii. 25.  
thoughts, said to them, Every kingdom divided  
affainst itself is brought to desolation, and house

18 sSter house falleth. If Satan also is divided

(a) Or trial.

H3

against himself, how shall his kingdom stand? –  
for ye say that I cast out evil spirits by Beelze-  
bub. And if I by Beelzebub cast out evil spirits, 19  
by whom do your sons cast them out ? therefore

Ex. viii. 19. ^"y shall be your judges. But if I by the finger 20

of God cast out evil spirits, stirely tne kingdom  
of God has come upon you.

When the strong man fully armed guardeth 21  
his own court, his goods are in peace ; but when 22  
a stronger than he shall attack him, and over-  
come him, he taketh from him his whole armour,  
wherein he trusted, and divideth his spoils. He 23  
who is not with me is against me ; and he who  
gathereth not with me scattereth.

When the unclean spirit has gone out of a 24  
man, it walketh through waterless places, seek-  
ing rest; and finding none, it saith, I will turn  
back to my house from which I came out. And 25  
when it has come, it findeth it swept and gar-  
nished. Then it goeth, and taketh with it seven 26  
other spirits more wicked than itself; and they

John V. 14. enter, and dwell there ; and the last state of that  
man becometh worse than was the first.

Luke i. a8. AND as he spoke these things, a certain woman 2 7

out of the mtdtitude lifted up her voice, and said  
to Jesiis, Blessed the womb which bore thee,  
and the breasts which thou hast sucked. But 28  
he said, Nay^ rather, blessed are those who hear  
the word cff God, and keep it.

And when the multitudes were gathering to- 29  
gether to him, he began to say. This is an evil  
generation ; it seeketh a sign ; and there shall be

Jonah i. 17. given it no sign but the sign of Jonah. For as 30

Jonah became a sign to the Ninevites, so will also the Son of Man be to this generation.

I Kings X. I. The queen of the south will rise in the judg- 31

ment with the meti of this generation, and condemn them; for she canie from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

The men of Nineveh will rise in the judgment 32 with this generation, and will condemn it; for

Jonah iii. s- they repented at the preachii^ of Jonah; and, behold, a greater than Jonah is here.

1^4

LUKE II. 33-47

33 No one, when he hath lighted a lamp, putteth it into a cellar, neither under the bushel, but on the stand, that those who come in may see the tig^t.

34 The lamp of the body is thine eye ; when thine Matt. vi. aa. eye is sound, thy whole body also is full of light ;

but when it is diseased, thy body also is full of

35 darkness. Take heed therefore that the light

36 which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, it will be wholly full of light, as when the lamp by its lx4ght shining doth give thee light.

37 WHILE he Was speaking, a Pharisee asked Jesus to breakfast with him; and he went in

38 and sat at table. And when the Pharisee saw it,

he marvelled that, before breakfast, he had not Mark vii. 3. first washed.

39 And the Lord said to him. Now ye, the Phari- Matt, xxiii. as.  
sees, make clean the outside of the cup and of

the platter; but your inward part is full of ex-

40 tortion and wickedness. Ye fools, did not He  
who made that which is without make also that

41 which is within? But give as alms the things Luke xii. 33-  
which ate within (a) ; and, behold, all things are

clean to you.

42 But alas for you, Pharisees! for ye tithe mint  
and rue and all manner of herbs, and pass over  
justice and the love of God; but these ye ought  
to have done, while not leaving the others tm-

43 done. Alas for you, Pharisees! for ye love the Matt, xxiii. 6.  
front seats in the synagogues, and greetings irr

44 the markets. Alas for you! for ye are as graves  
which appear not, and the men who are walking  
over them know it not.

45 Then answered one of the teachers of the law,  
and said to him. Master, thus saying, thou re-  
proachest us also.

46 And he said, Alas for you also, ye teachers of Isa. Iviii. 6.  
the law! for ye load men with burdens grievous

to be borne, and ye yourselves touch not the

47 burdens with one of your fingers. Alas for you!  
for ye build the tombs of the prophets, and your

(a) Or which ye have,  
xo

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II. 48-12. 7

LUKE

Eze. xviii. xq.

Gen. iv. 8.

2 Chr. xxiv. 21.

I Cor. xiii. 5.

Mark xii. 13.

fathers killed them. So ye are witnesses, and 48  
approve the deeds of your fathers; for they in-  
deed killed the prophets, and ye do the building.  
Therefore also said the wisdom of God, I will 49  
send them prophets and apostles, and some of  
them they will persecute and slay; that the 50  
blood of all the prophets, that which has been  
shed since the foundation of the world, may be  
required of this generation; from the blood of 51  
Abel unto the blood of Zachariah, who perished  
between the altar and the sanctuary; yea, I say  
to you, it shall be required of J:his generation.  
Alas for you, teachers of the law! for ye took 52  
away the key of knowledge; ye yourselves en-  
tered not, and ' those who were entering ye  
hindered.

And as he went out thence, the scribes and the 53  
Pharisees began to set themselves against him,  
and to provoke him to speak of many things;  
lajring wait for him, to seize upon some word 54  
from his mouth.

Luke viii. 17.

John XV. 14.

IN the mean time, when there were gathered together many thousands of the crowd, so that they trod upon each other, he began to say to his disciples, first of all, Beware ye (a) of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered up which will not be revealed ; nothing hidden which will not be known. Therefore whatsoever ye have spoken ,in the darkness will be heard in the light; and that which ye have spoken into the ear in the inner chambers will be proclaimed upon the housetops.

And I say to you, my friends, Be not afraid of those who kill the body, and afterwards have no more that they can do. But I will show you whom ye shall fear: Fear Him who, after He hath killed, hath power to cast into hell; yea, I say to you, fear Him. Are not five sparrows sold for two pence, and yet not one of them is forgotten before God? But even the very hairs

(a) Or Beware, first of all.  
146

LUKE 12. 8-24

of yx>ur head are all ntunbered. Fear not, ye are of more value than many sparrows.

8 And I say to you, Whosoever shall acknow- i Sam. ii. 30.  
ledge me before men, him will the Son of Man

9 also ac^nowledge before the angels of God. But  
he who disowneth me before men will be dis-

10 owned before the angels of God. And whoso-  
ever shall speak a word against the Son of Man,

it will be forgiven him; but he who blasphemeth Matt. xii. 31.

al[ainst the Holy Spirit, it will not be forgiven  
him.

11 And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or Luke xxi. 14.

12 what ye shall say; for the Holy Spirit will teach you in the same hour what ye ought to say.

13 One of the multitude said to Jesus, Master, speak to my brother, that he divide the inheritance

14 with me. And Jesus said to him, Man, who made me a judge or a divider over you? Exod. ii. 14.

15 And he said to them. Take heed, and beware of Eze. xxxiii. 31. all covetousness ; for a man's life consisteth not Job ii. 4.

in the abundance of the things which he possesseth.

16 And he spoke a parable to them, saying, The ground of a certain rich man brought forth

17 plentifully; and he reasoned within himself, saying, What shall I do? for I have not room to

18 store my fruits. And he said, This I will do; I Jas. iv. 15. will pull down my barns, and build greater; and

there I will store all my wheat and my goods.

19 And I will say to my soul. Soul, thou hast abundance of good things laid up for many years ;

20 take thine ease, eat, drink, and be merry. But God said to him, "Thou fool, this night thy soul

will be required of thee ; then whose will those Psa. xxxix. 6.

21 things be which thou hast provided? " So is he who layeth up treasure for himself, and is not rich towards God.

22 And he said to his disciples, Therefore I say to Matt. vi. 25. you. Be not anxious for the life, what ye shall

eat; neither for the body, what ye shall put on.

23 For the life is something greater than the food,

24 and the body than the raiment. Consider the Job xxxviii. 41.  
ravens; for they neither sow nor reap; they

H7

12. 25^40

LUKE

tlatt. vi. 33.  
!sa. xl. II.  
tfatt. xix. ai.

Sph. vi. 14.

ilatt. xxiv. 46.

Thess. V. 2.

!^uke xxi. 34.

have neither storehouse nor bam ; yet God feed-  
eth them; how much more valuable are ye than  
the birds! And which of you, by being anxious, 25  
can add to his life a span? (a). If ye then are 26  
not' able to do a thing which is least, why are ye  
anxious for the rest?

Consider the lilies, how they neither spin nor 27  
weave ; vet I say to you, that even Solomon in  
all his glory was not arrayed like one of these.  
But if God thus clothes the grass, which to-day 28

is in the field, and to-morrow is cast into th]e  
oven; how much more will He clothe you, O ye  
of little faith!

And seek not what ye shall eat, and what ye 29  
shall drink, neither be ye high-minded. For, 30  
all these things the nations of the world seek  
after; and your Father knpweeth that ye have  
need of these things. But seek ye His kmgdom ; 3 1  
and these things will be added unto you. Fear 3 2  
not, little flock; for it is your Father's good  
pleasure to give you the kingdom.

Sell that which ye have, and give alms; pro- 33  
vid^ yourselves purses which wear not out, an  
unfailing treasure in heaven, where no thief  
approacheth, neither doth moth corrupt; For 34  
where your treasure is, there will also your heart  
be.

Let your loin\$ be girded . about, and your 35  
lamps be burning; and ye yourselves like men 36  
who are looking for their lord, when he shall re-  
turn from the wedding ; that when he conieeth and  
Imocketh, they may open to\* him immediately.  
Blessed are those servants, w:hom their lord 37  
when he cometh shall find watching; Verily, I  
say to you, he will gird himself, and make the^  
sit at table, and will come forth and serve them.  
And if ^e shall come in the second watch, or in 38  
the third watch, and find them so, blessed are  
those servants. And know thi?, that if the 39  
householder had known at what hour the thief  
would come, he would not have allowed his  
house to be broken into. Be ye also ready ; for 40  
the Son of Man cometh at an hour when ye  
think not.

(a) Or to his stature a cubit.

1A8

LUKB 12. 41-56

41 Then Peter said, Lord, speakest thou this  
parable to us, or even to all ?

42 And the Lord said, Who then is the faithful and prudent steward, whom his lord shall set over his household, to give them their portion of

43 food in due season? Blessed is that servant

whom his lord, when he cometh, shall find so i Cor. iv. 2.

44 doing. I say to you. Of a truth he will set him

45 over all that he hath. But if that servant say in his heart, **"My lord delayeth his coming"**; and

shall begin to beat the men-servants and the Matt. xxii. 6. maidens, and to eat and drink, and to be

46 drunken; the lord of that servant will come in a day when he expecteth not, and at an hour

when he is not aware, and will cut him asunder. Psa. xxxvii. 9. and will appoint him his portion with the un-

47 faithful. But that servant who knew his lord's will and prepared not himself, neither did according to his will, will be beaten with many

48 stripes. But he who knew not, and did things deserving of stripes, will be beaten with few stripes. Lev. v. 17. And to whomsoever much was given, of him

much will be required; and to whom men committed much, of him they will require the more.

49 I came to send fire on the earth; and what will

50 I, if it is already kindled? (a) But I have a baptism to be baptized with; and how am I

51 constrained until it be accomplished! Think ye that I have come to give peace on the earth? I

52 tell you, Nay; but, rather, division; for, henceforth there will be five in one house divided; they will be divided, three against two, and two

53 against three; father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-

Law against her mother-in-law.

54 Ana he said also to the crowds, When ye see a Matt. xvi. 2.  
cloud rising in the west, immediately ye say,

There cometh a shower; and so it cometh to

55 pass. And when a south wind bloweth ye say.  
There will be burning heat; and it cometh to

56 pass. Ye hypocrites, ^'e can discern the face of

(a) Or, What would I? Would that it were already kindled!

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12. 57-13. 12

LUKE

[sa. Iv. 6.

Vets iii. X9.

.sa. V. I.

the earth and of the sky ; how then is it that ye  
do not discern this time? But why even of 57  
yourselves judge ye not what is right?

For when thou art going with thine adversary 58  
to the magistrate, on the way take pains to t«  
quit of him, lest he hale thee to the judge ; and  
the judge will commit thee to the officer, and the  
officer will cast thee into prison. I tell thee , thou 5 9  
wilt by no means come out thence till thou hast  
paid the very last noite.

THERE came at that season some who told i 1  
Jesus of the Galilaeans whose blood Pilate had  
mingled with their sacrifices.

And he answering said to them, Because those 2  
Galilaeans suffered these things, think ye that  
they showed themselves sinners beyond all the  
other Galilaeans? I tell you, Nay; but, unless 3  
ye repent, ye all will perish in like manner. Or 4  
those eighteen, upon whom the tower in Siloam  
fell, and killed them, think ye that they showed  
themselves guilty beyond all the other men  
who were dwelling in Jerusalem? I tell you, 5  
Nay; but, unless ye repent, ye all will perish in  
like manner.

He spoke also this parable : A certain man had 6  
a fig tree planted in ms vineyard ; and he went  
and sought fruit thereon, but found none. And 7  
he said to the vine-dresser, Behold, for three  
years I have come seeking fruit on this fig tree,  
and have found none; cut it down; why also  
cumbereth it the ground? (a) And he answer- 8  
ing said to him, Master, let it alone this year  
also, till I shall dig about it, and dress it ; and if it 9  
bear fruit afterwards, well; but if not, thou  
shalt cut it down.

■leb. vii. 25. '  
Psa. cvi. 23. ●  
Psa. vi. 2.

[oel iii. xo.

AND Jesus was teaching in one of the syna- 10  
gogues on the Sabbath. And there was a woman 1 1  
who had had a spirit of infirmity eighteen years,  
and was bowed together, and could in no wise  
lift herself up. And when Jesus saw her, he 12  
called her to him, and said to her. Woman, thou

(a) Or, Why doth it also make the gixmnd barren?

LUKE 13. 13-28

13 art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight, and glorified God. Mark xvi. 18.

14 Then the ruler of the synagogue answered with indignation, because Jests Imd cured on the Sabbath; and he said to the people, There are six days in which men ought to work; in them therefore come and be cuvied, and not on the

1 5 Sabbath. But the Lord answered him and said,

Ye h)rprocrites! doth not each of you on the Sabbath loose his ox or his ass from the stall, and

16 lead him away to watering? And ought not this woman, who is a daughter of Abraham, and hath been bound by Satan these eighteen years, to be loosed from this bond on the Sabbath ?

1 7 And as he said these things, all his adversaries were put to shame; and all the multitude rejoiced at all the gloriotis things which were being done by him. Isa. xlv. 24.

18 He said therefore. What is the kingdom of Matt. xiii. 31.

19 God like? and to what shall I liken it? It is like a grain of mustard seed, which a man took, and cast into his garden ; and it grew, and became a tree; and the birds of the air sheltered in the

20 branches of it. And again he said, To what

21 shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till it was all leavened.

22 AND he went through the cities and villages, teaching, and journeying towards Jerusalem.

23 Then one said to mm, Lord, are they few who

24 are being saved? And he said to them, Strive Matt. vii. 13.  
to enter by the narrow door; for I say to you,

many will seek to enter, and will not be able.

25 When once the master of the house has risen,  
and has shut the door, and ye begin to stand  
outside, and to knock at the aoor, saying, Lord,  
open to us ; and he shall answer and say to you,

26 I know 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. But he will say, I tell

you I know not whence ye are ; depart from me, Psa. vi. 8.  
all ye workers of iniquity.

28 Walling and gnashing of teeth will be there, when

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13. 29'I4. 8

LUKE

iev. vii. 9.

ilatt. xix. 30.

Ilatt. xxiii. 37.

^v. XXVI. 31.

\*sa. Ixix. 25.  
sa. i. 7.

ye shall see Abraham and Isaac and Jacob and  
all the prophets, in the kingdom of God, and  
yotirselves cast out. And they will come from 29  
the east and the west, and from the north and  
the south, and will sit down in the kingdom of  
God. And, behold, there are last who will be 30  
first, and there are first who will be last.

The same hour certain Pharisees came, saying 31  
to him, Come out, and go hence;: for Herod  
wishes to kill thee. And he said to them, Go ye, 32  
and tell that fox. Behold, I cast out evil spirits,  
and perform cures to-day and to-morrow, and  
the third day I am perfected. Nevertheless I 33  
must go my way to-day and to-morrow and the  
day following; for it cannot be that a prophet  
perish outside Jerusalem.

O Jerusalem, Jerusalem, that killest the 34  
prophets, and stonest those who are sent to thee ;  
now often would I have gathered thy children  
together, as a hen gathereth her brood under  
her wings, and ye would not! Behold, your 35  
house is left unto you (o) ; and I say to you. Ye  
shall not see me, tmtil the time come when ye  
shall say, "Blessed is he who cometh in the name  
of the Lord."

'sa. xxxvu. 32.

●to. XXV. 6.

AND, when he had entered the house of one  
of the rulers of the Pharisees, to eat bread on the  
Sabbath, they were watching him.

And a certain man who had the dropsy, was  
before him, And Jesus answering spoke to the  
teachers of the law and Pharisees, saying. Is it  
lawful to heal 6n the Sabbath, or not ? And they  
held their peace. And he took the man, and

healed him, and let him go. And he said to them,  
Which of you shall have a son or an ox fallen  
into a pit, and will not immediately pull him out  
on the Sabbath? And they could not answer as  
to these things.

And observing how those who were invited  
chose out the best places, he spoke a parable to  
them, saying. When thou art invited by any one  
to a marriage, sit not down in the best place;

(a) Some MSS. add, " desolate."  
IS\*

4  
5

8

LUKE 14. 9-23

lest a man more honourable than thyself have  
9 been invited by him; and he who invited thee  
and him come and say to thee, Give place to this  
man; and thou begin with shame to take the

10 lowest place. But when thou art invited, go  
and sit down in the lowest place ; that when he  
who invited thee cometh, he may say to thee,  
Friend, come up higher. Then thou wilt have  
honour in the presence of all who sit at table

11 with thee. For whosoever exalte th himself shall Luke xviii. 14.  
be humbled; and he who humbleth himself  
shall be exalted.

12 Then said he also to him who had invited him, Pro. xxii. 16.  
When thou preparest a breakfast or a supper,

call not thy friends, or thy brethren, or thy kinsmen, or thy rich neighbours; lest they also bid thee in return, and a recompense be made thee.

13 But when thou preparest a least, invite the poor

14 the maimed, the lame, the blind; and thou wilt

be blessed ; for they cannot recompense thee ; Rev. xix. 9. but thou wilt be recompensed at the resurrection of the just.

15 And when one of those who sat at table with Jesus heard those things, he said to him, Blessed IS he who shall eat bread in the kingdom of God.

16 But Jesus said to him, A certain man made a Matt. xxii. 2.

17 great supper, and invited many; and sent his servant at supper time to say to those who had been invited. Come; for things are now ready.

18 And they all with one consent began to excuse themselves. The first said to him, I have bought a piece of ground, and I must needs go and see

19 it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I am on my way to try them; I pray thee have me

20 excused. And another said, I have married a i Cor. vii. 33.

21 wife, and therefore I cannot come. So the servant came and told his master these thing[s].

Then the master of the house was angry, and said

to his servant, Go out quickly into the streets and lanes of tt« city, and bring in hither the poor, and the malmea, and the blind, and the lame. Rev. xxii. 17.

22 And the servant said. Master, what thou didst

23 command is done, and still there is room. And the mastef said to the servant, Go out into the

highways and hedges, and constrain them to  
come in, that my house may be filled. For, I 24  
Pro. i. 24. say to you, not one of those men who were in-  
vited shall taste of my supper.

AND there went great multitudes with him; 25  
and he turned, and said to them, If any one 26  
Cometh to me, and hateth not his father and  
Mic. vii. 6. mother, and wife and children, and brothers and  
sisters, yea, and his own life also, he cannot be  
Matt. xvi. 24. my disciple. Whosoever doth not bear his own 27  
cross and come after me, cannot be my disciple.

For, which of you, wishing to build a tower, 28  
sitteth not down first, and counteth the cost,  
whether he hath means to finish it? Lest haply, 29  
after he hath laid a foundation and is not able  
to finish, all who behold it begin to mock him,  
saying. This man began to build, and was not 30  
able to finish.  
Pro. XX. 18. Or what king, going to make war against an- 31

other king, will not sit down first, and con-  
sider whether he is able with ten thousand to  
meet him who cometh against him with twenty  
thousand? Or else, while the other is yet a 32  
great way off, he sendeth an embassy, and re-  
Phil, iii. 7. questeth conditions of peace. So likewise, who- 33  
soever of you renounce th not all that he hath,  
cannot be my disciple.

Salt, therefore, is good; but if even the salt 34  
has lost its savour, with what shall it be seasoned.  
It is fit neither for the land, nor yet for the dung- 35  
hill; men cast it out. He who hath ears to  
hear, let him hear.

Matt. ix. 10. THEN drew near to hear him all the collectors i  
and outcasts. And the Pharisees and also the 2  
scribes murmured, saying. This man receiveth  
sinners and eateth with them.

Matt, xviii. 12. But he spoke this parable to them: What man 3,4

of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, till he find it? And mien he hath found it, he layeth 5 it on his shoulders, rejoicing. And when he 6 cometh home, he calleth together his friends and

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LUKE

IS. 7-21

10

II

his neighbours, saying to them, Rejoice with me ; Psa. cxix. 176.

7 for I have found my sheep which was lost. I say to you, that likewise joy will be in heaven

over one sinner who repenteth, rather than over Luke v. 32. ninety and nine righteous persons, who need no repentance.

8 Or what woman having ten pieces of silver (a),

if she lose one piece, doth not light a lamp, and Psa. cxix. 105. sweep the house, and seek diligent Iv till she find

9 it? And when she hath found it, sne calleth her friends and neighbours together, saying, Rejoice with me ; for I have found the piece which I had lost. Likewise, I say to you, joy ariseth in the Eze. xviii. 23. presence of the angels 01 God over one sinner who repenteth.

And he said: A certain man had two sons;

12 and the younger of them said to his father,  
Father, give me the portion of thy substance  
which falleth to me. And he divided unto them

13 his living. And not many days after, the  
younger son gathered all together, and took his  
money into a far country; and there wasted

14 his substance in riotous living. And when he  
had spent all, there arose a mighty famine in

15 that land; and he began to be in want. And he  
went and joined himself to one of the citizens of  
that country; and he sent him into his fields to

16 feed swine. And he would fain have filled his  
belly with the husks (b) which the swine were

eating; and no one gave to him.

17 But when he came to himself, he said, How  
many of my father's hired servants have bread  
enough and to spare, while I am perishing here

18 with hunger! I will arise and go to my father,

and will say to him. Father, I sinned against  
Psalm xxxii. 5.

19 heaven and before thee ; I am no longer worthy  
to be called thy son; make me as one of thy  
hired servants.

20 And he arose, and went to his father. But  
while he was yet a great way off, his father saw  
him, and had compassion, and ran, and fell on

21 his neck, and kissed him tenderly. And the son  
said to him, Father, I sinned against heaven,

(a) Or drachmae, about a shilling each.

(6) Or pcds.

IS. 22^16. s

LUKE

Zee. iii. 4.

Eph. ii. I.  
Luke xix. 10.

Psa. XXX. IX.

Jonah iv. i.

Luke xviii. 11.

Psa. li. 8.

I Cor. iv. 2.  
Luke xii. 4a.

and before thee; I am no longer worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found! And they began to be merry.

But his elder son was in the field; and as he 25  
came and drew nigh to the house, he heard  
music and dancing. And he called one of the 26  
servants, and asked what these things might  
mean. And the servant said to him. Thy 27  
brother has come ; and thy father has killed the  
fatted calf, because he has received him safe  
and sound. And the elder son was angry, and 28  
would not go in; but his father came out, and  
entreated him. And, answering, he said to his 29  
father, Lo, these many years I have served thee,  
neither transgressed I at any time a command-  
ment of thine ; yet thou never gavest me a kid,  
that I might make merry with my friends; but 30  
when this thy son came, who has devoured thy  
substance with harlots, thou didst kill for him  
the fatted calf.

And the father said to him, Son, thou art ever 31  
with me, and all that I have is thine. It was 32  
but right that we should make merry and be  
glad ; for this thy brother was dead, and is alive  
again; and was lost, and is found.

AND Jesus said also to the disciples, There is  
was a certain rich man, who had a steward; and  
the same was accused to him that he was wasting  
his goods. And he called him, and said, How 2  
is it that I hear this of thee ? render the account  
of thy stewardship ; for thou mayest be steward  
no longer. Then the steward said within him- 3  
self, What shall I do? for my lord is taking away  
from me the stewardship; I have not strength  
to dig; to beg I am ashamed'. I am resolved 4  
what to do, that, when I am put out of the stew-  
ardship, they may receive me into their houses.  
So, calling to him each of his lord's debtors, he 5  
said to the first. How much owest thou to my

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LUKE

16. 6-19

6 lord? And he said, A hundred firkins of oil.  
And to him he said, Take thy bill (a), and sit

7 down quickly, and write fifty. Then he said to  
another, And how much owest thou? And he  
said, A hundred quarters of wheat. To him he  
said, Take thy bill (a), and write fourscore.

8 And his lord commended the unrighteous steward- John xii. 36.  
ard, in that he had done prudently ; for the children- Eph. v. 8.  
dren of this world are, as to their own generation,

more prudent than the children of the light.

9 And I say to you. Make for yourselves friends  
Ecc. xi. i. by means of the mammon (6) of unrighteousness ;

that, when it fails, they may receive you into the

10 everlasting habitations. He who is faithful in a  
very little, is faithful also in much; and he who

is unrighteous in a very little is unrighteous also Matt. xxv. 21.

11 in much. If therefore ye did not prove faithful in  
the unrighteous mammon, who will entrust to

12 you the true riches ? And if ye did not prove faithful  
in that which is another's, who will give you

13 that which will be our (c) own? No servant can

serve two masters; for either he will hate the one- Josh. xxiv. 15.  
and love the other; or he will cling to the  
one, and despise the other. Ye cannot serve  
God and mammon.

Now the Pharisees, who were avaricious, Matt, xxiii. 14.  
heard all these things, and derided him.

And he said to them, Ye are they who justify  
themselves, before men. But God knoweth  
your hearts; for that which is highly esteemed  
among men is an abomination in the sight of

16 God. The Law and the Prophets were until

John; from that time the kingdom of God is Matt, xi 12.

preached, and every one forceth his way into it.

17 Yet it is easier for the heavens and the earth to pass away, than for one tittle of the Law to fail. Psa. cii. 26.

Every one who putteth away his wife and marrieth another, committeth adultery; and whosoever marrieth her who is put away from Matt. v. 32. her husband, committeth adultery.

There was a certain rich man, who was clothed in purple and fine linen, and fared

14

15

18

19

(o) Oft agreement. (6) i.e. riches.

. (fi) Some MSS. have " your.'^

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16. 20-17. 4 LUKE

sumptuously every day; and at his gate was 20 laid a certain poor man named Lazanis, who was full of sores, and longed to be fed with what- 2 1 ever fell from the rich man's table; nay, even the dogs used to come and lick his sores. And 22 it came to pass that the poor man died, and was borne away by the angels into Abraham's

ilatt. viii. II. bosom. The rich man also dSed, and was buried ;

and in Hades he lifted up his eyes, being in tor- 23  
ments, and saw Abraham afar off, and Lazarus  
in his bosom. And he cried and said, Father 24  
Abraham, have pity on me, and send Lazarus to  
dip the tip of his finger in water and cool my

See. xiv. 12. tongue; for I am tormented in this flame.

But Abraham said. Son, remember that thou 25  
in thy lifetime receivedst thy good thin^, and  
Lazarus likewise evil things ; but now he is com-  
forted here, while thou art tormented. And 26  
with all this, between us and you a great gulf has  
been fixied, that they who would pass hence to  
you may not be able, and that none may cross  
thence to us.

Then he said, I pray thee therefore, father, 27  
that thou wouldest send him to my father's  
house; for I have five brethren; that he ma^ 28  
testify to them, lest they also come into this

glace of torment. But Abraham said, They 29  
ave Moses and the Prophets; let them hear  
them. And he said. Nay, father Abraham; but 30  
if one should go to them from the dead, they will  
repent. But Abraham said to him, If they hear 3 1  
3 Cor. iv. 3. not Moses and the Prophets, neither woula they  
be persuaded if one rose from the dead.

Matt, xviii. 7. THEN Jesus said to his disciples, It is im- i

possible for occasions of evil not to come; but  
alas for him through whom they come! It were 2  
better for him that a millstone were himg about  
his neck, and he were cast into the sea, than that  
he should cause, one of these little ones to fall  
away.

Lev. xix. 17. Take heed to yourselves. If thy brother do 3

wrong, rebuke him; and if he repent, forgive  
him. And if he wrong thee seven times in the 4

day, and seven times turn to thee, saying, I  
repent, thou shalt forgive him. Matt. vi. 14.

5 The apostles said to the Lord, Increase our  
faith.

6 And the Lord said. If ye have faith as a grain  
of mustard seed, ye might say to this sycamine

tree. Be rooted up, and be planted in the sea;  
and it would obey you.

7 But which of yxm, having a servant ploughing  
or shepherding, will say to him, when he has  
come from the field. Go straightway and sit down

8 at table; and will not rather say to him, Make  
ready wherewith I may sup, and gird thyself and  
wait on me, till I have eaten and drunken ; and

9 afterwards thou shalt eat and drink? Doth he

thank his servant because he did the things Job xxii. 3.

10 which were commanded? So likewise ye, when  
ye have done all those things which are com-  
manded you, should say, We are unprofitable  
servants; we have done that which it was our  
duty to do.

1 1 AND as they were on their way to Jerusalem,

12 he passed between Samaria and Galilee. And

as he entered a certain village, there met him ten Lev. xiii. 46.

13 men, lepers, who stood afar off; and they lifted  
up their voices, and said, Jesus, Master, have

14 pity on us. And when he saw them, he said to  
them, Go show yourselves to the priests. And  
it came to pass that as they were going they were

1 5 cleansed. And one of them, when he saw that he 2 Kings v. 14.  
was healed, tvimed back, and with a loud voice

16 glorified. God, and bowed himself at Jesus' feet,

1 7 giving him thanks ; and he was a Samaritan. And John iv. 39.  
Jesus answering said. Were not the ten cleansed?

18 out where are the nine? Was none found to  
return to give glory to God but this stranger?

19 And he said to him. Arise, go thy way; thy Matt. ix. as.  
faith hath made thee whole.

20 BUT, being asked by the Pharisees when the  
kingdom of God would come, he answered them  
and said, The kingdom of God cometh not with

21 outward show; neither will men say, \*\* Lo here! " Luke xxi. 18.

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17- 2 2-il8. I

JUUKE

Gen. vii. 7.  
Gen. vii. 11,

Gen. xix. 23.

Gen. xix. 36.

Matt. xxiv. 40.

Job xxxix. 30.

or, "There!" for, behold, the kingdom of God is within you (a).

And he said to the disciples. Days will come, 22 when ye will desire to see one of the days of the Son of Man, and ye will not see it. And they 23 will say to you, "See there!" "See here!"; go not out, nor follow them. For as the lightning 24 lighteneth out of one part under the heavens, and shineth into another part under the heavens ; so will the Son of Man be in his day. But he 25 must first suffer many things, and be rejected by this generation.

. . And as it was in the days of Noah, so will it be 26 also in the days of the Son of Man. They ate, 27 they drank, they married, they were given in marriage, until the day in which Noah entered the ark, and the flood came, and destroyed them all.

Likewise, even as it was in the days of Lot ; they 28 ate, they drank, they bought, they sold, they

planted, they built; but the same day in which 29 Sodom went out of Sodom it rained fire and brimstone from the heavens and destroyed them all. Even so it will be in the day when the Son of Man 30 is revealed. In that day, let not him who shall 31 be upon the housetop, his goods in the house, go down to remove them; and he who is in a field, let him likewise not turn back. Remember 32 Lot's wife. ,

Whoever shall seek to gain his life will lose 33 it ; and whoever shall lose his life will preserve it.

I tell you, in that night there will be two men 34 on one bed; the one will be taken, and the other left. Two women will be grinding together; the 35 one will be taken, and the other left (6).

And they answered and said to him, Where, 37 Lord?

He said to them, Wherever the body is, there

will the vultures also be gathered together.

And he spoke a parable to them to the effect i ]  
that they ought always to pray, and not to faint ;

. ! 1 ' t,

(a) Or in the midst of you.

(6) Some MSS. add (v. 36), "Two men wM be ih the field;  
one will be taken, and the other left."

LUKE 18. 2-17

2 sa3dng, There was in a certain city a judge, who

3 feared not God, neither regarded man; and  
there was a widow in that city; and she came  
often to him, saying, \*\* Avenge me on mine ad-

4 versary." Arid he would not for a while; but  
afterwards he said within himself, \*\* Though I Lukexi. 8.

5 neither fear God, nor regard man, yet because  
this widow troubleth me, I will avenge her, lest  
at last by her coming she wear me out."

6 The iJord said. Hear what the unrighteous

7 judge saith. And will not God avenge His own

elect, who cry day and night to Him, and He is Psa. xlvi. 5.

8 long-suffering over them? I tell you that He  
will avenge them speedily. Nevertheless, when  
the Son of Man cometh, will he find faith on the  
earth?

9 And he spoke this parable to certain who Luke x. 29.  
trusted in themselves that they were righteous,

10 and despised all others: Two men went up to  
the temple to pray; one a Pharisee and the

11 other a collector. The Pharisee stood and  
pra3red, by himself, thus, "God, I thank thee, Isa. Ixv. 5.

that I am not as the rest of men are, extortioners, unjust, adulterers, or even as this collector.

12 I fast twice in the week, I give a tenth of all that

13 I gain." But the collector, standing afar off, would not lift up so much as his eyes to heaven,

but smote his breast, saying, "God be merciful to me a (a) sinner.\*'

14 I tell you, This man went down to his house justified, more than the other. For every one

who exalteth himself will be abased ; but he who humbleth himself will be exalted.

15 And they were bringing to Jesus their infants also, that he might touch them; but when his

16 disciples saw it they rebuked them (6). But Jesus called the infants to him, and said. Suffer the little children to come to me, and forbid them not; for of such is the kingdom of God (c).

17 I say to you. Verily, whosoever shall not receive the kingdom of God as a little child doth, he will

in no wise enter it.

Or, the.

See notes, pp. 40 and 90.

Or, to such belongeth the kingdom of God.

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18. 18-35 LUKE

AND a certain ruler questioned him, saying, 18  
Good Master, what shall I do to inherit eternal life ?

Jesus said to him, Why callest thou me good ? 19  
none is good but one, that is, God. Thou knowest the commandments, 20  
\*\*Do not commit adul-

Deut. V. 17. 1 tery," "Do not kill," "Do not steal," "Do not

Ex. XX. 12. J bear false witness," "Honour thy father and thy

mother." And he said. All these I have kept 21  
from my youth.

And when Jesus heard it, he said to him. Yet 22  
lackest thou one thing; sell all that thou hast,

I Tim. vi. 19. and distribute to the poor, and thou shalt have

treasure in heaven; and come, follow me. But 23  
when he heard these things he became exceed-  
ingly sorrowful; for he was very rich.

Pro. xi. 28. Then Jesus, looking upon him, said, With 24

what difficulty those who nave riches enter the  
kingdom of God! For it is easier for a camel to 25  
go through the eye of a needle, than for a rich man  
to enter the kingdom of God. And those who 26  
heard it said, Who, then, can be saved? And he 27

Zee. viii. 6. said, The things which are impossible with men

are possible with God.

Then Peter said, Behold, we forsook what was 28  
ours and followed thee.

And he said to them. Verily, I say to you, 29  
there is no one who hath left house, or wife, or  
brothers, or parents, or children, for the kingdom  
of God's sake, who will not receive manifold 30

Rev. ii. 10. more in this present time, and in the age to

come everlasting life.

Then he took to himself the twelve, and said 31  
to them, Behold, we are going up to Jerusalem,

Psa. xxii. i and all things which were written through the

Isa. liii. f prophets concerning the Son of Man will be ac-

complished. For he will be delivered to the Gen- 3 2  
tiles, and will be mocked and shamefully treated,

and spit upon; and the v will scourge him, and 33  
put him to death; and tne third day he will rise.

And they understood none of those things; 34  
and this sa)ring was hidden from them, and they  
knew not the things which were spoken.

Matt. XX. 29. NOW, as he came nigh to Jericho, a certain 35

blind man was sitting by the way side begging;

ib2

)

LUKE 18. 36-19. 12

36 and healing the multitude pass by, he asked

37 what it meant. And they told him, Jesus the

38 Nazarene is passing by. And he cried, sajdng,

39 Jesus, thou Son of David, have pity on me. And  
those who went before rebuked him, that he

should hold his peace; but he cried so much the Psa. IxU. la.  
more. Thou Son of David, have pity on me.

40 And Jesus stood, and commanded him to be  
brought to him; and when he drew near, Jesus

41 asked him, What wouldest thou that I should do  
to thee ? And he said, Lord, that I may receive

42 si^ht. Jesus said to him, Receive sight ; thy Luke xvii. 19.

43 faith hath made thee whole. And immediately  
he received sight, and followed him, glorifying  
God; and all the people, when they saw it, gave  
praise to God.

1 AND Jesus entered Jericho and was passing

2 through. And there was a man named Zac-

3 chasus, a chief collector; and he was rich. And

he tried to see what manner of person Jesus was ; Josh. vi. 26.  
and could not for the crowd, for he was little of

4 stature. And he ran on before, and climbed up  
into a sycamore tree to see him; for he was to

5 pass that way. And when Jesus came to the  
place, he looked up, and said to him, Zacchaeus,  
make haste, and come down; for, to-day I must

6 abide in thy house. And he made haste, and

7 came down, and received him joyfully. And  
when they saw it, they all murmured, saying, He

has gone to be guest with a man who is a sinner. Luke v. 30.

8 And Zacchaeus stood, and said to the Lord,  
Behold, Lord, the half of my goods I give to the

poor; and if I have exacted any thing from any Psa. xli. i.

9 one unjustly, I restore it four-fold. And Jesus  
said concerning him. This day salvation has

come to this house, forasmuch as this man also Luke xiii. 16.

10 is a son of Abraham. For the Son of Man has  
come to seek and to save that which was lost.

11 As they listened to these things, he added a  
parable, because he was nigh to Jerusalem, and  
because they thought that the kingdom of God

12 would immediately appear. He said therefore:

A certain nobleman went into a far country to Matt. xxv. 14.

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receive for himself a kingdom (a), and to return.  
And he called ten of his servants, and delivered 13  
to them ten potinds (6) , and said to them, Trade  
ye till I come. But his citizens hated him, and 14

Johni. II. sent a message after him, sajring, We will not  
have this man to nile over us.

And when he had returned, having received 15  
the kingdom, he commanded the servants to  
whom he had given the money, to be called unto  
him, that he might know what any one had  
gained by trading. Then came the first, sa)ring, 16  
Lord, thy potmd gained ten pounds. And he 17

Lukexvi. 10. said to him. Well done, good servant; because

thou wast faithful in a very little, have thou au-  
thority over ten cities. And the second came, say- 18  
ing, Lord, thy pound made five pounds. And he 19  
said likewise to him. Be thou also over five cities.

And that other came, saying, Lord, behold, 20  
thy pound! which I kept laid up in a napkin; for 21  
I feared thee, because thou art an austere man;  
thou takest up that which thou layedst not down,  
and reapest that which thou didst not sow.

a Sam. i. 16. His lord said to him, Out of thine own mouth 22

I will judge thee, thou wicked servant. Knew-  
est thou that I was an austere man, taking up  
that which I laid not down, and reaping that  
which I did not sow? Then why gavest thou 23  
not my money into a bank? and at my coming I  
might have required it with interest. And he 24  
said to those who stood by. Take from him the  
pound, and give it to him who hath the ten  
poids. (And they said to him. Lord, he hath 25

Luke viii. 18. ten potmds.) I say to you. To every one who 26

hath shall be given ; and from him who hath not,  
even that which he hath shall be taken away.

Psa. ii. 4. But these my enemies, who would not that I 27

should reign over them, bring them hither, and slay them in my presence.

And when he had thus spoken, he went before, 28 going up to Jerusalem.

Matt. xxi. I. AND when he had come nigh to Bethphage 29 and Bethany, at the mount called Olivet, he sent

I

a) Or kinj<sup>ly</sup> authority.

6) Lit. minae. The mina – about £4,

16<sup>^</sup>

I

LUKE 19. 30-48

30 two of the disciples, sa<sup>ng</sup>, Go ye into the vil-  
lage over against you; m which at yotir entering  
ye will find a colt tied, whereon never man yet

31 sat; loose it, and bring it hither. And if any  
one ask you, "Why do ye loose it?" ye shall

32 say, Because the Lord hath need of it. And Psa. 1. 10.  
those who were sent went their way, and found

\$<sup>^</sup> even as he had said to them. And as they were  
loosing the colt, the owners thereof said to them,

34 Why loose ye the colt? And they said. The

35 Lord hath need of it. And they brought it to  
Jesus ; and they cast their garments upon the colt,

36 and set Jesus thereon. And as he went, they John xii. 14.  
spread their garments in the way.

37 And when he had come nigh, even at the  
descent of the Mount of Olives, the whole mul-  
titude of the disciples began to rejoice and to  
praise God with a loud voice for all the mighty

38 works which they had seen; saying, Blessed is Psa. cxviii. 26.  
the King who cometh in the name of the Lord ;

39 peace in heaven, and glory in the highest ! And  
some of the Pharisees from among the multitude

40 said to him, Master, rebuke thy disciples. But

he answered and said, I tell you, if these were to Hab. ii. ti.  
keep silence, the stones would cry out.

41 /old when he had come nigh, he beheld the

42 city, and wept over it, saying, Oh, that thou,  
even thou, hadst known, in this day, the things  
which belongs unto peace ! but now they are hid-

43 den from thine eyes. For days will come upon Psa. xcv. n.  
thee when thine enemies will cast a trench about

thee, and compass thee round, and keep thee in

44 on every side, and will cast thee to the ground,  
and thy children within thee ; and they will not  
leave in thee one stone upon another; because  
thou knewest not the time of thy visitation.

45 And he went into the temple, and began to

46 cast out those who sold; saying to them, It is  
written, "My house shall be a house of prayer"; Isa. lvi. 7.  
but ye have made it "a den of robbers." Jer. vii. n.

47 And he taught daily in the temple. But the  
high priests and the scribes and the chief men of

48 the people sought to destroy him, but could not  
find what they might do ; for all the people were  
very attentive to hear him.

## 20. I-18 LUKE

ON one of the days, as he was teaching the i  
people in the temple, and preaching the gospel,  
the high priests and the scribes together with  
the elders came upon him, and spoke to him, 2

Acts iv. 7. saying, Tell us by what authority thou doest

these things? or who is he who gave thee that  
authority? He answered and said to them, I 3  
also will ask you a thing; and tell ye me: The 4  
baptism of John, was it from heaven? or from  
men? And they reasoned among themselves, 5  
saying. If we shall say, "From heaven," he will  
say, "Why believed ye him not? " but if we say, 6  
"From men," all the people will stone us; for

Matt. xiv. 5. they are persuaded that John was a prophet.

And they answered, that they knew not whence 7  
it was. Then Jesus said to them. Neither tell I 8  
you by what authority I do these things.

And he began to speak to the people this para- 9

Isa. V. I. ble : A man planted a vineyard, and let it out  
to husbandmen, and went into a far country for

John XV. 16. a long time. And at the season he sent a serv- 10

ant to the husbandmen, that they should give  
him of the fruit of the vineyard; but the hus-  
bandmen beat him, and sent him away empty-  
handed. Then he sent yet another servant ; but 1 1  
they beat him also, and treated him shamefully,  
ana sent him away empty-handed. And he sent 1 2  
yet a third; and they wounded him also, and  
cast him out.

Then the lord of the vineyard said, What shall 13  
I do? I will send my beloved son; it may be  
that they will reverence him. But when the 14  
husbandmen saw him, they reasoned one with

Rom. viii. 17. another, saying. This is the heir; let him kill him,

that the inheritance may become ours. So they  
cast him out of the vineyard, and killed him.  
What therefore will the lord of the vineyard do

Neh. ix. 36. to them? He will come and destroy those hus- 16

bandmen, and will give the vineyard to others.  
And when they heard it, they said, God forbid!

And he looked upon them, and said, What is  
this then which is written,

Psa. cxviii. 22. "The stone which the builders rejected,

Dan. ii. 34. \* The same became the head of the corner " ?

Zec. xii. 3. } Whosoever shall fall upon that stone will be 18

ie)6

LUKE 20. 19-37

broken; but on whomsoever it shall fall, it will  
scatter him as dust.

19 And the scribes and the high priests sought to  
lay hands on him in that very hour, yet were  
afraid of the people ; for they perceived that he  
had spoken that parable against them.

20 AND, that they might take hold of his words, Matt. xxii. 15.  
so as to deliver him to the power and authority

of the Governor, they watched him, and sent  
forth spies who pretended to be righteous men.

21 And they asked him. Master, we know that thou  
sittest and teachest rightly; neither acceptest  
thou the person of any, but teachest the way of

22 God truly; is it lawful for us to give tribute to

23 Caesar, or not? But he perceived their crafti-

24 ness, and said to them, Show me a denarius.  
Whose image and superscription hath it? And

25 they said, Caesar's. And he said to them, Ren- Rom. xiii. 7.  
der therefore to Caesar the things which are  
Caesar's, and to God the things which are God's,

26 And they could not take hold of his words before  
the people; and, marvelling at his answer, they  
held their peace.

27 Then came to him certain of the Sadducees,

28 (who deny that there is any resurrection,) and

they asked him, Master, Moses wrote to us, that Deut. xxv. s.  
if any man[s brother, having a wife, die without  
children, his brother should take his wife, and

29 raise up issue to that brother. Now there were  
seven brothers; and the first took a wife, and

io, 31 died without children. And the second and  
the third took her; and, in like manner, even the

32 seven left no children and died. Afterwards the

33 woman also died. Of which of them, then, does  
the woman become wife in the resurrection? for  
the seven had her as wife.

34 And Jesus said to them. The children of this

35 world marry, and are given in marriage; but Luke xxi. 36.  
those who shall be accounted worthy to obtain

that world, and the resurrection from the dead,

36 neither marry, nor are given in marriage; for

they cannot die any more, since they are like i Cor. xv. 40.  
angels; and are children of God, being children

37 of the resurrection. And, that the dead are

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LUKE

Ex. iii. 6.

Rom. xiv. 8.

Psa. ex. I.

X Tim. V. 20.

Mark xii. 41.

2 Cor. viii. 12.

Matt. xxiv. I.

Luke xix. 44.

3 Thess. ii. 3.

raised, even Moses showeth, when (at The Bush)  
he speaks of the Lord as "the God of Abraham,  
and the God of Isaac, and the God of Jacob."  
Now, He is a God, not of dead men, but of living; 38  
for, unto Him, all are living.

Then certain of the scribes answering said, 39

Master, thou hast well said. For they durst 40  
not question him any more.

And he said to them, How say they that the 41  
Christ is David's son, whereas David himself 42  
saith in the book of Psalms,  
"The Lord said to my Lord,  
Sit thou at My right hand.  
Until I make thy enemies thy footstool." 43  
David therefore called him Lord; how then is 44  
he his son?

Jesus said to the disciples in the hearing of all 45  
the people. Beware of the scribes, who like to 46  
walk in long robes, and love salutations in the  
markets, and the front seats in the synagogues,  
and the best places at feasts; who devour 47  
widows' houses, and for a pretence make long  
prayers ; these will receive greater condemna-  
tion.

And he looked up, and saw the rich casting  
their gifts into the treasury. And he saw a 2  
certain poor widow casting in thither two mites.  
And he said, I tell you. Of a truth this poor 3  
widow hath cast in more than they all; for all 4  
these out of their abundance cast in unto the  
offerings ; but she out of her penury cast in all  
the living that she had.

AND when some were speaking of the temple, 5  
how it was adorned with goodly stones and  
gifts, he said. As for these things which ye be- 6  
hold, days will come, in which there will not be  
left one stone upon another which will not  
be thrown down.

And they asked him, saying. Master, but when 7  
will these things be ? and what sign will there be  
when these things are about to come to pass?  
And he said, Take heed that ye be not deceived; 8  
for many will come in my name, saying, "I am  
he " ; and \* \* The time is near " ; go not after them.

16%

LUKE 21. 9-26

9 And when ye hear of wars and tumults, be not terrified; for these things must first come to pass ; but the end is not yet.

10 Then he said to them, Nation will rise against Hag. ii. 2 a.

11 nation, and kingdom against kingdom; and there will be great earthquakes, and in divers places pestilences and famines ; and there will be fearful sights and great signs from the heavens.

1a But before all these things, they will lay their Acts iv. 3. hands on you, and persecute you, delivering you to the synagogues, and into prisons, and ye will be brought before kings ana governors for my

13 name's sake. It will turn out tmto you for a

14 testimony. Settle it therefore in your hearts, not to meditate beforehand how ye shall an-

15 swer; for I will give you utterance and wisdom, Acts vi. 1o. which all your adversaries will not be able to

16 resist or to gainsay. And ye will be betrayed even by parents, and brothers, and kinsfolk, and friends ; and some of you they will put to death.

17 And ye will be hated by all men for my name's John xNdi. 14.

18 sake. But there shall not a hair of your head

19 perish. By your endurance ye will win your souls (a).

20 But when ye see Jerusalem being compassed with armies, know that her desolation is nigh.

21 Then let those who are in Judaea flee to the mountains; and let those who are in the midst of the city depart out ; and let not those who are

22 in the country come in. For these are the days Deut. xxviii. 25. of retribution, that all things which are written

23 may be fulfilled. Alas for those who are with child, and for those who give suck, in those days! for there will be great distress in the land, and

24 wrath upon this people. And they will fall by the edge of the sword, and will be led away captive into all nations; and Jerusalem \vi\ be trodden down by the Gentiles, until the times of the Gentiles are fulfilled.

25 And there will be signs in sun and moon and

stars; and upon the earth distress of nations, Dan. xii. i. with perplexity, through the roaring of the sea

26 and the billows ; men fainting for fear, and for

(a) Or lives.

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21. 27-22. 8 LUKE

expectation of those things which are coming on the world ; for the powers of the heavens will be

Rev. xiv. 14. shaken. And then they will see the Son of Man 27

coming in a cloud with power and great glory.

And when these things begin to come to pass, 28 look up, and lift up your heads; for your redemption draweth nigh.

Matt. xxiv. 32 And he spoke to them a parable: Behold the 29

fig tree, and all the trees; when they are now 30 shooting forth, ye see and know of your own selves that now summer is nigh. And so, when 31 ye see these things happening, know ye that the kingdom of God is nigh. Verily, I say to you, 32 this generation will not pass away, till all has come about. The heavens and the earth will 33

Isa. xl. 8. pass away ; but my words will not pass away.

And take heed to yourselves, lest at any time 34 your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that

day come on you suddenly, like a snare. For it 35  
will come on all who dwell upon the face of the

Matt. XXV. 13. whole earth. But, be wakeful, pra5ang at every 36

season, that ye may prevail to escape all those  
things which will come to pass, and to stand  
before the Son of Man.

And each day he was teaching in the temple; 37  
and at night he went out, and abode in the

John viii. i. mount wmcH is called Olivet. And all the 38

people went early in the morning to him in  
the temple, to hear him.

NOW, the feast of unleavened bread, which is i  
called the Passover, was nigh. And the high 2  
priests and scribes were seeking how they might  
kill him; for they feared the people.

Matt. xxvi. 14. Then Satan entered Judas, called Iscariot, 3

who was of the number of the twelve. And he 4  
went his way and communed with the high  
priests and captains, how he might betray him

Zee. xi. 12. to them. And they were glad, and covenanted 5

to give Judas money. And he agreed, and 6  
sought opportunity to betray him to them in  
the absence of the multitude.

Ex. xii. And the day of unleavened bread came, when 7

the Passov^er had to be sacrificed. And Jesus 8

LUKE 22, 9-27

sent Peter and John, sa3dng, Go and prepare us ^

the Passover, that we may eat. And they said  
9 to him, Where wouldst thou that we prepare?

10 And he said to them. Behold, when ye have

entered the city, there will meet you a man,  
hearing a pitcher of water; follow him into the

11 house which he entereth. And ye shall say to  
the householder, The Master saith to thee,  
Where is the guest chamber, where I may eat the

12 Passover with my disciples? And he will show  
you a large upper room furnished; there make

13 ready. And they went, and found as he had  
said to them; and they made ready the Pass-  
over.

14 And when the hour\* had come, he sat at table, Matt. xxvi. 12

15 and the apostles with him. And he said to  
them, I have earnestly desired to eat this Pass-

16 over with you before I suffer; for I say to you, I  
shall never again eat it until it be fulfilled in

17 the kingdom of God. And he took a cup, and  
gave thanks, and said. Take this, and divide it

18 among yourselves; for I say to you, I shall not  
drink henceforth of the fruit of the vine, until

19 the kingdom of God has come. And he took Mark xiv. 2a.  
bread, and gave thanks, and broke, and gave to

them, saying, This is my body which is being  
given for you; do this in remembrance of me.

20 And, after they had supped, the cup likewise,  
saying. This cup is the new covenant in my blood,  
which is shed for you.

21 But, behold, the hand of him who betrayeth

22 me is with me on the table. For the Son of Man  
goeth, as it was determined; but alas for that

23 man by whom he is betrayed! And they began Luke xxiv. 46.  
to inquire among themselves which of them it

was who would do that thing.

24 And there arose also a contention among Luke ix. 46.  
them, as to which of them was esteemed the

25 greatest. And he said to them, The kings of the Gentiles lord it over them; and those who exercise authority over them are called bene-

26 factors. But ye shall not be so; but he who is greatest among you, let him become as the youngest; and he who is chief, as he who

27 serveth. For, which is greater, he who sitteth

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22. 28-45 LUKE

at table, or he who serveth? is it not he who sitteth  
John xiii. 14. at table? but I am among you as he who serveth.

Ye are those who have continued with me in 28  
my trials. And I appoint unto you a kingdom, 29  
even as my Father appointed unto me, that ye 30  
may eat and drink at my table in my kingdom;  
and ye shall sit on thrones judging the twelve  
tribes of Israel.

Simon, Simon, behold, Satan desired to have 31  
Amos ix. 9. you all, that he might sift you as wheat; but, as 32

John xvii. g. to thee, I besought that thy faith might not fail;

and when thou hast turned, strengthen thou thy  
brethren. And Simon said to him, Lord, I am 33  
ready to go with thee both to prison and to  
death. Jesus said, I tell thee, Peter, the cock 34  
will not crow this day till thou hast thrice denied  
that thou knowest me.

Luke ix. 3. And Jesus said to them, When I sent you forth 35

without purse and wallet and shoes, lacked ye  
anything? And they said. Nothing. Then said 36  
he to them, But now, he who hath a purse, let  
him take it, and likewise a wallet; and he who  
hath not a purse (a), let him sell his garment,  
and buy a sword. For I say to you. This that 37  
Isa. liii. 12. is written must be accomplished in me, "And

he was reckoned among the transgressors"; for that which concerneth me hath an end. And 38 the disciples said, Lord, behold, here are two swords. And he said to them, It is enough.

Matt. xxvi. 36. AND he came out, and went, as he was wont, 39

to the Mount of Olives; and the disciples followed him. And when he was at the place, he said 40 to them, Pray that ye enter not into temptation.

And he was withdrawn from them about a 41 stone's cast. And kneeling down, he prayed, 42 saying, Father, if Thou art willing, remove this cup from me; nevertheless not my will, but

Matt. iv. II. Thine, be done. And there appeared unto him 43

an angel from heaven, strengthening him. And 44 falling into an agony, he prayed the more earnestly; and his sweat became as it were great drops of blood falling down upon the ground. And he rose from prayer, and came to the 45

(a) Or sword.

1\*32

LUKE 22. 46-64

disciples, but found them sleeping for sorrow;

46 and he said to them, Why sleep ye? rise and pray, Luke xxii. 40. that ye enter not into temptation.

47 While he was yet speaking, lo, a multitude; Matt. xxvi. 47. and he who was called Judas, one of the twelve,

went before them, and drew near to Jesus to kiss

48 him. But Jesus said to him, Judas, betrayest

49 thou the Son of Man with a kiss! When those who were about him saw what would follow, they said, Lord, shall we smite with the sword? And

50 one of them smote the servant of the High

51 Priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched the ear and healed him.

52 Then Jesus said to the high priests, and captains of the temple, and elders, who had come against him. Have ye come out, with swords and

53 staves, as against a robber? When I was with you daily in the temple, ye stretched not forth

your hands against me ; but this hour is yours, John xii. 27.

54 and now is the power of darkness. Then, they seized him, and led him away, and took him into the High Priest's house.

55 And Peter followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat among them.

56 But a certain maid saw him as he sat in the fire- Matt. xxvi. 69. light, and, attentively looking upon him, she

57 said. This man also was with him. And he denied it, saying, Wo^^s-^^t I know him not.

58 And after a httle while some one else saw him, Matt. xxvi. 71. and said, Thou also art of them. And Peter

59 said, Man, I am not. And about the space of an Mark xiv. 70. hour afterwards, another confidently affirmed,

sa3ning, Of a truth this fellow also was with him ;

60 for he too is a Galilaeen. And Peter said, Man, I know not what thou sayest. And imme- diately, while he was yet speaking, a cock crew.

61 And the Lord turned, and looked upon Peter.

And Peter reniembered the word of the Lord, Matt. xxvi. 75. how he had said to him. Before the cock crow

62 this day, thou wilt disown me thrice. And he went out, and wept bitterly.

63 And the men who had Jesus in charge mocked

64 him, and smote him. And they blindfolded Matt. xxvi. 68.

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22. 65-23. II

LUKE

kCts iv. 26.

[eb. i. 3.

[att. xxvii. 2.

ohn xviii. 36.

'sa. Ivii. 4.

/uke ix. 9

sa. liii. 3.

him, and asked him, saying, Prophecy, who was it who struck thee? And they spoke many 65 other things against him, reviling him.

AND as soon as it was day, the Assembly of 66 Elders of the people, both chief priests and scribes, came together and led him away into their council, saying, If thou art the Christ, tell 67

tis. He said to them, If I tell you, ye will not believe; and if I question you, ye will not answer. But henceforth the Son of Man will be sitting at the right hand of the power of God. Then said they all. Art thou then the Son of God? And he said to them. Ye say truly; I am. And they said. What need have we of any further witness? for we ourselves have heard from his own mouth.

AND the whole multitude of them arose, and led him to Pilate. And they began to accuse him, saying. We found this fellow perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ a king. Pilate asked him, saying. Art thou the king of the Jews? And he answered him and said, Thou sayest truly. Then Pilate said to the high priests and to the people, I find no guilt in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judaea, and beginning from Galilee even to this place.

But when Pilate heard, he asked whether the man was a Galilaean. And as soon as he knew that he was of Herod's jurisdiction, he sent him to Herod, who himself also was in Jerusalem at that time.

And 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 hoped to see him do some miracle. And Herod put many questions to him; but he answered him nothing. And the high priests and scribes stood and vehemently accused him. And Herod with his soldiers set him at naught, and mocked him, and arrayed him in a gorgeous robe,

6

7

8

## LUKE 23. 12-29

12 and sent him back to Pilate. And the same day Acts iv. 27.  
Herod and Pilate became friends; for, before,  
they were at enmity.

13 But Pilate called together the high priests and

14 the rulers and the people, and said to them. Ye  
brought to me this man, as one who perverteth  
the people ; and, behold, I examined him before

you, but found no guilt in him touching those Luke xxiii. 4.

15 things whereof ye accuse him; no, nor yet  
Herod ; for he sent him back to us ; and, behold,  
nothing worthy of death has been done by him.

16 I will therefore chastise him, and release him (a).

18 But they cried out all together, saying, Away Acts iii. 14.  
with this fellow, and release unto us Barabbas;

19 – who for a certain tumult made in the city, and

20 for murder, had been cast into prison. But  
Pilate, desiring to release Jesus, spoke again to

21 them. But they kept crying out, saying,

22 Crucify! crucify him! And he said to them the  
third time, Wny, what evil hath he done? I  
have found in him nothing deserving of death;  
therefore, I will chastise him and let him go. Psa. xxii. 12.

23 And they were urgent with loud voices, ask-  
ing that he should tS crucified. And their voices  
prevailed.

24 And Pilate gave sentence that it should be as

25 they asked. And he released him who for sedi- Ex. xxiii. 2.  
tion and murder had been cast into prison,

him for whom they were asking; but he deliv-  
ered Jesus to their will.

26 And as they led him away, they laid hold of Matt, xxvii. 32.  
one Simon, a Cyrenian, who was coming from

the country, and upon him they laid the cross,  
that he might bear it after Jesus.

27 And there followed him a great crowd of the  
people, and of women who bewailed and la-

28 mented him. But Jes\is turning to them said.  
Daughters of Jerusalem, weep not for me ; weep  
rather for yourselves and for your children, isa. liv. i.

29 For, behold, da)rs are coming in which they will  
say, '\* Blessed are the barren, and the wombs  
which never bore, and breasts which never gave

(a) V. 17, "Now at the feast he must needs release one  
unto them," is of very doubtftU authority.

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23. 30-47

LUKE

Hos. X. 8.

Pro. xi. 30.

Isa. liii. 13.

Matt. V. 44.

Psa. xxii. 7.

Luke xvii. 34.

I Pet. i. 19.

3 Cor. xii. 4.

Psa. xxxi. 5.

suck." Then they will begin to say to the 30  
mountains, "Fall on us"; and to the hills,  
"Cover us." For if they do these things in a 31  
green tree, what shall be done in the dry?

And there were also two others, malefactors, 32  
led with him to be put to death. And when they 33  
had come to the place called The Skull (a), there  
they crucified him, and the malefactors, one at  
his right hand, and the other at his left.

Then Jesus said. Father, forgive them; for 34  
they know not what they do.

And in parting his garments among them,  
they cast lots. And the people stood beholding. 35  
And the rulers also derided him, saying. He  
saved others; let him save himself, if he is the  
Christ, the chosen of God. And the soldiers 36  
also mocked him, coming to him, offering him  
vinegar, and saying. If thou art the king of the 37  
Jews, save thyself. And above him there was 38  
an inscription,

Which was written in Hebrew, in Greek, and in Latin.

And one of the malefactors who were hanged 39  
was railing on him, Art thou not the Christ?  
Save thyself and us. But the other, rebuking 40  
him, answered and said, Dost thou not fear God,  
seeing that thou art under the same condemna-  
tion? and we indeed justly; for we receive the 41  
due reward of our deeds; but this man did  
nothing amiss. And he said, Jesus, remember 42

me when thou comest into (6) thy kingdom. And 43  
Jesus said to him, Verily, I say to thee, to-day  
thou shalt be with me in Paradise.

And it was now about the sixth hour, and 44  
there came a darkness over all the land until the  
ninth hour, the sun's light having failed; and 45  
the veil of the sanctuary was rent in the midst. 46  
And Jesus cried out with a loud voice, and said.  
Father, into Thy hands I commit my spirit. And  
having said this, he expired.

Now, when the centurion saw what was done, 47  
he glorified God, saying, Certainly this was a

(a) Or (from the Latin word for " skull ") Calvary.

(b) Or (according to some authorities) in.

LUKE 23. 48-24. II

48 righteous man. And all the multitude who had  
come together to that sight, when they beheld  
the things which were done, went home, smiting

49 their breasts. But all his acquaintance, and Mark xv. 40.  
the women who followed him from Galilee, stood  
afar off, seeing these things.

50 AND, behold, a man named Joseph, of Mark xv. 43.  
• Arimathea (a city of the Jews), who was a

51 councillor, a good and righteous man (he had  
not consented to their counsel and deed), and t

' 52 was looking for the kingdom of God; this man  
went to Pilate, and begged the body of Jesus.

53 Then he took it down, and wrapped it in linen ; Isa. liii. 9.  
and he laid him in a rock-hewn tomb, in which

54 never yet had any one been laid. And it was Matt, xxvii. 62.  
the day of Preparation, and the Sabbath drew

55 on. And the women, who had come with him  
from Galilee followed, and beheld the tomb, and

56 how his body was laid. And they returned, and Mark xvi. i.  
prepared spices and ointments.

J AND on the Sabbath they rested, according

1 to the commandment; but, on the first day of Matt, xxii. i.  
the week, very early in the morning, they came

to the tomb, bringing the spices which they had

2 prepared. But they found the stone rolled

3 away from the sepulchre; and they entered, but  
found not the body of the Lord Jesus.

4 And while they were perplexed concerning John xx. 12.  
this, two men in glittering raiment stood by

5 them, and said to them, when they were afraid  
and were bowing their faces to the earth, Why

6 seek ye among the dead him who liveth? he is Rev. i. 18.  
not here, but has risen ; remember how he spoke

7 to you while he was yet in Galilee, saying, "The

Son of Man must be delivered into the hands of Luke ix. 22.  
sinful men, and be crucified, and on the third  
day rise."

;, 9 And they remembered his words, and re-  
turned from the tomb, and told all these things to

10 the eleven, and to all the rest. (They were Luke viii. 2.  
Mary the Magdalene, and Joana, and Mary the  
mother of James; also the other women with

11 them told these things to the apostles.) But Gen xix. 14.

13

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24. 12-27 LUKE

these words seemed to them as idle talk; and

John XX. 3. they believed them not. Then Peter arose, and 12

ran to the tomb; and stooping down, he beheld the linen cloths by themselves ; and he departed, wondering in himself at that which had come to pass.

Mark xvi. 12. AND two of the disciples went that same day 13

to a village called Emmaus, which is three score

Mai. iii. 16. furlongs from Jerusalem. And they were talk- 14

ing together of all those things which had happened. And while they talked and reasoned, 15 Jesus himself drew near, and went on with them. But their eyes were holden that they should not 1 6 recognise him. And he said to them. What dis- 1 7 courses are these which ye have with each other, as ye walk. And they stood still, looking sad.

John xix. 25. And one of them, named Cleopas, answered 18

and said to him, Dost thou lodge alone in Jerusalem, that thou hast not known the things which have come to pass there in these days? And he said to them, What things? And they 19 said to him, Those concerning Jesus the Nazarene, who showed himself a prophet mighty in deed and word before God and all the people;

Acts. xiii. 27. and how the high priests and our rulers de- 20

livered him up to be condemned to death, and crucified him. But we were hoping that he was 2 1 the one who should redeem Israel. Yea, and besides all this, it is the third day since these things were done; moreover, certain women of 22 our company, who were early at the sepulchre,

Luke xxiv. 12. made us astonished; for, when they found not 23

his body, they came, saying that they had seen a vision of angels, who said that he was alive. And certain of those who were with us went to 24 the sepulchre, and found it even as the women had said; but him they saw not.

Heb. V. II. Then he said to them, O foolish men, and slow 25

of heart to believe all that the prophets spoke;

Luke xxiv. 44. ought not the Christ to have suffered these 26

things , and to have entered into his glory ? And, 2 7  
beginning with Moses and all the prophets, he  
expounded to them, in all the Scriptures, the  
things concerning himself.

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LUKE 24. 28^47

\*^ And they drew near the village whither they  
yfere goine; and he made as if he would go

\*9 further. And they constrained him, saying, Gen. xxxii. 26.  
Abide with us ; for it is towards evening, and the  
day is already far spent. And he went in to

30 abide with them. And when he had sat down

at table with them, he took the bread, and Matt. xiv. 19.

31 blessed, and broke, and gave to them. And  
tbeir eyes were opened, arid they recognised

32 him ; and he vanished out of their sight. Then

they said to. each other, Did not our hearts bum Psa. xxxix. 3.  
witnin us, while he talked with us on the way,  
as he opened to us the Scriptures?

33 And they arose the same hour, and returned  
to Jerusalem, and found the eleven gathered to-

34 gether, and those who were with them; who

said. The Lord has risen indeed, and hath ap- i Cor. xv. 5.

35 peared to Simon. And the two declared what  
things were done on the way, and how he was  
made known to them in the breaking of bread.

1^ And as they thus spoke, he himself stood in the Mark xvi. 14.

midst of them, and said to them, Peace be unto  
iy you. But they were terrified and affrighted,

^S and thought that they beheld a spirit. And he Mark vi. 49.

said to them. Why are ye troubled? and why do  
iQ doubts arise in your hearts? See my hands and

my feet, that it is I myself; feel me and see ; for

a spirit hath not flesh and bones, as ye perceive  
4-0 me to have. And when he had thus spoken, he  
4-x showed them his hands and his feet. While

they yet believed not for joy, and wondered, he Gen. xlv. 26.  
4. a said to them. Have ye here any food? And they  
4.3 gave him a piece of a broiled fish; and he took it,

and ate before them.

44 And he said to them, These are my words Matt. xvi. 21.

which I spoke to you, while I was yet with you,

that "all things which are written concerning me Luke xxii. 37.

m the Law of Moses and in the Prophets and

45 Psalms, must be fulfilled." Then he opened  
their minds that they might understand the

46 Scriptures. And he said to them, . Thus it is  
written : that the Christ should suffer, and should Isa. liii. 3.

47 rise from the dead the third day, and that re-  
pentance unto remission of sins should be Acts v. 31.  
preached in his name into all nations, beginning

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24. 4^53 LUKE

at Jerusalem. Ye are witnesses of these things. 48  
And, behold, I send forth upon you the promise 49  
Isa. xlv. 3. of my Father; but tarry ye in the city until ye  
be clothed with power from on high.

AND he led them out as far as Bethany, and 50  
lifted up his hands, and blessed them. And 51

Acts i. 9. while he was blessing them he was parted from

them, and was carried up into heaven (a). And 52  
they worshipped him, and (a) returned to Jeru-

Acts ii. 46. salem with great joy; and were continually in 53  
the temple, blessing God.

(a) Some MSS. omit, from v. 51, the words "and was  
carried up into heaven"; and from v. sa, "worshipped  
him and."

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THE GOSPEL ACCORDING TO

JOHN

1 TNthe b^;mning was the Word, and the Word John xvii. s.

2 \* was with God, and the Word was God. The Phil. ii. 6.

3 same was in the beginning with God. All things Psa. xxxiii. 6.  
were made through him; and without him no-

4 thing was made that has been made. In him

5 was ufe; and the life was the light of men. And John v. 26.  
the light shineth in the darkness; and the dark- John iii. 19.  
ness overpowered it not.

6 THERE came, sent from God, a man, whose Luke iii. 2.

7 name was John. This man came for a testi-  
mony, to bear witness of the Light, that all men

8 might believe through him. He was not the  
Lirfit, biit was sent to bear witness of the Light.

9 The true Light was that which, coming into the Isa. xlix. 6.

10 world (a), enhghteneth every man. He was in  
the world, and the world was made through him,

1 1 and the world knew him not. He came to what Acts iii. 26.  
was his own, yet those who were his own received

12 him not. But to as many as received him, he  
gave the right to become children of God, even Gal. iii. 26.

13 to those who believe on his name; who were Jas. i. 18.  
born, not of blood, nor of the will of the flesh,  
nor of the will of man, but of God.\*

14 And the Word became flesh, and dwelt among  
us, full of grace and truth; and we beheld his  
glory, glory as of an only-begotten from a Father.

15 And John bore witness of him and cried saying ,

This is he of whom I said, " He who cometh after Matt. iii. 1 1.  
me is preferred to me, for he was before me."(^).

16 For it is from his fulness that we all received,

17 and grace upon grace. For the Law was given  
through Moses, but grace and truth came  
through Jesus Christ.

(a) Or enlighteneth every man as he cometh into the world.  
(6) Or is now in advance of me, for he was in being be-  
fore me {Or^ first in regard to me).

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## I. 18-33 JOHN

Ex. xxxiii. 20. No one hath Seen God at any time; God only- 18

begotten (a) , who is in the bosom of the Father,  
he declared Him.

AND this is the testimony of John, when the 19

Jews sent to him priests and Levites from  
Jerusalem to ask him, Who art thou? And he 20

Isa. xl. 3. confessed, and denied not, but confessed, I am  
not the Christ. And they asked him. What 2 1

then? Art thou Elijah? And he said, I am  
not. Art thou the Prophet? And he answered.  
No. Then they said to him. Who art thou? 22  
that we may give an answer to those who sent us.

Isa. xl. 3. What sayest thou of thyself? He said, I am the 23

voice of one crying in the wilderness, "Make  
straight the way of the Lord" (as said the pro-  
phet Isaiah). And they had been sent from the 24  
Pharisees. And they asked him. Why then 25  
baptizest thou, if thou art not the Christ, nor  
Elijah, nor the Prophet? John answered them, 26

Mai. iii. i. saying, I baptize with water; there standeth in

the midst of you one whom ye know not, he who 27  
Cometh after me, the thong of whose sandal I am  
not worthy to loose.

Jud. vii. 24. These things were done in Bethany (6) across 28

the Jordan, where John was baptizing.

THE next day he saw Jesus coming to him, 29

Acts xiii. 30. and said. Behold, the Lamb of God, which

taketh away the sin of the world. This is he 30  
for whom (c) I said, After me cometh a man who  
is preferred to me; for he was before me (d).  
And I knew him not; but I came baptizing 31  
with Water, that he might be made manifest to  
Israel.

John iii. 34- And John bore witness, saying, I saw the 32

Spirit descending from heaven like a dove, and it  
rested upon him. And I knew him not; but He 33  
who sent me to baptize with water, the same  
said to me. He on whom thou shalt see the

(a) Some MSS. have, \*' the only-begotten Son.'" Both read-  
ings are very ancient, but that given in the text is now re-  
garded by many authorities as the earlier. (Cf. w. i, 14.)

[b] In some MSS.. Bethabara; in others Betharaba.

Or on whose behalf.

See footnote to v. 15.

Spirit descending and abiding, the same is he

34 who baptizeth with the Holy Spirit. And I saw, Acts i. s.  
and bore testimony that this is the Son of God.

35 THE next day John was standing with two

36 of his disciples; and looking upon Jesus as he

37 walked, he said, Behold, the Lamb of God! And  
the two disciples heard him speak, and they

38 followed Jesus. Then Jesus turned and looked  
at them as they followed, and he said to them.  
What seek ye? They said to him. Rabbi (which,  
being interpreted, is Master), where dwellest

39 thou? He said to them. Come and ye shall see.  
So they went and saw where he dwelt, and con-  
tinued with him that day; it was about the  
tenth hour.

40 One of the two who heard John speak, and  
followed Jesus, was Andrew, Simon Peter's

41 brother. He first found his own brother Simon,  
and saying to him, We have found the Messiah

42 (which, being interpreted, is Christ) , brought him

to Jesus. Jesus looked on him and said, Thou Matt. xvi. 18.  
art Simon the son of John ; thou shalt be called  
Cephas (which is, by interpretation, Peter (a)).

43 THE day following, Jesus would go forth into  
Galilee, and finding Philip, he said to him,

44 Follow me. Now, Philip was from Bethsaida,  
45" the city of Andrew and Peter. Philip found

Nathanael, and said to him, We have found him,

of whom Moses in the Law, and the Prophets, Luke xxiv. 27.

46 wrote, Jesus of Nazareth, son of Joseph. And

Nathanael said to him. Can any good thing come John vii. 41.  
out of Nazareth? Philip said to him, Come and Num. x. 29.  
See

47 Jesus saw Nathanael coming to him, and said  
of him. Behold, an Israelite indeed in whom is Psa. xxxii. 3.

48 no guile! Nathanael said to him, Whence  
knowest thou me? Jesus answered and said to  
him. Before Philip called thee, when thou wast

49 under the fig tree, I saw thee. Nathanael an-  
swered him, Rabbi, thou art the Son of God; John xx. 31.

50 thou art kmg of Israel. Jesus answered and

(o) Or a stone, i.e. a piece of rock.

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1. si-i. IS

JOHN

Gen. xxviii. 12.

Heb. xiii. 4.

Zee. X. 7.

Luke V. s.

Ecc. ix. 7.

Psa. civ. IS.

r John V. 13.

said to him, Because I said to thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he said to 51 him, Verily, verily, I tell you, ye shall see the heavens opened, and the angels of God ascending and descending upon the Son of Man.

AND the third day there was a marriage in i Cana of Galilee; and the mother of Jesus was there; and Jesus and his disciples were invited 2 to the marriage. And when the wine failed, 3 the mother of Jesus said to him, They have no wine. And Jesus said to her. Woman, what 4 have I to do with thee? my hour has not yet come. His mother said to the attendants, 5 Whatsoever he saith to yon, do it. Now there 6 were set there, according to the custom of purification among the Jews, six stone water-jars, holding two or three firkins apiece. Jesus 7 said to them. Fill the jars with water. And they filled them up to the brim. And he said to 8 them, Draw out now, and bear unto the ruler of the feast. And they bore it.

Now, when the ruler of the feast tasted the 9 water which had become wine, and knew not whence it was, (but the attendants who drew the water knew;) he called the bridegroom, and said to him. Every man setteth forth at the 10 beginning the good wine, and when men have freely drunk, that which is worse; but thou hast kept the good wine vintil now. Jesus wrought 11 in Cana of Galilee this beginning of his signs, and manifested his glory; and his disciples believed on him.

After this he went down to Capernaum, with 12 his mother and brothers and his disciples; and they continued there not many days.

Matt. xxi. 13.

AND the Jews' Passover was nigh, and Jesus 13 went up to Jerusalem. And he found in the 14

temple the sellers of oxen and sheep and doves,  
and the moneychangers sitting. And he made 15  
a scourge of cords (o), and drove them all out

(o) Or rushes.

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JOHN 2. 16-3. 8

of the temple, both the sheep and the oxen ; and  
poured out the changers' coins, and overthrew

16 the tables; and said to those who sold doves,  
Take these things hence; make not my Father's

17 house a house of merchandise. (His disciples  
remembered that it was written, '\*Zeal for Thy Psa. Ixix. 9.

18 house will devour me.") So the Jews answered  
and said to him, What sign showest thou to us,

19 seeing that thou doest these things? Jesus  
answered and said to them, Destroy this sanctu-  
ary, and in three days I will raise it up.

20 The Jews therefore said. Forty-six years was Matt. xxvi. 61.  
this sanctuary in building, and wilt thou raise it

up in three days? ^

21 (But he was speaking of the sanctuary of his Eph. ii. 21.

22 body. When therefore he had risen from the  
dead, his disciples remembered that he had said  
this; and they believed the scripture, and the  
word which Jesus had spoken.)

23 NOW, while he was in Jerusalem at the Pass-  
over, during the feast, many believed on his John xvi. 13.

24 name, beholding the 'signs which he did. But  
Jesus did not trust himself to them, because he

25 knew all men, and needed not that any should  
testify concerning man; for he himself knew  
what was in man.

1 Now there was a man of the Pharisees, named

2 Nicodemus, a ruler of the Jews : this man came }ohn vii. 50.  
to Jesus by night and said to him, Rabbi, we

know that thou art a teacher come from (jod;  
for no one can do the signs which thou doest,

3 unless God is with him. Jesus answered and John ix. 16.  
said to him. Verily, verily, I say to thee, unless

a man be bom anew (a) , he cannot see the king-

4 dom of God. Nicodemus said to him, How can  
a man be bom when he is old? can he enter his  
mother's womb a second time and be bom ?

5 Jesus answered. Verily, verily, I say to thee,  
unless a man be bom of water and of the Spirit,

6 he cannot enter the kingdom of God. That i Cor. xv. 47.  
which is bom of the flesh is flesh ; and that which

7 is bom of the Spirit is spirit. Marvel not that

8 I said to thee, Ye must be bom anew (a). The

(a) Or from above.

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3. 9-^4 JOHN

"wind bloweth where it will, and thou hearest the  
sound thereof but canst not tell whence it cometh

I Cor. ii. II. or whither it goeth; thus is every one who is

bom of the Spirit. Nicodemus answered and 9  
said to him, How can these things be? Jesus 10  
answered and said to him, Art thou the teacher  
bf Israel, and yet knowest not these things?

I Cor. ii. 14. Verily, verily, I sajr to thee, we speak that which 1 1

I John i. 3. we know, and testify that which we have seen ;

yet ye receive not our testimony. If I have told 1 2  
you earthly things, and ye believe not, how shall  
ye believe, if I tell you heavenly things? And 13  
no one hath ascended to heaven, but he who  
came down from heaven, the Son of Man.

Num. xxi. 8. And as Moses lifted up the serpent in the 14

wilderness, so must the Son of Man be lifted up ;  
that whosoever believeth in him may have ever- 1 5

I John iv. 9. lasting life (a). For God so loved the world, 16

that He gave the only-begotten Son, that whoso-  
ever believeth on him should not perish, but

Luke ix. 56. should have everlasting life. For God sent not 1 7

the Son into the world to judge the world ; but  
that the world through him should be saved.

John vi. 40. He who believeth on him is not under judg- 18

ment ; he who believeth not hath been judged al-  
ready, because he hath not believed on the name  
of the only-begotten Son of God. And this is the 1 9  
judgment, that light has come into the world,  
and men loved darkness rather than light, be-

Job xxiv 13. cause their deeds were evil. For every one who 20

practiseth evil hateth the light, neither cometh  
ne to the light, lest his deeds should be ex-

I John i. 7. posed. But he who doeth the truth cometh to 2 1

the light, that his deeds may be made manifest  
that they were wrought in God.

AFTER these things Jesus and his discip>les 22  
went into the land of Judaea ; and there he tarried  
with them, and baptized. And John also was 23  
baptizing in JEnon near Salim, because there  
was mucn water there ; and men went and were

Matt. xiv. 3. baptized. For John had not yet beeh cast into 24

prison.

(a) Or that whosoever believeth may in him have everlasting life.

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JOHN 3. 25-4. 7

25 Then there arose a questioning on the part of John's disciples with a Jew about purifying.

26 And they went to John and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou hast borne witness, behold, he baptizeth, and all men are going to him.

27 John answered and said, A man can receive nothing, unless it hath been given him from

28 heaven. Ye yourselves bear me witness that I said, I am not the Christ; but I am sent before

29 him. He who hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is

30 fulfilled. He must increase, out I must decrease.

31 He who cometh from above is over all; he who is of the earth is earthly, and speaketh of the

earth; he who cometh from heaven is over all.

32 What he hath seen and heard he testifieth; and none receiveth his testimony. He who received

his testimony set his seal to this, that God is

34 true. For he whom God sent speaketh the words of God, for He giveth not the Spirit

35 by measure. The Father loveth the Son, and hath given all things into his hand. He who

believeth on the Son hath everlasting life; and

he who obeyeth not the Son will not see life;

but the wrath of God abideth on him. Ro\*"- »● i^-

1 WHEN therefore the Lord knew that the Pharisees had heard that he was making and

2 baptizing more disciples than John (though it was not Jesus himself who baptized, but his

3 disciples), he left Judaea, and departed again

4 into Galilee. And he must needs go through Samaria.

5 So he came to a city of Samaria called Sychar, Gen. xxxiii. 19. near the piece of ground which Jacob gave to his

6 son Joseph. ^ Now, Jacob's well (6) was there. So Jesus, being wearied with his journey, was sittmg, just as he was, by the well (6) : and it

7 was about the sixth hour. There came a woman

t

a) Many good authorities have "God."  
,b) Or (in verse 6 only) spring, or fountain.

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4' 8-24 JOHN

of Samaria to draw water. Jesus said to her, Give me to drink. (For his disciples had gone 8 away to the city to buy food.) Therefore the 9

Acts X. 28. woman of Samaria said to him, How is it that

thou, who art a Jew, askest drink from me, who am a woman of Samaria? (for Jews have no dealings with Samaritans).

Eph. ii. 8. Jesus answered and said to her, If thou hadst 10

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

Isa. xii. 3. living water. She said to him. Sir, thou hast 1 1

nothing to draw with, and the well is deep; whence then hast thou the living water? Art 12 thou greater than our father Jacob, who gave us the well, and drank thereof himself, with his children and his cattle? Jesus answered and 13 said to her. Every one who drinketh of this

John vi. 35, 49. water will thirst again; but whosoever shall 14

drink of the water which I will give him, he shall never thirst; but the water which I will give

John vii. 38. him shall become in him a fountain of water

springing up unto everlasting life.

The woman said to him, Sir, give me this 15 water, that I thirst not, neither come hither to draw. He said to her. Go, call thy husband, 16 and come hither. The woman answered and 17 said, I have no husband. Jesus said to her, Thou well saidst, "I have no husband"; for 18 thou hast had five husbands ; and he whom thou hast now is not thy husband; in that, thou hast spoken truly. The woman said to him. Sir, I 19

Jud. ix. 7. perceive that thou art a prophet. Our fathers 20

worshipped in this mountain; but ye say, that Jerusalem is the place wherein men ought to worship.

Jesus said to her. Believe me, woman, an hour 21 is coming, when neither in this mountain, nor in

a Kings xvii. 29. Jerusalem, will ye worship the Father. Ye 22

worship ye know not what; we know what we worship; for salvation is from the Jews. But 23 an hour cometh, and now is, when the true

Phil. iii. 3. worshippers will worship the Father in spirit

and in truth; for, indeed, the Father is seeking  
such for His worshippers. God is spirit; and 24

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JOHN 4. 25-44

those who worship must worship in spirit and

25 truth. The woman said to him, I know that  
Messiah is coming, who is called Christ ; when he

26 hath come he will tell us all things. Jesus said John ix. 37.  
to her, I who speak to thee am he.

27 And upon this his disciples came, and they  
wondered that he was talking with a woman;  
yet no one said, "What seekest thou, or why

28 talkest thou with her?" The woman therefore  
left her waterpot and went her way into the city,

29 and said to the men. Come, see a man who told

30 me all that ever I did. Can this be the Christ?  
They went out of the city, and came to him.

31 Meanwhile his disciples prayed him, saying,

32 Master, eat. But he said to them, I have food John xvii. 4.

33 to eat which ye know not. Therefore the dis-  
ciples said one to another, Hath any one brought  
hither any thing to eat ?

34 Jesus said to them. My food is to do the will of John. vi. 38  
Him who sent me, and to accomplish His work.

35 Say ye not, "There are yet four months before Matt. ix. 37.  
harvest cometh"? Lo, I say to you, Lift up

your eyes, and behold the fields, that they are

36 white unto harvest. Already he who reapeth Rom. vi. 22.

receiveth wages, and gather eth fruit unto life

eternal ; that he who soweth and he who reapeth

37 may rejoice together. For herein is the saying Mic. vi. 15.

38 true, "One soweth, and another reapeth." I sent you to reap that whereon ye have not laboured; others have laboured, and ye have entered upon their labour.

39 And many of the Samaritans of that city John iv. 29. believed on him for the saying of the woman,

who testified, He told me all that ever I did.

40 So when the Samaritans had come to him, they besought him to abide with them ; and he abode

41 there two days. And many more believed be-

42 cause of his own word: and they said to the woman. Now we believe, not because of thy John xvii. 8. saying; for we have heard for ourselves, and

know that this is indeed the Saviour of the world.

43 After the two days he departed thence into

44 Galilee. For Jesus himself testified, that a

prophet hath no honour in his own country. Matt. xiii. 57.

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i

4. 45-5. S

JOHN

Deut. xvi. 16.

John ii. II.

I Cor. i. 22. I

John XX. 29. )

Matt. viii. 13.

Psa. cvii. 20.

Then, when he had gone into Galilee, the Galileans received him, because they had seen all the things which he did in Jerusalem at the feast ; for they also had gone to the feast.

So Jesus went again to Cana of Galilee, where he had made the water wine. And there was a certain nobleman, whose son was ill in Capernaum. When he heard that Jesus had come out of Judaea into Galilee, he went to him, and entreated him to come down and heal his son; for he was at the point of death. Then said Jesus to him. Unless ye see signs and wonders, ye will not believe. The nobleman said to him, Sir, come down ere my child die! Jesus said to him, Go thy way, thy son liveth. The man believed the word which Jesus had spoken to him, and he went his way. And as he was going down, the servants met him, saying. Thy son liveth. He inquired therefore of them the hour in which he began to mend. So they said to him. Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour at which Jesus had said to him. Thy son liveth. And he himself and all his household believed. Now, Jesus did this further, as a second sign, after he had come out of Judaea into Galilee.

Lev. xxiii. 2.

Neh. iii. I.

Pro. viii. 17.

AFTER these things there was a feast of the Jews; and Jesus went up to Jerusalem.

Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethzatha (a), and has five cloisters. In these lay a multitude of those who were sick, blind, halt, withered (fe), waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water went in, was cured of whatever disease he had (b). Now, a

(a) Or House of the Olive; some MSS. have Bethesda (House of Mercy) ; others, variously, Bethsaida; etc.

(b) The words, "waiting . disease he had'" (v. 3 to end of v. 4), are omitted, in whole or in part, by many ancient authorities.

I t

2

3

4

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JOHN 5. 6-2 2

certain man was there, who had had his infirmity

6 thirty and eight years. When Jesus saw him Psa. cxlii. 3. lying, and knew that he had now spent a long

tune thus, he said to him, Wouldst thou be made

7 well? The infirm man answered him. Sir, I have Deut. xxxii. 36.  
no man, when the water is troubled, to put me

into the pool; but while I am going, another

8 steppeth down before me. Jesus said to him,  
• 9 Ri^, take up thy bed, and walk. And im-  
mediately the man was made well, and took up  
his bed, and walked.

10 Now, that day was the Sabbath. The Jews  
therefore said to him who had been cured, It is

the Sabbath; and it is not lawful for thee to jer. xvii. 21.

11 carry thy bed. But he answered them. He who  
made me well, the same said to me, "Take up

12 thy bed, 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 Lukeiv. 30.  
beinjp^ in the place.

14 Afterwards Jesus found him in the temple,

and said to him, Behold, thou art made well; John viii. n.  
sin no more, lest some worse thing befall thee.

15 The man departed, and told the Jews that it was

16 Jesus who had made him well. And, for this,  
the Jews began to persecute Jesus, because he

17 was doing these things on the Sabbath. But

he answered them. My Father worketh even John ix. 4.

18 until now, and I work. For this, then, the Jews  
sought the more to kill him, because he not only  
had broken the Sabbath, but also had said that  
God was his own father, claiming to be equal  
with God.

19 Jesus therefore answered and said to them,

Verily, verily, I say to you, the Son can do nothing of himself, but only what he seeth the Father doing; for what things soever He doeth,

20 these also the Son doeth likewise. For the

Father loveth the Son, and showeth him all things which He Himself doeth; and He will show him greater work? than these, that ve

21 may marvel. For as the Father raiseth the

dead, and giveth them life; even so the Son John xi. 25.

22 giveth life to whom he will. For the Father

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5- 23-39 JOHN

judgeth no man, but hath committed all judgment to the Son ; that all should honour the Son, 23 even as they honour the Father. He who honoureth not the Son, honoureth not the Father who sent him.

John vi 40. Verily, verily, I say to you, he who heareth 24

my word and believeth on Him who sent me, hath everlasting life, and cometh not into judgment, but has passed from death unto life. I 25 say to you. Verily, verily, an hour is coming,

Eph. ii. I. and now is, when the dead will hear the voice of

the Son of God; and those who hear will live. For as the Father hath life in Himself, so also 26

1 Cor. XV. 45. He gave to the Son to have life in himself ; and 2 7

He gave him authority to execute judgment, because he is a son of man.

Marvel not at this; for an hour is coming in 28

Dan. xii. 2. which all who are in the graves will hear his

voice, and will come forth; those who did good, 29

Matt. XXV. 46. unto a resurrection of life ; those who practised  
evil, unto a resurrection of judgment.

John V. 19. I can do nothing of my own self; as I hear, I 30

judge; and my judgment is righteous; because  
I seek not my own will, but the will of Him who  
sent me. If I bear witness concerning myself, 31  
mine is not true witness. There is another who 32  
beareth witness of me; and I know that the  
witness which He beareth concerning me is true.

John i. 7. Ye yourselves sent to John, and he bore wit- 33

ness to the truth. Now, I receive not witness 34  
from man; but I say these things that ye may

Matt. xxi. 26. be saved. John was the burning and shining 35

lamp; and ye were willing for a season to re-  
joice in his light.

But I have greater witness than that of John ; 36  
for, the works which the Father hath given me  
to accomplish, the selfsame works which I do,  
bear witness concerning me, that the Father

Matt. iii. 17. hath sent me. And the Father who sent me, 37

He hath borne witness concerning me. Ye have  
neither heard His voice at any time, nor seen

Isa. viii. 20. His form. And ye have not His word abiding 38

in you; for ye believe not him whom He sent.  
Ye search (a) the Scriptures, for ye think that 39

(a) Or Search.

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in them ye have eternal life; it is even they  
40 which testify of me. Yet ye will not come to  
me that ye may have life.

42 I receive not honour from men; but I know I Thess. ii. 6.

43 yee, that ye have not the love of God in yee. I  
have come in my Father's name, and ye receive  
me not; if another shall come in his own name,

44 him ye will receive. How can ye believe, who  
receive honour one from another, and seek not  
the honour which cometh from the only God? John xii. 43.

45 Think not that I will accuse you to the Father;  
there is one already who accuseth you, even

46 Moses, on whom ye have rested your hope. For  
had ye believed Moses, ye would have believed  
Luke xvi. 31.

47 me; for he wrote concerning me. But if ye  
believe not his writings, how will ye believe my  
words?

1 AFTER these things Jesus went over the Sea

2 of Galilee (which is the Sea of Tiberias). And a  
great multitude followed him, because they had  
seen the miracles which he wrought on those

3 who were infirm. And Jesus went up on to the  
mountain, and there he sat with his disciples.

4 Now, the Passover, (the feast of the Jews,) was  
nigh.

5 Then Jesus lifted up his eyes, and saw a great  
multitude coming to him, and said to Philip, j  
Mark vi. 30. Whence are we to buy loaves, that these may  
^ \*^' '°'

6 eat? And this he said to try him; for he him-

7 self knew what he was about to do. Philip  
answered him, Two hundred shillingsworth of  
loaves is not sufficient for them, that each may

8 take a little. One of his disciples, Andrew, Num. xi. 21.

9 Simon Peter's brother, said to him. There is a lad here who has five barley loaves, and two small fishes; but what are these for so many?

10 Jesus said, Make the men sit down. Now there

was much, grass in the place. So the men sat Neh. ix. 25.

11 down, in number about five thousand. Jesus therefore took the loaves; and gave thanks, and distributed to those who were seated; and likewise of the fishes, as much as they would.

12 When they were satisfied, he said to his disciples, Gather together the broken pieces which Neh. viii. xo.

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## 6. 13-27 JOHN

are over, that nothing be lost. So they gathered 13 them together, and filled twelve baskets with broken pieces, which were over from the five barley loaves after the people had eaten.

Then those men, when they had seen the sign 14.

Gen. xKx. 10. which he wrought, said. This is of a truth the

prophet who was to come into the world. Jesus, 15 therefore, knowing that they were coming to take him by force to make him king, vrithdrew again to the mountain himself alone.

Matt. xiv. 23. And when evening had come, his disciples 16

went down to the sea, and, entering a boat, went 17 over the sea towards Capernaum. And it was already dark, and Jesus had not yet come to

Psa. evil. as. them. And the sea was rising by reason of a 18

strong wind which blew. So, when they had 19 rowed about five and twenty or thirty furlongs, they saw Jesus walking on the sea and drawing nil^n to the boat; and they were afraid. But he 20

said to them, It is I; be not afraid. Then they 21  
were desirous to receive him into the boat; and  
immediately it was at the land whither they  
were going.

THE day following, the multitude which was 33

standing at the other side of the sea, saw that

there had been at that place no boat save one (a)

and that Jesus had not entered the boat with his

John vi 17. disciples, but that his disciples had gone away

by themselves.

(Other boats from Tiberias came nigh to the 23  
place where, after the Lord. had given thanks,  
they had eaten the bread.)

Therefore when the multitude saw that Jesus 24  
was not there, neither were his disciples, they  
entered the boats, and went to Capernaum,

seeking Jesus. And when they had found him 25  
on the other side of the sea, they said to him.

Master, when earnest thou hither? Jesus 26

answered them and said, Verily, verily, I say to  
you, ye seek me, not because ye saw the signs,  
but because ye ate of the loaves and were satis-

John vi. 54 fied. Labour not for the food which perisheth, 27

(a) Some MSS. add, " that into which his disciples had gone."

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JOHN 6. 28-44

but for the food which endureth unto everlasting  
life, which the Son of Man will give you ; for on  
him God the Father hath set His seal.

28 They therefore said to him, What must we do,

29 that we may work the works of God? Jesus  
answered and said to them, That ye should believe in me. John iii. 23.

believe on him whom He sent, this is the work of

30 God. They said therefore to him. What doest thou, then, as a sign? that we may see it, and

31 believe thee. What dost thou work? Our

fathers ate the manna in the wilderness : as it is written, "Out of the heavens He gave them bread to eat."

32 Jesus therefore said to them. Verily, verily, I say to you, It is not Moses who hath given you the bread out of the heavens; but my Father giveth you the true (a) bread from heaven.

33 For the bread of God is he who cometh down from heaven, and giveth life to the world.

34 They said therefore to him. Lord, evermore give us this bread.

35 Jesus said to them, I am the bread of life; he who cometh to me will never hunger; and he

36 who believeth on me will never thirst. But I said to you, that ye have seen me, and yet be-

37 lieve not. All that which the Father giveth me will come to me; and him who cometh to me I

38 will in no wise cast out. For I have come down from heaven, to do not my own will, but the

39 will of Him who sent me. And this is the will of Him who sent me, that of all that He hath

given me I should lose nothing, but should

40 raise it at the last day. For this is the will of my Father, that every one who seeth the Son,

and believeth on him, should have everlasting life; and I will raise him at the last day.

41 The Jews therefore murmured about him, because he said, I am the bread which came down

42 from heaven. And they said. Is not this Jesus, Joseph's son, whose father and mother we know?

how doth he now say, I have come down from heaven?

43 Jesus answered and said to them, Murmur not

44 among yourselves. No one can come to me

(a) lit. real.

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6. 45~^4 JOHN

unless the Father who sent me draw him; and

sa. liv. 13. I will raise him at the last day. It is written in 45

the Prophets, "And they all shall be taught by

God." Every one who hath heard f torn the

Father, and hath learned, cometh to me. Not 46

that any one hath seen the Father, except him

who is from God; he hath seen the Father.

Verily, verily ^ I say to yOu, he who believeth 47

hath everlasting life. I am the bread of life. 48

ix. xvi. IS. Your fathers ate the manna in the wilderness, 49

and died. This is the bried which cometh down 50

leb. X. 5. from heaven, that a man may eat thereof, and

not die. I am the living bread which came 5 1

down from heaven; if any one eat of this bread,

he will live for ever ; and the bread which I will

give for the life of the world is my flesh.

The Jews therefore contended among them- 52

ohn iii. 9. selves, saying, How can this man give lis hi^

flesh to eat?

Therefore Jesus said to them. Verily, verily, 53

I say to you, unless ye eat the flesh of the Son

of Man, and drink his blood, ye have no life in

you. Whoso eateth my flesh, and drinketh niy 54

latt. xxvi. 26. blood, hath eternal life; and I will raise him at

the last day. For, my flesh is true food, and my 55  
• blood is 'true drink. He who eateth my "flesh-, 56  
and drinketh my blood, abideth in me, and I  
abide in him. As the living Father sent me, 57  
and I live because of (a) the Father; so he who  
=. eateth me, even he will live because of (a) mie.

Cor. XV. 22. This is the bread which came down from heaven ; 58

not as your fathers ate, and died ; he who eateth  
this bread 'will live for ever.

These things he said to them in the s)niagog^e, 59  
as he taught in Gapemaum. Therefore mairf 60  
of his disciples, when they heard this, said. This  
is a hard saying; who can listen to it?

But Jesus knew in himself that his disciples 61  
murmured at it, and he said to them. Doth thife  
lead you astray? What then if ye shall see thi 62  
Son of Man ascend to where ne was before?

3 Cor. iii. 6. The spirit is that which giveth life; the flesh 63

profiteth nothing; the words which I have  
spoken to you are spirit and are life. But some 64

(a) Or for the sake of.

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JOHN 6. 65-7. 14

of you believe not. (For Jesus knew from the

banning who they were who believed not, and

6s who it was who wovild betray him.) And he

said, Therefore said I to you that no one can John vi. 44.  
come to me, unless it hath been given him by the  
Father.

66 Thereupon many of his disciples went back, Zeph. i. 6

67 and walked no more with him. Jesus therefore

68 said to the twelve, Will ye also go away? Simon  
Peter answered him, Lord, to whom shall we go?

69 thou hast words of eternal life. And we believe Acts v. 20.  
and know that thou art the Holy One of God.

70 Jesus answered them, Did not I choose you, the

71 twelve? and of you one is a devil! (He spoke of John xiii. 27.  
Judas the son of Simon Iscariot, one of the

12 twelve, for he it was who would betray him.)

1 And after these things Jesus walked in Galilee ;  
for he would not walk in Judaea, because the  
Jews were seeking to kill him.

2 NOW, the Jews' feast of Tabernacles was at Lev. xxiii. 34.

3 hand. His brothers therefore said to him.  
Depart hence, and go into Judaea, that thy dis-  
ciples also may see thy works which thou doest.

4 For no one doeth any thing in secret, yet him-  
self seeketh to be known openly. If thou doest

5 these things, manifest thyself to the world. (For Markiii. 21.  
neither did his brothers believe on him.)

6 So Jesus said to them, My time has not yet

7 come ; but your time is always ready. The John xv. 19.  
world cannot hate you; but it hateth me, be-  
cause I testify concerning it, that its works are

8 evil. Go ye up to the feast; I go not yet up to  
the feast; for my time has not yet fully come.

9 Having said these words to them, he remained

10 in Galilee. But when his brothers had gone up  
to the feast', then he also went up, not openly,

11 but as it were in secret. The Jews therefore John xi. 56.  
sought him at the feast, and said, Where is he?

12 And there was much murmuring among the

multitudes concerning him; some said, He is a good man; while others said. Nay, but he

13 seduceth the multitude. Howbeit, through fear of the Jews, no one spoke of him openly.

14 Now, about the midst of the feast, Jesus went

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7- 15-32 JOHN

Matt. xiii. 54. Up into the temple, and taught. The Jews 15

therefore marvelled, saying. How knoweth this man letters, never having learned?

Jesus therefore answered them and said, My 16 doctrine is not mine, but that of Him who

Psa. cxix. 100. sent me. If any one be willing to do His will, 17

he shall know of the doctrine, whether it is from God, or whether I speak from myself. He who 18 speaketh from himself seeketh his own glory;

Pro. XXV. 27. but he who seeketh the glory of Him who sent

him, is true, and there is no unrighteousness in

Rom. iii. 10. him. Did not Moses give you the Law? and yet 19

none of you doeth the Law. Why seek ye to kill me?

The multitude answered. Thou hast an evil 20 spirit. Who seeketh to kill thee?

Jesus answered and said to them, I have done 21

Lev. xii. 3. one work, and ye all marvel. For this cause 22

Moses hath given you circumcision – yet it is not from Moses, but from the fathers – and ye circumcise a male on a Sabbath. If then a male 23 receives circumcision on a Sabbath, lest the Law

of Moses should be broken, are ye angry at me,  
because I have made a man perfectly whole on a

Deut. i. 16. Sabbath? Judge not according to appearance, 24

but judge righteous judgment.

Some of those who belonged to Jerusalem 25  
therefore said, Is not this he whom they seek to  
kill. But, lo, he speaketh openly, and they say 26

Matt. xiii. 55. nothing to him. Do the rulers know indeed

that this is the Christ? yet we know whence this 27  
man is; but when the Christ cometh, no one  
knoweth whence he is.

So Jesus cried out in the temple as he taught, 28  
saying, Ye know both who and whence I am.  
Yet I have not come of myself, but He who sent  
me is true, whom ye know not. I know Him; 29

John X. IS. for I am from Him, and He sent me.

Therefore they sought to take him; but no 30  
man laid hands on him, because his hour had  
not yet come. And many of the multitude 31

John iv. 39. believed on him, and said. When the Christ

cometh, will he do more signs than those which  
this man did?

The Pharisees heard the multitude murmur- 32

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JOHN

7. 33-50

in^ these things concerning him ; and the high  
pnests and the Pharisees sent officers to take  
him.

33 Jesus therefore said, Yet a little while I am John xiii. 33.

34 with you, and I go to Him who sent me. Ye  
■will seek me and will not find me; and where I  
am, thither ye cannot come.

35 Therefore the Jews said among themselves,  
Whither is he going, that we shall not find him?  
Will he go to the Dispersion among the Greeks

36 (a), and teach the Greeks (a)? What word is  
this which he said, \*\*Ye will seek me, and will  
not find me; and where I am, thither ye cannot  
come?"

j Psa. Ixxxix. 4.

Mic. V. I.

37 ON the last day, the great day of the feast, f Isa. Iv. i.  
Jesus stood and cried out, saying: . If any one Jll- ^- "●

38 thirst, let him come to me, and drink. He who zec. xiii.' i.\*  
bc^eveth on me, from within him, as the scrip- I Zee. xiv. 8.  
ture said, rivers of living water will flow.

39 (But this he spoke concerning the Spirit, which  
those who believed on him would receive; for  
the Spirit had not yet been given, because Jesus  
was not yet glorified.)

40 Some of the multitude therefore, when they  
heard these words, said. Of a truth this is the

41 Prophet. Others said. This is the Christ. But  
some said. What! doth the Christ come out of

42 Galilee? Did not the scripture say that the  
Christ Cometh of the seed of David, and from

43 Bethlehem, the city where David was? So  
there arose a division among the multitude be-

44 cause of him. And some of them would have taken him; but no one laid hands on him.

45 So the officers went back to the high priests and Pharisees, who said to them. Why did ye

46 not bring him? The officers answered. Never Luke iv. 22.

47 did man speak as this man speaks. The Pharisees therefore answered them. Are ye also

48 deceived? has any of the rulers or of the Phari-

49 sees believed in him? but this multitude, as knowing not the Law, are accursed.

50 Nicodemus, who had come to Jesus before,

(o) Or Gentiles.

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7. 5I~S' 12 JOHN

Deut. xvii. 8. being one of them, said to them, Doth our Law 51

i'udge a man unless it hath first heard him and hath learnt what he doeth? They answered 52 And said to him, Art thou also of Galilee? search, and see that out of Galilee ariseth no prophet.

(a) And every one went to his own house. 53 But Jesus went to the Mount of Olives. And i, 2 early in the morning he went again into the tjwnple ; and all the people came to him ; and he sat down, and taught them.

Luke XX. 20. ■ And the Scribes land the Pharisees brought to 3

him' a woman taken in adultery ; and having set

Lev. XX. 10. her in the midst, they said to him. Master, this 4

woman was taken in adultery, in the very act.

Deut. xxi. -ai. Now, Moses in the-Law commanded us that 5

such should be stoned; what therefore sayest thou? But this they said to prove him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger, wrote on the ground.

Deut. xvii. 7. So when they continued asking: him, he lifted 7

himself up, and said to them, He Who is without sin among you, let him be the first to cast the stone at her. And again he stooped down, and wrote on the ground. But they, hearing it, and being convicted by their own consciences/went out one by one, beginning at the eldest, even unto this last, and Jesus was left alone, with the woman standing in the midst.

When Jesus had lifted himself up, and saw none but the woman, he said to her. Woman, where are those thy accusers? did no one condemn thee? She said, No one. Lord. And 11

John iii. 17. Jesus said to her, Neither do I condemn thee;

John V. 14. go thy way, and sin no more.

● ' ' . ■ ' .

John xii. 35- JESUS therefore spoke again to them, saying, I am the light of the world; he who followeth me will not walk in darkness, but will

ing, I am the light of the world; he who followeth me will not walk in darkness, but will

(a) The narrative from vii. 53 to viii. ix' is omitted from many ancient MSS., and the wording of the latter part of it is slightly varied by different authorities. It is not in the Codex Sinaiticus, or in the Codex Vaticanus, two of the oldest. But it has all the internal evidence of truth.

● 200

JOHN 8. 13-30

13 have the light of life. The Pharisees therefore said to him, Thou bearest witness of thyself;

14 thy witness is not trustworthy. Jesus answered John v. 31.  
and said to them, Though I bear witness of my-

sdf, my witness is trustworthy; for I know  
whence I came and whither I go; but ye know

15 not whence I came or whither I go. Ye judge

16 according to the flesh; I judge no one. And

even if I should judge, my judgment is true; for Deut. xix. 15.  
I am not alone, but He "who sent me is with me ;

17 and even in your own Law it is written that the

18 witness of two men is trustworthy. I am the  
bearer of witness to myself ; and the Father who  
sent me. He beareth witness to me.

19 Therefore they said to him, Where is thy  
father? Jesus answered, Ye know neither me,  
nor my Father; if ye had known me, ye would

20 have known my Father also. These words he Mark xii. 41.  
spoke in the treasury, as he taught in the temple;

and no one laid hands on him ; (for his hour had  
not yet come.)

21 So he said again to them, I go my way, and ye John vii. 34.  
will seek me, and will die in your sin; whither I

22 go, ye cannot come. Therefore the Jews said.  
Will he kill himself? that he saith. Whither I go,

23 ye cannot come. And he said to them. Ye are  
from beneath ; I am from above ; ye are of this

24 world; I am not of this world. I said therefore

to you that ye will die in your sins; for if ye Mark xvi. 16.  
believe not that I am, ye will die in your sins.

25 Therefore they said to him. Who art thou?

Jesus said to them. How is it that I even speak

26 to you at all? : I have many things to say and to

judge concerning you; but He who sent me is John vii. 28.

true; and I speak to the world those things which

27 I heard from Him. They imderstood not that he was speaking to them of the Father.

28 Jesus therefore said, When ye have lifted up John iii. 14. the Son of Man, then ye will know that I am;

and that I do nothing by myself alone; but as the Father taught me, I speak these things.

29 And He who sent me is with me; He hath not left me alone; for I do always those things which please Him.

30 As he spoke these words, many believed on John x. 42.

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## 8. 31-48 JOHN

him. Therefore Jesus said to those Jews who 31 had believed him, If ye abide in my word, ye are

Hos. vi. 3. my disciples indeed; and ye will know the truth, 32

and the truth will make you free. They an- 33 swered him, We are Abraham's seed, and have never yet been in bondage to any one; how sayest thou then, Ye shall be made free.

Rom. vi. 16. Jesus answered them. Verily, verily, I say to 34

you, whosoever committeth sin is a servant of sin. And the servant abideth not in the house 35 for ever; the son abideth for ever. If, there- 36

Rom. viii. 2. fore, the Son shall make you free, ye will be free

indeied. I know that ye are Abraham's seed; 37 but ye seek to kill me, because my word maketh no way in you. I speak the things which I have 38

seen with the Father; therefore, do ye also the things which ye heard from the Father (a).

They answered and said to him, Abraham is 39 our father.

Rom. ii. 28. Jesus said to them. If ye are Abraham's

children, ye do Abraham's deeds. But now ye 40 seek to kill me, a man who haith told you the truth which he heard from God; this Abraham

Isa. Ixiii. 16. did not. Ye do the deeds of your father. They 41

said to him, We were not tJom of fornication; we have. one Father, even God.

Mai. i. 6. Jesus said to them, if God were your Father, 42

ye would love me; because I came forth from God and I am come; for I have not come of myself, but He sent me. Why do ye not imder- 43 stand my speech ? it is because ye cannot hear my

Matt. xiii. 38. wonL Ye are of your father the devil, and the 44

lusts of your father ye desire to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof. And 45 because I tell you the truth, ye believe me not.

Heb. iv. 15. Which of you convicteth me of sin? If I speak 46

the truth, why do ye not believe me? He who 47 is of God heareth the words of God ; ye therefore hear them not, because ye are not of God.

The Jews answered, and said to him, Say we 48

(a) Or do ye (or ye do) therefore the things which ye heard from your father.

not well that thou art a Samaritan, and hast an John vii. 40.

49 evil spirit? Jesus answered, I have not an evil spirit; but I honour my Father, and ye dis-

50 honour me. But I seek not my own glory; Si there is One who seeketh and judgeth. verily,

verily, I say to you, if a man keep my saying, he

52 will never see death. The Jews said to him, Now we know that thou hast an evil spirit. Abraham died, and the prophets died; and Zee. i. 5. thou sayest, If a man keep my saying, he will

53 never taste death. Art thou greater than our father Abraham, for he died? the prophets also died; whom callest thou thyself?

54 Jesus answered. If I glorify myself, my glory

is nothing; it is my Father who glorifieth me; John xvii. i.

55 He of whom ye 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 false like you; but I know Him, and keep His sayings.

56 Your father Abraham rejoiced to see my day;

57 and he saw, and was glad. Therefore the Jews Gen. xxii. 12. said to him. Thou art not yet fifty years old,

58 and hast thou seen Abraham? Jesus said to them. Verily, verily, I say to you, before Abraham was born, I am.

59 Therefore they took up stones to cast at him; but Jesus hid himself, and went out of the temple.

8 I AND as he passed along, he saw a man who

2 had been blind from his birth. And his disciples asked him, saying, Master, who sinned, this man, or his parents, that he should be born blind?

3 Jesus answered. Neither did this man sin, nor John xi. 4.  
did his parents ; but it was that the works of God

4 should be made manifest in him. While it is

day, we must work the works of Him who sent \ Psa- ?iv. 23.  
me; the night cometh, when no one can work, joh^^i^s\* \*\*\*\*

5 Whensoever I am in the world, I am light to the

6 world. When he had thus spoken, he spat on  
the ground, and kneaded clay with the spittle;  
and he put the clay on the eyes of the blind

7 man, and said to him, Go, wash in the pool of

Siloam (which is by interpretation, Sent). So Neh. iii. 15.

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#### 9.8-24 JOHN

he went his way, and washed, and came see-  
ing.

Therefore the neighbours and those who be- 8  
fore had observed him that he had been a beggar,  
said, Is not this he who sat and begged? Others 9  
said. This is he. Others said No, but he is like  
him. But he said; I am he.

Therefore they said to him, How, then, were 10

John ix. 6. ^ thine eyes opened ? He Answered, The man who 1 1

is e6. Uea Jesus kneaded 'clay, and anointed mine  
eyes, and said to me, ■ \* Go to Siloam, and wash " ;  
so I went and washed, and' received sight." And 12  
they said to him. Where is he? He said, I know  
not. They brought to the Pharisees 1 him who 13  
before had been blind-.

Now the day whereon Jesus kneaded the clay, 1 4  
and opened the man ?s eyes, was a Sabbath.

Agai'n, therefore, the Pharisees also asked him 15  
how he had received sight. He said to them,

ohn ix. 31. He put clay on mine eyes, and I washed; and I

' see. • Therefore some of the Pharisees said. This 16  
man is not from Gop, i0r he keepeth not the  
Sabb&th. "OHhei^ said. How can a man who is  
a sinner work such signs? And there was a  
division among them. So they said to the blind 17  
man again. What say est thou of him, in that he

ohn iv. 19. openedthine eyes? He said. He is a prophet.

But the Jews did not believe concernmg him 18

sa xxvi. II. who had received sight, that he had been blind

and had received sight, till they had called his  
parents: -And they questioned them, saying, 19  
Is this yqiXt son, wHo, ye say, was bom blind?  
how then doth he now see? So his parents 20  
answered and said. We know that this is our son,  
and that he was bom blind ; but by what means 2 1  
he now seeth, or T^ho" opened'his eyes, we know  
not;: ask him, he ii of age\*; he i^hall speak for  
himself. ' :

ohn vii! 13. These wofds his parents spoke, because they 22

feated the Jews; for the Tews had' agreed al-  
reac^', ''that if any one acknowledged Jesus' as  
the Christ, heshould be 'put out of the synagogue.  
Therefore the man's parents said. He is of age, 23  
dsk him. So a second time they called the man 24

osh. vii. 19. who had? been blind, and said to him. Give glory

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JOHN 9, 25-10- 3

to God ; we know that this man is a sinner. He

25 therefore answered, Whether he is a sinner, I  
know not; one thing I know, that whereas I

26 was blind, now 1 see. Therefore they said to

him, What did he do to thee? how did he open thine

27 eyes? He answered them, I have told you already, and ye did not heed; wherefore would ye hear it again? would he also become his disciples?

28 And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. We know that God hath spoken to Moses; as for this man, we know not whence he is.

29 The man answered and said to them. Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We know

that God heareth not sinners, but if any one honoureth God, and doeth His will, him He

30 heareth. Since the world began it has not been heard that any one opened the eyes of one born

31 blind. If this man were not from God, he could do nothing. If this man were not from God, he could do nothing.

32 They answered and said to him, Thou wast altogether born in sins, and dost thou teach us?

33 And they cast him outside. Jesus heard that they had cast him out; and he found him, and said. Dost thou believe on the Son of Man (a)? i John v. 13.

34 He answered and said. And who is he, Lord, that I may believe on him? Jesus said to him. Thou hast seen him, and he it is who talketh

35 with thee. And he said, Lord, I believe.

36 And he worshipped him. And Jesus said. For judgment I came into this world, that those who see not might see; and that those who see

37 might become blind. And those of the Pharisees who were with him heard these words, and

38 said to him, Are we also blind? Jesus said to them. If ye were blind, ye would have no sin; but,

39 ye do not see.

40 And Jesus said to them. If ye do not see, how can ye say that ye do not see? Jesus said to them. If ye do not see, how can ye say that ye do not see?

41 And Jesus said to them. If ye do not see, how can ye say that ye do not see? Jesus said to them. If ye do not see, how can ye say that ye do not see?

42 And Jesus said to them. If ye do not see, how can ye say that ye do not see? Jesus said to them. If ye do not see, how can ye say that ye do not see?

as it is, ye say, "We see"; your sin remaineth.

) I Verily, verily. I say to you, he who goeth not in through the gate into the sheepfold, but climbeth up some other way, the same is a thief

2 and a robber. But he who goeth in through the Heb. v. 4.

3 gate is the shepherd of the sheep. To him the gatekeeper openeth ; and the sheep hear his voice ;

(a) Some MSS. have, Son of God.

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10,4-21 JOHN

and he calleth his own sheep by name and, leadeth them out. When he hath put forth all 4 his own he goeth before them, and the sheep

3 Tim. iii. 5. follow him, for they know his voice. And a 5

stranger they will not follow, but will flee from him ; for they know not the voice of strangers.

John xvi. 25. This similitude (a) Jesus spoke to them ; but 6

they understood not what things they were which he spoke to them.

Eph. ii. 18. Therefore Jesus said again, Verily, verily, I 7

am the gate for the sheep. All those who came 8 before me are thieves and robbers; but the sheep did not hear them. I am the gate; if any 9 one enter through me, he will be safe (6), and will go in and go out, and will find pasture. The 10 thief cometh only to steal, and to slay, and to destroy; I came that they might have life, and

Heb. xiii. 20. might have it abundantly. I am the good 1 1

shepherd; the good shepherd layeth down his life for the sheep. He who is a hireling and not 1 2 a shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and 13

fleeth, because he is a hireling, and careth not for the sheep; and the wolf snatcheth and scat-

aTim. ii. 19. tereth them. I am the good shepherd, and 14

know my own, and my own know me, even as 15  
the Father knoweth me, and as I know the  
Father; and I lay down my life for the sheep.  
And other sheep I have which are not of this 16

Isa. xlix. 6. fold ; them also I must lead, and they will

Ezek. xxxiv. 23. hearken to my voice; and there shall be one  
flock, with one shepherd.

Isa. liii. 7. Therefore doth my Father love me, because I 17

lay down my life that I may take it again. No 18  
one took it from me; but I lay it down of my-  
self. I have authority to \a.y it down, and I have  
authority to take it again. This command-  
ment I received from my Father.

There arose again a division among the Jews, 19

John vii. 20. because of these sayings. And many of them 20

said, He hath an evil spirit, and is mad; why  
hear ye him? Others said. These are not the 21  
words of him who hath an evil spirit; can an  
evil spirit open blind men's eyes?

(a) Or proverb. (6) Or saved.

ao6

JOHN 10. 22-42

li' 22 IN Jerusalem it was then the feast of the

23 Dedication; it was winter. And Testis was Acts iii. zz.

walking in the temple, in Solomon s cloister.

34 The Jews therefore came round about him, and  
kept saying to him, How long dost thou keep us  
in suspense? If thou art the Christ, tell us  
plainly.

25 Jesus answered them, I told you, and ye believe not; the works which I do in my Father's

26 name testify of me: but ye believe not, because

27 ye are not of my sheep. My sheep hear my

28 voice, and I know them, and they follow me; and John x. 4. I give them eternal life; and they will never perish, neither shall any one snatch them out of

29 my hand. That which my Father hath given John xvii. n. me, is greater than all these (a) ; and no one is

30 able to snatch it (6) out of the Father's hand. I and the Father are one.

31 The Jews again took up stones to stone him. John viii. 59.

32 Jesus answered them, I have shown you many good works from the Father ; for which of those

33 works do ye stone me ? The Jews answered him. For a good work we stone thee not; but for blasphemy, and because thou, being a man, dost claim to be God.

34 Jesus answered them, Is it not written in your

35 Law, \*\*I said, ye are gods?" If He called them Psa. Ixxxii. 6. gods, unto whom the word of God came – and

36 the Scripture cannot be broken – say ye of him whom the Father consecrated, and sent into the world, "Thou blasphemest," because I said, I

37 am the Son of God? If I do not the works of John xiv. 10.

38 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 is in me, and that I am in the Father.

39 Therefore they sought again to take him ; but

40 he escaped out of their hand, and went away johni. a8. again beyond Jordan to the place where John at

41 first baptized ; and there he abode. And many

resorted to him, and said, John wrought no sign;  
but all things which John spoke of this man were

42 true. And many believed on him there

(a) Some MSS. have, \*' My Father who gave me them, is  
greater than all.'" (6) Or them.

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## II. I-20 JOHN

NOW, a certain man, Lazarus of Bethany, i 1  
from the village of Mary and her sister Martha,

Luke X. 38. was ill. (The Mary who anointed the Lord with 2

ointment, and wiped his feet with her hair, was  
she whose brother . Lazarus was ill.) Therefore 3  
the sisters sent to Jesus, saying. Lord, behold, he  
whom thou lovest is ill. When Jesus heard it, 4

John xi. 40. he said,^ This illness is not unto death, but rather

John xi. 6. IS. for the glory of God, that the Son of God may be  
glorified thereby. ■ (Now Jesus loved Martha, 5

John xi. 4, 15. and her sister, and Lazarus.) Therefore when 6

he heard that Lazarus was ill, he abode yet two  
days in the place where he was. Then, after- 7  
wards, he said to the disciples, Let us go into  
Judaea again.

AlcIs XX. 24. His disciples said to him, Rabbi, the Jews of 8

late sought to stone thee; and goest thou  
thither again?

Jesus answered, Are there not twelve hours in 9  
the day? If any one walk in the day, he stum-  
bleth not, because he seeth the light of this world.  
But if any one walk in the night, he stumbleth, 10  
because the light is not in him.

These things he spoke; and afterwards he said 11

Deut. xxxi. 16. to them, Lazarus, our friend, has fallen asleep;

but I go, that I may awake him out of sleep.

So the disciples said to him, Lord, if he has fallen 12  
asleep, he will be made whole. (Now, Jesus had 13  
spoken of his death; but they thought that he  
spoke of his taking rest in sleep.) So Jesus 14  
then said to them plainly, Lazarus is dead; and 15  
for your sakes I am glad that I was not there, to  
the intent that ye may believe; nevertheless let  
us go to him; Thomas (who is called Didymus 16  
(a)) said therefore to his fellow-disciples. Let us  
also go, that we may die with him.

So when Jesus came, he found that Lazarus 17  
had been in the tomb four days already. Now 18

I Chr. vii. 22. Bethany was nigh to Jerusalem, being about

fifteen furlongs off; and many of the Jews had 19  
come to Martha and Mary, to comfort them  
concerning their brother. Martha therefore, as 20  
soon as she heard that Jesus was coming, went

t ■

(o) ie Twin.

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JOHN II. 21-39

to meet him ; but Mary was sitting in the house.

21 Martha, then, said to Jesus, Lord, if thou  
hadst been here, my brother would not have  
died.

22 And I know now, that whatsoever thou wilt ask John ix. 31.

23 of God, He will give it thee. Jesus said to her,

24 Thy brother shall rise. Martha said to Jesus, I John v. ag.  
know that he will rise in the resurrection at the

. last day.

25 Jesus said to her, I am the resurrection, and job xix. 26.  
the life; he who believeth on me, though he die,

26 yet shall he live; and whosoever liveth and  
believeth on me shall never die. Believest

27 thou this? She said to him, Yea, Lord; I  
believe that thou art the Christ, the Son of God,

28 even he who should come into the world. And  
when she had said this, she went her way and

called Mary her sister secretly, saying, The John xiii. 13.

29 Master has come, and calleth thee. And she,  
when she heard it, arose quickly and went to

30 him. (Now Jesus had not yet come into the  
village, but was yet in the place where Martha

31 had met him.) The Jews, therefore, who were  
with her in the house, comforting her, when  
they saw that Mary rose up hastily and went out,  
followed her, thixiking, Sne goeth to the grave  
to weep there.

32 So Mary came to the place where Jesus was,  
and saw him, and fell down at his feet, saying

to him, Lord, if thou hadst been here, my John xi. 37.

33 brother would not have died. Therefore when  
Jesus saw her weeping, and the Jews also  
weeping who came with her, he groaned in  
spirit, and was troubled, and said. Where have

34 ye laid him? They said to him, Lord, come and  
see.

35 Jfs^^ wept.

36 Therefore the Jews said. Behold how he loved

37 him! But some of them said. Could not this  
man, who opened the eyes of the blind, have  
caused that even this man should not have  
died?

38 Jesus therefore, groaning again in himself,

went to the tomb. It was a cave, and a stone Mark xvi. 3.

39 lay upon it. Jesus said. Take ye away the

'\* 309

## II. 40-55 JOHN

stone. Martha, the sister of him who was dead,  
said to Jesus, Lord, by this time he stinketh; as

Johnxi. 4,6, IS, 23. it is now the fourth day. Jesus said to her, 40

Said I rtot to thee, that if thou wouldst beUeve,  
thou shouldst see the glory of God? So they 41  
took away the stone.

John xi. 35. And Jesus lifted up his eyes, and said, Father,

I thank Thee that Thou heardest me. Yet I 42  
know that Thou hearest me always ; but because  
of the mviltitude who stand by I said it, that  
they may believe that Thou didst send me.  
And when he had spoken thus, he cried with a 43

I Kings xvii 22. loud voice, Lazarus, come forth! He who had 44

died came forth, bound hand and foot with  
gravecloths ; and his face was bound about with  
a napkin. Jesus said to them. Loose him, and  
let him go.

Therefore many of the Jews who had come to 45  
Mary, and had seen what Jesus did, believed on  
him. But some of them went their ways to the 46  
Pharisees, and told them what things Jesus had

Psa. ii. 2. done. So the high priests and the Pharisees 47

gathered a counCS, and said. What do we? for  
this man worketh many signs. If we let him 48

Acts iv. 16. alone in this way, all men will believe on him ;

and the Romans will come and take away both  
our place and our nation.

John xviii. 14 But one of them, Caiaphas, being the High 49

Priest that year, said to them. Ye know nothing  
at all, nor do ye bear in mind that it is expedient 50  
for you that one man should die for the people,  
and that the whole nation perish not. (Now 51

Luke xxiv. 46. this he spoke, not from himself ; but, being

High Priest that year, he prophesied that Jesus  
would die for the nation; and not only for the 52  
nation, but also to gather into one God's  
children who are scattered abroad.) So from 53  
that day forth they took counsel to put him to  
death. Jesus therefore walked no more openly 54  
among the Jews; but went thence into the  
country near the wilderness, to a town called  
Ephraim, and continued there with the disciples.

John ii. 13. AND the Jews' Passover was nigh; and many 55

went up out of the country to Jerusalem before

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JOHN II. 56-12. 14

56 the Passover, to purify themselves. So they  
sought for Jesus, and spoke among themselves,  
as they stood in the temple, What think ye?

57 that he will not come to the feast? Now the  
high priests and the Pharisees had given orders  
that, if any one knew where he was, he should  
show it; that they might take him.

58 I Jesus therefore, six days before the Passover, John xi. 1.  
went to Bethany, where Lazarus was, whom

2 Jesus had raised from the dead. So they pre-  
pared a supper for him there; and Martha served ; Luke x. 38.  
but Lazarus was one of those who reclined at

3 table with him. Therefore Mary took a pound  
of ointment of spikenard, very costly, and

anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.

4 But one of his disciples, Judas Iscariot, who 2 Kings v. 20.

5 was about to betray him, said. Why was not this ointment sold for three hundred shillings, and

6 given to the poor? (This he said, not that he cared for the poor; but because he was a thief, and had the money-bag and made away with

7 -what was put therein.) Therefore Jesus said. Suffer her to keep it (a) for the day of my burial.

8 For the poor ye have always with you; but me Deut. xv. n. ye have not always.

9 The common people (6) of the Jews knew that he was there; and they came, not for Jesus'

sake only, but that they might see Lazarus also, Luke xvi. 31.

10 whom he had raised from the dead. But the high priests took counsel to put Lazarus also to

11 death, because by reason of him many of the Jews went away, and believed on Jesus.

12 THE next day the common people (6) who had come to the feast, when they heard that

13 Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to

meet him; and they shouted, Hosanna! Psa. cxviii. 26. Blessed is he who cometh in the name of the

14 Lord, even the king of Israel! But Jesus, finding a young ass, sat thereon; as it is written, zec. ix 9.

(a) Or Let her alone, she was to have kept it.

(b) Or a great many; lit. the great crowd.

12. 15-31

JOHN

Luke xviii. 34.

Acts xvii. 4.

John xiii. 32.

John xiv. 15.

John xi. 4a.

"Fear not, daughter of Zion; 15

Behold, thy King cometh,  
Sitting on an ass's colt."

These things his disciples understood not at 16  
first; but when Jesus was glorified, the)/^ re-  
membered that these things had been written  
of him, and that they had done these things to  
him.

The multitude therefore who were with him 17  
when he called Lazarus out of his tomb, and  
raised him from the dead, bore witness. For 18  
this cause the multitude also met him, for they  
heard that he had wrought this sign. The 19  
Pharisees therefore said among themselves, Ye  
see that ye prevail nothing; behold, the world  
has gone after him.

NOW there were certain Greeks among those 20  
who went up to worship at the feast; the same, 21

therefore, went to Philip, who was of Bethsaida of Galilee, and asked him, saying. Sir, we would see Jesus. Philip went and told Andrew; and Andrew and Philip went and told Jesus.

And Jesus answered them, The hour has come that the Son of Man should be glorified. Verily, I say to you, unless the grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it bringeth forth much fruit. He who loveth his life loseth it; and he who hateth his life in this world will keep it unto life eternal. If any one serve me, let him follow me; and where I am, there shall also my servant be; if any one shall serve me, him will the Father honour.

Now my soul is troubled; and what shall I say? \* \* Father, save me from this hour. \* Nay, for this cause I came unto this hour. Father, glorify Thy name. Therefore a voice came from heaven, I both have glorified it, and will

GLORIFY it again.

The multitude therefore who stood by, and heard it, said that it thundered; others said, An angel hath spoken to him. Jesus answered and said. This voice hath come not for my sake, but for your sakes. Now is a judgment of this world; 31

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JOHN 12. 32-46

now the prince of this world will be cast out.

32 And I, if I be lifted up from the earth, will draw

33 all men unto myself. This he said, signifying

34 what death he should die. The crowd therefore answered him, We have heard out of the Law that the Christ abideth for ever; how then sayest thou. The Son of Man must be lifted up? Who is this Son of Man?

35 So Jesus said to them, Yet a little while the  
light IS among you. Walk while ye have the  
light, lest darkness overtake you; and he who  
walketh in darkness knoweth not whither he

36 goeth. While ye have the light, believe on the  
light, that ye may become children of light.  
These things spoke Jesus; and he departed and  
hid himself from them.

37 But though he had wrought so many signs in

38 their presence, they believ«i not on mm: that

the word which Isaiah the prophet spoke might Isa. liii. i.  
be fulfilled,

"Lord, who believed our report?  
And to whom was the arm of the Lord  
revealed?"

39 Therefore they could not believe, for, as again  
Isaiah said,

40 \*' He hath blinded their eyes ; and he hardened Isa. vi. 9.

their hearts.  
That they should not see with their eyes,  
And perceive with their hearts, and be con-  
verted (A);  
And I will (6) heal them."

41 These things said Isaiah, because he saw his  
glory, and spoke of him.

42 Nevertheless even among the rulers many  
believed on him ; but because of the Pharisees John ix. as.  
they did not confess him, lest they should be put

43 out of the synagogue; for they loved the gloiy  
that is from men rather than the glory that is  
from God.

44 But Jesus cried out and said, He who be-  
lieveth on xne, believeth not on me, but on Him

45 who .sent me. And he who believeth me be-

46 lieveth Him who sent me. I have come into the John i. s.

^8

Or return.

Some- authorities have "should."

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12. 47~^3' 12 JOHN

world as a light, that whosoever believeth on me  
ohn iii. 17. may not abide in darkness. And if any one hear 47

my words, and keep them not, I judge him not;  
for I came not to judge the world, but to save  
the world. He who rejects me, and receives 48  
not my words, hath one who judgeth him; the  
word which I spoke, the same will judge him in  
the last day. For I spoke not from myself ; but 49  
the Father who sent me. He hath given me a  
commandment, what I should say, and what  
John iii. 23. I should Speak. And I know that His com- 50

mandment is life everlasting; therefore, what  
things I speak, I speak them according as the  
Father hath told me.

NOW it was before the feast of the Passover, i  
Jesus, knowing that his hour had come that he  
should depart out of this world to the Father,

er. xxxi. 3. having loved his own who were in the world,

loved them to the uttermost. And while they 2  
were at supper, (the devil having now put it into  
the heart of Judas Iscariot, Simon s son, to

latt. xxviii. 18. betray him,) Jesus - knowing that the Father 3

had given all things into his hands, and that he  
had come forth from God and was going to God

- rose from supper, and laying aside his garments, took a towel and girded himself. Then he poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

latt. iii. II. So he came to Simon Peter, who said to him, 6

Lord, dost thou wash my feet? Jesus answered . and said to him. What I do, thou knowest not now; but thou wilt know hereafter. Simon Peter said to him. Thou shalt never wash my feet! Jesus answered him. If I wash thee not, thou hast no part with me. Simon Peter said to him, Lord, not my feet only, but also my hands and my head! Jesus said to him, He who hath bathed needeth not to wash, save his feet, but is altogether clean ; and ye are clean -

ohn vi. 64. but not all. (For he knew who was betraying him; therefore he said, Ye are not all clean.)

So after he had washed their feet, and had taken his garments, and had sat down again, he

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JOHN 13, 13-30

13 said, Know ye what I have done to you? Ye call me, Master and Lord ; and ye say truly ; for

14 so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash each

15 other's feet. For I give you an example, that ye also should do as I have done to you. Verily, verily, I say to you, a servant is not greater than his lord; neither he who is sent greater

16 than he who sent him. If ye know these things, happy are ye if ye do them. I speak not of you

17

18

all; I know whom I chose; but this is done that Psa. xli. 9.  
the scripture may be fulfilled,

\*\* He who eateth my bread

Lifted up his heel against me."

19 Henceforth I tell you before it come to pass, that, Matt. x. 40.  
when it has come to pass, ye may believe that I

20 am. Verily, verily, I say to you, he who re-  
ceiveth whomsoever I send receiveth me; and  
he who receiveth me receiveth Him who sent me.

21 When Jesus had thus spoken, he was troubled  
in spirit, and testified, and said. Verily, verily,

22 I say to you, one of you will betray me. The  
disciples looked- on each other, doubting of  
whom he spoke.

23 There was reclining at table, on Jesus' breast, John xx. 2.  
one of his disciples, the one whom Jesus loved.

24 Simon Peter therefore beckoned to him, and  
said to him. Tell us (a) who it is of whom he

25 speaketh. That disciple, leaning back, as he  
was, on Jesus' breast, said to him, Lord, who is

26 it? So Jesus answered. He it is, for whom I  
shall dip the sop, and give it to him. So when  
he had dipped the sop, he took it and gave it to

27 Judas the son of Simon Iscariot. And, after the Luke xxii. 3.  
sop, then Satan entered him. Jesus therefore

28 said to him, What thou doest, do (juickly. (Now,  
no one of those at table knew with what intent

29 he spoke to him. For some thought, because John xii. 6.  
Judas had the mone3r-bag, that Jesus had said to

him, "Buy those things which we need for the  
feast "; or, that he should give something to the

30 poor.) He, then, having received the sop went  
out immediately; and it was night.

(a) Or Ask.

## 13. 3I-I4' 10 JOHN

When, therefore, he had gone out, Jesus said, 31  
Now the Son of Man is glorified, and God is

John xiv. 13. glorified in him. If God is glorified in him, God 32

will also glorify him in Himself, and will glorify  
him straightway. Little children, yet a little 33  
while I am with you. Ye will seek me ; and as I  
said to the Jews, "Whither I go ye cannot  
come," so now I say to you.

I John ii. 8. A new commandment I give you that ye may 34

John XV. 12. love each other; that as I loved you, ye also

may love each other. By this shall all men 35  
know that ye are my disciples, if ye have love  
one to another.

John xxi. 18. Simon Peter said to him, Lord, whither goest 36

thou? Jesus answered him; Whither I go, thou  
canst not follow me now; but thou shalt follow  
hereafter. Peter said to him, Lord, why cannot 37  
I follow thee now? I will lay down my life for  
thy sake. Jesus answered, Wilt thou lay down 38  
thy life for my sake? Verily, verily, I say to  
thee, the cock will not crow until thou hast  
disowned me thrice.

John xiv. 27. Let not your heart be troubled; believe (a) in i

God, believe (a) also in me. In my Father's 2  
. house are many mansions ; ■ if it were not so, I  
would have told you. For I go to prepare a  
place for you. And if I go to prepare a place for 3

John vi. 20. you, I will come again, and will receive you to

myself; that where I am, ye also may be. And 4  
whither I go >^e know the way.  
; Thomas said to him. Lord, we know not 5

whither- thou goest; how know we the way?

John i. 17. Jesus said to him, I am the way, and the truth, 6

and the life; no one cometh to the Father, but  
by me. • If ye had known me, ye would have 7  
known my Father also; henceforth ye know  
Him, and have seen Him. Philip said to him, .8  
Lord, show us the Father, and it sufficeth us.

Jesus said to him, Have I been so long 9  
time with you, and yet hast thou not known

Col i. 15. nie, Philip? he who hath seen me hath seen

the Father; how then sayest thou, Show us the  
Father? Believest thou not that I am in the 10

(o) Or Ye believe.

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JOHN 14, 11-26

Father, and that the Father is in me? The  
words which I say to you I speak not from my-  
self; but the Father dwelling in me doeth His

works. Believe me, that I am in the Father  
and the Father is in me; or else believe for the

2 very works\* sake. Verily, verily, I say to you,  
he who believeth in me, the works which I do, Matt. xxi. ai.  
he also will do ; and greater works than these he

13 will do, because I go to the Father: and whatsoever 1 John v. 14.  
ever ye shall ask in my name, I will do it, that

14 the Father may be glorified in the Son. If ye  
shall ask me any thing in my name, I will do it.

15 If ye love me, ye will keep my commandments ; John xiv. 21.

16 and I will request the Father, and He will give 1 John ii. i.  
you another Advocate (a), that he may be with

17 you for ever, even the Spirit of Truth; whom

the world cannot receive, for it seeth him not,  
neither knoweth him; ye know him, for he

18 abideth with you, and will be in you. I will not

leave you comfortless (6) ; I am coming to you. John xiv. 28.

19 Yet a little while, and the world seeth me no  
more; but ye see me; because I live, ye also

20 shall live. In that day ye will know that I am  
in my Father, and ye are in me, and I am in you.

21 He who hath my commandments and keepeth  
them, he it is who loveth me; and he who  
loveth me will be loved by my Father, and I will  
love him, and will manifest myself to him.

22 Judas (not Iscariot") said to him, Lord, and Luke vi. 16.  
how cometh it that thou wilt manifest thyself

to us, and not to the world ?

23 Jesus answered and said to him, If a man love  
me, he will keep my word ; and my Father will  
love him, and we will come to him and make our

24 abode with him. He who loveth me not,  
keepeth not my words ; and the word which ye  
hear is not mine, but that of the Father who sent

25 me. These things I have spoken to you, being

26 yet present with you. But the Advocate, the John xvi. 13.  
Holy Spirit, whom the Father will send in my

name, he will teach you all things, and will bring  
to your remembrance all things which I have  
spoken to you.

(a) Or Comforter, Helper (same word as in i John ii. 1).  
(6; Or orphans.

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14. 27-15- 13 JOHN

Eph. ii. 14. Peace I leave with you; my peace I give to 27

you; not as the world giveth, give I to you.  
Let not your heart be trouble, neither let it be  
afraid. Ye have heard that I said to you, I go 28  
away, and am coming to you. If ye loved me,  
ye would have rejoiced that I am going to the  
Father; for the Father is greater than I. And 29

I Cor. XV. 28. now I have told you before it cometh to pass,  
that when it has come to pass, ye may believe.  
No longer will I talk much with you, for the 30  
prince of the world cometh, and he hath nothing  
in me; but that the world may know that I 31

Psa. xl. 8. love the Father, and as the Father gave me  
commandment, even so I do. Arise, let us go  
hence.

I AM the true vine, and my Father is the i

Isa. iv. a. husbandman. Every branch in me which 2  
beareth not fruit. He taketh away; and every  
branch which beareth fruit, He cleanseth, that  
it may bring forth more fruit. Already ye are 3  
clean, because of the word which I have spoken  
to you. Abide, ye in me, and I in you. As the 4  
branch cannot bear fruit of itself unless it abide  
in the vine ; so neither can ye, unless y<sup>6</sup> abide in  
me. I am the vine, ye are the branches; he who 5  
abideth in me, I also abiding in him, bringeth  
forth much fruit; for apart from me ye can do

Matt. iii. 10. nothing. If any one abide not in me, he is cast 6  
forth as a branch, and is dried up; and men  
gather such and throw them into the fire, and

John xvi. 32. they are burned. If ye abide in me, and my 7  
words abide in you, ask whatsoever ye will, and  
it shall be done for you. Herein is my Father 8  
glorified, that ye bear much fruit; ana ye will  
become my disciples.

As the Father hath loved me, I also have 9

John xiv. 21. loved you; abide ye in my love. If ye keep my 10

commandments, ye will abide in my love; even  
as I have kept my Father's commandments,  
and abide in His love. These things I have 11  
spoken to you, that my joy may be in you, and

John xiii. 34. that your joy may be perfected. This is my 12

commandment, That ye love each other, as I  
have loved you. No one hath greater love 13  
than this, that a man lay down his life for his

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JOHN 15. 14-16. 4

14 friends. Ye are my friends if ye do that which

15 I command you. No longer do I call you  
servants (a) ; for the servant knoweth not what  
his lord doeth; but I have called you friends;  
for all things which I heard from my Father I

16 made known to you. Ye did not choose me; fisa. xU. 8.  
but I chose you, and appointed you that ye 1 1 John iv. lo.  
should go and bear fruit, and that your fruit

should remain; so that whatsoever ye shall ask  
of the Father in my name, He may give it you.

17 These things I command you, that ye may

18 love each other. If the world hateth you, ye i johniii. 13.

19 know that it 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

20 hateth you. Remember the word which I said  
to you, The servant is not greater than his lord.

If they persecuted me, they will persecute you Eze. iii. 7.  
also; if they kept my sayings, they will keep

2 1 yotirs also. But all these things they will do to  
you for my name's sake, because they know not

22 Him who sent me. If I had not come and

spoken to them, they had not had sin; but now John ix. 41.

23 tney have no excuse for their sin. He who

24 hateth me hateth my Father also. If I had not  
done among them the works which no other did,  
they had not had sin; but now they have both

25 seen and hated both me and my Father. But

this cometh to pass that the word which is written j pg^ ^^^ ^  
in their Law may be fulfilled, "They hated me "i Psa! xxxv.' 19,  
without a cause."

26 When the Advocate has come, whom I will i John ii. i.  
send to you from the Father, even the Spirit of

Truth who cometh forth from the Father, he will

27 bear witness of me; and ye also will bear witness, Luke xxiv. 48.  
because ye have been with me from the beginning.

1 These things I have spoken to you, that ye

2 may not fall away. They will put you out of the  
synagogues; yea, an hour cometh, when whoso-  
ever Idlleth you will think that he offereth God

3 service. And these things they will do because i Cor. ii. 8.  
they have not known either the Father or me.

4 But these things I have spoken to you, that when

(a) Or bondservants.

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j6. 5-21 . JOHN

their hour has come ye may remember that I  
told you of them. And, because I was with

you, I said not these things to you from the beginning. But now I go to Him who sent me; 5 and none of you asketh me. Whither goest thou?

John xvi. 22. But because I have spoken these things to you, 6 sorrow hath filled your hearts.

Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Advocate will not come to you; but

Rom. iii. 20. if I go, I will send him to you. And when he has 8 come, he will convict the world in respect of sin, and of righteousness, and of judgment: of sin, 9 because they believe not on me ; of righteousness , i o because I go to the Father, and ye see me no more; of judgment, because the prince of this 11 world has been judged.

Ileb. V. 12. I have yet many things to say to you, but ye 12

cannot bear them now. But when he, the 13 Spirit of Truth, has come, he will guide you into all the truth; for he will not speak from himself; but whatsoever things he heareth, these he . 'will speak ; and he will declare to you the things . to come. He will glorify me; for he will take of 14 mine, and will declare it to you. All things 15 soever which the Father hath are nline; therefore I said, that he taketh of mine, and will declare it to you.

A little while, and ye see me no more; and 16 again, a little while, and ye will see me.

Therefore some of his disciples said among 17 themselves, What is this that he saith to us, "A little while, and ye see me not; and again, a little while, and ye will see me"; and, "because I go to the Father"? They said therefore, 18 What is this which he saith, \*\*A little while"? .we know not what he saith.

John ii. 25. Jesus perceived that they were desirous to ask 19

him, and he said to them, Are ye inquiring among yourselves of that which I said, \*\*A little while, and ye see me not; and again, a little while, and

ye will see me"? Verily, verily, I say to you, 20  
ye will Aveep and lament, but the world will

Luke xxiv. 17. rejoice; ye. will be sorrowful, but your sorrow  
will be turned into joy. A woman when she is in 21

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JOHN 16. 22-17. 2

travail, hath sorrow because her hour has come;  
but as soon as she is delivered of the child, she  
no longer remembereth the anguish, for joy  
that a man has been bom into the world.

22 Therefore ye also now have sorrow; but I will Luke xxiv. 41.  
see you again, and yxjur heart will rejoice, and

23 your joy no one taketh from you. And in that  
day ye shall ask me no question.

Verily, verily, I say to you, if ye shall ask any  
thing of the Father, He will give it you in my

24 name. Hitherto ye have asked nothing in my

name; ask, and ye shall receive, that your joy Matt. vii. 7.  
may be fulfilled.

25 These things I have spoken to you in simili-  
tudes (a) ; an hour cometh, when I will no more  
speak unto you in siniilitudes (a) , but will tell you

26 plainly concerning the Father. In that day

ye shall ask in my name; and I say not to you, John xiv. 21.

27 that I will request the Father for you; for the  
Father Himsdf loveth you, because ye have  
loved me, and have believed that I came forth

28 from God. I came forth from the Father, and  
have come into the world; again, I leave the

world, and go to the Father.

29 His disciples said, Lo, now thou speakest

30 plainly, and speakest no similitude. Now we know that thou knowest all things, and needest not that any one should question thee; by this we believe that thou camest forth from God. .

31 Jesus answered them. Do ye now believe?

32 Behold, an hour cometh, yea, has come, that ye Matt. xxvi. 31. shall be scattered, every one to his home, and

shall leave me alone; and yet I am not alone,

33 for the Father is with me. These things I have isa. L 9. spoken to you, that in me ye may have peace.

In the world ye have tribulations; but be of good cheer, I Have overcome the world.

1 THESE things Jesus spoke; and he lifted up his eyes to heaven, and said. Father, the hour

has come; glorify Thy Son, that the Son may John xii. 23.

2 glorify Thee; even as Thou gavest him authority over all flesh, that, all that (b) Thou hast given

(d) Or proverbs; v. 20, proverb.

(b) The Greek here is in the singular.

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17. 3-19 JOHN

: John V. n. him, to them he should give eternal life. And 3

this is eternal life, that they shoild know Thee the only true God, and him whom Thou didst

send, Jesus Christ. I glorified Thee on the 4  
earth, by accomplishing the work which Thou  
hast given me to do. And now, O Father, 5  
glorify Thou me with Thine own self with the  
glory which I had with Thee before the world  
was.

I manifested Thy name to the men whom 6  
Thou gavest me out of the world; Thine they  
were, and Thou gavest them to me; and they

'sa. xxii. 22. have kept Thy word. Now they know that all 7  
things whatsoever Thou hast given me are from

bhn vi. 68. Thee. For I have given them the words which 8

Thou gavest me; and they received them, and  
knew of a certainty that I came forth from Thee,  
and they believed that Thou didst send me.

I make request for them; I make it not for 9  
the world, but for those whom Thou hast given

ohn xvi. 15. me; for they are Thine. And all things that 10

are mine are Thine, and Thine are mine; and I  
am glorified in them. And now I am no longer 1 1  
in the world; and these are in the world, and I  
am coming to Thee. Holy Father, keep them  
in Thy name which Thou hast given to me, that  
they may be one, even as we are.

»sa xii. 19. i While I was with them, I kept them in Thy 1 2

»sa dx. 8. J name, which Thou hast given me; yea, I

guarded them, and, that the Scripture might be  
fulfilled, none of them perished, except the son  
of perdition. But now I am coming to Thee; 13  
and these things I speak in the world, that they  
may have my joy fulfilled in themselves. 1 14  
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.

I request, not that Thou wouldst take them 15

raL i. 4. out of the world, but that Thou wouldst keep

them from the evil. They are not of the world, 16  
even as I am not of the world. Sanctify them 17  
in the truth; Thy word is truth. As Thou didst 18  
send me into the world, even so I sent them into

Cor. i. 3 the world. And for their sakes I sanctify myself, 19  
that they also may be sanctified in truth.

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JOHN 17. 20-18. 8

20 I make request, not for these only, but for  
those also who believe on me through their word ;

21 that they all may be one; that even as Thou, Rom. xii. 5.  
Father, art in me, and as I am in Thee, they

also may be in us; that the world may believe

22 that Thou didst send me. And the glory which  
Thou hast given me, I have given to them, that

23 they may be one, even as we are one ; I in them  
and Thou in me, that they may be perfected  
into one; that the world may know that Thou  
didst send me, and lovedst them, even as Thou

24 lovedst me. Father, that which (a) Thou hast

given me, I would that they also may be with me i Thess. iv. 17.

where I am ; that they may behold my glory , which

Thou hast given me; for Thou lovedst me before  
as the foundation of the world. O righteous Father,

the world knew Thee not, but I knew Thee, and  
26 these knew that Thou didst send me. And I

declared to them Thy name, and will declare it;

that the love wherewith Thou lovedst me may

be in them, and I in them.

1 WHEN Jesus had spoken these words, he  
went forth with his disciples over the brook  
Kedron, where there was a garden, which he and

2 his disciples entered. And Judas also, who was a Sam. xv. 23.  
betraying him, knew the place; for Jesus oft-

3 times resorted thither with his disciples. Judas,  
therefore, having received the band of soldiers. Matt. xxvi. 47.  
with officers from the high priests and from the  
Pharisees, went thither with lanterns and torches  
and weapons.

4 Jesus therefore, knowing all the things which  
were coming upon him, went forth, and said to

5 them. Whom seek ye? They answered him,

Jesus the Nazarene. He said to them, I am he. John xix. 19.  
(Now Judas also, who betrayed him, was stand-

6 ing with them.) As soon, then, as Jesus had

said to them, \*\*I am he," they drew back, and Psa. xxvii. 2.

7 fell to the ground. Therefore he asked them  
again. Whom seek ye? And they said, Jesus

8 the Nazarene. Jesus answered, I told you that  
I am he; so if ye seek me, let these go their way.

(a) The Greek here is in the singular.

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i8. 9-24

JOHN

Matt. xxvi. 51.

Matt. XX. 22.

Juhn xi. 49.

Matt. xxvi. 58.

/uke iv. 15.

!sa. liii. 5.

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II

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16

(That the saying which he had spoken might be fulfilled, "Of those whom Thou hast given me I

lost none.")

Thereupon Simon Peter having a sword drew it, and smote the High Priest's servant, and cut off his right ear. (Now the servant's name was Malchus.) Jesus therefore said to Peter ^ Put tip the sword into its sheath ; the cup which the Father hath given me, shall I not drink it?

So the band and the chief captain and the officers of the Jews took Jesus, and bound him, and led him first to Annas ; for he was father-in-law to Caiaphas, who was High Priest that year. (Now Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people.)

Now Simon Peter followed Jesus, and so did another disciple. That disciple was known to the High Priest, and went with Jesus into the High' Priest's court; but Peter stood outside at the door. So the other disciple, the acquaintance of the High Priest, went out and spoke to her Who kept the door; and he brought in Peter. The damsel therefore who kept the door said to 1 7 Peter, Art thou also one of this man's disciples? He said, I am not. Now the servants and officers were standing by a charcoal fire which they had made; for it was cold ; and they were warming themselves; also, Peter was standing with them, and warming himself.

The High Priest, then, asked Jesus concerning his disciples, and concerning his teaching. Jestis answered him, I have spoken openly to the world; I continually taught in S5magogue and in the temple, whither all the Jews resort ; and nothing did I speak in secret. Why askest thou me? ask those who have heard me, what I spoke to them; lo, they know what I said. Now when Jesus had thus; spoken, one of the officers, who was standing near, struck him with the palm of his hand, sa5dng, Answerest thou the High Priest so? Jesus answered him, If I have 23 spoken ill, bear witness of the evil; but if well, why smitest thou me? Therefore Annas sent 24 him bound imto Caiaphas the High Priest.

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i

JOHN 18. 25-39

25 But SimQn Peter was standing, wanning himself. They therefore said to him. Art thou also one of his disciples ? He denied it, and said,

26 I am not. One of the servants of the High Priest being a kinsman of him whose ear Peter

had cut off, said, Did not I see thee in the garden John xiii. 38.

27 with him? Peter therefore denied it again; and immediately a cock crew.

28 SO they led Jesus from Caiaphas to the palace; and it was early, and they themselves went not into the palace, that they might not be defiled, but might eat the Passover.

29 Pilate therefore went out to them, and said,  
What accusation bring ye against this man?

30 They answered and said to him, If he had not Matt. xx. 19.  
been doing evil, we should not have delivered

31 him to thee. Pilate therefore said to them,  
Take him yourselves, and judge him according  
to your Law. The Jews said to him, It is not

32 lawful for us to put any one to death. (That  
the sayine of Jesus, which he spoke signifving Ltike xviii. 33.  
what deaui he should die, might be fulfilled,.)

33 So Pilate entered the palace again, and called  
Jesus, and said to him. Art thou the long of the

34 Jews? Jesus answered, Say est thou this thing  
from thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thy own nation John xix. n.  
and the high priests have delivered thee to me;  
what hast thou done?

36 Jesus answered. My kingdom is not from this  
world; if my kingdom were from this world, j Tim. vi. 13.  
then would my servants fight, that I should not  
be delivered to the Jews ; but now my kingdom

37 comes not hence. Pilate therefore said to him.  
Art thou then a king? Jesus answered. Thou  
sayest truly that I am a king. To this end I was isa. iv. 4.  
born, and for this cause I have come into the  
world, that I should bear witness to the truth.  
Every one who is of the truth heareth my voice.

38 Pilate said to him. What is truth?  
And when he had said this, he went out again

to the Jews, and said to them, I find in him no

39 crime. But ye have a custom, that I should  
release to you one at the Passover ; will ye there-

\*\* 225

JOHN

Matt, xxvii, 36.

[sa. liii 5.

Lev. xxiv. 16.

John xviii. 3.

Pro. xxix. 35.

Matt, xxvii. 63.

fore that I release to you the king of the Jews?  
Therefore they cried out again, Not this man, 40  
but Barabbas. Now, Barabbas was a robber.

Pilate therefore took Jesus, and scourged i  
him. And the soldiers plaited a crown of thorns, 2  
and put it on his head, and arrayed him in a  
purple robe; and they went up to him and said, 3  
Hail! King of the Jews! And they smote him  
with their hands. And Pilate went out again, 4  
and said to the Jews, Behold, I bring him out to  
you, that ye may know that I find in him no  
crime. So Jesus went out, wearing the crown 5  
of thorns and the purple robe. Pilate said to  
them. Behold, the man!

When therefore the high priests and the 6  
officers saw him, they cried out, Crucify him,  
crucify him! Pilate said to them. Take him

yourselves, and crucify him; for I find in him no crime. The Jews answered him, We have a Law, and by the Law he ought to die, because he called himself Son of God. So when Pilate heard that saying, he was the more afraid ; and he went again into the palace, and said to Jesus, Whence art thou?

But Jesus gave him no answer. Therefore Pilate said to him, Speakest thou not to me? knowest thou not that I have authority to release thee, and authority to crucify thee? Jesus answered, Thou wouldest have no authority at all over me, unless it had been given thee from above; therefore he who delivered me up to thee hath greater sin.

Thenceforth Pilate sought to release him ; but the Jews cried out, saying, If thou let this man go, thou art no friend to Caesar; whosoever calls himself a king speaks against Caesar.

So when Pilate heard these words, he brought Jesus forth, and sat down on the judgment-seat in a place which is called the Pavement » but in the Hebrew, Gabbatha. (And it was the Paschal Preparation; it was about the sixth hour;) and he said to the Jews, Behold your king! They, therefore, cried out. Away with him, away with him, crucify him! Pilate said to them. Shall I crucify your king? The high

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JOHN

19. 16-29

priests answered We have no king but Caesar. Matt . xxvii. 26.

16 So he then delivered him up to them to be crucified.

17 Therefore they took Jesus. And he, bear-

ing the cross for himself, went forth into the place called The place of a Skull, which in He-

18 drew is called, Golgotha; there they crucified him, and two others with him; on each side one,

19 and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was,

\*\* 5e0U0 tbe Daaarenet  
Sbe ftfnd ot tbe ^cwe.\*\*

20 This title, then, many of the Jews read ; for the place where Jesus was crucified was nigh to the city ; and the title was written in Hebrew and in

2 1 Latin and in Greek. Therefore the high priests

Matt, xxvii. 37.

22

I have written.

23 So the soldiers, when they had crucified Jesus, Ex. xxxix. 22. took his garments and made four parts, to each

soldier a part; and also his coat. Now, the coat was without seam, woven from the top through-

24 out; therefore they said among themselves, Let us not rend it, but cast lots for it, whose it shall

be. (That the scripture might be fulfilled, Psa. xxii. 18.

"They parted my garments among them,  
And upon my vesture they cast lots.")  
These things therefore the soldiers did.

25 But there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife

26 of Cleopas, and Mary the Magdalene. There-

fore when Jesus saw his mother and the disciple  
whom he loved standing by, he said to nis

27 mother, Woman, behold, thy son! Then he said John xiii. 23.  
to the disciple, Behold, thy mother! And from

that hour the disciple took her to his home.

28 After this, knowing that all things were  
now finished, Jesus, that the scripture might be

29 accomplished, said, I thirst. There was set a

vessel full of vinegar; so, having placed a sponge Psa. Ixix. 21.  
full of the vinegar upon hyssop, they put it to

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19. 30-^0. 2 JOHN

his mouth. When therefore Jesus had received 30  
the vin^ar, he said, It is finished.

Heb. ii. x4. And he bowed his head, and gave up his spirit.

Therefore, because it was the Preparation, 31  
the Jews, that the bodies might not remain upon  
the cross on the Sabbath, (for the day of tiat  
Sabbath was a high day,) asked Pilate that the  
legs might be broken, and that the bodies might  
be taken away. So the soldiers came and broke 3 2  
the legs of the first and of the other who was  
crucified with Jesus. But when they came to 33  
Jesus, and saw that he was dead all;eady, they  
broke not his le^s ; but pne of the soyiers with a 34

Heb. ix. 22. spear pierced his side, and forthwith there came  
out blood and water.

And he who saw it beareth witness, (and his 35  
witness is trustworthy; and he knoweth that

„ ●● 6 1 what he saith is true,) that ye also may believe.

Num!^!\* i'2. f^^^ these things came to pass, that the scripture 36

might be fulfilled which saith, "A bone of him shall not be broken." And, further, another 37

Zee. xii. lo. scripture saith, "They shall look on him whom they pierced."

AND after this, Joseph of Arimathaea (being 38 a disciple of Jesus, but secretly for fear of the Jews) asked Pilate that he might take away the Dody of Jesus ; and Pilate gave him leave. He came therefore, and took away the body. And 39 Nicodemus (who at the first went to Jesus by night) also came, and brought a mixture of 2 Chr. xvi. 14. myrrh and aloes,, about a hundred pounds' Acts V. 6. weight. They took therefore the body of Jesus 40

and bound it in linen cloths with the spices, as is the custom of the Jews when burying.

Now in the place where he was crucified there 41 was a garden; and in the garden a new tomb, wherein no one had yet been laid. There they 42 laid Jesus therefore, because of the Jews\* Pre- Isa. liii. 9- paration; for the tomb was nigh at; .hand.

Matt, xxviii. i. NOW, on the first day of the: week, while it i « was still dark, Mary the Maedalene went early "

to the tomb, and saw that the stone had been taken away from the tomb. So she ran, and a

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JOHN 20. 3-18

came to Simon Peter, and to the other disciple, whom Jesus loved; and she said to them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

3 Peter therefore went forth, and the other dis- Luke xxiv. 1a.

4 ciple, and they went towards the tomb. So they

ran both together ; and the other disciple outran

5 Peter, and arrived first at the tomb. And he stooped and looked in, and saw the linen cloths

6 lying; but entered not. Simon Peter, therefore, following him, came and entered the tomb,

7 and saw the linen cloths lying; and the napkin John xi. 44. which had been over his head, not lying with the

8 linen cloths, but folded in a place by itself. So the other disciple, who came first to the tomb,

9 also entered ; and he saw, and believed ; for they

knew not yet the scripture that he must rise Psa. xvi. 10.

10 from the dead. Therefore the disciples went back to their own homes.

11 BUT Mary stood at the tomb, weeping outside; and as she wept, she stooped, and looked

12 into the tomb, and beheld two angels in white garments sitting, the one at the head and the other at the feet, where the body of Jesus had

13 lain. And they said to her, Woman, why weepest thou? She said to them, They have taken away my Lord, and I know not where they have

14 laid him. When she had thus said, she turned round, and beheld Jesus standing – and knew

15 not that it was Jesus. Jesus said to her, Woman , why weepest thou? whom dost thou seek? She, thinking him to be the gardener, said to him. Can. iii. 3. Sir, if thou hast borne him hence, tell me where

thou hast laid him, and I will take him away.

16 Jesus said to her, Mary! She turned and said to him in Hebrew, Rabboni; (which is to say,

17 Master). Jesus said to her, Hold me not; for I

have not yet ascended to the Father; but go to my brethren and say to them, I ascend unto my Father, and ye ascend with me. John xiii. 31. Matt, xxviii. 10

Father and your Father, and my God and your

18 God. Mary the Magdalene went and told the disciples, \*'I have seen the Lord" – and how he had spoken these things to her.

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i

20. I9-2I. 2

JOHN

Mark xvi. 14.

John xiv. 37.

Acts ii. 4.

John xi. 16.

Isa. xxvi. 13.

I John i. I.

John V. 33.

Luke i. 4.

Ziatt. iv. 31.

THEREFORE, on the same day, the first 19  
day of the week, when evening had come, the  
doors, where the disciples were, having been  
shut for fear of the Jews, Jesus came and stood  
in the midst, and said to them, Peace be unto  
you. And when he had thus said, he showed them 20  
his hands and also his side. So the disciples  
were glad, when they saw the Lord. Therefore 21  
Jesus said to them again, Peace be unto you;  
as my Father hath sent me, even so I send you.  
And when he had said this, he breathed on them 2 2  
and said to them, Receive ye the Holy Spirit;  
whose-soever sins ye forgive, they are forgiven 23  
to them; whose-soever sins ye retain, they are  
retained.

Now Thomas, called Didymus, one of the 24  
twelve, was not with them when Jesus came.  
The other disciples therefore said to him, We 25  
have seen the Lord. But he said to them. Un-  
less I see in his hands the print of the nails, and  
put my finger into the place of the nails, and  
put my hand into his side, I will not believe.

And after eight days his disciples again were 26  
within, and Thomas was with them; then Jesus  
came, the doors being shut, and stood in the  
midst, and said. Peace be unto you! Then he 27  
said to Thomas, Reach hither thy finger, and see  
my hands; and reach hither thy hand, and put  
it into my side; and become, not faithless, but  
believing. Thomas answered and said to him, 28  
My Lord, and my God! Jesus said to him, 29  
Because thou hast seen me, hast thou believed ?  
blessed are those who have not seen, and yet  
have believed.

So, then, Jesus, in the presence of the disciples, 30  
wrought many other signs which are not written  
in this book; but these are written, that ye may 31  
believe that Jesus is the Christ, the Son of God ;  
and that, believing, ye may have life in his name.

AFTER these things Jesus, near the sea of  
Tiberias, showed himself again to the disciples;

and in this manner he showed himself: There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and

I

2

JOHN 21. 3-16

the sons of Zebedee, and two other of his dis-

3 ciples. Simon Peter said to them, I go a fishing. They said to him, And we will go with thee. They went forth, and entered the boat ; and that night they catight nothing.

4 But when morning was now coming on, Jesus stood on the shore; but the disciples knew not

5 that it was Jesus. He therefore said to them, Children, have ye anything to eat? They an- Lukexxiv. 41.

6 swered lum, No. And he said to them, Cast the net on the right side of the boat, and ye will find. So they cast the net; and now they were no longer able to draw it for the number of fishes.

7 'fiierefore that disdple whom Jesus loved said

to -Peter, It is the Lord! So, when Simon Peter Luke v. 4. heard that it was the Lord, he girt his coat to him, (for he was stripped,) and cast himself into the

8 sea. But the ouier disciples came in the little boat (for they were not far from land, but about two hundred cubits oflf), dragging the net with the fishes.

9 As soon then as they had come to land, they saw a charcoal fire there, and fish laid thereon,

10 and bread. Jesus said to them. Bring of the

1 1 fishes which ye have now caught. 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, yet the net was not

12 broken. Jesus said to the disciples, Come and breakfast. None of them durst ask him, Who

13 art thou? knowing that it was the Lord. Jesus

went, and took the bread, and gave to them; Acts x. 41.

14 and the fish likewise. This was now the third time that Jesus showed himself to the disciples, after he had risen from the dead.

15 So, when they had breakfasted, Jesus said to Simon Peter, Simon, son of John, lovest (a) thou

me more than these? He said to him, Yea, Matt. xxvi. 33.

x6 Lord; thou knowest that I love thee. He said to him. Feed my lambs. He said to him the second time, Simon, son of John, lovest (a) thou

(a) The word used here and in v. 16 denotes the purest, highest affection. In Peter's replies and in the repetition of the question in verse 17 the sense of the Greek word used is not quite the same.

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21. 17-^5 JOHN

me? He said to him, Yea, Lord; thou knowest that I love thee. He said to him. Tend my

Heb. xli. 30. sheep. He said to him the third time, Simon, 17

son of John, lovest thou me? Peter was grieved, because the third time he said to him,

Johnxvi. 20. Lovest thou me? And he said to him, Lord,

thou knowest all things ; thou seest that I love thee.

Jesus said to him, Feed my sheep. Verily, 18  
verily, I say to thee. When thou wast young,  
thou girdedst thyself, and walkedst whither thou  
wouldest; but when thou shalt be old, thou wilt

Acts xii. 3- stretch forth thy hands, and another will gird  
thee, and will carry thee whither thou wouldest

2 Pet. i. 14. not. This he spoke, signifying by what death 19  
he would glorify God. And when he had spoken  
this, he said to him, Follow me. Peter, turning 20  
about, saw following them the disciple whom

John xiii. 23. Jesus loved ; (who also had leaned back on his  
breast at supper, and had said, Lord, who is he  
who betrayeth thee?) So Peter seeing him said 21  
to Jesus, Lord, and what of this man? Jesus

Matt. XXV. 31. said to him. If I will that he tarry till I come, 22  
what is that to thee? follow thou me. This 23  
saying therefore went abroad among the brethren,  
that that disciple would not die; yet Jesus  
said not to Peter, 'He shall not die/' but, '\*If I  
will that he tarry till I come, what is that to  
thee?'

John xix. 35. This is the disciple who testifieth of these 24

Heb. xi. 36. things, and 1 who wrote these things\*; and we  
know that his testimony is trustworthy. And 25  
there are also many other things which Jesus  
did, which, if they should be written one by one,

Amos vii. 10. I think that the world itself would not contain  
the books which would be written\*

1 \*THE former account I comjDosed, 0 Theo- Luke i. 3.

1 philus, of all the things which Jesus began

2 to do and to teach, until the day on which he  
was received up, after he through the Holy  
Spirit had given commandment to the apostles

3 whom he had chosen; to whom also, after his Ltike xxiv. is  
suffering, he, by many proofs, presented himself

alive, appearing to them forty days, and speak-  
ing the things pertaining to the kingdom of God.

4 And, while in their company, he charged them Luke xxiv. 4q.  
not to depart from Jerusalem, but to wait for

what was promised by the Father, "Which ye

5 heard from me; for John indeed baptized with

water; but ye shall be baptized with the Holy Matt. iii. ti.  
Spirit not many days hence."

6 Thereforb when they had assembled, they Matt. xxiv. 3.  
asked him, saying, Lord, dost thou at this time

restore the kingdom to Israel?

7 He said to them. It is not for you to know the Matt. xxiv. 36.  
times or the seasons, which the Father put under

8 His own control (a) ; but ye shall receive power, Matt, xxvui. 15  
after the Holy Spirit has come upon you; and

Je shall be my witnesses in Jerusalem, and in all  
udaea and ^rnjaria, and imto the utmost part  
of the earth.

9 And having spoken these things, he, while  
they were locndng, was taken up; and a cloud

10 withdrew him from their sight. And while they  
were looking stedfastly towards the heavens as

he went up, two men in white apparel stood by John xx. 1a.

11 them; who said, Ye men of Galilee, why stand ye looking into the heavens? this same Jesus who is received up from you into heaven, will come in like manner as ye have seen him go into the heavens.

(a) Or determined by His own power.

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I. 12-26

THE ACTS

Luke vi. 13.

Luke vi. 16.

Luke xxiii. 49.

Psa. xli. 9.

Matt. xxvi. 47.

Matt, xxvii. 5.

Psa. Ixix. 25.

Psa. cix. 8.

Arts XV. 22.

Jer. xvii. 10.

Then they returned to Jerusalem from the 12 mount called Olivet, which is near Jerusalem – a Sabbath day's journey. And when they had 13 come in, they Went up into the upper room where they had been staying – Peter and John, J^ames and Andrew, Philip and Thomas, Bar-

tholomew and Matthew, James, son c«f Alphaeus, and Simon the Zealot, and Judas, son of James. These all continued with one accord in prayer, 14 with the women and Mary the mother 01 Jesus, and with his brothers.

AND in those days Peter stood up in the 15 midst of the brethren, (the number of names together being about a hundred and twenty,) and said, Brethren, the scripture must needs 16 have been fulfilled, which the Holy Spirit, through the mouth of David, spoke beforehand concerning Judas, who was guide to those who took Jesus. For he had been numbered among 1 7 us, and had received his share in this ministry. (Now, with the reward of his iniquity, this man 18 acquired a field; and, falling headlong, he burst asunder in the midst, and all his bowels gushed out; – and it became known to all the dwellers 19 in Jerusalem ; so that that field is called in their own tongue, "Aceldama," that is, "The field of blood. \*') For it is written in the book of Psalms. 20 \*\* Let his habitation be made desolate, And let no one dwell therein"; And, "his office let some other take." Wherefore of these men who have been in our 21 company all the time that the Lord Jesus went in and went out among us, beginning with the 22 baptism of John unto the day when Jesus was received up from us, one must become a witness with us of his resurrection.

And they put forward two, Joseph called Bar- 23 sabas, (who was also named Justus,) and Matthias. And they prayed, and said. Thou, 24 Lord, who knowest the hearts of all men, show which of these two thou hast chosen, that he 25 may take his place in this ministry and apostle-ship, from which Judas fell away that he might go to his own place. And they gave lots for 26

## THE ACTS 2. I-17

them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

1 AND when the day of Pentecost had now Lev xxiii. 15.  
come (a), they were all assembled in one place.

2 And suddenly there came from the heavens a  
sound as of a rushing mighty wind. And it  
filled all the house where they were sitting;

3 and there appeared unto them tongues, as it  
were, of fire, distributing themselves.

4 And it sat upon each of them ; and they were . ^^^^ ^ ^  
all filled with the Holy Spirit, and began to \ Acts xlx. 6.  
speak in different tongues, as the Spirit gave

them utterance.

5 Now, there were sojourning in Jerusalem, Jews,  
devout men, from every nation under the heavens.

6 And when this sound was heard, the multitude  
came together, and were confounded, because  
each heard them speak in his own language.

7 And they were amazed, and marvelled, saying.  
Behold, are not all these who are speaking Gali- Acts i. ii.

8 leans? and how hear we each in his own lan-

9 piage, in which he was bom? Parthians, and  
Medes, and Elamites, and dwellers in Meso-  
potamia, and in Judaea, and Cappadocia, in Pon-

10 tus, and Asia, Phrygia, and Pamphylia, in  
Eg5rpt, and in the parts of Libya about Cyrene,  
and sojouitiers from Rome, Jews and their con-

n verts, Cretans and Arabians, we hear them, i Cor. xii. fo.  
speak, in our tongues, the mighty works of God!

12 And they all were amazed, and were at a loss,  
saying to each other, What meaneth this?

13 Others mocking said. These men are full of new  
wine.

14 But Peter, standing with the eleven, lifted up  
his voice, and said to them, Ye men of Judaea,  
and all ye sojourners in Jerusalem, be this known

15 to you, and give ear to my words; for these are i Thess. v. 17.

not drunken, as ye surmise, seeing that it is

16 only the third hour of the day. But this is that Luke xxiv. 45.  
which was spoken through Joel the prophet:

17 "And it shall come to pass in the last days, Joel ii. 28.

(saith God,)

(a) Or come rotind; Gr. was being fulfilled.

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2i 18-29

THE ACTS

1 Cor. xii. 10. )  
Acts xix. 6. j

a Pet. iii. 7.  
Ltike xii. 56.

Mark xiii. 34.  
Psa. Ixxxvi. s.

Matt. xi. ai.

iohn V. 20.  
ohn vii, 31.  
ohn xiv. 10.

Luke xxii. 2a.

Rom. vi. Q. I  
Heb. ii. 14. f

Psa. xvi. 8.

I will pour forth of My Spirit upon all flesh ;

And your sons and your daughters shall  
prophesy;

Your young men shall see visions.

Your old men shall dream dreams ;

Also upon My servants and upon My hand- 18  
maidens,

In those days, I will pour forth of My Spirit,

And they shall prophesy;

And I will show wonders in the heavens 19  
above.

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 coming of the day of the Lord,

The great and glorious day;

And it shall be that whosoever shall call 2 1

On the name of the Lord shall be saved."

Ye men of Israel, hear these words: Jesus the 22  
Nazarene, a man approved by God among you  
by miracles and wonders and signs which God  
wrought through him in the midst of you, as ye  
yourselves know: him, being given up by the 23  
settled counsel and foreknowledge of God, ye,  
by the hand of lawless men, crucified and slew.  
Him God raised, having loosed the bands of 24  
death; because it was not possible that he

should be held by it. For David saith concern- 25  
ing him,

" I saw the Lord continually before my face.

For He is at my right hand,

That I should not be moved ;

Therefore my heart rejoiced, 26

And my tongue was glad, ^^

Moreover also my flesh will rest in hope;

Because Thou wilt not leave iny soul in 27  
Hades,

Neither wilt Thou suffer Thy Holy One to  
see corruption;

Thou madest known to me the ways of life; 28

Thou wilt make me full of joy with Thy  
countenance."

Brethren, I may freely si^eak to you of the 29  
patriarch David, that he is both dead and

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THE ACTS

2. 30-45

33

buried, and his tomb is with us unto this day.

30 B dne therefore a prophet, and knowing that  
God nath sworn to him with an oath that of the

31 fruit of his loins one should sit on his throne, he,

seeing this before, spoke of the resurrection of the Christ, that neither was he left in Hades, nor

32 did his flesh see corruption. This Jesus, God raised ; and of this we all are witnesses. Therefore having been exalted by (a) the right hand of God, and having received from the Father the promise of the Holy Spirit, he poured forth this, which ye both see ana hear.

For David ascended not into heaven; but he himself saith,

"The Lord said to my Lord,  
Sit thou at My right hand.  
Until I make thy foes thy footstool."

Therefore let all the house of Israel know assuredly, that God made that same Jesus, whom ye crucified, both Lord and Christ.

Now, when they heard this, they were pricked to the heart; ana they said to Peter ana to the rest of the apostles. Brethren, what must we do?

But Peter said to them. Repent, and be baptized each of you in the name of Jesus Christ for the remission of your sins, and ye will receive 39 the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, even as many as the Lord our God shall call.

And with many other words he testified ; and he exhorted them, saying. Save yourselves from this perverse . generation.

Thbn those who received his word were baptized; and that same day there were added about three thousand souls. And they continued stedfast in the apostles' teaching and in fellowship, in the breaking of bread, and in the prayers. And fear came upon every soul; and many wonders and signs were wrought through

44 the apostles. And all who had believed had all

45 things in common together, and sold their possessions and goods, and distributed them among

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35

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2 Sam. vii. 12.  
Psa. Ixxxix. 4.  
. Heb. vi. 17.

Psa. xvi. 10.

J Luke xxiv. 48.  
1 Acts i. 22.

Psa. ex. I.

John iii. 35.  
Phil. ii. 9, II.

Acts ix. 6.

Eph. ii. 13.

40

41

42

43

Mark xvi 17.

(a) Or at.

2. 46-3- 13

THE ACTS

Ltike ii. 52.

all, as any one had need. And, continuing da<sup>y</sup> 46  
with one accord in the temple, and breaking  
bread at home, they took their food with glad-  
ness and singleness of heart, prai<sup>ng</sup> God, and 47  
having favour with all the people. And the  
Lord added to them daily such as were being  
saved.

John ix. 8.

Acts iv. 10.

Matt. X. 8.

Isa. XXXV. 6.

Psa. cxviii. 23.

Acts V. 12.

Matt. X. I.

Matt, xxvii. 17.

NOW, Peter and John were going up into the i  
temple at the hour of prayer, the ninth hour.  
And a certain man, who from his mother's womb 2  
had been lame, was being carried, whom they  
laid daily at the temple, at the gate called Beau-  
tiful, to ask alms of those who entered; and he, 3  
seeing Peter and John about to go into the  
temple, asked alms. And Peter, looking sted- 4  
fastly at him, with John, said. Look on us. And 5  
he gave heed to them, expecting to receive some-  
thing from them. But Peter said, Silver and 6  
gold I have not; but that which I have I give  
thee: in the name of Jesus Christ the Nazarene,  
walk. And he took him by the right hand, and 7  
raised him; and immediately his feet and his  
ankle bones received strength.

And leaping up, he stood, and began to walk, 8  
and entered the temple with them, walking, and  
leaping, and praising God. And all the people 9  
saw him walking and praising God; and they 10  
recognised him as the man who had sat for alms  
at the Beautiful Gate of the temple; and they  
were filled with wonder and amazement at that

which had happened to him.

And as he held Peter and John, all the people 1 1  
ran together to them in the cloister which is  
called Solomon's, greatly wondering.

And when Peter saw it, he answered the 12  
people, Ye men of Israel, why marvel ye at this?  
or why look ye so earnestly on us, as if by our own  
power or godliness we had made this man walk?  
The God of Abraham and of Isaac and of Jacob, 13  
the God of our fathers, hath glorified his serv-  
ant (a) Jesus; whom ye delivered up, and dis-  
owned in the presence of Pilate, when he had

(a) Or child.

## THE ACTS

3- 14-4. 3

14 decided to let him go. But ye disowned the  
Holy and Righteous One, and asked that a mur-

15 derer should be granted to you; and ye killed  
the Prince of Life; but God raised him from the

16 dead; whereof we are witnesses. And, by faith  
in his name, his name made strong this man,  
whom ye see and know; yea, the faith which is  
through Jesus gave him this perfect soundness  
in the presence of you all.

17 And now, brethren, I know that ye did it in Luke xxiii. 34.

18 ignorance, as did also your rulers. But God  
must fulfilled those things which He had declared  
beforehand through the mouth of all the prophets,

19 that His Anointed (a) should suffer. Repent Acts ii. 38.  
ye therefore, and turn back, that your sins may Isa. liii. 6.  
be blotted out, that so times of refreshing may

20 come from the presence of the Lord, and that

He may send Christ Jesus, who was fore-ap-

21 pointed for you; whom heaven must receive

until the times of restitution of all things ; Luke i. 70.  
whereof Gop spoke through the mouth of His holy

22 prophets since the world began. Now Moses Dcut. xviii. 15.  
said, "The Lord God will raise up a prophet to

you from your brethren, as He raised up me;  
riim ye shall hear in all things whatsoever he

23 shall say to you; and every soul who will not  
hear that prophet, shall be destroyed from

24 among the people.\*' Yea, and all the prophets Deut. xviii. 18.  
from Samuel and those who follow after, as

25 many as'lBpoke, foretold these days. Ye are the  
children erf the proijhets, and of the covenant  
which God made with your fathers, saying to  
Abraham, \*'And in thy seed shall all the kin-

26 dreds of the earth be blessed." To you first,  
God, having raised up His servant (6) , sent him  
to bless you by turmng away each of you from  
his iniquities.

1 And as they spoke to the people, the priests,

and the captain of the temple, and the Sadducees, Matt. xxii. 23.

2 came upon them, being vexed that they taught  
the people and preached through Jesus the

3 resurrection from the dead. And they laid  
hands on them and put them into ward imtil the  
next day, for it was then eventide.

ia) Or Christ. {b) Or child.

Gen. xxii. 18.

Gen. xii. 3.

Rom. ix. 4.

4\* 4-1 8

THE ACTS

Acts xxviii. 34.

John xviii. 13.

Acts vii. 55.

Psa. cxviii. 22. I  
Isa. xxviii. 16. f

Matt. xi. 25.  
John vii. 15.

Acts xix. 36.

Acts V. 40.

5

7

Howbeit, many of those who heard the word believed ; and the number of the men was about five thousand.

And on the morrow there were gathered together in Jerusalem their rulers, and the elders and the scribes, and Annas the High Priest, and Caiaphas and John and Alexander, and as many as were of the kindred of the High Priest. And when they had set Peter and John in the midst, they asked, By what power, or in what name, did ye this?

Then Peter, filled with the Holy Spirit, said to them, Ye rulers of the people, and elders, if we are examined this day concerning a good deed done to an impotent man, by what means he was made whole, be it known to you all and to 10 all the people of Israel, that in the name of Jesus Christ the Nazarene, whom ye crucified, whom God raised from the dead, even in his name doth this man stand here before you whole. This is the stone which was set at naught by you 1 1 builders, which has become the head of the comer. Nor is there solvation in any other; for 12 there is no other name under heaven given among men, whereby we must be saved.

Now, when they saw the boldness of Peter and 13 John, and perceived that they were unlettered and ordinary men (a) they marvelled ; and they recognised them as having been with Jesus. And beholding the man who had beAi cured 14 standing with them, they could say nothing against it.

But when they had commanded them to go 15 aside out of the council, they conferred among themselves, saying, What can we do to these 16 men? for that indeed a notable sign hath been wrought through them is manifest to all who dwell in Jerusalem ; and we cannot deny it. But 17 that it itiy spread no further among the people, let us threaten them, that henceforth they speak to no one in this name.

And they called them, and commanded them 18  
not to speak or teach at all in the name of Jesus.

(a) i.e. men without any recognised office or qualification.

THE ACTS 4« 19-31

19 But Peter and John answered and said to them,  
Whether it is right in the sight of God to hearken

20 to you more than to God. judge ye. For we

cannot but speak the things which we saw and Acts xxU. 15.  
heard.

21 So when they had further threatened them,  
they let them go, finding no means of punishing  
them, because of the people; for all men ^orified

22 God for that which had been done. For the  
man on whom this miracle of healing was wrought  
was more than forty years old.

23 And Peter and John being let go, went to their Acts ii. 44.  
own company, and reported all that the high  
priests and elders had said to them.

24 But those who heard lifted up their voices to  
God with one accord, and said. Lord (a) , Thou art  
He who made the heavens and the earth, and the

25 sea, and all that is in them; who by the Jioly  
^irit, through the mouth of our father, thy «erv- Psa. ii. i.  
ant David, said,

"Why did the heathen (6) rage, and the  
peoples imagine vain things?

26 The kings olf the earth stood up.

And the rulers were gathered together.  
Against the Lord, and against His An-  
ointai.'\*

27 For, of a truth, against Thy holy servant Luke xxiii. 8.  
Jesus whom Thou didst anoint, both Herod and

Pontius Pilate, with the Gentiles and the people

28 of Israel, were gathered together in this city, to  
do whatsoever Thy hand and counsel had

29 determined before to be done. And now, Lord,  
regard their threatenings ; and grant to Thv  
servants, that with all boldness they may speak Eph. vi. 19.

30 Thy word, while Thou stretchest forth Thy hand  
to heal; and that signs and wonders may be  
wrought through the name of Thy holy servant  
(c) Jesus.

3 1 And when they had prayed, the place in which Acts ii. a.  
they were assembled was shaken ; and they were

all filled with the, Holy Spirit, and spoke the  
word erf God with boldness.

(o) Or Master (as in a Peter ii., 1 ; Jude 4 and Rev. vi. lo).  
(jb) Or Gentiles. (c) Or child.

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4\* 32'-5\* 10 THE ACTS

AND the multitude of those who believed 32  
were of one heart and of one soul : and none of  
them said that aught of the things which he  
' possessed was his own; but they had all things

Actsi. 8. m common. And with great power the apostles 33

gave testimony concerning the resurrection of the  
Lord Jesus; and great grace was upon them all.  
Nor was there among them any one who was in 34  
want; for, as many as were possessors of lands  
or houses sold them, and brought the prices of

Acts ii. 45. what was sold, and laid them down at the 35

apostles' feet ; and distribution was made to each person according as he had need.

And Joseph, who by the apostles was also 36 called Barnabas, (which is, being interpreted. Son of Consolation,) a Levite, and of Cyprus by birth, having land, sold it, and brought the 37 money, and laid it at the apostles\* feet.

But a certain man named Ananias, with i I Sapphira his wife, sold a possession, and kept 2

Acts iv. 34. back part of the price – the wife also being aware of it; and he brought a certain. part, and laid it at the apostles' feet.

Luke xxii. 3. But Peter said, Ananias, how is it that Satan 3

filled thy heart to lie to the Holy Spirit and to keep back part of the price of the land? While 4 it remained, was it not thine own? and after it was sold, was it not in thine own power? why didst thou conceive this thing in thy heart? thou hast not lied unto men, but unto God.

Acts V. 10. And Ananias hearing these words fell down 5

and expired; and great fear came on all those who heard of it. And the young men arose, 6

John xix. 40. wrapped him round, and carried him out, and buried him.

And it was about the space of three hours after, 7 when his wife, not knowing what had been done, came in. And Peter said to her. Tell me 8 whether ye sold the land for so much? And she said. Yea, for so much. But Peter said to her. How was it that ye 9

Acts V. 2. agreed to try the Spirit of the Lord? behold, the

feet of those who buried thy husband are at the door, and they will carry thee out.

Acts V. 5. Then she immediately fell down at his feet, and 10

expired; and the youne men came in, and found her dead, and carried her forth, and buried her

1 1 by her husband. And great fear came upon all Acts ii. 43. the church, and upon as many as heard these things.

1 2 And by the hands of the apostles many signs and wonders were wrought among the people. And they were all with one accord in Solomon's

13 Cloister. But of the rest no one durst join him- John xii. 42. self to them; yet the people mamified them.

14 And believers were the more added to the Lord,

15 multitudes of both men and women; insomuch that they brought forth the sick even into the streets, and laid them on couches and beds, that at the least the shadow of Peter as he passed by

16 might fall on some one of them. There came

also the multitude from the towns roimd about Mark xvi. 17. Jerusalem, bringing sick folk, and those who were vexed with tmclean spirits ; and these were every one cured.

17 THEN the High Priest rose up, and all who

were with him, (it was the sect of the Sadducees ;) Acts iv. i.

18 and they were filled with indignation, and laid their hands on the apostles, and put them into the public ward.

19 But an angel of the Lord by night opened the

prison doors, and brought them out, and said, Ex. xxiv. 3.

20 Go, stand and speak in the temple to the people

21 all the words of this life. And when they heard, thev entered the temple early in the morning, ana taught.

Now, the High Priest came, and those who were with him, and called the council together. Acts xii. 5. and all the senate of the children of Israel, and sent to the prison to have the apostles brought.

22 But when the officers went, they did not find them in the prison; and they returned and

23 reported, saying. We found the prison shut with all safety, and the keepers standing at the doors ; but when we had opened, we found no one within!

24 Now, when the captain of the temple and the high priests heard these things, they were greatly perplexed about them, as to what would

s^3

## 5. 25-40 THE ACTS

come of this. Then one went and told them, 25 Behold, the men whom ye put into prison are standing in the temple, and teaching the people. Then the captain went with the officers and 26

27 brought them, without violence, for they feared the people lest they should be stoned. And 27 when they had brought them and set them before the council, the High Priest asked them,

28 We strictly charged you that ye should not teach in this name; and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 Then Peter and the other apostles answered and said. We must obey God rather than men.

30 The God of our fathers raised Jesus, whom ye

31 hanged on a tree and slew. Him God exalted

with His right hand to be a prince and a Saviour,

to give repentance to Israel,, and forgiveness of  
sins. And we are witnesses' of these things ; and 3 2  
so is the Holy Spirit, whom God hath given to  
those who obey Him.

Acts vii. 54 When they heard that, they were cut to the 33

■ heart, and wished to slay them.

Then stood there up one in the council, a 34  
Pharisee, named Gamaliel, a doctor of the law,  
held in reputation among all the people; he  
commanded that the men be put outside a little  
while; and said to the council. Ye men of Israel ^ 35  
concerning these men, take heed to yourselves  
what ye intend to do. For, before these days, 36  
Theudas rose up, giving himself out to be some  
body; and to him a number of men, about four  
hundred, joined themselves; he was slain; and  
all, as many as obeyed him, were dispersed and

ruined. After him, Judas of Galilee 37

rose up, in the days of the enrolling, and drew  
away some of the people after him; he also perfr  
ished ; and all, even as many as obeyed him, were  
scattered abroad. And now I say to you, . Re- 38  
frain from these men, and let them alone; for

Pro. xxi. 30. if this counsel or this work is of men, it will

come to naught ; but if it is of God, ye will not 39  
be able to overthrow them; lest haply ye be  
found even to be fighting against God.  
And they agreed with: him; and when they 40

z^A

THB ACTS 5. 41-6. II

had called the apostles and beaten them, they  
[ ommanded that they should not speak in the  
41 name of Testis, and let them go. And they

departed from the presence of the council, rejoicing that they were counted worthy to suffer Matt. v. 1a.

42 (Ushonour for the Name. And they ceased not, in the temple and at home, daily to teach and to preach Jesus as the Christ.

^ I AND in those day^, when the number of the disciples was increasing, the Grecian Jews, because their widows were being overlooked in Acts iv 35. the daily ministrations, began to murmur against the Hebrews.

2 Then the twelve called the multitude of the disciples to them, and said, It is not fitting that we should leave the word of God, and minister at

3 tables. But, brethren, look ye out from among you seven men of good report, full of the Spirit and of wisdom, whom we will appoint over this

4 business; but we will continue to give ourselves i Tim. iv. 15. to prayer and to the ministry of the word.

5 And the saying pleased the whole company ; 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

6 Nicolas of Antioch, a convert of the Jews; and

they set them before the apostles, who prayed i Tim. iv. 14. and laid their hands on them.

7 And the word of God spread ; and the number of the disciples increased greatly in Jerusalem;

and a great company of the priests were obedient psal. cxxxii. 9. to the faith.

8 AND Stephen, full of grace and power, did great wonders and signs among the people.

9 Then there arose certain of the synagogue which is called the synagogue of the Libertines, and of the Cyrenians and Alexandrians, and of those of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist his wisdom and the Spirit by which he spoke.

11 Then titey suborned men, who said, We have i Kings xxi. 10.  
heard him speak blasphemous words against

HS

6. 1 2-7\* II

THE ACTS

Acts XXV. 8.

Dan. ix. a6.

Gen. xii. i.

Gen. xiii. 15.

Gen. XV. 13.

Gen. xvii. 10.

Gen. xxxyii. 28.

Gen. xxxix. i.

Gen. xli. 54.

Moses and against God. And they stirred up 12

the people, and the elders and scribes, and came upon him and seized him, and brought him to the council; and they set up false 13 witnesses, who said. This man ceaseth not to utter words against the Holy Place and the Law; for we have heard him say that this Jesus the 14 Nazarene will destroy this Place, and change the customs which Moses delivered to us.

And all those who sat in the council, looking 15 stedfastly on Stephen, saw his face as it were the face of an angel.

Then the High Priest said, Are these things so ? i

And Stgjhen said, Brethren and fathers, 2 hearken: The God of Glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said to him. Go 3 forth from thy country and thy kindred, and go into the land which I will show thee. Then 4 he went forth from the land of the Chaldaeans, and dwelt in Haran; and thence, when his father was dead, God removed him into this land, wherein ye now dwell. And He gave him 5 no inheritance in it, no, not so much as to set his foot on ; yet He promised that He would give it for a possession to him and to his seed after him, when as yet he had no son.

And God spoke on this wise, His seed shall 6 sojourn in a foreign land ; and men shall enslave and oppress them four hundred years. But the 7 nation to whom they shall be in bondage I will judge, said God; and afterwards they shall come forth; and they shall serve me in this place. And God gave him the covenant of cir- 8 cumcision; and so he begat Isaac, and circumcised him on the eighth day; and Isaac begat Jacob, and Jacob begat the twelve patriarchs.

And the patriarchs, moved with jealousy, 9 sold Joseph into Egypt; but God was with him and delivered him out of all his afflictions, and 10

gave him favour and wisdom in the sight of Pharaoh king of Egypt, who made him governor over Egypt and all his household.

But there came a famine over all Egypt and 11

Canaan, and great tribulation;, and our fathers

1

THE ACTS 7. 12-29

12 found no sustenance. But when Jacob heard Gen. xKi. 1.  
that there was com (a) in Egypt, he sent out otir

13 fathers the first time. And at the second time  
Joseph discovered himself to his brethren; and  
Joseph's kindred were made known to Pharaoh.

14 Then Joseph sent and called for Jacob his father, Gen. xlvi. 27.  
and all his kindred, three score and fifteen souls.

15 And Jacob went down into Egypt; and he and

16 our fathers died, and were carried over into  
Shechem, and laid in the sepulchre which  
Abraham bought for a sum of money from the  
sons of Hamor in Shechem.

17 But, as the time of the promise which God had Ex. i. 7.  
granted to Abraham drew nigh, the people grew

18 and multiplied in Egypt, till there arose over  
Egypt another kinl^, who knew not Joseph.

19 The same dealt craftily with our kindred, and ill-  
treated our fathers, to cause their babes to be

20 cast out that they might not live. At this time Ex. ii. a.  
Moses was bom, and was exceedingly beautiful

(6) ; and he was nourished in his father's house

21 three months; and when he was cast out,  
Pharaoh's daughter took him up, and nourished  
him for her own son.

22 And Moses was instructed in all the wisdom of  
the Egyptians, and was mighty in his words and

23 deeds. And 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 Ex. ii. n.  
suffer wrong, he defended him who was op-  
pressed, and avenged him, and smote the

25 Egyptian. Now he thought that his brethren  
understood that by his hand God was delivering

26 them; but they understood not. And the next Ex. ii. 13.  
day he showed himself to them as they strove,

and would have reconciled them, saying. Sirs,  
ye are brethren; why do ye wrong one to the

27 other? But he who was doing his neighbour  
wrong thrust him away, saying, Who made thee

28 a ruler and a judge over us? Wouldst thou kill  
me as thou killedst the Egyptian yesterday?

29 And Moses fled at that saying, and became a  
sojourner in the land of Midian, where he begat  
two sons.

(a) Or wheat. (b) lit. Divinely fair; Gr. Fair unto God.

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7- 30-43

THE ACTS

Ex. iii. 2.

Ex. iii. 6.

Ex. iii. 5.

Ex. ii. 14.

Deut. xviii. 15.

Ex. xix. 3.

Ex. xxxii. z.

Amos V. 25.

And when forty years had been fulfilled, there 30  
appeared to him in the wilderness of Mount  
Sinai an angel in a flame of fire in a bush.  
When Moses saw it, he wondered at the sight; 31  
and as he drew near to observe it, there came an  
utterance of the Lord, I am the God of thy 32  
fathers, the God of Abraham, and of Isaac, and  
of Jacob. Then Moses trembled, and durst not  
look. And the Lord said to him. Loose thy 33  
shoes from thy feet ; for the place whereon thou  
standest is holy ground. I have surely seen the 34  
affliction of My people who are in Egypt, and I  
have heard their groaning, and have come down  
to deliver them. And now come, I am sending  
thee into Egypt.

This Moses whom they rejected, saying, "Who 35  
made thee a ruler and a judge?" God sent to  
be both a ruler and a deliverer with the hand of  
the angel who appeared to him in the bush. He 36  
brought them out, after he had wrought won-  
ders and signs in the land of Egypt, and in the  
Red Sea, and in the wilderness forty years.

This is the Moses who said to the children of 37  
Israel, "God will raise up a prophet to you from  
your brethren, as He raised up me." This is he 38  
who was in the congregation in the wilderness  
with the angel who spoke to him on Mount  
Sinai, and with our fathers; who received the  
living oracles to give to you; whom our fathers 39

would not obey, but thrust aside, in their hearts  
turning back unto Egypt; saying to Aaron, : 40  
Make us gods to go before us; for as to this  
Moses, who brought us out of the land of Egypt,  
we know not what has become of him. Ajid 41  
they made a calf in thbse days, and offered  
sacrifice to the idol, and made merry over the  
works of their own hands. Then God tum«i, 42  
and gave them up to worship the host of the  
heavens;

As it is written in the book of the Prophets :

"House of Israel, was it to Me ye offered  
victims and sacrifices  
Forty years in the wilderness?  
Nay, out ye took up the tabernacle of 43  
Moloch,

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tHE ACTS 7. 44-'Sg

And the star of the god Rompha (a),  
The figures which ye made to worship them ;  
And I will carry you away beyond Babylon. \*\*  
44^ Our fathers had the tabernacle of the testi- Ex. xxv. 40.  
mony in the wilderness, as He appointed who  
told Moses to make it according to the figure  
4 S which he had seen. This also our fathers in- josh, iii. 14.  
herited and brought in with Joshua when they  
entered upon the possession of the Gentiles,  
whom God drove out before the face of our  
4-^ fathers, until the days of David, who found j 2 Sam. vii. 2.  
favour before God, and desired to provide a 1 Psa. cxxxii. s.  
^y tabernacle for the race of Jacob. But Solomon  
^^ built Him a house. Howbeit the Highest  
dwelleth not in buildings made by hands; as  
saith the prophet,  
-^9 "Heaven IS My throne, Isa. ixvi. i.

And the earth is My footstool ;  
What manner of house will ye build Me?

saith the Lord ;  
Or what is the place of My rest?

50 Did not My hand make all these things? "

51 Stiffnecked and imcircumcised in heart and Ex. xxxii. 9.  
ears, ye do always resist the Holy Spirit; as

52 your fathers did, so do ye. Which of the pro- 2 Ch. xxxvi. 16.  
phets did not your fathers persecute? and they  
slew those who showed before of the coming of  
the Righteous One ; of whom ye became but now

53 the betrayers and mtirderers - ye who received . j^^^ xxxiu 2.  
the Law by the ministrations of angels, yet kept \ Gal. iii. 19.  
it not!

54 When they heard these things, they were cut Acts v. 33.  
to the heart, and gnashed on him with their

55 teeth. But he, being full of the Holy Spirit,  
looked up stedfastly into heaven, and saw the  
glory of God, and Jesus standing at the right

56 hand of God; and he said, Behold, I see the Ezek. i. i.  
heavens opened, and the Son of Man standing  
at the right l^nd of God.

C7 Then they cried with a loud voice, and stopped  
their ears, and rushed upon him with one acc^d.

58 and cast him out of the city, and stoned him;  
and the witnesses laid down their clothes at the

59 feet of a young man called Saul. And they Acts viii. i.

(a) Some MSS. have " Rephan " ; others, " Remphan."

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## 7. 60-8.. 13 THE ACTS

stoned Stephen, as he called upon the Lord, and  
said, Lord Jesus, receive my spirit.

Matt. V. 44. And he knelt down, and cried with a loud 60

voice. Lord, lay not this sin to their charge. .

And when he had said this, he fell asleep. And i \*  
Saul was consenting to his death.

And on that day there arose a great persecution  
against the church which was in Jerusalem;  
and all, except the apostles, were scattered  
abroad throughout the regions of Judaea and  
Samaria.

And devout men carried Stephen to his burial, 2  
Acts xxvi. 10. and made great lamentation over him. As for 3

Saul, he made havoc of the church, entering  
every house; and dragging forth men and  
women he committed them to prison. Those 4  
therefore who were scattered abroad . went  
ever)rwhere preaching the word.

Acts vi. s. THEN Philip went down to the city of 5

Samaria, and proclaimed to them the Christ.

John iv. 41. And the multitudes with one accord ^ve heed to 6

those things which were spoken byJ?hilip, both  
hearing him and seeing the signs which he

Mark xvi. 17. wrought. For unclean spirits, crying with a 7

loud voice, came out of many who were possessed  
by them ; and many who were palsied or lame  
were cured. And there was great joy in that 8  
city.

Acts xiii. 6. But a certain man, named Simon, had before- 9

time in the city used sorcery, and had amazed  
the Samaritan nation, giving out that he himself

2 Cor. xi. 19. was some great one; and to him they all gave 10

heed, from the least to the greatest, saying.  
This man is that power of God which is called  
Great. And they paid regard to him, because 11  
for a long time he had amazed them with his

i\ix\ \\\ T sorceries. But when they believfed Philip, as he 1 2

^' ^ '● preached the glad tidings concerning the king-

dom of God and the name of Jesus Christ, they were baptized, both men and women. Then 13

Acts viii 37. Simon himself also believed ; and having been baptized, he continued with Philip, and was amazed, beholding the signs and mighty works which were being done.

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## THE ACTS 8, 14-30

14 Now when the apostles in Jerusalem heard Luke ix. 54. that the Samaritans had received the word of

15 God, they sent to them Peter and John, who went down and prayed for them that they might

16 receive the Holy Spirit. For as yet he had not

fallen upon any of them ; they had only been Acts ii. 38.

17 baptized into the name of the Lord Jesus. Then the apostles laid their hands on them, and they received the Holy Spirit.

18 And when Simon saw that through the laying Acts vi. 6. on of the apostles' hands the Spirit was given, he

19 offered them money, saying, Give me also this authority, that on whomsoever I lay my hands, he may receive the Holy Spirit.

20 But Peter said to him. Thy silver perish with thee, because thou thoughtest to acquire by

21 money the gift of God. Thou hast neither part nor lot in this matter ; for thy heart is not right

22 in the sight of God. Repent therefore of this Dan. iv. 27. thy wickedness, and make supplication to the

Lord, if perhaps the thought of thy heart may be

23 forgiven thee. For I perceive that thou art in

the gall of bitterness, and in the bond of iniquity.

24 Then Simon answered and said, Pray ye the Ex. viii. 8.  
Lord for me, that none of those things which ye

have spoken come upon me.

25 So when they had testified and had spoken the  
word of the Lord, they returned to Jerusalem\*.  
and they preached the gospel to many villages of  
the Samaritans.

26 AND an angel of the Lord spoke to Philip,

saying. Arise, and go towards the south to the Josh. xv. 47.  
road which goeth down from Jerusalem to Gaza;

27 (this road is through the desert). And he arose  
and went.

And, behold, a man of Ethiopia, who was a  
eunuch of great authority under Candace queen  
of the Ethiopians, and had the charge of all her  
treasure, had been to Jerusalem to worship, and

28 was returning. And, sitting in his chariot, he Deut. vi. 7.  
was reading Isaiah the prophet. Isa. ixv. 24.

29 Then the Spirit said to Philip, Go near, and Hos. vi. 3.

30 join thyself to this chariot. And Philip running  
up to the eunuch, and hearing him reading Isaiah

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## 8. 31'i)' 4 THE ACTS

the prophet, said, Understandest thou what thou  
rearest? And he said, How can I, unless some one  
should guide me? And he besought Philip  
that he would come up and sit with him. The 32  
sa. liii. 7. passage of scripture which he was reading was

this:

"He was led as a sheep to the slaughter;

And as a lamb is dimib before his shearer,

So he openeth not his mouth ;

In his hiuniliation his judgment was taken 33  
away;

Who shall declare his generation?

For his life is taken away from the earth."

And the eunuch answered Philip and said, I pray 34

thee, of whom speaketh the prophet this, of him-

Aike xxiv. 27. self or of some other? Then Philip opened his 35

mouth, and began at the same scripture, and  
preached to him Jesus.

And as they went along the road, they came 36

to a certain water; and the eunuch said, See,

here is water; what doth hinder my being

baptized? (a) And he commanded that the 38

chariot should stand still; and they two went

down to the water, both Philip and the etmuch;

Kings xviii. 12. and Philip baptized him. And when they came 39

up out of the water, the Spirit of the Lord caught

away Philip; and the eunueh-r-for he went on

his way rejoicing - saw him no more. But 40

Philip was found at Azotus, and, passing through,

he preached the gospel in all the cities, until he

came to Caesarea.

kd. i. 13. BUT Saul, still breathing out threatening and i J

slaughter against the disciples of the Lord, went

to the High Priest, and asked of him letters to the 2

synagogues in Damascus, so that if he fotmd any

Lcts V. 39. of the Way, whether men or wotierl, he might

bring them bound to Jerusalem. ...

Cor. XV. 8. Bxity as he journeyed, and was drawing nigh to 3

Damascus, suddenly there shone round about

him a light from the heavens; and he fell to the 4

(a) Only in one Grreek MS., and in a few ancient versions, is

given verse 37, which reads, "And Philip said. If thou belie v-

est with all %hy heart, thou mayest ; and he answered and said, I believe Jesus Christ to be the Soft of God."

^2

## THE ACTS 9- 5-18

earth, and heard a voice sa)ring to him, Saul,

5 &iul, why persecutest thou me? He said, Who Matt. xxv. 40.  
art thou, Lord? And the Lord said, I am Jesus Acts xxiv. 14.

6 whom thou art persecuting; (o) but arise and go  
into the oity, and it shall be told thee what thou  
must do;

7 And the men who journeyed with him stood  
speechless, hearing the voice, but seeing no one.

8 Aad Sfiuil arose from the earth ; and when his Dan. x. 7.  
eyes were opened he saw nothing; and they led

him by the hand, and took him mto Damascus.

9 And for three days he was without sight, and  
neither ate nor drank.

10 Now, there was in Damascus a certain disciple

named Ananias; and the Lord said to him in a Acts xxii. xa.  
vision, Ananias 1 And he said, Behold, I am

11 here. Lord. And the Lord said to him, Arise,  
and go to the street which is called Straight, and  
inquire in the house of Judas for one named Saul,

12 of Tarsus; for behold, ne prayeth, and hath seen  
a man named Ananias coming in, and putting his  
hands on him, that he may receive sight.

13 Then Ananias answered, Lord, I have heard

from many of this man, how much evil he did to i Cor, i. a.

14 thy saints in Jerusalem; and here he hath  
authority from the high priests to bind all who Actsix. ai.

call on thy name.

15 But the Lord said to him, Go thy way; for he

is to me a chosen vessel, to hold up my name Acts xvi. 9.  
before nations and Idn^s and the children of

16 Israel ; for I will show him what great things he S Acts xx. 23.  
must suffer for my name's sake. ' \* ^^' ^\* ' ^'

17 And t Ananias went his way, and entered the  
house; ;and putting his hands on him said,  
Brotl^^ Saul, the Lord, even Jesus, who appeared  
to thee in the way by which thou earnest, hath  
sent me, that, thou mayest receive sight, and be  
filled with the Holy Spirit.

18 And immediately there fell from his eyes as it

: (a) The following words are inserted here in one or two an-  
cient versions, but are not found here in any Greek MS. : -  
rVerse 5), " It is hard for thee to kick against the pricks.  
(6) And he, trembling and astonished, said. Lord, what wilt  
thou have me to do? And the Lord said to him." (See  
Acts xxvi. 14.)

«53

## 9- I9~33 THE ACTS

were scales; and he received sight, and arose,  
and was baptized. And when he had taken 19  
food, he was strengthened.

Actsxxvi. ao. Now, he was certain days with the disciples

who were in Damascus. And straightway he 20  
preached Jesus in the synagogues, that he is the  
Son of God. But all who heard him were 21  
amazed, and said, Is not this he who in Jerusalem  
destroyed those who called on this name, and  
who came hither that he might take such persons

Psa Ixxxiv. 7. to the high priests in bonds? But Saul increased 22

the more in strength, and confounded the Jews

who dwelt in Damascus, proving that this is the  
Christ. And when many days had passed the 23  
Jews took counsel to kill Saul; but their plot 24

2 Cor. xi. 26-33. was made known to him. And they watched  
the gates both day and night to kill him. But 25

Jos. ii. 15. his disciples took him by night, and let him down  
through the wall, lowering him in a basket.

Gal. i. 17. And when he had come to Jerusalem, he 26  
 essayed to join himself to the disciples; and  
 they were all afraid of him, not believing that

Acts iv. 36. he was a disciple. But Barnabas took him, and 27  
 brought him to the apostles, and declared to  
 them how on his way he had seen the Lord, and  
 had talked with him ; and how in Damascus he  
 had spoken boldly in the name of Jesus.

And Saul was with them in Jerusalem, coming 28  
 in and going out, speaking boldly in the name of  
 the Lord. And he talked and disputed with 29  
 the Grecian Jews; but they took measures to kill  
 him. When the brethren knew this, they took 30  
 him down to Caesarea, and sent him off to Tarsus.

Psa. xciv. i.^ So the church (a) had peace throughout all 31

Judaea and Galilee and Samaria, being built up;

Zech. viii. 20. and, walking in the fear of the Lord and in the  
 comfort of the Holy Spirit, was multiplied (a).

NOW, when Peter was traversing all parts, he 32  
 went down also to the saints who dwelt in Lydda.  
 And there he found a certain man named 33  
 ^neas, who had kept his bed eight years; for

(a) Some authorities have, " churches . . . were mul-  
 tiplied."

34 he was paralysed. And Peter said to him,

iSneas, Jesus Christ healeth thee; arise, and Acts iv. 10.  
make thy own bed. And he arose immediately.

55 And all who dwelt in Lydda and the Sharon saw  
him, and turned to the Lord.

}6 Now there was in Toppa a certain disciple  
named Tabitha (which by interpretation is  
Dorcas (a) ) ; this woman was full 01 good works i Tim. ii. 10.

5 7 and alms-deeds which she did. And in those  
days she fell sick, and died; and they washed

}8 her and laid her in an upper chamber. And as  
Lydda was nigh to Joppa, the disciples, when  
they heard that Peter was there, sent to him two  
men, beseeching him. Delay not to come to us.

39 And Peter arose and went with them. And  
when he had come, they brought him into the  
upper chamber; and all the widows stood by  
him weeping, and showing the coats and gg.r-  
mcnts which Dorcas had made while she was Ecc. ix. 10.

\o with them. But Peter, putting all the company  
forth, and kneeling down, prayed; and turning  
to the body he said, Tabitha, arise. And she Mark v. 41.  
opened her eyes; and when she saw Peter, she

f I sat up. And he gave her his hand, and raii^ed i Kings xvii. 23.  
her; and when he had called the saints and  
widows, he presented her alive.

\2 And it became known throughout all Joppa; John xii. n.

^3 and many believed on the Lord. And Peter  
tarried many days in Joppa with one Simon, a  
tanner.

1 NOW, in Caesarea a certain man named  
Cornelius, a centurion of the band named the

2 Italian, a pious man, and one who feared God, Ecc. vii. 18.

with all his house, and gave much alms to the

3 people, and prayed to God continually, saw  
clearly in a vision, about the ninth hour of the Acts iii. i.  
day, an angel of God coming in to him, and

4 saying to him, Cornelius. And Cornelius, look-  
ing at him, was afraid, and said, What is it,

Lord? And he said to him, Thy prayers and Acts x. a.  
thy alms have come up as a memorial before

5 God. And now send men to Joppa, and fetch

(o) Or Gazelle.

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## 10. 6-23 THE ACTS

Acts ix. 43. one Simon, who is also called Peter; he lodgeth 6

with one Simon a tanner, whose house is by the  
sea side.

And when the angel who had spoken to him 7  
had departed, Cornelius called two of the house-  
hold servants, with a pious soldier of those who  
attended upon him ; and when he had told them 8  
all these things, he sent them to Joppa.

On the morrow, as they went on their journey, 9

Acts xi. s. and drew near the city, Peter went on to the

housetop to pray, at about the sixth hour; and so  
he became hungry, and would have eaten; but  
while they made ready, he fell into a trance.

Acts vii. s6. And he saw the heavens opened, and a certain 1 1

vessel descending, like a great sheet, let down by  
four corners to the earth; and in it were all 12  
manner of four-footed creatures, and creeping  
things of the earth, and birds of the air. And 13  
. there came a voice to him. Arise, Peter; kill.

Lev. xi. a. and eat. But Peter said, Not so, Lord; for I 14

never atie any thing that is common and unclean.  
And the voice spoke to him the second time, 15  
What God cleansed, call not thou cdmxnnon.  
This= was done thrice; and straightway the 16  
vessel was received up into the heavens.

Now, while Peter was perplexed within hixn- 17  
self as to what might be the meaning of the

Acts ix. 43. vision which he had seen, lo, the men sent by

Cornelius had made inquiry for Simon's! house,  
and stood at the gate; and they called, and 18  
began to ask whether Simon, who was also  
called Peter, was lodging there.

And as Peter was meditating on the vision, 19  
the Spirit said. Behold, two men seek thee.  
But arise, and go down, and depart with them, 20  
nothing doubting; for I have sent them.

Actsx. s. So Peter went down to the men and said, 21

Behold, I am he whom ye seek; what is the  
matter on which ye have come?

Actsxix. 1a. And they said, ComeUtjts , a centurion, a 22

' righteous man» and one who f ear^ Goi>, and is of  
good report among all the nation of t^i^ Jews,  
was instructed by a holy angel to send for thee  
to his house, and to hear words from thee.

Then he called the men in and lodged them. 23

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## THE ACTS 10. 24-38

And on the morrow he arose and went away with  
them ; and certain brethren from Joppa accom-

24 panied him. And on the next day, he entered  
Ceasarea. And Cornelius was expecting them,

and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him and fell down at his feet and worshipped him.

26 But Peter lifted him up, saying, Rise; I Rev. xix. 10. myself also am a man.

27 And as he talked with them, he went in, and

28 found many who had come together. And he

said to them. Ye know that it is an unlawful John iv. p. thing for a man who is a Jew to keep company with, or come nigh to, one of another nation ; yet God hath show«i me that I should not call any

29 man common or unclean. Therefore I came to you without gainsaying, as soon as I was sent for; I ask, then. For what reason did ye send for me?

30 And Comdius said. Four days ago, unto this Acts iii. 1. hour, I was in my house, making the prayer of

the ninth hour; and, behold, a man m bright

31 apparel stood before me, and said, "Cornelius, Matt, xxviii. 3. thy prayer was heard, and thine alms were re-

32 membered in the sight of God. Send therefore to Joppa, and call hither Simon, who is also called Feter; he lodgeth in the house of one

33 Simon a tanner, by the sea side." Immediately Deut. v. 27. therefore I sent to thee; and thou didst well in coming. Now therefore we are all here present

before God, to hear all things which are com- manded thee by the Lord.

34 Then Peter opened his mouth and said, Of a Deut. x. 17. truth I perceive that God is no respecter of per- job xxxiv. 19.

35 sons; but in every nation he who feareth Him, and worketh righteousness, is accepted by Him.

36 The message which He sent to the children of

Israel, preaching good tidings of peace through Luke iv. 18.

37 Jesus Christ – he is Lord of all – even that word, .  
as ye yourselves know, was published throughout  
all Judaea, beginning with Galilee – after the  
baptism which John preached – concerning Jesus

38 of Nazareth: how God anointed him with the

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10. SQ^''^ - ^

THE ACTS

Matt. xii. 15'

Matt, xxviii. 6.

Matt, xxviii. 19.

Luke xxiv. 37.

Acts iv. 31.

Acts viii. 13.

Gal. ii. X3>

Holy Spirit and with power, and how he went about doing good, and healing all who were oppressed by the devil; for God was with him. And we are witnesses of all things which, both in 39 the country of the Jews and in Jerusalem, he did ; whom also they slew, hanging him on a tree. Him God raised on the third day; and showed 40 him openly, not to all the people, but to wit- 41 nesses chosen before by God, even to us, who ate and drank with him after he had risen from the dead. And he commanded us to preach to the 42 people, and to testify that this is he who was appointed by God to be the judge of living and dead. To him all the prophets give witness 43 that, through his name, whosoever believeth on him shall receive forgiveness of sins.

While Peter spoke these words, the Holy 44 Spirit fell on all those who heard the word. And 45 they of the Circumcision who believed, as many as came with Peter < were astonished, because on the Gentiles also was poured forth the gift of the Holy Spirit. For they heard them speaking in 46 tongues, and magnifying God.

Then Peter answered. Can any one forbid the 47 water, that these, who have received the Holy Spirit as well as we, should not be baptized? And he commanded them to be baptized in the 48 name of Jesus Christ. Then they begged him to tarry there some days.

And the apostles and brethren who were in i Judaea heard that the Gentiles also had received the word of God. But when Peter had gone up 2 to Jerusalem, those who were of the Circumcision contended with him, saying. Thou wentest 3 in to uncircumcised men, and didst eat with them.

But Peter rehearsed to them the matter in 4 order from the beginning, saying, I was in the 5 city of Joppa praying; and in a trance I saw a vision, a certain vessel descending, like a great sheet let down from the heavens by four corners;; and it came even to me; and having fastened 6

my eyes upon this and observed, I saw the four-footed creatures of the earth, and the wild beasts, and the creeping things, and the birds ^

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THE ACTS ' II. 7-23

7 of the air. And I also heard a voice saying to

8 me, Arise, Peter; kill, and eat. But I said. Not so. Lord; for what is common or unclean never

9 entered my mouth. But the voice answered again from the heavens, What God cleansed, call

10 not thou common. This was done thrice; and

11 all was drawn back into the heavens. And, behold, there were three men already at the house in which we were, having been sent from

12 Csesarea to me. And the Spirit bade me go with them, nothing doubting. And these six brethren accompanied me, and we entered the man's

13 house; and he told us how he had seen the angel standing in his house, and saying, Send to Joppa,

14 and fetch Simon, who is also called Peter; he will tell thee words whereby thou and all thy house

15 shall be saved. And as I began to speak, the Acts ii. 4. Holy Spirit fell on them, as on us at the beginning.

16 And I remembered the word of the Lord, how he had said, John indeed baptized with water,

17 but ye shall be baptized with the Holy Spirit. If, then, God gave them, when they believed on the

Lord Jesus Christ, the same gift as He did to us, isa. xlv. 3. who was I that I could withstand God?

18 When they heard these things, they held their peace; and glorified God, saying. Then to the

Gentiles, also God hath granted repentance  
unto life.

19 NOW, those who were scattered abroad Acts viii. i.  
through the tribulation which arose about  
Stephen had travelled as far as Phoenicia, and  
Cyprus, and Antioch, speaking the word to none

20 except the Jews. And some of them were men of  
Cyprus and Cyrene, who, when they had come to  
Antioch, spoke also to the Greeks, preaching the

21 gospel of the Lord Jesus. And the hand of the  
Lord was with them; and a great number who  
believed turned to the Lord.

22 Then tidings of these things came to the ears Acts ix. 27.  
of the church which was in Jerusalem; and they

23 sent forth Barnabas as far as to Antioch. When

he had come, and had seen the grace of God, he Acts xiii. 43.  
was glad, and exhorted them all that with sted-  
fastness of heart they would cleave to the Lord.

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## II. 24<sup>12</sup>. 9 THE ACTS

For Barnabas was a good man, and was full of 24  
the Holy Spirit and of faith. And a great  
company was added to the Lord.

And Barnabas went forth to Tarsus to seek 25  
Saul; and having found him, he brought him to 26  
Antioch. And for a whole year, they assembled  
themselves with the church, and taught a great  
number. And it was in Antioch that the dis-  
ciples were first called Christians.

\ctxiii. I. And in these days prophets went from Jeru- 27

salem unto Antioch. And one of them named 28  
Agabus stood up, and through the Spirit signified  
that there would be great dearth throughout all

\cts xxi. 10. the world ; and this came to pass in the days of

Claudius. Then the disciples determined to 29  
send, each according to his ability, relief to the

\ctsxii. 25. brethren who dwelt in Judaea; which also they 30

did, sending it to the elders by the hands of  
Barnabas and Saul.

NOW, about that time Herod the king i  
stretched forth his hands to afflict certain of the  
church. And he killed with the sword James ^

^att. iv. 21. the brother of John. And when he saw that it 3

pleased the Jews, he proceeded to take Peter also.  
(Then were the days of unleavened bread.) And 4  
when Herod had apprehended him, he .put him  
into prison, and committed the keeping of him to  
four ^ards of soldiers, four in each guard;  
intending to bring him forth to the people after  
the Passover. Peter therefore was kept in 5  
prison; but prayer to God was made fervently  
by the church concerning him.

Now when Herod was about to bring him forth, 6  
Peter was sleeping that night between two  
soldiers, being botmd with two chains; and  
guards before the door were keeping the prison.

\cts V. 19. And, lo, an angel of the Lord stood there, and 7

a light shone in the cell ; and he smote Peter on

\cts xvi. 26. the side, and raised him up, saying, Arise

quickly. And the chains fell from his hands.  
And the angel said to him. Gird thyself, and bind 8  
on thy sandals. And he did iso. And the angel  
said to him, Cast thy garment about thee, and  
follow me. And Peter went out and followed; 9

7,^

and knew not that what was being done by means of the angel was a reality, but thought he

10 saw" a vision. When they were past the first and the second ward, they came to the iron gate leading into the city, and it opened to them of its own accord; and they went out, and passed on through one street ; and forthwith the angel left him.

11 And when Peter had come to himself, he said, 2 Ch. xvi. q. Now I know of a surety, that the Lord hath sent

his angel, and hath delivered me out of the hand of Herod, and from all that was expected

12 by the people of the Jews. And when he had considered, he went to the house of Mary, the mother of John who was also called Mark ; where Acts xii. 5.

13 many were gathered together praying. And when he knocked at the door of the porch, a

14 damsel named Rhoda went to listen. And recognising Peter's voice, she opened not the door for gladness, but ran in and told that Peter

15 was standing before the porch. But they said to her. Thou art mad. But she confidently affirmed that it was even so. Then said they,

16 It is his angel. But Peter continued knocking; and when they had opened, they saw him, and

17 were astonished. But he beckoned to them with his hand to keep silence, and declared to them how the Lord had brought him out of prison.

And he said, Go tell these things to James, and Acts ix. 27. to the brethren. And he departed and went to another place.

18 As soon as it was day, there was no small stir among the soldiers as to what had become of

19 Peter. And when Herod had sought for him and had found him not, he examined the guards, and commanded that they should be put to death.

And Herod went down from Judaea to Caesarea,

20 and there abode. Now he was highly displeased with the men of Tyre and Sidon ; but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, asked for peace; because their country was

21 nourished by the king's country. And on a set

day Herod arrayed himself in royal apparel, Eze. xxvii. 19.

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12. 2 2-I3' II THE ACTS

and sat upon the throne, and began to harangue them. And the populace kept shouting, The 22

Jude 16. voice of a god, and not of a man. And im- ^3

mediately, because he gave not God the glory, an angel of the Lord smote him, and he was eaten by worms, and died.

Col. i. 6. But the word of the Lord spread and abounded. ^ ^

And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, who was also called Mark.

^^

NOW, there were in the church in Antioch - certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius the Gyrenian, Manaen, foster-brother of Herod the Gal. i. 15. tetrarch, and Saul. While they were ministering «

to the Lord, and fasting, the Holy Spirit said,

Separate unto me Barnabas and Saul for the work whereunto I have called them. And 3 when they had fasted and prayed, and had laid their hands on them, they sent them away.

So they, being sent forth by the Holy Spirit, 4 departed to Seleucia, and sailed thence to Cyprus. And when they were in Salamis, they declared 5 the word of God in the synagogues of the Jews; and they had also John as their attendant.

And when they had gone through the whole 6 island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus. He was with the proconsul, Sergius 7 Paulus, a discerning man, who called for Barnabas and Saul, and desired to hear the word a Tim. iii. 8, of GoD. But Elymas the sorcerer (for so is his 8 name by interpretation) withstood them, seeking to turn away the proconsul from the faith.

Then Saul (who is also Paul), filled with the 9 Holy Spirit, looked stedfastly at him, and said, 10 FuU of all subtlety and all mischief (o), son of the devil, enemy of all righteousness, wilt thou not cease perverting the right ways of the Lord ? And now, behold, the hand of the Lord is upon 11 thee, and thou shalt be blind, not seeing the sun

(o) Or villainy.

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## THE ACTS 13. 12-25

for a season. And immediately there fell on him. a mist and a darkness ; and he went about seek- 3 ing some to lead him by the -hand. Then the proconsul, when he saw what had come to pass, believed, being astonished at the teaching 01 the Lord.

3 Now Paul and his company sailed from Acts xv. 38. PaphoSt and came to Perga in Pamphylia; but

Joan withdrew from them and returned to

Jerusalem;

4 BUT they, passing on from Perga, came to Antioch of Pisidia, and went into the synagogue

5 On the Sabbath day, and sat down. And after

the reading of the Law and the Prophets, the Acts xiii. 27. rulers of the synagogue sent to them, Saying, Brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with the

hand said, Men of Israel, and ye who fear God, f isa. i. 2.

17 hearken. The God of this people Israel chose t^x. xii. 37. our fathers, and exalted the people when they

were sojourners in the land of fgypt, and with a

18 high arm He brought them out of it. And for Deut. i. 3r. alK)ut forty years He bore patiently with them

19 in the wilderness. And when He had overthrown seven nations in the land of Canaan, He divided their land by lot to the people, in about

20 four hundred and mty years. And afterwards He gave them judges until the time of Samuel the prophet.

21 Aiid afterwards they asked for a king; and God gave them Saul the son of Kish, a man of the: tribe of Benjamin, for the space of forty

22 years. And when he had removed him. He

raised up unto them David to be their king; to t , sam. xiii. 14. whom also He testified, sajdnng, "I have found IPsa. ixix. 20. David the son of Jesse, a man according to My own heart, who will do all My will."

13 Of this man's seed God, according to promise, Psa. cxxxii. n.

14 brought unto Israel a Saviour, even Jesus; John, before Jesus came, having preached to all the

15 people of Israiel a baptism of repentance. And asjk>hn was completing his course, he said. What

thmk ye that I am? I am not he; but, behold,

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### 13. 26-43 THE ACTS

there Cometh after me one whose shoes I am not worthy to loose.

Matt. X 6. Brethren, children of the stock of Abraham, 26

and whoever among you fear God, to us is the word of this salvation sent. For, those who 27 dwell in Jerusalem, and their rulers, because they knew him not, nor yet the words of the prophets which are read every Sabbath, have in condemning him fulfilled those words. And 28 though they found in him no cause for death, yet they asked Pilate that he should be slain.

Luke xxiv. 20. And when they had fulfilled all that had been 29

written of him, they took him down from the tree, and laid him in a tomb. But God raised 30 him from the dead; and he appeared during 31 many days to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people. And we declare to you, 32 oi the promise which was made to the fathers,

Psa. ii. 7. ' ^^@ S^^^ tidings that God hath completely 33

' fulfilled it to our children, in that He raised Jesus; as also it is written in the second Psalm, "Thou art my Son, this day I have begotten

Isa. iv. 3. thee." And concerning His raising him from 34

the dead, no more to return to corruption, God spoke thus, \*' I will give you the mercies assured

Psa. xvi. 10. to Bavid." Wherefore He said also in another 35

I Kings ii 10. psalih, "Thou wilt not suffer Thy Holy One to see corruption." For David, after he had served 36

his own generation by the will of God, fell asleep,  
and was gathered to his fathers, and saw cor-  
ruption; but he whom God raised, saw no 37  
corrui)tion.

Be it known to you therefore, brethren, that 38

Isa. liii. II. through him is proclaimed to you the forgiveness

of sins; and from all things from which, under 39  
the law of Moses, ye could not be justified, in bim  
every one who believeth is justified. Beware 40  
therefore, lest that come which is spoken in the  
prophets,

jjab. i. s. Behold, ye despisers, and wonder, and perish ; 4 1

For I am working a work in your da3rs,  
A work which ye will in no wise believe,  
Though a man declare it to you.'\*  
Arid as they went out, the people besought that 42

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THE ACTS 13. 43-14. 4

these words might be spoken to them on the

43 next Sabbath. But when the con^egation

broke up, many of the Jews and of their devout Acts xiv. a 2.  
converts followed Paul and Barnabas; who,  
speaking to them, persuaded them to continue in-

44 tne grace of God. And the next Sabbath almost  
the whole city came together to hear the word of

45 God. But when the Jews saw the multitudes,  
they were filled with envy; and they contrar  
dietet the things spoken by Paul, and blas-  
phemed.

46 Then Paul and Barnabas spoke out boldly, Luke xxiv. 47.  
and said. It was necessary that the word of God

should first be spoken to you; seeing that ye

thrust it from you, and judge yourselves unworthy of the everlasting life, lo, we turn to the

47 Gentiles. For thus hath the Lord commanded Isa. xKx. 6. us,

'\*I have set thee for a light to the Gentiles, Isa. xi. 10. That thou shouldest be for salvation Unto the end of the earth."

48 And the Gentiles heard, and were glad, and glorified the word of the Lord; and as many as were appointed unto eternal life believed.

49 And the word of the Lord was published

50 throughout all the region. But the Jews stirred up the devout women of rank and the chief men

of the city, and raised a persecution against Paul a Tim. iii. n. and Barnabas, and expelled them from their

51 borders. But they shook off the dust of their feet against them, and came to Iconium.

52 And the disciples were filled with joy, and with Matt. v. 12. the Holy Spirit.

1 AND in Iconium they went together into the synagogue of the Jews, and so spoke that a great number, both of Jews and of Greeks, believed.

2 But the Jews who believed not stirred up the Gentiles, and made their minds evil-disposed

3 against the brethren. Therefore they remained Mark xvi. 20. for some time speaking boldly in the Lord, who

gave testimony to the word of His grace by granting that signs and wonders should be done by their hands.

4 But the multitude of the city was divided ; Acts xxviii. 24.

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and part held with the Jews, and part with the apostles. And when there was an uprising of the Gentiles and Jews, with their rulers, to use them shamefully and to stone them, they having

Matt. X. 23. knowledge of it, fled to Lystra and Derbe, cities of Lycaonia, and to the region round about ; and they were there preaching the gospel.

And in Lystra there was sitting a certain man, ^ impotent in his feet, a cripple from his mother's womb, having never walked; this man hearkened to the words of Paul, who stedfastly

Matt. ix. 28. beholding him, and perceiving that he had faith to be made whole, said with a loud voice, Stand up upright on thy feet. And he leaped and began to walk.

And when the multitudes saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods have come down

Acts xviii. 6. to us in the likeness of men! And they called

Barnabas, Jupiter (a); and Paul Mercury (6), because he was the chief speaker.

And the priest of the Jupiter (o) which was before the city brought oxen and garlands unto the gates, and would have, held a sacrifice with

Dan. ii. 46. the multitudes. But when the apostles, Bar-

nabas and Paul, heard of it, they rent their clothes, and ran forth among the crowd, crying out, and saying. Sirs, why do ye these things? We also are men of like nature with yourselves, and preach to you that ye may turn from these

I Sam. xii. 21. vanities unto the living God, who made the heavens and the earth and the sea, and all

Acts xvii. 30. things which are therein; who, though in times

past He suffered all the nations (6) to walk in their own ways, yet left not Himself without 17

Job V. 10. witness, in that He did good, and gave you rains from the heavens, and fruitful seasons, filling your hearts with food and gladness.

And with these sayings they with difficulty 18 restrained the crowds from sacrificing to them.

But there came thither certain Jews from 19 Antioch and Iconium, who persuaded the

2Cor. xi. 25 multitudes; and, having stoned Paul, dragged

(a) Gr. Zeus. W) Gr. Hermes. (c) Or the Gentiles.

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THE ACTS 14. 20-15, 4

him out of the city, thinking that he was dead.  
> But, when the disciples came round about him, he arose and went into the city.

And the next day he departed with Barnabas

1 to Derbe. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to

2 Antioch, confirming the souls of the disciples and encouraging them to continue in the faith, saying that we must through many tribulations Rom. viii. 17. enter the kingdom of God.

23 And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they had believed.

24 And after they had passed throughout Pisidia,

25 they came to Pamphylia. And when they had

■ ^oken the word in Ferga, they went down to Acts xiU. i.

26 Attalia; and thence sailed to Antioch, whence they had been commended to the grace of God for the work which they had now completed.

J 7 And when they had come, and had gathered

the church together, they rehearsed all wiat God Acts xv. 4. working with them had done, and how He had

J 8 opened the door of faith to the Gentiles. And they abode no little time with the disciples

1 AND certain men who had come down from Judaea were teaching the brethren, Unless ye be Gal. ii. 12. circumcised according to the custom of Moses,

2 ye cannot be saved. But when a dissension had arisen, and Paul and Barnabas had no small disputation with them, they determind that Gal. ii. 1. Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and

3 elders, about that question. So, being brought

on their way by the church, they passed through Acts xxi. 19. both Phoenicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy to all the brethren.

4 ^ And when Paul and Barnabas had arrived in Jerusalem, they were received by the church and the apostles and the elders, and rehearsed all things which God working with them had done.

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IS- S-19

THE ACTS

Acts XV. 1.

Matt, xviii. 20.

Acts i. 34.

Rom. iii. 24.

Acts xiv. 27.

Luke ii. 32.

Amos ix. II.

Num. xxiii. 19.

Luke i. 70.

z Thess. i. 9.

8

9

10

12

But certain believers who were of the sect of the Pharisees rose up, saying that it was needful to circumcise the Gentiles, and to command them to keep the Law of Moses. And the apostles and elders came together to consider that matter.

And when there had been much disputing,  
Peter stood up and said to them, Brethren, ye  
know that in early days God made choice  
among you, that by my mouth the Gentiles  
should hear the word of the gospel, and believe.  
And God, who knoweth the heart, testified on  
their behalf, giving the Holy Spirit even as to us;  
and made no difference between us and them,  
cleansing their hearts by faith. Now, therefore,  
why prove ye God, by putting upon the neck of  
the disciples a yoke which neither our fathers  
nor we could bear? But we believe that we are ' 1 1  
to be saved, even as they, through the grace of  
the Lord Jesus.

And ail the multitude kept silence, and  
hearkened to Barnabas and Paul, as they de-  
clared what signs and wonders GoD had wrought  
by them among the Gentiles.

And when they ceased speaking, James  
answered saying. Brethren, hearken unto me:  
Symeon (a) hath declared how God first visited 14  
the Gentiles, to take out of them a people for  
His name. And with this agree the words of 15  
the prophets; as it is written,

' After these things I will return 16

And will rebuild the tabernacle of David

which has fallen,  
And the ruins thereof I will build up ;  
And I will set it up,  
That the residue of men may seek after the 1 7

Lord,  
Even all the Gentiles upon whom My name

hath been called,  
Saith the Lord, making these things known 18  
From the beginning of the world."  
Wherefore my judgment is, that we trouble 19  
not those who from among the Gentiles are

(a) Probably Peter's original name. So in 2 Peter i. i.

26%

THE ACTS IS. 20-35

^^ turning to God; but that we write to them that

they abstain from pollutions of idols, and from (Ex. xx. 4. fornication, and from anything strangled, and 1 ^ Co\*", vi. 9. ^ from blood. For Moses from by-gone generations hath in every city those who preach him, being read in the synagogues every Sabbath day.

■ ^ Then it seemed good to the apostles and

elders, with the whole church, to choose men Acts 1.23.

froni among themselves and to send them to

Antioch with Paul and Barnabas, namely, Judas called Barsabas, and Silas, leading men among

^3 the brethren; and by their hands to write: -

"The apostles and the brethren who are elders send greeting to the brethren in Antioch, and Syria, and Cilicia, who are of the Gentiles :

24 Forasmuch as we have heard that certain persons from our company, to whom we gave Gal. v. la. no command, have troubled you with words,

25 unsettling your minds, it seemed good to us, being assembled with one accord, to send chosen

men to you, with our beloved Barnabas and Acts xiii. so.

26 Paul, who have hazarded their lives for the name

27 of our Lord Jesus Christ. Therefore we send Judas and Silas, who also will tell you the same

28 things by word of mouth. For it seemed good to the Holy Spirit, and to us, to lay upon you no

29 greater burden than these necessary things, that ye abstain from foods offered to idols, and from

blood, and from things strangled, and from fornication; if ye keep yourselves from these things, ye shall do well. Fare ye well."

30 So when they were dismissed, they went down to Antioch; and when they had gathered the multitude together, they delivered the letter,

31 and the multitude, having read it, rejoiced at the

32 consolation. . And Judas and Silas, being themselves also prophets, comforted the brethren

33 with many words, and strengthened them. And after they had spent some time there, they were dismissed in peace from the brethren unto those Acts xiv. aa.

35 who had sent them (a). But Paul and Barnabas,

(a) Ver. 34, " It seemed good, however, to Silas to abide ttaere^" is not in the best MSS.

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## T5. 36--16. 9 THE ACTS

with many others also, continued in Antioch, teaching and preaching the word of the Lord.

AND after certain days, Paul said to Barnabas, 36 Let us turn back and visit the brethren in every city in which we declared the word of the Lord, and see how they do.

And Barnabas wished to take with them John, 37 who was called Mark. But Paul thought it not 38 good to take him with them, seeing that he had departed from them from Pamphylia, and had

Acts xiii. 13. not gone with them, to the work. And there 39

arose a sharp contention, so that they parted one from the other, Barnabas taking Mark and sailing to Cyprus.

But Paul chose Silas, and departed, being 40  
commended by the brethren to the grace of the  
Lord. And he went through Syria and Cilicia, 41  
confirming the churches.

Ictsxiv. 6. ANDhe went also to Derbeand to Lystra; and i

Vets xix. aa. a certain disciple was there, named Timothy, the

son of a believing Jewess, but of a, Greek father;  
and he was well reported of by the brethren in 2  
Lystra and Iconium. Paul wished Timothy to 3  
go forth with him; and took and circumcised

[ Cor. ix. ao. him' because of the Jews who were in those

Suarters; for they all knew that his father was a  
rreek.

And as they went through the cities, they de- 4  
livered to them for their observance the ordi-  
nances which had been appointed by the apostles  
and elders in Jerusalem. So the churches were 5  
strengthened in the faith, and increased in  
number daily.

Jal. i a. Now they went throughout the region of 6

Phrygia and Galatia, having been forbidden by  
the Holy Spirit to speak the word in Asia; and 7  
after they nad gone in the direction of Mysia,  
they essayed to go into Bithynia ; but the Spirit  
of Jesus suffered them not. So, passing Mysia, 8

I Cor. H. la. they went down to Troas.

icts X. 30. AND a vision appeared to Paul in the night; 9

there stood a man of Macedonia, and besought

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THE ACTS 16. i0-^^2

him, saying, Come over into Macedonia, and  
^ help us. Andwhen he had seen the vision, im-

mediately we endeavoured to go into Macedonia,  
being assured that God had called us to preach

1 the gospel to them. And, sailing from Troas,  
"we went with a straight course to Samothrace,

2 and the next day to Neapolis; and thence to  
Philippi (for this is the first place in the district), Phil. i. i.  
a city of Macedonia, a colony. And we abode in

that city some days.

3 And on the Sabbath day we went beyond the

gate, alongside the river, where we understood Acts xxi. s.  
there was a place of prayer; and we sat down,  
and talked to the women who had met together.

4 And a certain woman named Lydia, a seller of

Eurple, of the city of Thyatira, who worshipped  
rOD, heard us; and the Lord opened her heart,  
so that she attended to the thmgs which were

5 spoken by Paul. And when she and her house-  
hold had beien baptized, she besought us, saying,  
If ye have judged me to be faithful to the Lord,

come into my house, and abide there. And she Heb. xiii. a.  
constrained us.

6 But as we were going to the place of prayer,  
there met us a certain damsel who had a spirit of  
divination and brought her masters much gain

7 by soothsaying. And, following Paul and us,  
she cried, saying, These men who declare to you  
the way of salvation are servants of God Most

8 High. This she did many days. But Paul,

being grieved, turied and said to the spirit, I Mark i. 35,  
command th6e in the name of Jesus Christ to  
come out of hef. And it came out the same  
hour.

^ And when her masters saw that the hope of  
their gains had gone, they caught Paul and Silas,  
and dragged them into the market-place to the

•o rulers. And having brought them to the magistrates, they said, These men, being Jews,

\* I exceedingly trouble our city, and teach customs Acts xvii. 6. which it IS not lawful for us, who are Romans, to receive or to observe.

2 2 And the multitude also rose with them against the apostles; and the magistrates rent their clothes off them, and gave orders to beat them.

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i6. 23-40

THE ACTS

2 Cor. vi. s.

Psa. xxxiv. I.

Isa. xlii. 7.

Pro. xxiv. II.

Acts ii. 37.

Luke V. 39.

Acts xxii. 25-  
Matt. X. 16.

And when they had laid many stripes upon them 23 they cast them into prison, charging the jailor to keep them safely; and he, having received 24 such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

And at midnight Paul and Silas prayed, and 25 sang hymns to God; and the prisoners were listening to them. But suddenly there came a 26 great earthquake, so that the foundations of the prison- were shaken; and immediately all the doors flew open, and every one's bands were loosed. And the jailor awaking out of his sleep, 27 and seeing the prison doors open, drew his sword and was about to kill himself, thinking that the prisoners had escaped. But Paul cried with a 28 loud voice, saying. Do thyself no harm; for we are all here. Then the jailor called for lights, 29 and sprang in, and, trembling for fear, fell down before Paul and Silas; and bringing them out, 30 he said, Sirs, what must I do to be saved?

And they said. Believe on the Lord Jesus, and 31 thou wilt be saved, with thy household. And 32 they spoke the word of God to him, and to all who were in his house. And he took them the 33 same hour of the night, and washed their stripes; and straightway he and all his were baptized. And when he had brought them up into the 34 house, he set food before them, and rejoiced, believing in God with all his household.

And when it was day, the magistrates sent 35 their sergeants, saying. Let those men go. And 36 the jailor reported to Paul tlpiese words. The magistrates have sent to let you go ; now therefore depart, and go in peace. But Paul said to 37 them, Having beaten us publicly, though uncondemned – us who are Romans – they have cast us into prison; and do they now thrust us out privately? nay, verily; but let them come themselves and fetch us out. So the sergeants 38 reported these words to the magistrates. An<I when they heard that the men were Romans, they were afraid, and went and besought them, 39 and took them out, and requested them to depart from the city. And they went out of the 40 prison, and entered the house of Lydia; and

THE ACT« 17. 1^\*4

having seen the brethren, they exhorted them, Acts xvi. 14.  
and departed.

1 NOW when Patil and Silas had passed through  
Amhipolis and Apollonia, they came to Thes-  
salonica, where there was a synagogue of the

2 Jews; and Paul, as his custom was, went in to

them, and on three Sabbaths reasoned, with Actsix. ao.

3 them from the Scriptures, expounding and  
showing that the Christ must needs have suffered  
and have risen from the dead; and that "this  
Jesus, whom I declare to you^ is the Christ."

4 And some of them were persviaded, and consorted Acts xxviii. 24.  
with Patd and Silas; and of the devout Greeks a

great multitude, and of the chief women not a  
few.

5 But the Jews; being moved with envy, took  
unto them certain base fellows of the market-  
place, and, gathering a crowd, and setting all the  
city in an uproar, they assailed the house of  
Jason, and sought to bring out Paul and Silas

^ to the populace; but finding them not, they

dragged Jason and certain brethren to the rulers Luke xxiii. s.  
of 3ie city, crying out. These men who have  
turned the world upside down have come hither

f also, and Jason hath received them; and all  
these act contrary to the decrees of Caesar, say-  
ing that there is another king, one Jesus.

^ And the multitude and the rulers of the city, Matt. ii. 3.  
when they heard these things, were troubled;

> and when they had taken security from Jason,  
and from the rest, they let them go.

^ And the brethren immediately sent away Paul  
and Silas by night to Beroea ; and when they had  
arrived, they went into the synagogue of the

^ Jews. These were more noble than those in  
Thessalonica, in that they received the word with  
all readiness of mind, searching the Scriptures Psa. cxix. 99.

^ daily, whether those things were so. Wherefore  
many of them believed ; also of the Greek women,  
who were of rank, and of men, not a few.

^ 3 But when the Jews of Thessalonica knew that  
the word of God had been declared by Paul in Luke xii. 51.

Beroea, they went thither also, stirring up and

^4 troubling the multitudes. Then the brethren  
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## 17. 1 5^^ 7 THE ACTS

immediately sent away Paul as far as to the sea;  
while both Silas and Timothy remained there.  
And those who conducted Paul brought him as 15  
far as Athens; and having received a command  
Acts xviii. s. for Silas and Timothy to come to him with all  
speed, they departed.

NOW while Paul waited for them in Athens, 16  
his spirit was stirred in him, when he saw the  
city wholly given to idolatry. Therefore he 1 7  
reasoned in the synagogue With the Jew^ and  
with the devout persons, and in the market  
daily with those who chanced to be there.

:>3l. ii. 8. But certain of the Epicurean and Stoic 18

philosophers also encountered him. And some

said. What would this babbling say? But others,  
He seemeth to be a setter forth of strange gods –  
because he preached Jesus and the Resurrection.  
And they took him, and brought him to the 19  
Areopagus, saying, May we know what this new  
doctrine is, whereof thou speakest? For thou 20  
bringest certain strange things to our ears; we  
would know therefore what these things mean.  
(Now all the Athenians and the strangers 21  
sojourning there spent their leisure in nothing  
else, than either telling or hearing the last new  
thing.)

Then Paul stood up in the midst of the 22  
Areopagus, and said. Ye men of Athens, I per-  
ceive that in every respect ye are unusually  
religious. For, as I passed by, and observed 23  
the objects of your worship, I found an altar

[er. 1. 38. with this inscription, "To the Unknown God."

Therefore, what ye in ignorance worship, I set  
■ forth to you. God who made the world and all 24  
things therein, seeing that He is Lord of heaven

: Cor. vi. 16. and earth, dwelleth not in sanctuaries made by

Vets vii. 48. hands; neither is He ministered to by mens 25

hands, as if He needed any thing, seeing that to  
all He is Himself the giver of life, and breath,  
and all things. And He made out of one every 26  
nation of men to dwell on every face of the earth,  
and determined the appointed times, and the  
bounds of their habitation; that they should 27  
seek God, if haply they might feel after Him and

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THE ACTS 17. 28-18. 8

find Him ; though He is not far from each of us.

For in Him we live, and move, and have our

being; as certain also of your own poets have

said, '\*For we also are His offspring. ' Where- Actsxiv. 17.

fore, being the offspring of God, we ought not to  
imagine that the Deity is like unto gold, or silver,  
or stone, graven by man's art and device.

> The times of this ignorance God therefore over-  
looked ; but now He declareth to men that they

I should all everywhere repent; because He hath

appointed a day in which He will judge the r pg^ ^ix. 9.  
world in righteousness by a man whom He ap- | Psa! xcyi. 13.  
pointed ; whereof He gave assurance to all men, ^ ^^a. xviii. 20  
by raising him from the dead.

32 And when they heard of the resurrection of  
the dead, some mocked; and others said. We

33 will hear thee yet again on this matter. So Acts xxvi. 8.

34 Paul departed from among them. Howbeit  
there clave to him, and believed, certain men,  
among whom was Dionysius the Areopagite;  
also a woman named Damaris - and others with  
them.

AFTER these things Paul departed from  
Athens, and went to Corinth. And he found  
a certain Jew named Aquila, of Pontus by race,  
who had lately come from Italy with his wife  
Priscilla, because Claudius had commanded all Rom. xvi. 3.  
Jews to depart from Rome. And Paul went to  
them, and because he was one of the same craft,  
abode with them, and they wrought; for by  
their craft they were tent-makers. And he Acts xx. 34.  
reasoned in the synagogue every Sabbath, and  
sought to persuade both Jews and Greeks.

Now when Silas and Timothy came down from  
Macedonia, Paul was being constrained by the  
word, test^3dng to the Jews that Jesus was the  
^ Christ. And when they set themselves against Neh. v. 13.  
him, and blasphemed, he shook out his raiment,  
and said to them. Your blood be upon your own

heads; I am dear of it; henceforth I will go to the

7 Gentiles. And he departed thence, and entered the house of a certain man named Titius Justus, one who worshipped God; and his house ad-

8 joined the synagogue. And Crispus, the ruler i Cor. i. 1/

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i8. 9-23

THE ACTS

liatt. xxviii. ao.

fames ii. 6.

lorn. xiii. 3.

Cor. i. 1.

lom. xvi. I.

Cor. iv. 19.

of the synagogue, with all his household, believed in the Lord; and many of the Corinthians, as they heard, believed and were baptized.

But the Lord spoke to Paul in the night by a vision. Be not afraid, but speak, and hold not thy

peace; for I am with thee, and no one shall lay 10  
hands on thee to hurt thee; for I have a great  
company in this city. And Pavil continued there 1 1  
a year and six months, teaching the word of God  
among them.

And when Gallio was the proconsul of Achaia, 1 2  
the Jews with one accord rose up against Patil,  
and brought him to the judgment-seat, sa3ang, 13  
This fellow persuadeth men. to worship God  
contrary to the Law.

But when Paul was about to open his mouth, 14  
Gallio said to the Jews, If it were a matter of  
wrong or a wicked deed, O ye Jews, it would be  
reasonable that I should bear with you; but if 15  
these are questions of words and names, and of  
your law, look ye to them; I will be no judge of  
these matters. And he drove them from the 16  
judgment-seat. Then they all took Sosthenes, 17  
the ruler of the synagogue, and beat him before  
the judgment-seat. And Gallio cared for none  
of those things.

But Paul abode there yet many da}rS, and then 18  
took leave of the brethren, and ssuled thence  
with Priscilla and Aquila to Syria ; having shorn  
his head in Cenchreae, for he had a vow. So 19  
they arrived at Ephesus, and there he left them;  
but he himself entered the synagogue and  
reasoned with the Jews. And though they 20  
begged him to tarry longer, he consented not;  
but bade them farewell, saying, I will return to ai  
you, if God will. So he sail«i from Ephesus;  
and, landing at Caesarea, he went up (o) and 22  
saluted the church; and afterwards he went  
down to Antioch.

NOW, after spending some time there, he 23  
departed and went through the country of

(a) i.e. to Jerusalem. In v. 21 a few MSS. add (after  
"saying"). "I must by all means keep in Jerusalem the  
feast iw^ch is coming, but."

Galatia and Phrygia in order, strengthening all Gal. i. 2.  
the disciples.

-^ And a certain Jew named ApoUos, bom in 1 Cor. i. 12.  
Alexandria, an eloquent man, and might)r in the

• 5 Scriptures, went down to Ephesus. This man

had been instructed (a) in the way of the Lord, Ltike i. 4.  
and being fervent in spirit, spoke and taught Rom. xii. n.  
diligently the things concerning Jesus, though

^6 he knew only the baptism of John. And he  
began to speak boldly in the s5magogue. But  
when PrisciUa and Aquila heard him, they took  
hmi to them, and expounded to him the way of Heb. vi. 1.

37 Gob more precisely. And when he was disposed  
to pass into Achaia, the brethren wrote, ex-  
horting the disciples to receive him; and, when  
he had come, he greatly helped those who i Cor. iii. 6.

28 through grace had believed; for he vehemently  
refut^ the Jews, and that publicly, proving by  
the Scriptures that Jesus was the Chnst. John v. 39.

1 AND while Apollos was in Corinth, Paul,  
having passed through the inland parts, went to

2 Ephesus and found certain disciples ; and he  
said to them. Did ye receive the Hol)^ Spirit

when ye believed? But they said to him. We Actsviii. 16.  
did not so much as hear whether there was a

3 Holy Spirit. And he said. Into what then were  
ye baptized? And they said. Into John's

4 baptism. Then Paul said, John baptized with a  
baptism of repentance, saying to the people that

they should believe on nim who would come John i. 15.

5 after him, that is, on Jesus. When they heard  
this, they were baptized into the name of the

6 Lord Jesus. And when Paul had laid hands on Acts ii. 4.

them, the Holy Spirit came upon them; and

7 they spoke in tongues, and prophesied. And in all, the men were about twelve.

8 And he went into the synagogue, and spoke

boldly for the space of three months, reasoning Acts xviii. 19. and persuading concerning the kingdom of God.

9 But when some were hardened and disobedient, and spoke evil of the Way before the multitude, he departed from them, and separated the dis-

(o) Or early tauf^ht.

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## 19\*10-24 THE ACTS

principles, reasoning daily in the school of Tyrannus. And this continued during two years ; so that all those who dwelt in Asia, both Jews and Greeks, heard the word of the Lord. And God wrought 1 1

Mark xvi. 16. Special mighty works by the hand of Paul; so 12

that from his body handkerchiefs or aprons were taken to the sick, and the diseases departed from them, and the evil spirits went out.

Mark ix. 38. But certain of the itinerant Jews, exorcists, 13

took upon themselves to invoke the name of the Lord Jesus over those who had evil spirits, saying, I adjure you by Jesus whom Paul preacheth. And one Sceva, a Jew, and a high priest, had 14 seven sons, who did this. But the evil spirit 15 answered and said to them, Jesus I recognise, and Paul I know; but who are ye? And the 16 man in whom the evil spirit was, leaped on them,

Luke viii. ap. and overcame them both (a) and prevailed

against them, so that they fled out of that house  
naked and wounded.

And this became known to all, both Jews and 17  
Greeks, who dwelt in Ephesus; and fear fell on  
them all, and the name of the Lord Jesus was  
magnified. And many who believed came, 18

Matt. iii. 6. Openly confessing and declaring their deeds.

Many of those also who used magical arts 19  
brought their books together, and burnt them  
before all men; and they reckoned up the price  
of them, and found it fifty thousand pieces of

Acts xii. a4. silver. So mightily the word of God spread and 20  
prevailed.

AFTER these things were ended, Paul pur- 21  
posed in spirit that, when he had passed through  
Macedonia and Achaia, he would go to Jerusalem,  
saying. After I have been there, I must also see

Rom. xvi. 23. Rome. So he sent into Macedonia Timothy 2 2

and Erastus, two of those who ministered to him ;  
but he himself stayed in Asia for a season.

a Cor. i. 8. And at that time there arose no small stir 23

about the Way. For a certain man named 24  
Demetrius, a silversmith, who made silver  
shrines of Diana (6), brought no small business

(a) \*'Both" is found in all the best MSS.

(6) Gr. Artemis.

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THE ACTS .19. 25-36

S to the craftsmen; and he called them together,

with the workmen of like occupation, and said,  
Sirs, ye know that from this business ariseth our Rev. xviii. n

^ wealth. Moreover ye see and. hear, that not  
cnily in Ephesus, but almost throughout all  
Asia, this Paul hath persuaded and turned away  
a great number, saying that those which are

^> made by hands are no gods; so that not only  
is there danger that this our trade will come into  
disrepute; but also that the temple of the great  
goddess Diana will be reckoned as nothing; yea,  
and that she whom all Asia, and, indeed, all the Zeph. ii. n.  
world worshipping, will be deposed from her  
magnificence.

a8 And when they heard this, they were full of jer. 1. 38.  
wrath, and cried out, saying, Great Diana of the

29 Ephesians! And the city was filled with the  
tumult; and, seizing and carrying with them  
Gaius and Aristarchus, men of Macedonia,  
Paid's companions in travel, they rushed with

30 one accord into the theatre. And when Paul  
wished to go in unto the populace, the disciples

31 suffered hmi not. And certain of the chief

officers of Asia (a), who were his friends, sent to Acts xxi. 12.  
him, entreating him not to adventure himself

32 into the theatre. Some therefore cried one  
thing, and some another; for the assembly was  
confused ; and the greater part knew not where-  
fore they had come together.

33 And some of the crowd instructed Alexander, i Tim. i. 20.  
the Jews pushing him forward. And Alexander,  
beckoning with his hand, would have made his

34 defence before the populace. But when they  
knew that he was a Jew, all for about two hours  
cried out with one voice. Great Diana of the  
Ephesians!

35 And when the town clerk had appease{ } the  
crowd, he said, Men of Ephesus, what man indeed

is ignorant that the aty of the Ephesians is Eph. ii. 12.  
Temple-guardian of the great Diana, and of the

36 image vmich fell down from heaven (6)? Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash.

(a) Lit. Asiarehs. (fc) Or from Jupiter.

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IQ. 37-30. 10 THE ACTS

For ye have brought hither these men, who are neither robbers of temples nor yet blasphemers

ts XXV. 8. of our goddess. Wherefore if Demetrius, and

the craftsmen who are with him, have a complaint against any one, the courts; are open, and there are proconsuls; let them accuse one another. But if ye incjuiire any thing further, it shall be determined in the regular assembly.

For indeed we are in danger of being called in question for this day's uproar, there being no

U>T. i. 8. cause for it; and, with regard to it, we shall not

be able to give a reason for this concourse.

And when he had thus spoken, he dismissed the assembly.

AND after the uproar had ceased, Paul sent for the disciples; and when he had comforted

JoT. xvi. s- them and had bidden them farewell, he departed

to go into Macedonia. And when he had gone s through those parts, and had comforted them with much discourse, he went into Greece; and 3

ts xxiii 12. having stayed there three months, he resolved

to return through Macedonia, for, when he was about to sail for Sjrria, the Jews had plotted against him. And there accompanied him. So- 4 pater of Beroea, the son of Pyrrhus; and, of the

ts xix. 29. Thessalonians, Aristarchus and Secundus; and

Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. And these going before [tarhed for us in Troas. Bu\* we sailed away i from Philippi after the days of unleavened tw^ead, and in five days came to them at Troas; and there we abode seven days.

Cor. xvi. 2. And on the first day of the week, when we

came together to break bread, Paul, being ready to depart on the morrow, discoursed with them; and ne continued his discourse tmtil midnight. And ' there were many torches in the upper chamber, where we were gathered together. And i there was sitting at the window a certain young man named Eutychus, who was weighed down by deep sleep; and who, as Paul prolonged his discourse, was overcome by his sleep, and falling from the third storey, was taken up dead. But k

[ings xvii. 21. Paul went down, and fell on him, and embracing

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## THE ACTS 20. II-28

him said, Be ye not troubled; for his life is in

11 him. And when Paul had come up, and had broken the bread and had eaten, and had talked a long while, even until break of day , he departed .

12 And they brought the lad alive, and were not a little comforted.

13 And we went in advance to the ship, and sailed for Assos, intending to take in Paul there; for so he had appointed, intending himself to go on

14 foot. And when he met us at Assos, we took

15 him in, and came to Mitylene. And we sailed thence, and came the following day over against

Chios; and the next day we touched at Samos,

16 and a day afterwards we came to Miletus; for Paul had decided to sail past Ephesus, that he might not have to spend time in Asia; for he hastened, that, if it were possible for him, he

might be in Jerusalem on the day of Pentecost. Acts xviii. 21.

17 And from Miletus he sent to Ephesus, and

18 call<sup>^</sup> together the elders of the church. And when they had come to him, he said to them.

Ye know, from the first day that I came into Acts xix. 10. Asia, in what manner I was with you all the

19 time, serving the Lord with all humility of mind,

and with tears and trials which befell me by the a Cor. iv. 8.

20 plottings of the Jews; how I kept back nothing which was profitable, but declared it to you, and

taught you, publicly, and from house to house, 2 Tim. iv. a.

21 testifying, both to Jews and to Greeks, repentance towards God, and faith towards our Lord

22 Jesus. And now, behold, I go bound in spirit to Jerusalem, not knowing the things which will

23 befall me there; except that the Holy Spirit testifieth to me in every city, saying that bonds Acts ix. 16.

24 and afflictions await me. But I count not my life as in any measure dear to myself, if only I

may finish my course, and the ministry which I 2 Tim. iv. 7. received from the Lord Jesus, to testify the go<sup>^</sup>el of the grace of God.

25 And now, behold, I know that ye all, among whom I came preaching the kingdom, will see

26 my face no more. Wherefore I take you to Eteut. xxx. 19. record this day, that I am clear from the blood a Cor. vii. 2.

27 of all men. For I did not hesitate to declare

28 to you the whole counsel of God. Take heed to

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20. 2g-2l. 5 THE ACTS

yourselves and to all the flock, of which the Holy Spirit made you overseers, to tend the church of God (a) , which he purchased with his own blood (b). I know that after my departure grievous 29 wolves will enter among you, not sparing the flock. Also from among yourselves men will 30 arise, speaking perverse things, to draw away

2 Tim. iv. 5. the disciples after them. Therefore watch; 31

and remember that during three years I ceased not to warn every one night and day with tears.

And now I commend you to the Lord, and to 32 the word of his grace, which is able to build you

John xvii. 17. Up, and to give you the inheritance among all

those who are sanctified. I coveted no one's 33 silver, or gold, or apparel. Ye yourselves 34 know that these hands ministered to my necessities, and to those who were with me. I gave you an example in all things, that by so 35

Rom. XV. I. labouring ye should support the weak, remember-

ing the words of the Lord Jesus; for he himself said, It is more blessed to give than to receive.

And when he had thus spoken, he knelt down, 36 and prayed with them all. And they all wept 37 sore, and fell on Paul's neck and kissed him tenderly, sorrowing most of all for the words 38

Acts XX. 25. which he had spoken, that they would see his

face no more. And they accompanied him to the ship.

And after we had parted from them and had i i  
set sail, we came with a straight course to Cos,  
and the day following to Rhodes, and thence to  
Patara; and finding a ship sailing over to 2  
Phoenicia, we went aboard, and set sail. And 3  
when we had sighted Cyprus, leaving it on the  
left hand, we sailed to Syria, and landed at Tyre;  
for there the ship was to unlade her freight. And 4  
having found the disciples, we tarried there

Acts xxi. 12. seven days; and they, through the Spirit, told  
Paul not to go to Jerusalem.

And when; we had completed those days, we 5  
departed and went our way, all the brethren,  
with their wives and children, accompanying us.

(a) Or (in some MSS.) the Lord.  
ib) Or the blood of his own.

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THE ACTS 21. 6-20

till we were out of the city ; then we knelt down Acts xx. 36.  
cm the shore and prayed. And when we had  
t:aken our leave of each other, we went on board ;  
and they returned home. And we finished our  
voyage from Tyre and arrived at Ptolemais (a),  
and saluted the brethren, and abode with them  
one day.

^ And on the morrow we departed, and came

to Caesarea; and entering the house of Philip Acts viii. 26.  
the evangelist, who was one of the seven, we  
^ abode with him. And this man had four

daughters, virgins, who prophesied,  
a And while we tarried there several days, there

came down from Judaea a certain prophet, Acts xi. 28.  
I named Agabus. And when he came to us, he  
took Paul's girdle, and binding his own feet. and

hands, said. Thus saith the Holy Spirit, "So will the Jews in Jerusalem bind the man who owneth this girdle; and they will deliver him into the 2 hands of the Gentiles."\* And when we heard these things, both we and they of that place

13 besought Paul not to go up to Jerusalem. Then Paul answered, What mean ye, weeping and breaking my heart? for I am ready not only to 2 Tim. iv. 6. be bound, but also to die in Jerusalem, for the

14 name of the Lord Jesus. And when he would

not be persuaded, we ceased, and said. The will Matt. vi. 10. of the Lord be done.

15 And after those days we made ready our

16 baggage, and went up to Jerusalem. Certain also of the disciples came with us from Caesarea, and brought with them one Mnason, of Cyprus, an early disciple, with whom we were to lodge.

17 AND when we had reached Jerusalem, the

18 brethren received us gladly. And the day following, Paul went in with us to James ; and Gal. i. 19.

19 all the elders were present. And when he had saluted them, he declared one by one what tidings God had wrought among the Gentiles by his ministry.

20 And when the brethren heard it, they glorified God; and they said to Paul, Thou seest, brother,

(a) O.T. Accho, i.e. Acre.  
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21. 2IrJ3^ THE ACTS

among the Jews how many thousands there are

Actsxxii. 3. who believe; and they are all zealous for the

Law; and they are informed concerning thee ar

that thou teachest all the Jews who are among  
the Gentiles to forsake Moses, saying that they  
are not to circumcise their children, neither to  
walk after our customs. What is to be done 22  
then? they will certainly hear that thou art  
come. Therefore do this that we say to thee: 23  
We have four\* men who have a vow on them;  
take them, and purify thyself with them, and 24  
bear their expenses, that they may shave their  
heads; and so all will know that those things  
whereof they were informed concerning thee  
are groundless; but that thou thyself also  
walkest orderly, keeping the Law. But con- 25  
cerning the Gentiles who believe, we have

Acts XV. 20. written, having decided that they keep them-

selves from things offered to idols, and from  
blood, and from things strangled » and from  
fornication.

Then Paul, taking the men the next day, and 26  
purifying himself with them, entered the temple,

Num. vi. 13. giving notice that the days of their purification

would be kept, until the offering should be pre-  
sented for each of them.

And when the seven days were almost com- 27  
pleted, the Jews from Asia, having seen him in  
the temple, stirred up all the crowd, and laid  
hands on him, crying out, Men of Israel, help! 28

Acts vi. 13. This is the man, who teacheth all men everywhere

against the People, and the Law, and the  
Place; and further hath brought Greeks also into  
the temple, and hath polluted this holy place.

Acts XX. 4. For they had previously seen in the city with 29

him Trophimus the Ephesian, and thought that  
Paul had brought him into the temple.

And all the city was excited, and the people 30  
ran together; and seizing Paul they dragged  
him out of the temple; and forthwith the doors

2 Cor. xi. 23. were shut. And as they sought to kill him, 31

tidings came up to the chief captain of the band, that all Jerusalem was in an uproar. And immediately, taking soldiers and centurions, he ran down to them ; and when they saw the chief

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THE ACTS 21. 33-22, 5

captain and the soldiers, they ceased beating Paul.

33 Then the chief captain drew near and took

him, ordering him to be bound with two chains; Acts xxi. n. and inquired who he was and what he had done.

34 And some among the multitude cried one thing, some another; and the chief captain, not being able, because of the tumult, to know the certainty, commanded him to be carried into the

35 castle. And when Paul came upon the stairs,

he had to be carried by the soldiers on account Acts xxiii. 10.

36 of the violence of the crowd ; for the multitude of the people followed, crying, Away with him!

37 And as Paul was about to be led into the castle, he said to the chief captain, May I say somewhat to thee? And he said, Knowest thou

38 Greek? Art thou not then the Egyptian who before these days stirred up to sedition, and led out into the wilderness, four thousand men who were murderers (o) ?

39 But Paul said, I am a Jew, of Tarsus in Cilicia, Acts ix. n. a citizen of no mean city ; I beseech thee, suffer Acts xxii. 25. me to speak to the people.

40 And when he had given him leave, Paul stood

on the stairs, and beckoned with his hand to the Acts xii. 17.  
people; and when silence prevailed, he spoke to  
them in the Hebrew tongue, saying,  
I I Brethren and fathers, hear ye my defence i Pet. iii. 15.  
which I now make to you.

2 (And when they heard that he was speaking to  
them in the Hebrew tongue, they the more kept  
silence; and he said,)

3 I am a Jew, born in Tarsus of Cilicia, yet Acts xxi. 39.  
brought up in this city at the feet of Gamaliel,

taught according to the strict manner of the Law  
of our fathers, and zealous towards God, even

4 as ye all are this day. And I persecuted this  
Way even imto the death, binding and delivering

5 into prisons both men and women. As also can  
bear me witness the High Priest and the whole  
body of the elders, from whom also I received

letters to the brethren ; and I went to Damascus, Acts ix. a.  
to bring to Jerusalem, to be punished, those who  
were there m bonds.

(a) Or assassins.  
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## 22. 6-22 THE ACTS

And, as I was on my journey, and had come 6  
nigh to Damascus, about noon there shone  
suddenly from the heavens a great light round  
me; and I fell to the ground, and heard a voice 7  
saying to me, Saul, Saul, why persecutest thou  
me? And I answered. Who art thou, Lord? 8  
And he said to me, I am Jesus the Nazarene,  
whom thou art persecuting. And those who 9

Dan. X. 7. were with me saw indeed the light ; but they

heard not the voice of him who spoke to me.  
And I said, What shall I do. Lord? And the 10

Lord said to me, Arise, and go into Damascus; and there thou shalt be told of all things which are appointed for thee to do. And as, through 11 the glory of the light, I could not see, I was led by the hand by those who were with me, and I went into Damascus.

Actsix. 17. And one Ananias, a devout man according to 12

the Law, having a good report among all the Jews who dwelt there, came to me, and stood, 13 and said. Brother Saul, receive sight. And the same hour I looked on him. And he said, The 14 God of our fathers chose thee, that thou shouldst

Actsiii. 14. know His will, and see the Righteous One, and

hear an utterance from his mouth. For thou 15 shalt be his witness to all men of the things which thou hast seen and heard. And now 16 why delay est thou? arise, and be baptized, and

Rom. X. 13. wash away thy sins, calling on his name.

And when I had returnSi to Jerusalem, even 17

I Cor. xii. 2. while I was praying in the temple, I fell into a

trance, and beheld him, saying to me. Make 18 haste, and go quickly out of Jerusalem; for they will not receive thy testimony concerning me.

And I said. Lord, they know that I was casting 19 into prison and beating in every synagogue those who believe on thee; and when tne blood of thy 20

\cts vii. 58. martyr Stephen was being shed, I also was

standing by, and consenting, and keeping the garments 01 those who sliew him.

And he said to me, Depart; for I will send 21 thee far hence to the Gentiles.

And they gave him audience unto this word; 22

^ts XXV. 24. then they lifted up their voices, and said. Away

with such a fellow from the earth; for it is not

## THE ACTS 22. 23-23. 6

-3 fitting that he should live. And as they cried out, and cast off their clothes, and threw dust

- -<% into the air, the chief captain, that he might know for what cause they cried so against Paul, commanded him to be brought into the castle, and bade that he should be examined by scourging.

^ 5 And as they bound Paul with thongs (a), he

said to the centurion who stood by, Is it lawful Acts xvi. 37. for you to scourge a man who is a Roman, and

^ 6 uncondemned? When the centurion heard this, he went and told the chief captain, saying, What art thou going to do? for this man is a Roman.

^7 Then the chief captain went, and said to him.

Tell me, art thou a Roman? He said. Yea.

a 8 And the chief captain answered. With a great

sum I obtained this citizenship. And Paul said,

29 But I was born a citizen. Then straightway

they who were to have examined him, departed

from him; and the chief captain also was afraid,

when he knew that he was a Roman, and because

he had bound him.

30 On the morrow, desiring to know for a cer- Acts xxiii. 38.

tainty why Paul was accused by the Jews, he

loosed him, and commanded the high priests

and all the council to meet; and he brought

I Paul down, and set him before them.

• I Then Paul, stedfastly beholding the council,

said. Brethren, in all good conscience I have Actsxxiv. 16,  
ordered my life before God to this day.

2 And the High Priest Ananias commanded  
those who stood by Paul to smite him on the

3 mouth. Then said Paul to him, Gop is about to  
smite thee, thou whited wall ; and sittest thou to

judge me according to the Law, and commandest Lev. xix. 15.

4 me to be smitten contrary to the Law? And  
those who stood by said, Revilest thou God's

5 High Priest? Then Paul said, I knew not,  
brethren, that he was the High Priest; for it is  
written, "Thou shalt not speak evil of the Ex. xxii. 28.  
ruler of thy people."

6 But when Paul perceived that one part were  
Sadducees, and the other Pharisees, he began to

(a) 0 for the scourges.  
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23. 7-i8

THE ACTS

Phil. iii. 5.

Matt. xxii. 23.

Acts V. 39.

Acts xviii. 9.

cry out in the council, Brethren, I am a Pharisee, a son of Pharisees; concerning the hope and resurrection of the dead I am being judged.

And while he was saying this, there arose a 7  
dissension between the Pharisees and Sadducees;  
and the multitude was divided. (For Uie 8  
Sadducees say that there is no resurrection, and  
that there is neither angel nor spirit; but the  
Pharisees acknowledge both.) And there arose 9  
a great clamour; and certain of the scribes who  
were on the Pharisees' side rose up, and strove,  
saying, We find no evil in this man; but what if  
a spirit or an angel hath spoken to him? And 10  
as a great contention was rising, the cbieif  
captain, fearing that Paul would be pulled into  
pieces by them, commanded the troops to go  
down, and to rescue him from among them by  
force, and to bring him into the castle.

And the night following, the Lord stood by 1 1  
him, and said, Be of good cheer! for as thou hast  
testified of me in Jerusalem, so must thou bear  
testimony in Rome also.

Acts XXV. 3.

Hos. iv. 9.

Psa. xxi. II.

2 Sam. xvii. 17.

Pro. xxii. 3.

AND when it was day, the Jews conspired, 12  
and bound themselves under a curse, saying that  
they would neither eat nor drink till they had  
killed Paul. And those who made this con- 13  
spiracy numbered more than forty. And Uiey 14  
went to the high priests and elders, and said.  
We have bound ourselves under a great c\irse,  
that we will eat nothing till we have killed  
Paul. Now, therefore, do ye, with the council, iS  
signify to the chief captain that he bring him  
down to you, as if ye would inquire more pre-  
cisely concerning him ; and, before he can come  
near, we will be ready to kill him.

And when Paul's sister's son heard of their 16  
lying in wait, he went and entered the castle,  
and told Paiil. Then Paul called one of the 17  
centurions to him, and said, Take this young  
man to the chief captain; for he hath a certain  
matter to tell him. So he took him, and brought 18  
him to the chief captain, and said, Paul the  
prisoner called me to him, and asked me to bring

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THE ACTS 23. 19-33

to thee this young man, who hath something  
to say to thee.

^ Then the chief -captain took him by the hand,  
and went with him aside privately, and asked  
Mm, What is it that thou hast to tell me?

CD And he said, The Jews have agreed to ask Actsxiii. 12.  
thee that thou wouldst brin§ down Paul to-  
morrow into the council, as if thou wouldest  
I inquire somewhat more about him. But do not  
thou yield to them; for of them there lie in  
wait for him more than forty men, who have Ex. xxiii. 2.  
bound themselves under a curse, that they will  
neither eat nor drink till they have killed him;  
and now they are ready, lookmg for the promise

from thee.

22 So the chief captain let the young man depart, and charged him. See that thou tell no one thou

23 hast showed these things to me. And he sent for two centurions, saying. Make ready two hundred soldiers to go as far as Caesarea, with seventy horsemen, and two hundred spearmen, at

24 the third hour of the night ; and let them provide beasts, that they may set Paul thereon and take him safely through to Felix the Governor.

25 And he wrote a letter, which took this form: -

26 "Claudius Lysias unto the most excellent

Governor Felix greeting:

27 This man was seized by the Jews, and would Acts xri. 33. have been killed by them; but I went with the

troops and rescued him, having learnt that he

28 was a Roman. And wishing to know the cause wherefore they accused him, I brought him down

29 into their council; and found him to be accused Acts xviii. 15. about questions of their law, but to have nothing deserving of death or of bonds laid to his charge.

30 And when it was told me that there would be a plot against the man, I sent him immediately to

thee, and gave commandment to his accusers Acts xxiv. 8.

dso to say before thee what they had against

him."

31 So the soldiers, as it was commanded them, took Paul and conducted him by night to Anti-

32 patris, and on the morrow, they returned to the castle, leaving the horsemen to go on with him;

33 and these, when they arrived at Caesarea,

23. 34-24. 12

## THE ACTS

Acts xxiii. 25.

Acts xxi. 39.

delivered the letter to the Governor, and presented Paul also before him. And the Governor, 34 when he had read the letter, asked from what province Paul was. And when he had learnt that Paul was from Cilicia, he said, I will hear 35 thy case when thine accusers also have come. And he commanded him to be kept in Herod's palace.

Acts xxiii. a.

Psa. xii. 2.

Acts vi. 13.

Acts xxiii. 30.

I Pet. iii. 15.

AND after five days Ananias the High Priest i went down to Caesarea, with certain elders and an orator named Tertullus; and they appeared

against Paul before the Governor.

And when Paul had been called forth, Tertul- 2  
lus began to accuse him, saying. Seeing that by  
thee, most noble Felix, we enjoy great quietness,  
and that reforms are being wrought for this  
nation through thy foresight, we acknowledge it 3  
in all ways, and in all places, with all thankful-  
ness. But, that I be not further tedious to thee, 4  
I pray thee of thy clemency that thou wouldest  
hear us briefly. For we found this man a 5  
pestilent fellow, and a mover of seditions among  
all the Jews throughout the world, and a  
ringleader of the sect of the Nazarenes; he also 6  
attempted to profane the temple; so we seized  
him (a). But by examining him thyself, thou 8  
mayest obtain certain knowledge of all these  
things whereof we accuse him.

And the Jews also joined in the charge, 9  
affirming that those things were so.

Then Paul, after the Governor had beckoned 10  
to him to speak, answered, Forasmuch as I  
know that thou hast been for many years a judge  
unto this nation, I cheerfully make answer for  
myself. For thou canst ascertain that it is now 1 1  
but twelve days since I went up to Jerusalem to  
worship; and that they found me not in the 12  
temple disputing with any one, or stirring up  
the people, nor in the S3niagogues, nor about

(a) Some MSS. add r - (Verse 6), "And would have judged  
him according to our Law. (7) But the chief captain Lysias  
came upon us, and with great violence took him away out of  
our hands, (8) commanding his accusers to come to thee."

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THE ACTS 24. 13-27

13 the city; nor yet can they prove to thee the  
14 things whereof they now accuse me. But this

I acknowledge to thee, that after the Way which they call a sect, so I worship the God of our fathers, believing all things which are according to the Law and which are written in the Prophets ;

15 and I have a hope towards God, which they themselves also accept, that there will be a resurrection, both of the righteous and of the

16 unrighteous; and herein I exercise myself, to have always a conscience void of offence towards

17 God and towards men. Now, after many years

I came bringing alms and offerings to my nation ;

18 and with these they found me, having purified myself, in the temple, not with any crowd or with

19 tumult. But there were certain Jews from Asia, who ought to be here before thee and to

accuse me, if they have anything against me.

20 Or else let those who are here say, what crime they found in me when I stood before the council,

21 tinless it be as to this one utterance which I made while standing among them, saying, "Concerning the resurrection of the dead I am being judged before you this day."

22 But Felix, having more precise knowledge concerning the Way, deferred them, saying, When Lysias the chief captain has come down, I will

23 determine your matters. And he commanded the centurion to have Paul kept safely, but to let him have some indulgence, and to forbid none of his acquaintance to minister to him.

24 And after certain days Felix came with his wife Drusilla, a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.

25 And when Paul discoursed upon righteousness, self-control, and the judgment to come, Felix

was affrighted, and answered. Go thy way for the present; when I have a convenient season, I

26 will call for thee. At the same time he hoped that money would be given him by Paul, wherefore he sent for him the oftener, and communed with him.

27 But when two years had passed, Porcius

Pestus succeeded Felix; and Felix, wishing to gain favour with the Jews, left Paul bound.

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## 25. I-15 THE ACTS

50 Festus came into the province; and after three days he went up from Caesarea to Jerusalem. And the chief priests and the leaders among the Jews informed him against Paul, and requested him, asking it as a favour, to have Paul brought to Jerusalem, intending to lie in wait to kill him

on the way. But Festus answered, that Paul would be kept at Caesarea, and that he himself would be setting out shortly. "Therefore," said he, "let those who among you are in authority go down with me, and accuse him, if there is anything amiss in the man."

And when he had tarried among them more than eight or ten days, he went down to Caesarea; and the next day he sat on the judgment-seat, and commanded Paul to be brought, ts xxiv. 5. And when he had come, the Jews who had come

down from Jerusalem stood round about him, and laid many and grievous charges against him, but could not prove them; while he answered for himself. Not against the Law of the Jews, nor against the temple, nor yet against Caesar, have I offended in any way.

But Festus, desiring to gain favour with the Jews, answered Paul and said. Wilt thou go up

to Jerusalem, and there be judged as to these things before me?

But Paul said, I stand at Caesar's judgment- 10 seat, where I ought to be judged; to the Jews I have done no wrong, as thou very well knowest, If then I am an offender, and have committed 11 any thing deserving of death, I object not to die; but if there is no ground for the charges they bring against me, no one can deliver me up to Acts xxvi. 32. them. I appeal to Caesar.

Then Festus, when he had conferred with the 12 council, answered. Thou hast appealed to Caesar; to Caesar thou shalt go.

AND after some days king Agappa and i; Bemice came to Caesarea and saluted Festus. And as they tarried there several days, Festus i made known Paul's case to the king, saying, There is a certain man left in bonds by Felix; Acts xxvi. 2. about whom, when I was in Jerusalem, the hig^

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THE ACTS 25. 16-27

priests and the elders of the Jews appeared before me, desiring to have judgment against

» him. To whom I answered, "It is not the custom of the Romans to deliver up any man, before he who is accused has had nis accusers face to face, and has had opportunity to answer Acts xxvi. 6. for Hmself concerning the charge laid against

7 him." Therefore, when they had come hither, I lost no time, but, the next day, sat on the judgment-seat and commanded the man to be

S brought; as to whom the accusers, when they stood up, brought no accusation of such crimes

p as I had in mind; but had against him certain Actsxviii. 15. questions as to their own superstition, and as to one Jesus, who was dead, whom Paiil affirmed

o to be alive. And because I was in doubt how to inquire into such matters, I asked him whether he was willing to go to Jerusalem, and to be

X judged there of these matters. But Paul havmg appealed to be reserved for the decision of the Emperor (a), I commanded him to be kept till I might send him to Caesar.

S2 Then Agrippa said to Festus, I myself also could have wished to hear the man. To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa and Eze. vii. 24. Bemice had come, with great pomp, and had entered the place of hearing, with chief captains and the principal men of the city, at Festus \*s command Paul was brought in.

24 And Festus said. King Agrippa, and all men who are here present with us, ye see this man, about whom all the multitude of the Jews have besought me, both in Jerusalem and also here,

crying out that he ought not to live any longer. Acts xxii. 22.

25 But I found that he had committed nothing deserving of death; and as he himself had appealed to the Emperor (a) , I decided to send him ;

26 though I have nothing definite to write about him to my lord. Wherefore I have brought him forth before you, and especially before thee, O king Ag^ppa, that after examination I may

27 have somewhat to write. For it seems to me

(a) IM. The Augustus (Gr. Sebastos).

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26. I-I4 THE ACTS

unreasonable to send a prisoner, without also

Pro. xviii. 13. signifying the charges laid against him.

And Agrippa said to Paul, Thou art permitted to speak for thyself.

Then Paul stretched forth his hand, and made his defence :- I think myself happy, king Agrippa, in that I am to defend myself this day before thee touching all the things whereof I am accused

Deut. xvii. 18. by the Jews, especially because I know thee to be

expert in all customs and questions which are among the Jews ; wherefore I beseech thee to hear me patiently. My manner of life, then, from my youth, which was at the first in Jerusalem and among my own nation, every Jew knows; for they have had knowledge of me from the

Phil. Hi. s. beginning, and could testify, if they would, that

according to the strictest sect of our religion I lived a Pharisee. And now I stand to be judged as to the hope of the promise which was made by God to our fathers; and which our Twelve Tribes, earnestly serving day and night, hope to attain; on account of this hope, O king, I am accused by the Jews.

I Cor. XV. I a. Why is it deemed incredible among you, that

God should raise the dead? I verily thought

I Tim. i. 13. within myself that I ought to do many things

contrary to the name of Jesus the Nazarene. And thus I also did in Jerusalem; and, having received authority from the high priests, I shut up many of the saints in prisons ; and when they were put to death, I gave my vote against them. And I punished them oft in every synagogue, i

Gal. i. 13. and would have forced them to blaspheme; and

being exceedingly mad against them, I persecuted them even unto foreign cities.

Acts ix. 3. As I journeyed to Damascus on this business, i

with authority and commission from the high priests, at midday, O king, I saw while on my way a light from the heavens, above the brightness of the sun, shining round about me and those who journeyed with me. And when we had all fallen to the earth, I heard a voice saying to me, in the Hebrew tongue, "Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks."

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## THE ACTS 26. 15-28

15 And I said, Who art thou, Lord?

16 And the Lord said, I am Jesus, whom thou persecutest; but rise, and stand; for I have appeared to thee for this purpose, to appoint

thee a minister and a witness both of these things in which thou hast seen me, and of those

17 in which I will appear to thee; delivering thee

from the People, and from the Gentiles; unto Rom. xi. 13.

18 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 those who are sanctified by faith in me.

19 Whereupon, king Agrippa, I showed myself

20 not disobedient to the heavenly vision; but declared first to those in Damascus, and in

Jerusalem, and throughout all the region of Judaea, and to the Gentiles, that they should repent and turn to God, doing works befitting Matt. iii. 8.

21 their repentance. For these reasons some Jews

22 seized me in the temple, and tried to kill me. So

having received help from God, I continue until

this day, testifying both to small and to great,  
speaking no other things than those which the  
Prophets and Moses said would come to pass;

23 that the Christ would suffer, and that he, by his x Cor.xv. 23.  
resurrection from the dead, would be the first

to show light both to the People and to the  
Gentiles.

24 And as he thus made his defence, Festus said  
with a loud voice, Paul, thou art mad; thy

much learning doth make thee mad. ^ Kings ix n

25 But Paul said, I am not mad, most noble ^^  
Festus; but speak words of truth and soberness.

26 For the king knoweth of these things, and before  
him I speak freely ; for I am persuaded that none  
of these things is hidden from him ; for this thing

27 hath not been done in a comer. King Agrippa,  
believest thou the prophets? I know that thou jamesi. 23.  
bdievest.

28 Then Agrippa said to Paul, With but little  
persuasion thou wouldst make me a Christian ! (a)..

fo) Or In a little time thou thinkest to i)ersiiade me also  
to become a Christian.

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26. 29-27- II THE ACTS

And Paul said, I would to God, that, whether 2C  
with little or with great, not thou only, but also  
Cor. vii. 7. all who hear me this day, might become such as I  
am, except these bonds.

And the king, and the governor, and Bemice, 3c  
and those who sat with them, rose up; and 3:  
when they had gone aside, they talked to one  
another, saying. This man doeth nothing

deserving of death or of bonds. And Agrippa 3  
said to Festus, This man might have been set at  
liberty if he had not appealed to Caesar.

AND when it had been determined that we

Acts xxv. 1. I should sail for Italy, they committed Paul and

certain other prisoners to a centurion named  
Julius, of the Augustan band. And embarking :  
in a vessel of Adramyttium, which was about

Acts xix. 29. to sail to the places on the coast of Asia, we put

to sea, Aristarchus, a Macedonian of Thes-  
salonica, being with us. And the next day we 3  
touched at Sidon. And Julius treated Paul

Acts xxiv. 23. courteously, and gave him liberty to go to his

friends to receive their kindness. And putting 4  
to sea thence, we sailed under the lee of Cyprus,  
because the winds were contrary. And when 5  
we had sailed across the waters of Cilicia and  
Pamphylia, we landed at Myra, a city of Lycia.  
And there the centurion found a ship of Alex- t  
andria sailing for Italy ; and he put us on board.  
And when we had sailed slowly many days, and 'j  
had come with difficulty off Cnidus, the wind not  
favouring us, we sailed under the lee of Crete,  
over against Salmone; and, coasting along it i  
with difficulty, we came to a place called The  
Fair Havens; nigh to which was the city of  
Lasea.

Now, as much time had been spent, and as <  
sailing had now become dangerous, (because the  
Fast was then already gone by,) Paul admon-

Acts vi. 9. ished them, saying, Sirs, I perceive that the i<

voyage will be with damage and with much  
loss, not only of the cargo and ship, but also of  
our lives. But the centurion gave more heed i  
to the master (a) and to the owner of the ship,

(a) Or pilot.

than to those things which were spoken by Paul. Pro. xxvii. 1a.

^ And because the haven was not commodious to winter in, most of them advised that we should put to sea thence, if by any means they might reach Phoenix, which is a haven of Crete, facing towards the north-east and south-east,

t 3 And when a south wind blew softly, they, believing that their purpose was served, weighed anchor, and were passing Crete close in shore.

^ 4 But not long afterwards there beat down from Psa. cvii. 25.

it a tempestuous wind, called Euraquilo (a).

X 5 And when the ship was caught, and could not

X 6 face the wind, we let ourselves be driven. And

running under the lee of a small island called

Clauda (fc), we had much ado to get hold of the

^7 boat; and when they had hoisted it up, they

used cables, undergirding the ship; and, fearing Acts xxvii. 41.

lest they should be driven upon the Syrtis (c),

18 they lowered the gear, and so were driven. And

as we were grievously storm- tossed, they began job ii. 4.

the next day to throw the freight overboard.

'9 And the third day they cast out with their own

20 hands the fittings of the ship. And as for many

days neither sun nor stars appeared, and there

was no small tempest beating upon us, all hope

that we should be saved was now cut off. Eze. xxxvii. n.

2 ' And when they had been a long time without

food, Paul stood forth in the midst of them, and

said, Sirs, ye should have hearkened to me, and

not have set sail from Crete, and brought on

\* ^ yourselves this damage and loss. Yet now I ex- Acts xxii. 29.

nort you to take courage; for there will be among you no loss of life, but only of the ship.

\* 3 For there stood by me this night an angel of the \*«\*% God whose I am, and whom I serve, saying,

"Fear not, Paul; thou must stand before Cjesar;

and, lo, God hath granted thee all those who sail Gen. xix. 21. ^S with thee." Wherefore, sirs, take courage;

for I believe God, that it will be even as it was Luke i. 45. ^6 told me. Howbeit we must be cast upon a

certain island.

^7 But when the fourteenth night had come, as

(a) Or Euroclydon. (b) Or Cauda, now Gozzo.

ic) A quicksand on the north coast of Africa.

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## 27. 28-41 THE ACTS

we were driven up and down in the Adriatic (a), about midnight the sailors deemed that they were drawing near to land ; and having sounded, 2S they f otind twenty fathoms ; and when they had gone a little further, and had sounded again, they found fifteen fathoms. Then fearing lest we 29 should be cast anywhere against rocky places, they dropped four anchors from the stem, and

?sa. cxxx. 6. longed for daybreak.

And as the sailors were seeking to escape from 30 the ship, and had lowered the boat into the sea, under colour as if they would have taken out anchors from the foreship, Paul said to the cen- 31

turion and to the soldiers, Unless these abide in the ship, ye cannot be saved. Then the 32 soldiers cut away the ropes of the boat, and let her fall off.

^att. XV. 32. And while the day was breaking, Paul en- 33

couraged them all to take food, saying, This is the fourteenth day that ye have waited and continued fasting, having taken nothing. Where- 34 fore I entreat you to take some food; as this is for your safety; for there shall not a hair perish from the head of any of you. And when 35 he had thus spoken, he took bread, and gave thanks to God in presence of them all; and Sam. ix. 13. when he had broken it, he began to eat. Then 36

they also were all of good cheer, and took food. And we were in all in the ship two hundred and 37 seventy-six souls. And when they had eaten 38 enough, they further lightened the ship by casting out the wheat into the sea.

And when day came on, they could not make 39 out the land ; but they perceived a certain creek with a beach, on which they were minded, if it were possible, to run the ship. And cutting 40 away the anchors they left them in the sea ; and at the same time loosing the bands of the rudders, and hoisting the foresail to the breeze, they made for the beach. But falling into a 41 place where two seas met, they ran the ship aground; and the forepart stuck fast, and re-

(a) Or the open sea, the name then including more than the gulf now known as the Adriatic.

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THE ACTS 27. 42-28. 10

mained immovable, but the stem, through the violence of the waves, began to break up.

42 And the soldiers\* cotinsel was to kill the prisoners, lest any of them should swim away and Psa. Ixxiv. 20.

43 escape. But the centurion, wishing to save Paul, kept them from their purpose ; and ordered that those who could swim should cast them-

44 selves overboard and make for the shore, and the rest, some on planks, and some on parts of

the ship. So it came to pass that they all got 2 Cor. xi. 25. safe to land.

!o I AND, when we had escaped, we then found Acts xxvii. 26.

2 that the island was called Malta (a). And the barbarians showed us no ordinary kindness; for they kindled a fire, and sheltered us all, because of the rain that was falling, and because of the cold.

3 But when Paul had gathered a bundle of sticks, and had laid them on the fire, a viper came out by reason of the heat, and fastened on his hand.

4 And when the barbarians saw the beast hanging from his hand, they said among themselves.

Surely this man is a murderer, whom, though John vii. 24. he hath escaped the sea. Justice hath not suffered

5 to live. But he shook off the beast into the fire, Mark xvi. 18.

6 and suffered no harm. Howbeit they were expecting to see him 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.

7 Near the same place were lands belonging to the chief man of the island, whose name was Publius; and he welcomed us, and lodged us

8 courteously three days. And the father of Publius lay suffering from remittent fever and dysentery; and Paul went in to him and prayed, James v. 14. and laid his hands on him, and healed him.

9 But when this was done, the others in the island who had infirmities came, and were healed;

10 these also honoured us with many honours; and

when we sailed, they put on board such things Matt. vi. 31.  
as we needed.

(a) Or Melita; a few ancient authorities have Melitene.

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## 28. 11-23 V THE ACTS

And after three months we set sail in a ship ir  
of Alexandria, called Castor and Pollux (a),  
which had wintered in the island. And landing 1 2  
at Syracuse, we tarried there three days.  
And thence we made a circuit, and arrived at 13  
Rhegium; and after one day the south wind  
sprang up, and on the second day we came to  
Puteoli; where we found brethren, and were 14  
entreated to tarry with them seven days; and  
so we journeyed towards Rome. And thence, is

Its xxi. 5. the brethren, when they heard of us, came as far  
as Appii Forum and Tres Tabernae to meet us;

sh. i. 6. and when Paul saw them, he thanked God, and  
took courage.

AND when we came to Rome, (Jb) Paul was 16  
suffered to dwell by himself with the soldier  
who had charge of him.

Now after three days Paul called together the 17  
chief men of the Tews; and when they had come

rtsexxiv. 12. together, he said to them. Brethren, though I

have committed nothing against our people or  
the customs of our fathers, )ret, as a prisoner from  
Jerusalem, I was delivered into the hands of the  
Romans. And they, when they had. examined 18  
me, would have set me at liberty, because there  
was in me nothing deserving of death. But 19

:ts XXV. II. when the Jews spoke against it, I was constrained

to appeal to Caesar; not that I had aught of  
which to accuse my nation. For this cause 20  
therefore I entreated you to see me, and to speak

:tsxxvi. 29. with me; because for the hope of Israel I am

bound with this chain.

And they said to him, Neither\* did we receive 21  
letters from Judaea concerning thee, nor did any  
of the brethren come and show or tell any evil  
concerning thee. But we desire to hear from 22  
thee what thou thinkest; for as concerning this

:ts xxiv. s. sect, we know that every where it . is spoken

against.

And when they had appointed him a day, 23

(a) Gr. Dioscuri, the twins.

ib) A few MSS. add, "The centurion delivered up the  
prisoners to the captain of the guard; but."

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THE ACTS 28. 24-31

there came many to him to his lodging; and to

them, from morning till evening, he expounded

the matter, bearing witness to the kingdom of

God, and persuading them concerning Jesus, Acts xvii. 3.

both out of the Law of Moses, and out of the

Prophets.

24 And some were persuaded by the things which

25 were spoken, and some believed not. So, as they agreed not among themselves, they departed, after Paul had said one word: – W41 Psa. Ixxxix. 10. He spoke the Holy Spirit to your fathers through isa. vi. 9. Isaiah the prophet.

26 "Go to this people, and say,

Hearing ye will hear and will not understand :

And seeing ye will see and will not perceive :

27 For the heart of this people is waxed gross, And their ears are dull of hearing.

And their eyes they closed ;

Lest they should see with their eyes,

And hear with their ears.

And understand with their hearts.

And should return,

And I should heal them."

28 Be it known then to you, that this salvation of Acts xiii. 46. God is sent to the Gentiles; and they will hear

it (a).

30 AND Paul dwelt two whole years in his own hired dwelling, and received all who came in to

31 him, and preached the kingdom of God, teaching Acts iv. 31. with all confidence the things concerning the

Lord Jesus Christ, no one hindering him.

(a) A few MSS. add, " And when he had said these words, the Jews departed, and had great disputation among themselves."

## THE EPISTLE OF PAUL TO THE

## ROMANS

Acts xxvii. 23.

PAUL, a servant of Christ Jesus, called to be i  
an apostle, separated unto the gospel of  
God, which He promised before through His 2  
prophets in holy scriptures, concerning His Son 3

Psa. Ixxxix. 36. Jesus Christ our Lord, who was bom of the seed  
of David according to the flesh; but, according 4  
to his spirit of holiness, marked out as the Son of

Acts xiii. 33. God with power by his resurrection from the  
dead; – through whom we received grace and 5  
apostleship for obedience to the faith in all the  
nations, for his name's sake; among whom ye 6  
also are called ones of Jesus Christ: – to all in 7  
Rome who are beloved by God, called to be  
saints: grace to you and peace from God our  
Father and the Lord Jesus Christ.

Rom. xvi. 19. First, I thank my God through Jesus Christ 8  
for you all, that your faith is spoken of in all the  
world. For God, whom I serve with my spirit 9  
in the gospel of His Son, is my witness now  
without ceasing I make mention of you, every  
time in my prayers making request if by any 10

James iv. 15. means now at last I may be prospered by tne will  
of God to come to you. For I long to see you, 1 1  
that I may impart to you some spiritual gift,  
so that ye may be established; that is, that in 12

2 Pet. i. I. you I may with you be comforted, through our

mutual faith, both yours and mine.

Now I would not have you ignorant, brethren, 13  
that oftentimes I purposed to come to you (but  
hitherto have been hindered) , that I might have  
some fruit among you also, even as among the  
rest of the Gentiles. I am a debtor both to 14  
Greeks and to Barbarians, both to wise and to

I Cor. ix. 16. foolish. So, as much as in me lieth, I am ready 15

to preach the gospel to you also who are in  
Rome.

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ROMANS I. 16-30

16 For I am not ashamed of the gospel; for it is  
the power of God unto salvation to every one  
who believeth; to the Jew first, and also to the

17 Greek. For therein the righteousness of God is  
revealed, from faith to faith, as it is written,  
"The righteous shall live by faith."

18 For the wrath of God is revealed from heaven Eph. v. 6.  
against all ungodliness and unrighteousness of

men who in unrighteousness hinder the truth;

19 because that which may be known of God is  
manifest within them; for God manifested it to

20 them. For the invisible things of God, both His  
eternal power and divinity, are discerned since

the creation of the world, being perceived Psa. xix. i.  
through the things which are made; so that

21 they are without excuse, seeing that, though  
they knew God, they glorified Him not as God,  
neither were thankful ; but became vain in their  
thoughts, and their senseless heart was darkened.

22 Professing themselves to be wise, they became Jer. x. 14.

23 fools, and exchanged the glory of the incorruptible God for an image made like to corruptible man and to birds and four-footed beasts and creeping things!

24 Wherefore God gave them up, in the lusts of Psa. Ixxxix. 1a. their hearts, to uncleanness, to dishonour their

25 own bodies one with another; seeing that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

^^ For this cause God gave them up to vile Eph. v. 12. passions; for even their women changed the natural use into that which is against nature;

\*7 and likewise also the men, leaving the natural use of the woman, burned in their lust one towards another; men with men working that which is unseemly, and receiving in themselves the recompense due to their transgression.

28 And even as they refused to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not seemly;

29 being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers,

30 slanderers, haters of God, violent, proud,

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I

I. 31-2. 14

ROMANS

fon. iv. 2.

Psa. cxxx. 4.

Rom. ix. 23.

Prov. xxiv. 12.

Deut. X. 17. 1

Job xxxiv. 19.)

James i. 22.

boasters, inventors of evil things, disobedient to parents, without understanding, covenant- 31 breakers, without natural affection, unmerciful; who knowing the sentence of God, that those 32 who practise such things are deserving of death, not only do them, but take pleasure in those who practise them.

Wherefore thou art inexcusable, O man, i whosoever thou art who judgest; for, wherein thou judgest thy fellow, thou condemnest thyself ; for thou who judgest dost practise the same things. But we know that the judgment 2 of God is according to truth against those who practise such things.

But thinkest thou this, O man, who judgest 3 those who practise such things, and doest the same, that thou wilt escape the judgment of God? Or despisest thou the riches of His goodness and 4 forbearance and long-suffering? not knowing that the goodness of God leadeth thee to repentance; but through thine obduracy and 5 impenitent heart treasurest up unto thyself wrath in the day of wrath and manifestation of the righteous jud<sup>g</sup>ment of God; who will 6

render to each according to his works; to those 7  
who by perseverance in well-doing seek for glory,  
honour, and incorruption, - eternal life; but 8  
to those who are contentious, and obey not the  
truth, but obey unrighteousness, - indignation  
and wrath, tribulation and anguish, upon every 9  
soul of man who worketh evil, of the Jew first  
and also of the Greek; but glory, honour, and 10  
peace, to every one who worketh good, to the  
Jew first and also to the Greek; for there is no 11  
respect of persons with God. For as many as 12  
sinned without law 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 who are 13  
righteous before God; it is the doers of law  
who will be justified (a) in the day in which God,  
according to my gospel, judgeth the secrets of [16]  
men by Christ Jesus. For when the Gentiles, 14  
who have no law, do by nature the things con-  
(a) i.e. pronounced righteous (and so elsewhere) .

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5

ROMANS 2. 15-3.. 3

tained in the Law, these, though they have no  
15 law, are a law unto themselves, in that they  
show, written in their hearts, the work of the  
Law, their conscience also bearing witness,' and Luke viii. 17.  
their thoughts mutually accusing or even ex-  
cusing them.

17 But if thou art called a Jew, and reliest on law, Rom. ii. 28.

18 and makest thy boast in God, and knowest His  
will, and approvest the things which are excel-

19 lent, being instructed out of the Law, and. art  
persuaded that thou thyself art a guide to the

20 blind, a light to those who are in darkness, an  
instructor of the foolish, a teacher of babes,

possessing in the Law the form of knowledge and 2 Tim. i. 13.

21 of truth; – thou therefore who teachest another, teachest thou not thyself? Thou who preachest that a man should not steal, dost thou steal?

22 Thou who sayest that a man should not commit adultery, dost thou commit adultery? Thou who abhorrest idols, dost thou rob temples?

23 Thou who makest thy boast in the Law, dost thou through transgression of the Law dishonour

24 God? For, because of you, the name of God is blasphemed among the Gentiles, as it is written. 1 Eze. xxxvi. 2a

25 For circumcision verily profiteth if thou keep-est the Law; but if thou art a transgressor of the Law, thy circumcision has become uncir-

26 cumcision. Therefore if the uncircumcised keep the ordinances of the Law, shall not his uncir-

27 cumcision be reckoned as circumcision? And that which is naturally the uncircumcision, if it

fulfil the Law, will judge thee who, possessing the letter and circumcision, art a transgressor of

28 the Law. For he is not a Jew who is one outwardly, neither is circumcision that which is

29 outward in the flesh. But he is a Jew who is

one inwardly, and circumcision is of the heart, Deut. x. 16. in spirit not in letter; and his praise is not from men, but from God.

■ ■ ■ - . ,

1 ^ WHAT advantage then hath the Jew? or what is the profit in circumcision?

2 Much every way; chiefly, because the Jews Deut. iv. 8.

3 were entrusted with the Oracles of God. For,

what aforesaid were unfaithful? shall their tm-

3. 4-21

ROMANS

Psa. cxvi. II. I  
Psa. li. 4. )

Job viii. 3.  
Jer. xvii. 6.

Psa. xiv. I.

Psa. cxl. 3.

Psalm ix. 5.  
Psa. X. 7.

Isa. lix. 7, 8.  
Psa. xxxvi. I.

Psa. cxliii. 2.

<<<

faithfulness make void the faithfulness of God?  
By no means; yea, let God be acknowledged 4  
true, though every man be proved a liar; as it is  
written, \*\*That Thpu niayest be justified in Thy  
words, and prevail when Thou art judged."

But if our unrighteousness commendeth the 5  
righteousness of God, what shall we say? Is  
God imrighteous who visiteth with wrath? (I  
speak after the manner of men.)

God forbid! for then how should God judge 6  
the world? But if through my lie the truthfi3- 7  
ness of God aboimded unto His glory, why am I  
still on trial as a sinner? And why should we 8  
not say - ^as we are slanderously reported, and  
as some affirm that we say - "Let us do evil,  
that good may come"? Of such men the con-  
demnation is just.

What then? are we in better case? 9

In no wise ; for we have before charged both  
Jews and Greeks with being all under sin; as it 10  
IS written.

There is none righteous.  
No, not one ;

There is none who understandeth, 1 1

There is none who seeketh after God.  
They have all gone out of the way, 1 2

They are together become unprofitable;  
There is none who doeth kindness.  
No, not one."

Their throat is an open septilchre;  
With their tonl^es they tised deceit  
\*\* Poison of asps is under their lips."  
\*\* Their moutn is full of cursing and bitter-  
ness."

"Their feet are swift to shed blood;  
Destruction and misery are in their ways;  
And the way of peace they knew not."

"There is no fear of God before their eyes."  
Now we know that the Law, whatsoever it 19  
saith, speaketh to those who are imder the Law;  
that every mouth may be stopped, and all the  
world may stand accountable to God. There- 20  
fore by works of law shall no flesh be justified in  
His sight ; for through law is the knowledge of sin.  
But now, apart from law, God's righteotisness 21

CC'

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ROMANS 3. 22-4. 9

has been manifested, being attested by the Law

2 2 and the Prophets; even God's righteousness

which is by faith in Jesus Christ unto all those

23 who believe – for there is no difference, for all  
have sinned and come short of the glory of God

24 – ^being justified freely by His grace through the Rom. v. i.  
2 5 redemption which is in Christ Jesus ; whom God

set forth to be a propitiation, through faith, in

his blood, to manifest His righteousness, be-

catise of the passing over of bygone sins through

2 6 the forbearance of God ; to manifest at t'is

time His righteousness – that He is righteous

and declareth righteous him who believeth in

Jesus.

a 7 Where is boasting then ? It is excluded. By

what law? Of works? Nay; but by the law of

a 8 faith. For we reckon that a man is justified by Gal. ii. 16

faith, apart from works of law.

ag Is God the God of Jews only? is he not the

30 God also of Gentiles? Yea, of Gentiles also, if

indeed there is but one God who will justify the

Circumcision by faith, and the Uncircumcision Gal. iii. 8.

through the same faith.

31 Do we then make void the Law through faith?

By no means ; nay, we establish the Law.

1 What then shall we say that Abraham, our

forefather according to the flesh, hath found?

2 For if Abraham was justified by works, he

3 hath whereof to glory ; but not before God ; for,

what saith the Scripture? \*\* Abraham believed Gen. xv. 6.

God, and it was reckoned to him as righteous-

4 ness.\* Now, to him who worketh, the reward

5 is reckoned not of grace, but of debt. But to

him who worketh not, but believeth on Him who

justifieth the truly, his faith is reckoned to

6 him as righteousness. Even as David also saith,

of the blessing pronounced upon the man to

whom God reckoneth righteousness apart from

works,

7 '\* Blessed are they whose iniquities are for- Psa. xxxii. 1;

given,

And whose sins are covered.

8 Blessed is the man whose sin the Lord will

in no wise reckon."

9 Cometh this blessedness then upon the Circum-

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4« 10-23

ROMANS

Gen. xvii. 10.

Gal. iii. 18.

Gen. xvii. 5.

Gen. XV. 5.

Gen. xviii. 14.

cision, or upon the Uncircumcision also? for we say, Faith was reckoned to Abraham for righteousness. How then was it reckoned? when he 10 was circumcised? or imcircvimcised ?

Not when he was circumcised, but while uncircumcised. And he received the sign of cir- 11 cumcisiol, a seal of the righteousness of the faith which he had while yet uncircumcised ; that he might be father of all who believe amidst uncircumcision, so that the same righteousness might be reckoned to them ; and that he might 1 2 be father of the Circumcision to those who are not merely circumcised, but who also walk in the steps of the faith which our father Abraham

had while yet uncircumcised.

For the promise to Abraham or-to^ his seed, 13  
that he should be the heir of the world, was not  
through the Law, but through the righteousness  
of faith. For if those who are of the Law are 14  
heirs, faith is made void, and the promise is  
made of no effect ; for the Law worketh wrath ; 1 5  
but where no law is, there is no transgression.  
It was therefore of faith, that it might be ac- 16  
cording to grace; to the end that the promise  
might be sure to all the seed, not to those only  
who are Of the Law, but to those also who are of  
the faith of Abraham (who is the father of us  
all, as it is written, "I have made thee a father 17  
of many nations "), in the sight of Him whom he  
believed, even God; who giveth life to the dead,  
and calleth the things which exist not as if they  
did exist; of Abraham; wlv>-^against all hope, if  
yet in hope - believed to this iwid^ that he might  
become the father of many nations ; according  
to that which was spoken, ■\* So shall thy seed  
be \*' \* ; and being not weak in faith, he Cconsidered 19  
his own body - to all intents dead, for he was  
about a hundred years old- and the deadness of  
Sarah's womb, yet staggered not at the promise 20  
of God through unbelief; but .walked Strong  
through faith, giving glory to QoD, and being 21  
fully persuaded that, what GbD had promised,  
He was able also to perform. And therefore his 22  
faith was reckoned to him for righteotisness.

Now, not for his sake only was it written that 23

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ROMANS 4. 24-5. IS

24 it was reckoned to him, but for us also, to whom  
it: will be reckoned - for us who believe in Him

35 who raised from the dead Jesus our Lord, who isa. liii. 6.  
was delivered up for the slake of our offences, and  
raised for the sake of our justification.

1 Therefore being justified through faith, let Isa. xxxii. ij.

us enjoy peace with God through our Lord Jesus

2 Christ, . through whom also we have obtained,  
by faith, otu\* introduction into this grace wherein  
we stand ; and let us rejoice in hope of the glory  
of God.

3 And not only so, but let us glory in tribula-  
tions also ; knowing that tribulation worketh pa-

4 tience, and patience experience, and experience

5 hope; : and this hope putteth not to shame, be- Matt. v. 1a.  
cause God's love has been poured forth into our

hearts through 'tJse Holy Spirit which was given

6 unto us. For while we were yet without strength,

7 in due season Christ died for the ungodly. For  
scatcely for a righteous man will any one die -  
though haply for the good man some one might

8 even dare to die. But God commendeth His

own lo.ve towards us, in that while we were yet Isa. liii. n.

9 sinners Christ died for us. Much more then,  
now that we are justified in his blood, we shall

10 be saved from wrath through him. For if, when

we were enemies, we were reconciled to God

through the death of His Son; much more, being  
XI reconciled, . we. shall be saved by his life. And

not only so, but We also glory in God through Hab. iii. 18.

our Lord Jefeus Christ, through whom we have

now received the reconciliation (a).

12 Wherefore, as through one man sin entered Gen. iii. 6.

the world, and death through sin, even so death  
X3 passed upon all men, seeing that all sinned. For,

prior to the Law, sin was in the world ; but sin is

14 not reckoned if there is no law; nevertheless,

death reigned from Adam to Moses, even over those who had not sinned after the likeness of the transgression of Adam, who is a figure of him who was to come.

15 But the free gift is not as was the transgression, For if through the transgression of the Heb. ix. 27.

(a) Or atonement.

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5. 16-6. 10 ROMANS

one the many died, much more the grace of God, and the gift by the grace of the one man, Jestis Christ, abotmded to the many. Nor is the gift i6 as through one who sinned; for the judgment sprang from one unto condemnation, but the free gift from many transgressions unto an

Rom. vi. 23. acquittal. For if by one man's transgression 17

death reigned through the one ; much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ.

Therefore, as the result of one transgression 18 reached unto all men unto condenmation, even

John xii. 3a. SO the result of one acquittal reaches unto all

men unto a justification giving life. For as 19 through the one man's disobedience the many were adjudged sinners, so through the obedience of the one the many will be adjudged righteous. But the Law came in afterwards, that trans- 20

John i. 17. gression might abotmd. But where sin abotmded,

grace did much more abotmd; that as sin 21 reigned in death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Rom. iii. 8. WHAT shall we say, then? Are we to con- i

tinue in sin, that grace may abound?

God forbid! for how can we who died to sin, 2  
live any longer therein? Or know ye not, that 3  
as many of us as were baptized into Jesus Christ  
were baptized into his death? Therefore, by 4  
our baptism into his death we w<sup>^</sup>re buried with

Rom. viii. 11. him; that even as Christ was raised from the

dead by the glory of the Father, so we also  
should walk in newness of life. For if we have 5  
been united with him in the likeness of his death,  
we shall be also in the likeness of his resurrection ;

Col. ii. II. knowing this, that our old self was crucified with <sup>^</sup>

him in order that the body of sin might be de-  
stroyed, that henceforth we should not be slaves  
to sin. For he who has died is acquitted of sin. y  
Now if we died with Christ, we believe that we S

Rev. i. 18. shall also live with him; knowing that Christ, be- 9

ing raised from the dead, dieth no more; death  
hath no more dominion over him. For in that he 10

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ROMANS 6. 1 1-7. 3

died, he died unto sin once for all ; but in that he

11 liveth, he liveth unto God. Likewise reckon  
ye yourselves also to be dead unto sin, but in  
Chnst Jesus to be living unto God.

1 2 Therefore let not sin reign in your mortal body, Psa. xix. 13.

13 that ye should obey the lusts thereof. Neither  
yield your members up to sin as weapons of tin-  
righteousness ; but yield yoiu<sup>^</sup>elves up to God,  
as those who are alive from the dead, and your

members unto God as weapons of righteousness,

14 for sin shall not have dominion over you; for ye Micah vii. 19.  
are not tinder law, but tinder grace.

15 What then? are we to sin because we are not  
under law, but under grace?

16 God forbid! Know ye not, that to whomso- John viii. 34.  
-ever ye yield yourselves servants to obey, serv-  
ants ye are of him whom ye obey, whether of

sin unto death, or of obedience unto righteous-

17 ness? But God be thanked, that though ye  
were servants of sin, ye became obedient from ^  
the heart to that form of teaching unto which ye \*

18 gave yourselves; and being set free from sin, ye John viii. 3a.

19 became servants of righteousness; (I speak after  
the manner of men because of the infirmity of  
your flesh;) for, as ye yielded your members as  
servants to uncleanness and to iniquity to com-  
mit iniquity; even so now yield your members

20 as servants to righteousness unto holiness. For  
when ye were servants of sin, ye were free as to

21 righteousness. So what fruit did ye then have? Rom. vii. 5.  
Things whereof ye are now ashamed; for the

22 outcome of these things is death. But now that  
ye are set free from sin, and have become serv-  
ants to God, ye have your fruit into holiness,

23 and the end eternal life. For, the wages of sin Gen. ii. 17.  
is death; but the gift of God is eternal life in

Jesus Christ our Lord.

1 OR KNOW ye not, brethren, (for I speak to  
those who know law,) that law hath dominion

2 over a man only as long as he liveth? For the I Cor. vii. 39.  
woman who hath a husband, is bound by law to

her husband while he liveth ; but if the husband

3 die, she is freed from the law as to husbands. So

then if, while her husband liveth, she be married

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## 7. 4-1 8 ROMANS

to another man, she will be called an adulteress;

>al. V. 1 8. but if her husband die, she is free from that law,

so as not to be an adulteress, though she be united to another man.

Wherefore, my brethren > ye also became dead 4 to the Law through the body of Christ ; that ye should be united to another, even to him who was raised from the dead; that we should bring

ilom. vi. 21. forth fruit tnto God. For when we were in the 5

flesh, the sinful passions which were called forth through the Law wrought in our members to bring forth fruit unto death. But now we are 6 freed from the Law, having died to that wherein we were held, that we may serve in newness of spirit, and not in the oldness of the letter.

3x. XX. 17. What shall we say then? Is the Law sin? 7

Deut. V. 21. God forbid! Nay, I should not have learnt

what sin is except through the Law ; for indeed I should not have known covetousness had not the Law said, "Thou shalt not covet." But 8 sin, taking occasion through the commandment, wrought in me all manner of evil desire. For,

2ze. XX. II. apart from the Law, sin is dead. Now I myself 9

was living apart from the Law once; but when the commandment came, sin sprang into life, and I died. And the commandment which was 10 to give life, I foimd to bring death. For sin, 1 1 talcing occasion through the commaridnaent, deceived me, and through it slew me. Wherefore 1 2

?sa. xix. 7. \*^® ^^w is holy, and the Qommandment holy

and righteous and good.

Did, then, that which is good become death to 13  
me?

God forbid! But sin became so, that it might  
appear as sin, working death in me through that  
which is good; so that sin (through the com-  
mandment) might, become exceedingly sinful.

, Kings xvii. 17. ^^ we know that the Law is spiritual; but I 14

myself am of flesh, sold under sin.- For, that 15  
which I carry out I imderstand not ; for the  
thing which I would I practise not; but that  
which I hate, even that I do. But if I do that 16  
which I would not, I assent unto the Law as  
being good. So now it is no more I who carry 17  
it out, but sin which dwelleth in me. For I 18

aren. VI. 5.

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ROMANS 7. ^9-8. 10.

know that in me (that is, in my flesh) dwelleth  
no good thing; fpr to will is present with me,

19 but to carry out that which is good is not. For  
the good which I would, I do not ; but the evil

20 which I would not, that I practise. Now if I do

that which I myself would not, it is no Icmger I Rom. vii. 16.  
who carry it out, but sin which dwelleth in me.

21 i.find then tlus law, that, when I would do

22 good, evil is present with me. For according to

the inward man I delight in the Law of God;

23 but I see a different law in my members, warring Rom. vi. 13.  
against the law of my mind, and bringing me

into captivity under the law of sin which is in  
my members.

24 Wretched man that I am! who shall deliver

25 me from this body of death? Thanks be to God, i Cor. xv. 57.  
through Jesus Christ our Lord,

Thus, I myself with my mind serve the law of  
God ; but with my flesh the law of sin.

1 THERE is therefore now no condemnation to John iii. 18.

2 those who are in Christ Jesus. For the law of  
the Spirit of Life in Christ Jesus set thee free

3 from the law of sin and of death. For, that  
which the Law could not do, in that it was weak  
through the flesh, God did, when, sending His Gal. iii. 13.  
own Son in the likeness of sinful flesh, and for

4 sin, He condemned sin in the flesh; that the  
righteousness of the Law might be fulfilled in  
us, who walk not according to the flesh, but  
according to the Spirit.

5 For those who live according to the flesh i Cor. ii. 14.  
mind the things of the flesh ; but those who live  
according to the Spirit, the things of the Spirit.

6 For, to be carnally minded is death, but to be

7 spiritually minded is life and peace ; because the  
carnal mind is enmity against God, seeing that  
it is not subject to the law of God, nor indeed

8 can be. But those who are in the flesh cannot  
please God.

9 But ye are not in the flesh, but in the Spirit,

10 if indeed the Spirit of God dwelleth in you. But i Cor. vi. 19.

if any one hath not the Spirit of Christ, he is

none of his. But if Christ is in you, the body is

dead because of sin ; but the spirit is life because

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## 8. 11-27 ROMANS

of righteousness. But if the Spirit of Him who 1 1  
raised Jesus from the dead dwelleth in you, He  
who raised Christ Jesus from the dead will also,  
through (a) His Spirit which dwelleth in you,  
bring to life your mortal bodies.

?sa. cxvi. 16. Therefore, we are debtors, brethren, not to the 1 2

flesh, to live according to the flesh. For if ye 13  
live according to the flesh, ye will surely die;  
but if ye through the Spirit mortify the deeds of  
the body, ye will live. For, as many as are led 14  
by the Spirit of God, they are sons of God. For 1 5

JaL V. 18. ye did not receive a spirit of bondage to return

to fear; but received a spirit of adoption,  
whereby we cry, Abba, Father. The Spirit 16  
Himself beareth testimony with our spirit, that  
we are children of God; and if children, then 17  
heirs; heirs of God, and joint-heirs with Christ;

! Tim. ii. II. if indeed we suffer with him, that we may also

be glorified together.

For I reckon that the sufferings of this present 18  
time are not worthy to be compared with the  
glory which will be revealed to us. For the 19  
eager longing of creation is waiting for the reve-  
lation of the sons of God. For the creation was 20  
subjected to vanity (not willingly, but because  
of him who subjected it), in hope; for creation 21

» Pet. iii. 13. itself also will be delivered from the bondage

of corruption into that glorious liberty of the  
children of God. For we know that the whole 22

creation groaneth and travaileth in pain together until now. And not only so, out of ourselves also, who have the firstfruits of the Spirit, even we groan within ourselves, waiting for our adoption, the redemption of our body. For by this hope we are saved; but hope which is seen is not hope; for why doth any one hope for that which, he seeth? But if we hope for that which we see not, then we with patience wait for it.

In like manner the Spirit also helpeth our infirmity; for we know not how we should pray

Sec. xii. 10. as we ought; but the Spirit Himself maketh intercession in groanings which cannot be uttered.

Fer. xvii. 10. But He who searcheth the hearts knoweth what

(a) Some MSS. read "on account of."

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ROMANS 8. 28-9. 3

is the mind of the Spirit, that He maketh intercession for the saints according unto God.

28 And we know that all things work together for good to those who love God, to those who are

29 called according to His purpose; for, whom He foreknew, He also predestined to be conformed to the image of His Son, that he might be the

30 firstborn among many brethren. Moreover whom He predestined, them He also called; and whom He called, them He also justified; and

whom He justified, them He also glorified. Heb. ix. 15.

31 What shall we then say to these things? If

32 God is for us, who can be against us? He who spared not His own Son, but delivered him up for us all, how shall He not also with him freely

33 give us all things? Who will lay any thing to Isa. I 9.  
the charge of God's elect? It is God who

34 justifieth (a). Who is he who will condemn?  
It is Christ Jesus who died; yea rather who  
rose, who is at God's right hand, who also in-  
tercedes for us.

35 Who shall separate us from the love of Christ?

Shall tribulation, or distress, or persecution, or Psa. xliv. a«.

36 famine, or nakedness, or peril, or sword? As it  
is written,

"For thy sake we are killed all the day long;  
We are accotmtd as sheep for the slaughter. ' '

37 Nay, in all these things we are more than con-

38 querors through him who loved us. For I am  
persuaded, that not death, nor life, nor angels, John x. 28.  
nor principalities, nor things present, nor things

39 to come, nor powers, nor height, nor depth, nor  
any other created thing, will be able to separate  
us from the love of God which is in Christ Jesus  
our Lord.

9 I I SPEAK the truth in Christ, I lie not, my  
conscience also bearing testimony to me in the

2 Holy Spirit, that I have great sorrow and con-

3 tinal grief in my heart ; for I could have wished

myself accursed from Christ for the sake of my Ex. xxxii. 3a.  
brethren, my kinsmen according to the flesh;

(o) Or Will God who justifieth? and (in next line) Will  
Christ, &c.

seeing that they are Israelites ; to whom belong 4  
the adoption, and the glory, and the covenants,  
and the giving of the Law, and the divine ser-  
vice, and the promises^ whose are the fathers, 5  
and from whom, as regards the flesh, is the  
Christ, who is over all, God blessed for ever (a).  
Amen.

But it is not as if the word of God hath taken 6  
no effect. For not all they who descend from

Gen. xxi. x3. Israel are Israelites; neither, because they are 7

the seed of Abraham, are they all children ; but,  
' \* In Isaac shall a seed be coimted to thee. " That 8  
is, not those who are the children of the flesh are  
the children of God; but the cMldren of the  
promise are reckoned as the seed.- For this is 9

Gen. xviii. 10. the word of promise, "At this tinie I will come,

and Sarah shall have a son.'! And not only so; 10  
but also when Rebecca had c6nceived by one,  
even by our father Isaac; for - ^when the child- 11  
ren were not yet bom, and had done nothing  
good or evil ; that the purpose of God according  
to election might stand, not of work^ but of Him  
who calleth - it was said to her, "The elder shall 12

Gen. XXV. 23. Serve the younger." As it is written, "Jacob 13

Mai. i. 2. I loved, but Esau I hated."

What shall we say then? Is there injustice 14  
with God?

Ex. xxxiii. 19. By no means. For He saith to Moses, "I will 15

have mercy on whomsoever I have mercy, and I  
wiU have compassion on whomsoever I have  
compassion." So then it is not of him who will- 16  
eth, nor of him who runneth, but of God who

Ex. ix. 16. showeth mercy. For the Scripture saith to 17

Pharaoh, "Even for this purpose I raised thee  
up, that in thee I might show My power, and  
that My name might be declared throughout aU  
the earth." So then He hath mercy on whom 18

He will, and whom He will He hardeneth.

Thou wilt say then to me, Why doth He still 19  
find fault? For who hath resisted His purpose?

Isa. xlv. 9. Nay but, O man, who art thou, that thou dis- 20

(a) Sc  
"God,"

[a) Some insert " He " before " who, " a comma after  
and "be" before "blessed." The difference, in the  
Greek, is one of punctuation.

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ROMANS Q; 21^3

putest with God? Shall the thing foHri^d say  
to him who formed it, Why didst- thou make me

21 thtis? Or hath not the potter a right over the jer. xviii. 6.  
clay, to make of the same Itimp one vessel to

22 honotif, and another to dishonour? What if  
God, though wishing to show His wrath, and to  
make His power known, endured with much  
long-suffering vessels of wrath fitted for de-

23 stniction J and this, that He might make known Eph. i. 18.  
the riches of His grace on the vessels of mercy

24 which He before prepared for glory, even us  
whom He called, not from the Jews only, but  
also from the Gentiles ?

25 As he saith also in Hosea, Hos. ii. 23.

\*\*I will call them My people, who were not  
My people ;  
And her beloved, who was not beloved.

26 And, in the place where it was said to them Hos. i. 10.  
Ye are not My people,

There they shall be called children of the  
living God."

27 Isaiah also crieth concerning Israel, Isa. x. 22.

\*\* Though the number of the children' of Israel  
Be as the sand of the sea,  
The remnant will be saved;

28 For a sentence,  
Accomplishing' and shortening it,

The Lord will execute upon the earth."

29 And as Isaiah said before, Isa. i. 9.

"Unless the Lord God of Hosts had left us a  
seed,  
We had been as Sodom, and had been made  
like Gomorrah."

30 ^ What shall we say then ? That Gentiles who  
did not follow righteousness, attained to right-  
eousness – but the righteousness which is from

31 faith. But Israel, who followed a law of right-

32 eousness, attained not to such a law. Where-  
fore? Because they followed it not by faith

33 but as it were by works. They stumbled at the  
stumbling-stone; even as it is written, ' j isa. viii. 14.

"Behold, I lay in Sion a stone of stumbling 1 isa. xxviii. 16  
And a rock of offence ;  
And he who believeth on him <

Shall not be put to shame."

3t7

10. i-i8

ROMANS

Acts xxi. ao.

Lev. xviii. s. \  
Bze. XX. II. f

Deut. XXX. 13.

Deut XXX. 14.

Isa. xxviii. 16.

Joel ii, 32.

Isa. lii. 7- L  
Neh. viii. 15. f

Isa. liii. I.

Psa. xix. 4.

BRETHREN, my heart's goodwill and my i  
prayer to God for them is, that they may be

saved. For I bear them record that they have a 2  
zeal for God, but not according to knowledge.  
For they, being ignorant of God's righteousness, 3  
and going about to establish their own, have not  
submitted themselves to the righteousness of  
God.

For Christ is the end of law for righteousness 4  
to every one who believeth. For Moses writeth, 5  
"The man who doeth the righteousness which is  
from the Law, shall therein have life," But the 6  
righteousness which is from faith speaketh on  
this wise, "Say not in thy heart, Who shall  
ascend into heaven?" (that is, to bring Christ  
down from above;) or, "Who shall descend into 7  
the abyss? " (that is, to bring Christ up from the  
dead.) But what saith it? "The word is nigh 8  
thee, even in thy mouth, and in thy heart";  
(that is, the word of faith, which we preach);  
that if thou shalt confess with thy mouth the 9  
Lord Jesus (a), and shalt believe in thy heart  
that God raised him from the dead, thou shalt  
be saved. For with the heart man believeth 10  
unto righteousness; and with the mouth con-  
fession is made unto salvation. For the Script- 11  
ure saith, "Whosoever believeth in him shall  
not be iput to shame " ; there being no distinc- 1 2  
tion between Jew and Greek, for the same Lord  
is Lord of all, being rich unto all who call upon  
him. For whosoever shall call upon the name 13  
of the Lord will be saved.

How then are they to call on him on whom 14  
they have not believed? and how are they to  
believe on him of whom they have not heard?  
and how are they to hear without a preacher?  
and how are any to preach unless they be sent? 15  
As it is written, "How beautiful are the feet of  
those who bring glad tidings of good things!"  
But they did not all obey the gospel. For 16  
Isaiah saith, "Lord, who believed our report?"  
So then belief cometh from hearing, and the 17  
hearing through the word of Christ.

But I say, Did they not hear? Yea, verily, 18

(o) Or Jesus as Lord.

## ROMANS

10. 19-11. 9

(I <

Their sound went forth into all the earth,  
And their words tinto the ends of the world. ' '

19 But I say, Did not Israel know? Moses first, Deut. xxxii. ai.  
saith,

\*'I will move you to jealousy  
By those who are no people,  
And by a foolish nation I will provoke you."

20 But Isaiah is very bold, and saith, Isa. ixv. i.

"I was found by those who sought me not;  
I was made manifest unto those who asked  
not after me.'\*

21 But concerning Israel he saith, .

"All the dav long I stretched forth my hands  
To a disobedient and gainsaying people."

1 I SAY then, Did God cast off His people? Psa. xciv. 14.  
God forbid! For I also am an Israelite, of the

2 seed of Abraham, of the tribe of Benjamin. God  
did not cast off His people whom He foreknew.  
Or know ye not what the Scripture saith of  
Elijah? How he pleadeth with God against  
Israel,

3 "Lord, they have killed Thy prophets;

They have thrown down Thine altars ;  
And I only am left,  
And they seek my life."

4 But what saith the answer of God to him?

"I have reserved to Myself seven thousand men who have not bowed the knee to Baal."

5 Even so then at this present time also there has come to be a remnant according to the elec-

tion of grace. And if it is by grace, then it is no longer from works; otherwise grace becometh no longer grace.

7 What then? Israel obtained not that for which he sought; but the Election obtained it, and the rest were hardened. According as it is written, "God gave them the spirit of drowsiness, eyes that they should not see, and ears that they should not hear," until this very day.

9 And David saith,

"Let their table be made a snare, and a trap, Psa. Ixix. 23. And a stumbling-block, and a requital unto them;

I Kings xix. 14.

I Kings xix. 18.

I Isa. xxix. 10.

\ Isa, vi. 9.

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II. IO-25 ' ROMANS

Let their eyes be darkened, that they may lo  
not see,

And ever bow Thou down their back."

I say then, Did they falter that they might ii  
fall?

God forbid! But through their fall salvation  
has come to the Gentiles, to provoke Israel to  
emulation. Now if their fall is the enriching of 12  
the world, and their loss the enriching of the  
Gentiles; how much more their fulness! But I 13  
speak to you Gentiles. Yea, so far as I am an  
apostle to the Gentiles, I magnify my office; if 14

Acts ix. 15. by any means I may provoke to emulation those

who are my flesh, and may save some of them.  
For if the casting away of them is the reconciling 15  
of the world, what shall be the receiving of them,

Num. XV. 19, 20. but life from the dead! Now, if the first hand- 16

ful is hallowed, so is the whole lump; and \i the

Jer. xi. 16. root is hallowed, so are- the branches. And if 17

some of the branches were broken off, and thou,  
who wast a wild olive tree, wast grafted in among

Eph. ii. 13. them, and wast made with them a partaker of

the root of the fatness of the olive tree; boast  
thou not over the branches. But though thou 18  
shouldest boast, it is not thou who bearest the  
root, but the root that beareth thee.

Thou wilt say then, "Branches Were bl\*ken 19  
off that I might be grafted in."

True; they were broken off by unbelief, and 20  
thou standest by faith. Be not haughty, but

Phil. ii. 12. fear; for if God spared not the natural branches, i2i

neither will He spare thee.

Behold therefore the goodness and the severity 2 2  
of God; on those who fell, severity; but towards  
thee, God's goodness, if thou continue -in His  
goodness ; otherwise thou also wilt be cut off. .

2 Cor. iii. 16. And they also, if they abide not in unbelief , will 23

be grafted in; for God is able to ehgraft them  
back. For if thou wast cut out of the olive tree 24  
which is wild by nature, and waist grafted, con-  
trary to nature, into a good olive tree, how much  
more will these, the natural branches, be grafted  
into their own olive tree?

For, lest ye should be wise in ybur own con- 25  
ceits, I would not, brethren, haVe you ignorant

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ROMANS II. 26-12. 5

of this mjrstery, that a partial hardening hath  
befallen Israel, until the fulness of the Gentiles

26 shall have come in. And so all Israel will be isa. lix. ao.  
saved; as it is written,

\*\* There will come out of Sion the Deliverer,  
He will turn away ungodliness from Jacob ;

27 And this is My covenant with them, ' . . . Jer. xxx. 33-  
"When I shall take away their sins."

28 As concerning the gospel, they are aliens (a)

for yoMT sakes; but as touching the Election, Col. i. ai.

29 they are beloved for the fathers\* sakes. For the Deut. x. 15.

30 gifts and calling of God He never regrets. For Heb. vii. 21.  
as ye in time past disobeyed God, yet have now

3 1 obtained mercy through their disobedience ; even  
so now, they also have been disobedient, that  
by the mercy shown to you they also may now

32 obtain mercy. For God shut up all men under Gal. iii. a 2.  
disobedience, that He might have mercy upon

all.

33 O the depth of the riches and wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! for Job xli. n.

34 who knew the mind of the Lord? or who became

35 His counsellor? or who first gave to Him, that

36 recompense should be made to Himself? For from Him and through Him and to Him are all things ; to Him be glory for ever. Amen.

1 I BESEECH you therefore, brethren, by the

tender mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God,

2 which is your reasonable service. And be not fashioned according to this age; but be ye transformed by the renewing of your mind, that ye

may by experience know what is the will of God, even what is good and acceptable and perfect.

3 For, through the grace given unto me, I tell

every one among you, not to think proudly thoughts than he ought to think ; but to give his mind to sober thoughts, according as God dealt

4 to each a measure of faith. For as we have many members in one body, and all members

5 have not the same office ; so we, who are many,

(a) Or enemies.

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12. 6-13. 3

ROMANS

I Pet. iv. 10.

Amos V. 15.

Heb. xiii. a.

Isa. V. 31. ( )  
Prov. iii. 7. f

Deut. xxxii. 35.  
Prov. XXV, 21.  
Prov. xvi. 3a.

Dan. ii. 21.  
1 Pet. ii. 13.

are one body in Christ, and severally members  
one of another.

But, having gifts differing according to the 6  
grace given to tis; whether prophecy, let us  
prophecy according to the proportion of our  
faith; or service, let us give ourselves to serving; 7  
or he who teacheth, let him give himself to  
teaching; or he who exhorteth, to exhortation; 8  
he who giveth, let him do it with simplicity ; he  
who ruleth, with diligence; he who showeth  
mercy, with cheerfulness. Let love be without 9  
dissimulation. Abhor that which is evil; cleave  
to that which is good. Be kindly disposed one 10  
towards another with brotherly love ; in honour  
preferring one another; in diligence not slothful; 11  
zealous in spirit ; serving the Lord; rejoicing in 12  
hope; patient in tribulation; persevering in  
prayer; distributing to the necessities of the 13  
saints; given to hospitality.

Bless those who persecute; bless, and curse 14  
not. Rejoice with those who 'rejoice; weep 15  
with those who weep. Be of the same mind one 16  
with another. Be not haughty, but condescend  
to men of low estate. Become not wise in your  
own conceits. Render to no one evil for evil. 17  
Study to act honourably in the sight of all men.  
If it be possible, as much as lieth in you, live 18  
peaceably with all men. Avenge not yourselves, 19  
beloved, but rather make way for God's wrath,  
for it is written, "Vengeance is mine; I will re-  
pay," saith the Lord. But if thine enemy hun- 20  
ger, feed him; if he thirst, give him drink; for  
in so doing thou wilt heap coals of fire on his  
head. Be not thou overcome by evil, but in thy 21  
goodness overcome his evil.

LET every soul be in subjection to the au- i  
thorities set over us. For there is no authority  
except from God; and those which exist have  
been appointed by God. Whosoever therefore 2  
resisteth the authority, resisteth the appoint-  
ment of God; and those who resist will receive  
to themselves a judgment. For rulers are a 3  
terror, not to the good work, but to the evil.  
Wouldst thou then have no fear of the author-

yi2

ROMANS 13. 4-14. 4

ity? do that which is good, and thou wilt have

4 praise therefrom; for it is the minister of God  
to thee for good. But if thou do that which is  
evil, be afraid; for it beareth not the sword in  
vain; for it is a minister of God, an avenger  
unto wrath upon him who practise th evil.

5 Wherefore, ye must needs be subject, not only Ecc. viU. 2.

6 for wrath's, but also for conscience' sake. For  
this cause also ye pay tribute; for they are

God's ministers, attending continually to thus

7 very thing. Render to all their dues; tribute Matt. xxii. 21,  
to whom tribute is due; custom to whom cus-  
tom; reverence to whom reverence; honour to

whom honour.

8 Owe no one anything, except to love one another; for he who loveth his fellow hath fulfilled

9 law. For, "Thou shalt not commit adultery, jex. xx. 13.  
Thou shalt not kill, Thou shalt not steal. Thou (Deut. v. 19.  
shalt not covet," and whatsoever other com-  
mandment there may be, are summed up in this

10 saying, "Thou shalt love thy neighbour as thy-  
self." Love worketh no ill to its neighbour; Lev. xix. 18.  
therefore love is the fulfilling of law.

1 1 And this, knowing the season, that now it is i Thess. v. 5,  
high time for you to awake out of sleep; for our  
salvation is nearer than when first we believed.

1 2 The night is far spent, the day is at hand ; let us  
therefore cast off the works of darkness ; and let

us put on the armour of light. Let us walk be- Phil. iv. 8.

13 comingly, as in the day; not in revellings and  
dnmkenness, not in debauchery and wantonness,

14 not in strife and envying. But put ye on the  
Lord Jesus Christ, and make not provision for

the flesh, for its lusts. Gal. v. 16.

I I NOW him who is weak in the faith receive ye,  
but not to doubtful disputations (a).

2 One believeth that he may eat all things, an-

3 other, who is weak, eateth herbs. Let not him  
who eateth set at naught him who eateth not;  
and let not him who eateth not, judge him who

4 eateth; for God hath received him. Who art James iv. 12.

(a) Or not to the decidUxig of (or passing judgment on)  
doubts; Or matters of opinion, lit. .thoughts.

## I4« 5-20 ROMANS

thou that thou judgest the servant of another?  
to his own master he standeth or falleth. Yea,  
he shall be held up; for the Lord is able to make  
him stand. \

For one esteemeth one day above another; 5  
another esteemeth every day alike. Let each  
be fully assured in his own mind. He who re- 6  
gardeth the day, regardeth it to the Lord. And  
he who eateth, eateth to the Lord, for he giveth  
God thanks ; and he who eateth not, to the Lord  
he eateth not , and giveth God thanks. For none 7  
of us liveth to himself, and none dieth to him-

I Pet. iv. 3. self. For whether we live, we live to the Lord ; 8

and whether we die, we die to the Lord; there-  
fore whether we live or die, we belong to the  
Lord. For to this end Christ died and lived, 9  
that he might exercise lordship over both the  
dead and the living.

But why dost thou judge thy brother? or why 10  
dost thou set at naught thy brother? for we

Isa. xlv. 23. shall all stand at the judgment-seat erf God. For, 1 1

it is written,

"As I live, saith the Lord,  
Every knee shall bow to Me,  
And every tongue shall ^ve praise to God."  
So, then, each of us will give accotmt of him- 12  
self to God. Tl^efore let tis not judge each 13  
other any more; but resolve this rather, that  
no one put in a brother's way a stumbling-block,  
or an occasion to fall.

I know and am persuaded in the Lord Jestis 14  
that there is nothing tinclean of itself; but to  
him who accoimteth an)rthing to be imclean, to

him it is unclean. For if thy brother suffers 15

I Cor. viii. 11. hurt by thy food, thou art no longer walking according to love. Destroy not by thy food him for whom Christ died.

Let not, then, your good be evil spoken of; for 16, 17

Matt. vi. 33. the kingdom of God is not eating and drinking,

Rom. V. I. but righteousness and peace, and joy in the Holy

Spirit. For he who in this matter serveth 18  
Christ is well pleasing to God, and approved by  
men. Therefore we follow after the things which 19  
make for peace, and things whereby we may  
edify each other. Destroy not for food's sake 20

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ROMANS 14. 21-15. 12

the work of God. All things indeed are clean;

but it is ill for that man whose eating giveth Titus i. is.

21 offence. It is good not to eat flesh nor to drink  
wine, nor to do anything whereby thy brother

22 stttmbleth. The faith which thou hast, have it

to th3jself before God. Happy is he who judgeth i John iii. 21.

23 not mmself in that which he alloweth. And he  
who doubteth is condemned if he eat, because

he eateth not in faith ; for whatsoever is not of Heb. xi. 6.  
faith is sin.

1 But we who are strong ought to bear the in-  
firmities of the weak, and not to please our-

2 selves. Let each of us please his neighbour for Psa. Ixix. 9.

3 his good to edification; for Christ also pleased not himself; but, as it is written, \*\*The reproaches of those who reproach Thee have

4 fallen on me." For whatsoever things were written aforetime were written for our learning, that we through patience and the comfort given

5 by the Scriptures might have hope. Now the i Cor. i. 10. God of patience and comfort grant you to be like-minded towards each other according to

6 Christ Jesus; that ye may with one mind and one mouth glorify the God and Father of our

7 Lord Jesus Christ. Wherefore receive ye one another, even as Christ received us to the glory of God.

8 For I say that Christ has become a minister of the Circumcision for the sake of God's truth,

9 to confirm the promises made to the fathers, and

that the Gentiles may glorify God for His mercy, Psa. xviii. 49. as it is written,

\*\*For this cause I will give thanks to Thee

Among the Gentiles,

And sing praises to Thy name."

10 And again he saith, Deut. xxxii. 43.

\*'Rejoice, ye Gentiles, with His People."

11 And again, Psa. cxvii. i.

"Praise the Lord, all ye Gentiles;  
And let all the peoples praise Him."  
I a And again Isaiah saith,

'There shall be the root of Jesse, Isa. xi. 10.

And he who ariseth to reign over the Gentiles ;  
In him shall the Gentiles hope."

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I

IS. 13-26 ROMANS

Rom. xiv. 17. Now, the God of hope fill you with all joy and 13

peace in believing, that ye may abound in hope,  
through the power of the Holy Spirit.

Heb. vi. 9. AND I myself also am persuaded concerning 14

you, my brethren, that ye yourselves are full of  
goodness, filled with all knowledge, able also to  
admonish each other. Nevertheless, I write the 15  
more boldly to you in some degree, as one putting

Eph. iii. 2. you in remembrance, because of the grace given

me from God ; that I should be a minister of 16  
Christ Jesus to the Gentiles, and so minister the

Isa. Ixvi. 20. ; sacred office of the Gospel of God that the offer-  
ing up of the Gentiles may be made acceptable,  
being sanctified by the Holy Spirit.

I have therefore my own ground for glorifying 17  
through Jesus Christ in things pertaining to  
God. ;^r I will not presume to speak of any 18  
things except those which Christ, to bring the  
Gentiles to obedience, wrought through me by

Gal. ii. 8. word and deed, in the power of signs and won- 19

ders, in the power of the Holy Spirit; so that  
from Jerusalem, and round about unto Lyricum,  
I have fully preached the gospel of Christ; yet 20  
striving so to preach the gospel, not where

Christ was already named, that I might not

Isa. Iii IS. build upon another man's foimdation, but as it 21

is written, \_ , .

"They to whom no tidings of him came,  
Shaft see ;

And they who have heard not,  
Shall understand."

1 Thess. ii. 18. And, thus I was hindered vasingy times from 22

coming to you. But now, having no further 23  
opening in these parts, and having had for 'some  
years a great desire to come to you, whenever I 24  
take my journey, into Spain - for I trust to see  
you as I pass, and to be helped by you on my  
way thither, after I have been in some measure  
satisfied with your company.

Acts xix. 21. But, for the present, I go to Jerusalem to min- 25

ister to the saints. For it pleased those of 26  
Macedonia and Achaia (a) to make a certain

(o) Or, Greece.

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ROMANS 15. 27-16. II

contribution for the poor among the saints in

27 Jerusalem. So it pleased them; and they ar6  
mdebted to them ; for if the Gentiles were made  
partakers of their spiritual things, the Gentiles i Cor. ix. n.  
ought also to minister to them in temporal.

thmgs.

28 Therefore when I have pierformed this, andl  
have secured to them this fniit, I will go onf

29 through you into Spain.- And I am sure that,  
when I come to you, I shall come in the fulness

of the blessing of Christ.

30 Now I beseech you, brethren, by the Lord Jesus Christ, and by the love of the Spirit, that

ye strive together with me in your prayers to Col. iv. 3.

31 God for me; that I may be delivered from those in Judaea who are unbelievers; and that my ministration which is for Jerusalem may prove

32 acceptable to the saints; that I may come to you with joy by the will of God, and may together with you be refreshed.

33 Now the God of peace be with you all. Amen, i Cor. xiv. 33.

ill COMMEND to you Phoebe our sister, who is a deaconess of the church which is in Cenchreae;

2 that ye receive her in the Lord, as becometh Phil. ii. 29. saints, and that ye\* help her in whatsoever business she hath need of you; for she hath been a

helper of many, and of myself also,

3 Salute Prisca and Aquila, my fellow-workers i Cor. xvi. 19.

4 in Christ Jesus; for they for my life endangered their own necks; unto whom not only I, but also all the churches: of the Gentiles give thanks.

5 Likewise salute the church which is in their house.

Salute my well-beloved Epaphroditus, who is the

6 firstfruits of Asia unto Christ. Salute Mary,

7 for she bestowed much labour on you. Salute Andronicus and Junias, my kinsmen and my Gal i. 2a. fellow-prisoners, for they are distinguished among

the apostles, and were in Christ before I was.

8, 9 Salute Ampliatus my beloved in the Lord. Salute Urbanus our fellow-worker in Christ, and

10 Stachys my beloved. Salute Apelles, approved in Christ. Salute those who are of the house-

1 1 hold of Aristobulus. Salute Herodion my kins-

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16. 1<sup>^</sup>-27 . ROMANS

man. Salute those who are of the household of  
Narcissus, who are in the Lord. Salute Try- 12  
phaena and Tryphosa, who labour in the Lord.  
Salute the beloved Persis, for she laboured much

Eph. i. 4. in the Lord. Salute Rufus chosen in the Lord, 13

and his mother and mine. Salute Asnacritus, 14  
Phlegon, Hermes, Patrobas, Hermas, and the  
brethren who are with them. Salute Philologus 15  
and Juha, Nereus and his sister, and Olrmpas,

I Pet. V. 14. and all the saints who are with them. Salute 16

each other with a holy kiss.

All the churches of Christ salute you.

. Now I beseech you, brethren, mark those who 1 7

Matt, xviii. 17. cause divisions and offences contrary to the

doctrine which ye learned; and avoid them.

For such persons serve not our Lord Christ, but 18  
their own belly; and by their smooth and  
plausible speeches beguile the hearts of the  
innocent,

Rom. i. 8. For your obedience has come abroad unto all 19

men. I rejoice therefore over you; yet I would  
have you wise concerning that which is good,

Rom. XV. 33. and Simple concerning evil. And the God of 20

peace will bruise Satan under your feet shortly.

The grace of our Lord Jesus be with you. (24)

Timothy my fellow-worker, and Lucius and 21

Jason and Sosipater, my kinsmen, salute you.

1 Tertius, the penman of this letter, salute you 22

I Cor i. 14. in the Lord. Gaius - ^my host ^ and of the whole 23

Acts xix. 23. church - saluteth you. Erastus the treasurer of  
the city and Quartus th6 brother salute you.

Eph. iii. 20. Now unto Him who is able to establish you 25  
according to my gospel and the proclaiming of

Eph. i. 9. Jesus Christ, according to the revelation of the  
mystery which hath been kept in silence through  
times eternal but now is manifested, and by tne 26

Matt, xxviii. 19. scripttu-es of the prophets is niade known, ac-  
cording to the commandment of the everlasting  
GoD^ to all the nations for obedience to the faith,

Jude 35. - ^to the only wise God (a), through -Jesiis 27  
Christ, to whom (b) be the glory for ever. Amen.

(a> Or to God, alone wise.

(ft) Some MSS. omit " to whom."

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## THE FIRST EPISTLE TO THE CORINTHIANS

1 pAUL, called to be an apostle of Christ Jesus Actsxxvii. 23.  
\* by the will of God, together with Sostneses

2 our brother, to the church of God which is in Acts xv ii. 17.  
Corinth, to those who are sanctified in Christ

Jesus, called to be saints, with all who in every i Pet. i. 2.  
place call upon the name of Jesus Christ our

3 Lord, who is theirs and ours; grace and peace  
be to you from God our Father and the Lord  
Jesus Christ.

4 I THANK God always on your behalf, for the Rom. i. 8.  
grace of God which was given you in Christ

5 Jesus ; that in every thing ye were enriched in

6 him, in all utterance and in all knowledge ; even  
as the testimony of Christ was confirmed among

7 you; so that ye come behind in no gift ; waiting'

8 for the revelation of our Lord Jesus Christ ; who Titus ii. 13.  
will also establish you unto the end, unblamable

9 in the day of our Lord Jesus Christ. God is  
faithful, by whom ye were called into fellowship  
with His Son Jesus Christ our Lord.

10 NOW I beseech you, brethren, by the name of

our Lord Jesus Christ, that ye all speak the same 2 Cor. xiii. n.  
things and that there be no divisions among you;  
but that ye be perfectly united in the same mind  
and in the same judgment.

11 For it hath been declared to me of you, my  
brethren, by those who are of the house of Chloe,

12 that there are contentions among you. I mean

this, that each of you saith, "I am of Paul"; Acts xix. i.  
"And I, of Apollos"; "And I, of Cephas";  
"And I, of Christ."

13 Has Christ been divided? was Paul crucified  
for you? or were ye baptized into the name of

14 Paul? I give thanks that I baptized none of

15 you but Crispus and Gaius ; lest any one should Acts xviii. 8.

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say that ye were baptized into my name. Yet 16  
I baptized also the nousehold of Stephanas; I  
know not that I baptized any oi;^e else. . .

For Christ did not send tn^ to baptize, but to 17

T Cor. ii. I. preach the gospel; not with wisdom of words,

lest the cross of Christ shoxilji be, made ol no  
effect. Pbr thfe ii^eisage! of tlje /qr^ss\* is\* to 18  
those who are perishing, foolishness; but to us

Isa. xxix. 14. who are being saved, it is the power of God. For 19

it is written,

\*\* I will destroy the wisdom of the wise,  
And the prudence of the prudent I will re-  
ject.\*^

Isa. xliv. 25. I Where is the wise man? where is the scholar? 20

Isa. xxxiii. 18. f where is the disputer of this age? hath not God

shown the wisdom of the world to be foolish? For 21

Jer. ix. 24. since, in the wisdom of God, the world by wisdom

knew not God, it pleased God by the foolishness  
. of the message to save those who believe. For 22  
Jews demand signs, and Greeks seek wisdom ;  
but we preach a crucified Christ, to Jews a 23  
stumbling-block,. and to Gentiles (a) foolishness;

1 Cor. i. 18. but to those who are the called, both Jews and 24

Greeks, Christ the power of God and tbe wisdom  
of God, For the foolishness of God is wiser than 25  
men ; and the weakness of God is stronger than

Zeph. iii. 12. men. For ye see your calling, brethren, how 26

that not many wise according to the flesh, not  
many mighty, not many noble, are called; but 27  
God chose the foolish things of the world that  
He may bring to shame the wise ; and GoD chose  
the weak things of the world to shame the things>  
which are mighty ; and the base things of. the 28

world, and the things which are despised, God chose, yea, things which are not, that He may

Rom. iii. 27. bring to naught the things which jare; that iio 29

flesh should glory in God's presence. But of 30  
Him ye are in Christ Jesus, who is made uHto us  
wisdom from God; yea, and righteousness, and  
sanctification, and redemption; that, as it is 31  
written, '\*He who glorieth, let him glory in the  
Lord."

And I, brethren, when I came to you declaring i

(a) Or (in some MSS.) Greeks.

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## I. CORINTHIANS 2. 2-16

to you the testimony (a) of God, came not with  
2 excellency of speech or of wisdom. For I deter-  
mined not to laiw any thing among vou, except  
^ Jesus Christ, and him crucified. And I was with Gal. vi. 14.  
vou in weakness, and in fear, and in much trem-

4 bling. And my utterance and my preaching  
were not in perstaasive words of wisdom, but in

5 demonstration of the Spirit and of power; that  
your faith might not have its being in the wis-  
dom of men but in the power of God.

6 Howbeit we speak wisdom among those who Phil. iii. 15.  
are perfect (6); yet not a wisdom of this age,

nor of the rulers of this age, who come to naught ;

7 but we speak a wisdom of God in a m)rBtery, the Psa. xxxiii. 10.  
hidden wisdom, which God foreordained before

8 the ages, unto our glory; which none of the  
rulers of this world hath known; for had they  
known it, they would not have crucified the

9 Lord of glory ; b\it, as it is written, Isa. bdv. 4.

\*\* Things which eye saw not, and ear heard

not.

And which entered not the heart of man.

Whatsoever things God hath prepared for

those who love Him."

10 For God revealed them to us by the Spirit; for John xvi. 13.  
the Spirit searcheth all things, yea, the deep

11 things of God. For what man knoweth the  
things of a man, except the spirit of man which  
is within him? even so the things of God none

12 but the Spirit of God knoweth. Now we re-  
ceived, not the spirit of the world, but the Spirit

which is from God ; that we might know the i John v. 20.  
things which were freely g<sup>^</sup>ven to us by God;

13 which things also we speak, not in the words  
which human wisdom teacheth, but in those  
which the Spirit teacheth; combining spiritual

14 things with spiritual. But the natural man  
receiveth not the things of the Spirit of God, for  
they are foolishness to him, neither can he know  
them, because they are spiritually discerned.

1 5 But the SDiritual man discemeth all things, yet Pro. xxviii. 5.

16 he himself is discerned by no one. For \*\*who Isa. xl. 13.

(a) Or (in some MSS.) mystery.

(b) Or fully grown, i.e. mature Christians (perfect in Christ,  
Colosdans i. aS).

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3. i-i8

I. CORINTHIANS

Cor. i. 13.

Cor. XV. 10.

3hn XV. s.  
sa. Ixii. 12.

'A. xxviii. 16.

ec. m. 3.  
Cor. vL iQ.

hath known the mind of the Lord, that he may instruct Him?\*' But we have the mind of Christ.

And I, brethren, could not speak to you as to spiritual men, but as to men in the flesh, as to babes in Christ. I fed you with milk, not with solid food ; for hitherto ye were not able to bear it ; neither yet now are ye able ; for ye are yet carnal. For whereas there are among you envying and strife, are ye not carnal and walking after the manner of men ? For while one saith, " I am of Paul " ; and another, \*\*I am of Apollos," are ye not men?

What then is ApoUos? and what is Paul?  
Ministers through whom ye believed, even as the Lord gave to every man? I planted; ApoUos watered; but God gave the increase. So then neither he who planteth, nor he who watereth, but only God who giveth the increase, is of any moment. Now, he who planteth and he who watereth are one ; but each will receive his own reward according to his own labour. For we God's fellow-workers; ye are God's hus-

are

the

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7

8

10

ro. xxvi. 12.

ban dry, God's building. According to  
grace of God which was given me, as a wise  
master-builder I laid a foundation; but another  
buildeth thereon. ' But let each take heed how  
he buildeth thereon. For other fotmdation ii  
can no one lay than that which is laid, which is  
Jesus Christ. Now if any one build upon the 12  
foundation, gold, silver, precious stones, wood,  
hay, stubble, the work of each will be made 13  
manifest; for the day will declare it, for it is  
revealed by fire; and the fire will prove each  
man's work, of what sort it is. If any one's 14  
work which he built thereon shall abide, he will  
receive a reward. If any one's work be burnt, 15  
he will suffer loss ; but he himself wiU be saved ;  
yet so as through fire

Know ye not that ye are a sanctuary of God, 16  
and that the Spirit of God dwelleth inyou? If 17  
any one destroyeth the sanctuary of God, God  
will destroy him; for the sanctuary of God is  
holy, which sanctuary ye are.

Let no one deceive himself If any one 18

I. CORINTHIANS 3. 19-4. U.

among you thinketh himself to be wise in this world, let him become a fool, that he may be-

19 come wise. For the wisdom of this world is job. v. 13. foolishness with God. For it is written, "He

20 taketh the wise in their own craftiness"; and

again, "The Lord knoweth the thoughts of the Psa. xciv. n. wise, that they are vain."

21 Therefore let no one glory in men. For all

22 things are yours; Paul, or Apollos, or Cephas, or the world, or life, or death, or things present,

23 or things to come ; all are yours ; and ye are Rom. xiv. 8. Christ's; and Christ is God's.

1 Let men so account of us as of ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is here required in stewards, that a Luke xii. 42.

3 man be found faithful. But with me it is a very small matter that I shoild be examined by you or by man's judgment; yea, I examine not my

4 own self. For I am not conscious of anything against myself; yet I am not hereby justified;

5 but he who examineth me is the Lord. Therefore judge nothing before the time, until the Matt. vH. i. Lord come, who both will bring to light the hidden things of darkness, and will make manifest Rom. ii. i6. the counsels of the hearts ; and then; each will

have his praise from God.

6 Now, these things, brethren, I in a figure transferred to myself and to Apollos for your sakes ; that ye might learn by otir case not to go beyond the tnings which are written, that no one of you be puffed up for the one against the other.

7 For who maketh thee to differ? and what hast

thou which thou didst not receive? now, if thou James i. 17.  
didst receive it, why dost thou glory as if thou

8 hadst not received it? Already ye are filled;  
already ye are become rich; apart from us ye  
reigned; yea, and I would ye did reign, that we

9 also might reign with you. For I reckon that  
God set forth us the apostles last of all, as if  
doomed to death; for we are made a spectacle

10 to the world, both to angels and to men. We  
are fools for Christ's sake, but ye are wise in  
Christ; we are weak, but ye are strong; ye are

11 honourable, but we are despised. Even unto Rom. viii. 35.  
this present hour we hunger and thirst, and are

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4. 1 2-5. 8

I. CORINTHIANS

Matt. V. 44.

I Thess. ii. II.

James iv. 15.

2 Cor. xiii. 10.

naked and are buffeted, and have no certain dwelling-place; yea, we toil, working with our 12 own hands; though reviled, we bless; though persecuted, we endure; though defamed, we en- 13 treat ; we became as the refuse of the world, and as the offscouring of all things, even until now.

I write not these things to shame you, but to 1 4 admonish you, as my beloved children. For 15 though ye might have ten thousand instructors in Christ, yet ye have not many fathers; for it is I who, in Christ Jesus, begot you through the gospel. Wherefore I beseech you, become imi- 16 tators of me. For this same cause I sent to you 1 7 Timothy, who is my beloved and faithful child in the Lord; and he will put you in remembrance of my ways in Christ Jesus, even as I teach everywhere in every church.

Now, some are puffed up as if I were not 18 coming to you. But I will come to you quickly, 19 if the Lord will, and I shall then know, not the speech of those who are puffed up, but the power; for the kingdom of God is not in word, 20 but in power. What would ye? that I come to 21 you with a rod? or in love and in the spirit of meekness?

Deut. xxvii. 20.

Col. ii. s.

1 Cor. xi. 32.

Isa. liii. 7.

IT is everywhere reported that there is fornication among you ; and such fornication as there is not even among the Gentiles, that one of you

hath his father's wife! And ye are purified up;  
and did not rather motim, so that he who did  
this deed might be put away from among you.

For I verily, beincj absent in body but present  
in spirit, have alref dy, concerning nim who thus  
did this deed, decided in the name of the Lord  
Jesus, as if I were present - ye and my spirit  
being gathered together in the power of our  
Lord Jesus - ^to deliver such a one to Satan for  
the destruction of the flesh, that the spirit may  
be saved in the day of the Lord.

Your glorying is not good. Know ye not  
that a little leaven leaveneth the whole lump?  
Purge out the old leaven, that ye may be a new  
lump, according as ye are tmleavened. For our  
passover, Christ, also was sacrificed; therefore

7  
8

## I. CORINTHIANS

5. 9-6. 9

let us keep the feast, not with old leaven, neither  
with the leaven of malice and wickedness; but  
with the unleavened bread of sincerity and  
truth.

9 I wrote to you in my epistle (a) that ye should

10 not keep company with fornicators; meaning, Eph.v. u.  
not so much the fornicators of this world, or its  
covetous men and extortioners, or idolaters, for

11 then ye wotdd have to go out of the world. But,  
this being so, I wrote to you, not to keep company  
with any one called a Brother, if he is a fornica-  
tor, or covetous, or an idolater, or a railer, or a  
drunkard, or an extortioner; with such a one

12 not even to eat. For is it my work to judge those who are outside? do not ye judge those

13 who are within? But those who are outside, God will judge. Put away from among yourselves that wicked person.

Deut. xyii. 9.

Deut. xix. 19.

Deut. xxiv. 7.

Dan. vii. 33.

6 I DARES any one of you, having a matter against his fellow, to go to law before the tinright-

2 eous, and not before the saints ? Or know ye not that the saints will judge the world? And if the world is judged by you, are ye unworthy to judge

3 the smallest matters ? Know ye not that we shall judge angels - ^to say nothing of matters which

4 pertain to this life? If then ye have to judge of matters pertaining to this life, do ye set those to

5 judge who are of little esteem in the church? I say this to move you to shame. Is it so, that there is not a wise person among you, not even one, who will be able to decide between his breth-

6 ren? But brother goeth to law with brother, and Pro. xx. 22.

7 that before imbelievers. Now therefore it is altogether a defect in you that ye go to law one with another. Why do ye not rather suffer wrong? why do ye not rather let yourselves be robbed?

8 Nay, ye commit wrong and robbery, and that to your brethren.

9 Or know ye not that the unrighteous will not

inherit the kingdom of God? Be not deceived; Gal. v. 19.

not fornicators, nor idolaters, nor adulterers, nor

(a) 80 tLUt thfk #M not his first Epistle to the Corinthians.

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## 6. IO-7» S I- CORINTHIANS

effeminate, nor abusers of themselves with men,  
nor thieves, nor covetous, nor drunkards, nor lo  
revilers, nor extortioners, will inherit the king-  
dom of God. And such were some of you ; but 1 1  
ye were washed, but ye were sanctified, but ye  
were justified in the name of the Lord Jesus  
Christ, and by the Spirit of our God.

All things are permitted to me, but all things 12  
are not expedient; all things are permitted to  
me, but I will not be brought under the dominion  
Cor. ix. 27. of any. Foods for the belly, and the belly for 13

foods ; but God will bring to naught both it and  
them. Now the body is not for fornication,  
but for the Lord; and the Lord for the body.  
And God raised the Lord, and will also raise 14  
up us through his power. Know ye not that 15  
your bodies are members of Christ ? shall I then  
take the members of Christ and make them the

>en. ii. 24. members of a harlot ? God forbid! What! know 16

ye not that he who cleaveth to a harlot is one  
body with her? for, "the two," saith God,  
"shall become one flesh." But he who cleaveth 17

'xo. xvi. 25. to the Lord is one spirit with him. Flee fornication- 18

tion. Every other sinful act which a man doeth  
is outside the body; but he who committeth  
fornication sinneth against his own body. Or 19  
Cor. vi. 16. 17. know ye not that your body is a sanctuary of the

Holy Spirit which is in you, which ye have from  
God, and that ye are not your own? For ye 20

icts XX. 28. were bought with a price ; therefore glorify God

in yoMT body.

NOW, concerning the things whei^of ye i  
wrote : It is good for a man not to touch a  
woman. Nevertheless, to avoid fornication, let 2  
every man have his own wife, and let every

Ix. xxi. 10. woman have her own husband. Let the hus- 3

band render to the wife what is due; and like-  
wise al^o the wife to the husband. Over her 4  
own body not the wife, but the htisband hath a  
right; likewise, also, over his own body not the  
husband, but the wife hath a right. Deprive ye 5  
not one the other, tmless it be with consent for  
a time, that ye may give yourselves tmto prayer

: Thess. iii. s. and be together again, lest beca\ise of your lack

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## I. CORINTHIANS 7. 6-21

6 of self-control Satan tempt you. But I say this

7 as a concession, not as a command. But I  
would that all men were even as I mjrself am.  
Yet every one hath his own gift from God, one

8 after this manner, and another after that. But  
I say to immarried men and to widows, it is

9 good for them if they abide even as I. But if % Tim. v. 14.  
they cannot control themselves, let them marry;

for it is better to marry than to bum.

10 And the married I command (yet not I, but  
the Loi^d): Let not the wife separate from her

11 husband; but if she has been separated let her  
remain unmarried, or be reconciled to her hus-  
band ; and let not the husband put away his wife. Mai. ii. is.

12 But to the rest I sav (not the Lord): If any brother hath a wife wno belie veth not, and she is pleased to dwell with him, let him n6t leave

13 her. And a woman who hath a husband who beUeveth not, if her husband be willing to dwell

14 with her, let her not leave him. For the un-believing husband has been sanctified in the wife, and the tmbelieving wife has been sanctified in the brother; else, were i your children

15 imclean; but now they are holy. But if the unbeliever would be separated, let him be sepa- Rom. xii. 18. rated. A brother or a sister is not under bondage

in such caises ; but God hath called you in peace.

16 For how'fctiowest thou, O wife, whether thou i pet. iii. i. shalt save thy htisband? or h6w knowest thou,

O man, -whetner thou shalt save thy wife?

17 On}y, as tiie Lord hath imparted to each, as

God nath called each, so let him walk. And Acts xv. i.

18 thus I appoint in all the churches. Was any circumcised man called? let him not become un-circtmicised. Has any one been called in un-

19 circumcision? let him not be circumcised. Nei-ther circumcision nor uncircumcision, but only the keeping of the commandments of God is of

20 any moment. Let each abide in the calling John xv. 14.

21 wherein he was called. Wast thou called being a bond-servant ? let it not be a care to thee ; but if thou canst become free, prefer to do so (a).

(a) Or (possibly) even if thou canst become free, prefer thy state.

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For he who, being a servant, is called in the 22  
Lord, is the Lord's freedman; likewise he who,

fohn viii. 36. being free, is called, is Christ's servant: Ye 23

were bought with a price ; become not servants  
of men. Brethren, let every one abide before 24  
GoDvin that state in which he was called.

Now concerning virgins I have no command- 25  
ment from the Lord; yet I give my judgment,  
as one who hath obtained mercy from the Lord  
Tim. i. 12. to be faithful. I consider therefore that this is 26

good because of the present distress; I mean,  
that it is good for a man to remain as he is. Art 27  
thou boimd to a wife? seek not to be loosed.  
Art thou loosed from a wife; seek not a wife.

ieb. xiii. 4. But elven if thou marry, thou hast not sinned ; 28

arid if a virgin marry, she hath not sinned.  
Nevertheless such will have trouble in the flesh;  
but I would spare you.

But this I say, brethren, the time has been 29  
shortened, that henceforth those who have wives  
may live as if they had none; and those who 30  
weep, as if they wept not; and those who rejoice,  
as it they rejoiced not; and those who buy,  
as if they possessed not; and those who tise tne 31

?sa. xxxix. 6. world, as not uang it to the full ; for the fashion  
of this world passeth away.

But I would have you keep free from care. 32  
He who is unmarried is careful for the things  
which belong to the Lord, how he may please the  
Tim. V. s. Lord ; but he who hath married is carerul for the 33

things which are of the world, how he may please  
Cor. vii. II. his wife, and he is divided. Both the woman 34

who remaineth unmarried and the virgin are  
careful for the things of the Lord, that they may  
be holy both in body and in spirit; but she who

is married is careful for the things of the world,

.»uke X. 40. how she may please her husband. And this I say 35

for your own profit; not that I may ensnare you,  
but with a view to what is becoming, and that ye  
may attend upon the Lord without distraction.

But if any one considers that he behaves him- 36  
self unbecomingly towards his virgin, if she is  
in the flower of her age, and need so requires, let  
him do what he will, he sinneth not; let her (a)

(a) Gr. them.

## I. CORINTHIANS 7. 37-8. I!2

37 marry. But he who standeth fast in his heart,  
having no necessity, but hath power over his  
own will, and hath resolved in his heart that he

38 will keep his virgin unmarried, will do well. So

then he who giveth her in marriage doeth well; x Cor. vii. 28.

and he who giveth her not in marriage will do

better.

39 The wife is bound as long as her husband

liveth; but if the husband be dead, she is at a Cor. vi. 14..  
liberty to. marry whom she will ; only in the Lord.

40 But, in my judgment, she is happier if she re-  
main as she is; and I also have, I think, the  
Spirit of God.

1 NOW, concerning things offered to idols, we  
know that we all have knowledge; knowledge

2 puffeth up, but love edifieth. If any one think-  
eth that he knoweth any thing, he knoweth it

3 not yet as he ought to- know it. But if any one Nah. i. 7.

4 loves God, the same is known by Him. As concerning therefore the eating of those things which are offered to idols, we know that no idol is anything. in the world, and that there is no

5 God but one. For though indeed there are that are called gods, whether in heaven or on the earth (as there are gods many and lords many),

6 yet to us there is but one God, the Father, from whom are all things, and we come into Him; and one

Lord Jesus Christ, through whom are all things, and we live through him.

7 Howbeit there is not in every man that knowledge; but some, from being familiar until now with the idol, eat food as a thing offered to an idol; and their conscience being weak is defiled.

8 But food will not commend us to God; neither if we eat not, are we the worse; nor, if we eat,

9 are we the better. But take heed lest in any way this liberty of yours become a stumbling-

10 block to the weak. For if any one see thee who hast knowledge sitting at table in the idol's temple, will not his conscience, if he is weak, be emboldened to eat those things which are offered

11 to idols? for through thy knowledge the weak one

is perished, the brother for whose sake Christ died, but when ye sin so against the brethren, and Matt. xxv. 40.

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8. 13-t)- IS I- CORINTHIANS

wound their conscience, weak as it is, 3<sup>rd</sup> sin against Christ. Wherefore, if food be a stumbling-block to my brother, I will eat no flesh while the world standeth, lest I make my brother to stumble.

AM I not free? am I not an apostle? have I i 9  
not seen Jesus our Lord ? are ye not my work in  
X. 3. the Lord? If I am not an apostle to others, yet 2

doubtless I am to you ; for ye are the seal of my  
apostleship in the Lord. This is my answer to 3  
those who question me. Have we not the right 4  
to eat and to drink? Have we not the right to 5  
take about with us a wife who is a believer? (a)  
even as the other apostles, and the Lord's  
;hcss. iii. 8. brothers, and Cephas r Or have I only and 6

Barnabas not the right to forbear working? Who 7  
serveth as a soldier at his own charges r Who  
planteth a vineyard, and eateth not the 'fruit  
thereof? or who tendeth a flock, and partaketh  
not of the milk of the flock?

Say I these things as a man ? or saith not the 8

Deut. XXV. 4. Law the same also? For it is written in the 9

Law of Moses, "Thou shalt not muzzle, an ox  
which treadeth out the com." Is it for the oxen 10  
that God cares? Or saith He it altogether for  
our sakes? For otir sakes, no doubt, it was  
written ; for he who ploueheth ought to plough  
in hope, and he who thresheth to thresh in hope  
of partaking.

Rom. XV. 27. If we sowed unto you spiritual things, is it a 11

freat matter if we shall reap your carnal things?  
f in this right over you others partake, why not 1 2  
we still more? Nevertheless we used not this  
right; but we suffer all things, lest we shotdd  
hinder the gspel of Christ. Know ye not that 13  
those who minister about sacred things eat of the  
things from the temple? and those who give at-  
ten^mce at the altar are partakers with the  
Luke X. 7- altar? Even so the Lord ordained that those i/

who preach the gospel should live by the gospel.  
Nevertheless I have used none of these things ; i  
• neither have I written these things that it should

(a) Lit. sister.

MO

I. CORINTHIANS Q, x6-I0. 4

be so done in my case ; for it were better for me to die than - ^but no one shall make my glorying

16 void. For though I preach the gospel, I have nothing whereof to glory, since necessity is laid upon me; for, alas for me, if I preach not the

17 gospel! For if I do this thing willingly, I have a Jer. L 17, reward; but if against my will, yet I am en-

18 trusted with a stewardship. What is my reward then? Verily, that, while I preach the gospel, I may minister the gospel without charge, so as not to use to the full my right in the gospel.

19 For though I was bound to no man, yet I made Rom. i. 14. myself servant to all, that I might win the more.

20 And to the Jews I became as a Jew, that I might win Jews; to those who are under the Law, as under the Law, that I might win those who are under the Law (though not myself under

' 21 it); to those who are without law, as without i Cor. vii. 22. law, (not being without law as to God, but under law as to Christ,) that I might win those who

22 are without law. To the weak I became weak, that I might win the weak ; I have become all things to all men, that I may by all means save

23 some. And I do all things for the gospel's sake, that I may be a fellow-partaker thereof.

24 Know ye not that those who run in the race- Phil. ii. 16. course, all indeed run; but one receiveth the

25 prize? So run, that ye may obtain. And every one who contendeth in the games is temperate in all things. Now, they are so, in order to obtain a corruptible crown ; but we, an incorrupt-

26 ible. I therefore so run, not as without purpose ;

27 I so fight, not as one who beats the air; but I Rom. viii. 13.  
keep my body under, and make it my servant;

lest by any means, after having preached to  
others, I should myself prove a castaway (a).

I FOR, brethren, I would not have you ignorant

that all our fathers were under the cloud, and all i Ex. xiii. 21.

2 passed through the sea, and were all baptized unto ♦ ^^- \*\*^- \*\*●

3 Moses in the cloud and in the sea, and all ate the j ex. xvi. 15.

4 same spiritual food, and all drank the same 1 Ex. xvii. 6.

(a) Or be rejected.

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10. 5-21

## I. CORINTHIANS

Num. XXVI. 64.

Ex. xxxii. 6.

Num. XX V. I.

Psa. cvi. 14.

Num. xiv. 2^

Pro. xxviii. 14.

I John V. a I.

I Cor. ix. 13.  
Deut. xxxii. 17.

5

7

8

10

spiritual drink; for they drank from a spiritual rock which followed them, and the rock was Christ; yet with the greater number of them God was not well pleased; for they were overthrown in the wilderness.

Now, in these things they became figures of us, that we should not lust after evil things, as they also lusted. Be ye not idolaters, as were some of them; as it is written, **"The people sat down to eat and drink, and rose up to play."** Nor let us commit fornication; as some of them did – and fell in one day three and twenty thousand. Nor let us try the Lord (a); as some of them tried him – and were destroyed by the serpents. Nor murmur ye; as some of them murmured, and perished by the destroyer.

Now, these things happened to them by way of figure, and they are written to admonish us, upon whom the ends of the ages have come. Wherefore let him who thinketh he standeth take heed lest he fall. There hath overtaken you no temptation but such as is common to man; and God is faithful, and will not suffer you to be tempted above that which ye are able to bear; but with the temptation will also make the way of escape, that ye may be able to endure.

Wherefore, my beloved, flee from idolatry. I 14, i;  
speak as to wise men ; judge ye what I say.

The cup of blessing which we bless, is it not a 16  
communion of the blood of Christ? The bread  
which we break, is it not a communion of the 17  
body of Christ? seeing that we who are many  
are one bread, one body; for we all partake from  
that one bread. Consider Israel according to  
the flesh; have not those who eat the sacrifices  
communion with the altar? What say I then?  
that what is offered to idols is anything? or that  
an idol is anything? Rather I say that the 20  
things which they sacrifice, they sacrifice to evil  
spirits, and not to God; and I would not that ye  
should have communion with the evil spirits.  
Ye cannot drink the cup of the Lord and the cup 2 1  
of evil spirits ; ye cannot partake at the Lord^

18

19

(a) Or (as some ancient authorities have it) Christ.

I. CORINTHIANS 10. 22-H.- 7

22 table and at the table of evil spirits. Or would Deut. xxxii. 21  
we provoke the Lord to jealousy? are we stronger

than he?

23 All things are permitted, but all things are not  
expedient; all things are permitted, but all

24 things edify not. Let no one seek his own well- 1 Cor. xiii. 5.

25 fare, but each his fellow's. Eat whatsoever is  
sold in the shambles, asking no questions for

26 conscience' sake; for "the earth is the Lord's, Psa. xxiv. i.

27 with the fulness thereof." If one of those who believe not invite you,- and ye be disposed to go, eat whatever is set before you, asking no question

28 for conscience' sake. But if any one say to you,

"This has been offered in sacrifice," then, for i Cor. viii. 10. sake of him who showed it and for conscience\*

29 sake, eat not of it - I mean not thine own conscience but the other's; for why is my liberty

30 judged by another conscience? if I with thankfulness am a partaker, why am I spoken evil of Rom. xiv. 6. for that for which I myself give thanks ?

31 So, whether ye eat or drink, or whatsoever ye Col. iii. 17. do do all to the glory of God. Give no cause

of offence to Jews, or to Greeks, or to the church of God; even as I please all men in all things, not seeking my own profit, but that of the many, that they may be saved.

1 Be ye followers of me, even as I also am of Eph. v. x. Christ.

2 NOW, I praise you, because ye remember me in all things, and hold fast the traditions, even

3 as I delivered them to you. But I would have you know, that the head of every man is Christ ;

the head of a woman is her husband ; and the Gen. iii 16.

4 head of Christ is God. Every man praying or prophesying, having his head covered, dishon-

5oureth his head. But every woman who prayeth or prophesieth with her head uncovered, dishonoureth her head ; for it is even all one as if

6 she were shaven. For if the woman is not covered, let her also be shorn ; but if it is a shame Num. v. 18. for a woman to be shorn or shaven, let her be

7 covered. For a man indeed ought not to cover

his head, forasmuch as he is the image and glory of God ; but the woman is the glory of the man.

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## II. 8-2 S I. CORINTHIANS

Jen. ii. 18. For the man is not from the woman ; but the

woman from the man. Neither was the man created for the woman's sake; but the woman for the man's. For this cause the woman ought to have a veil (a) on her head because of the angels. Yet, in the Lord, neither is the woman without the man, nor the man without the woman. For as the woman is from the man, so

Col. xi. s6. also is the man through the woman ; but all

things are from God. Judge ye among yourselves, is it becoming that a woman pray to God uncovered? doth not even nature itself teach you, that if a man hath long hair, it is a shame to him ; but that if a woman hath long hair, it is a glory to her? for her hair is given her for a

Tim. vi. 4. covering. But, if any one thinks fit to be con-

tentibus, we have no such custom, nor have the churches of God.

NOW in giving you this charge I praise you not; for you come together not for the better, but for the worse. For, first, I hear that when you come together in assembly, there are di-

1 Cor. xviii. 7. visions among you; and in part I believe it. For

there must be heresies also among you, that so those who are approved may be made manifest among you.

1 Cor. xi. 18. So when ye meet together, it is not possible to

Pet. ii. 13. eat the Lord's supper, for, when ye eat, each

taketh beforehand his own supper; and one is hungry, and another is drunken. What? have ye not houses in which to eat and to drink? or do ye despise the church of God, and put to shame those who are in want? What shall I say to you? shall I praise you? In this I praise you not.

Cor. XV. 3. For I received of the Lord that which also I

delivered to you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he broke it, and said,

22 This is my body, which is given for you; do this

in remembrance of me. Likewise also, when he had supped, he took the cup, saying. This cup is

(a) IM. authority.

I. CORINTHIANS II. 26-12. 10

the new covenant in my blood ; do this, as often as ye drink it, in remembrance of me.

26 For, as often as ye eat this bread and drink the cup, ye show forth the Lord's death till he come.

27 Wherefore, whosoever shall eat the bread or drink the cup of the Lord unworthily, he shall

be guilty in respect of the body and the blood of

28 the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup.

29 For he who eateth and drinketh unworthily, eateth and drinketh a judgment to himself, if he judgeth

30 not rightly of the body. For this cause many are weak and sickly among you, and many sleep.

31 But if we judge ought of ourselves, we should not be judged. Psalms. xxxii. s.

32 not be judged. But when we are judged by the

Lord, we are chastened, that we may not be condemned with the world.

33 Wherefore, my brethren, when ye come to-

34 gether to eat, tarry for each other. If any one hunger, let him eat at home, lest ye come together unto a judgment. And the rest I will set in order when I come.

1 I NOW concerning spiritual gifts, brethren, I

2 would not have you ignorant. Ye know that

when ye were Gentiles, ye were led away unto i Thess. i. 9. those dumb idols, howsoever ye were led.

3 Wherefore I give you to understand, that no one speaketh; in the Spirit of God saith, "Jesus is accursed"; and that no one can say, "Jesus is the Lord/\* but in the Holy Spirit.

4 Now, there are diversities of gifts, but there is Mark ix. 39.

5 one same Spirit. And there are diversities of Rom. xii. 6.

6 administrations, yet one same Lord. And there are diversities of workings, but it is the same God who worketh all in all.

7 But the manifestation of the Spirit is given to Eph. iv. 7.

8 each to profit withal. For to one is given through the Spirit a word of wisdom, and to another, a word of knowledge, according to the

9 same Spirit; to some other, in the same Spirit, faith; and to another, in the one Spirit, gifts of

10 healings; and to another, workings of miracles; and to another, prophecy; and to another, discernings of spirits; to some other, divers kinds

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12. 11-28 I. CORINTHIANS

Cor xii 6. of tongues; and to another, interpretation of

tongues; but the one and the selfsame Spirit ii  
worketh all these things, distributing to each  
severally as He will.

For as the body is one, and has many mem- 12  
bers, and all the members of the body, being

ohni. 16. many, are one body: so also is Christ. For 13

in one Spirit we all were baptized into one  
body, whether Jews or Greeks, whether bond  
or free, and were all made to drink of one  
Spirit.

Cor xii 28. For the body is not one member, but many. 14

If the foot should say, Because I am not the 15  
hand, I am not of the body; is it therefore not  
of the body? And if the ear should say. Be- 16  
cause I am not the eye, I am not of the body;  
is it therefore not of the body? If the whole 17  
body were an eye, where would be the hearing?  
If the whole body were hearing, where would

Cor. xii. II. be the smelling? But, as it is, God set the mem- 18

bers each of them in the body, as He willed.  
Moreover, if they were all one member, where 19  
would be the body? But now there are many 20  
members, yet but one body.

But the eye cannot say to the hand, I have no 21  
need of thee; nor again the head to the feet, I

ice. iv. 9. have no need of you. Nay, much rather, those 22

members of the body which are thought to be  
the feebler are necessary; and those members 23  
of the body which we think to be less honourable,  
we surround with more abundant honour; and  
our uncomely members receive more abundant  
comeliness ; but the comely members have iio 24  
such need. But God tempered the body to-  
, together, giving more abundant honour to that part

which lacked ; that there should be no schism in 25  
the body; but that the members should have

the same care for each other. And if one mem- 26  
ber suffer, all the members suffer with it; if a  
member be honoured, all the members rejoice  
with it.

Jph. V. 30. Now, ye are the body of Christ, and several- 27

ly members thereof. And God set some in 28  
the church – first, apostles, secondly prophets,  
thirdly teachers; then miracles, then gifts

1. CORINTHIANS 12. 29-14, 2

of healing, helps, governments, diversities of

29 tongues. Are a\l apostles? are all prophets? are

30 all teachers? are all workers of miracles? have all

gifts of healing? do all speak with tongues? do Acts. ii. 8.

31 all interpret? But earnestly seek the greater  
gifts.

And moreover I show you a most excellent  
way.

1 Though I should speak in the tongues of men a Cor. xii. 4.  
and of angels, yet not have love, I have become 1 Pet. iv. 8.

2 soimding brass, or a clanging cymbal. And i Cor. xiv. i.  
though I should have the gift of prophecy, and

be acquainted with all mysteries and all know-  
ledge ; and though I should have all faith so Matt. xvii. 20.  
that I cotild remove mountains, yet not have

3 love, I am nothing. And though I should be- Matt. vi. i.  
stow all my goods to feed the poor, and give my James ii. 14.  
body to be burnt, yet not have love, I am  
nothing.

4 Love is long-suffering; love is kind, envieth (Pro. x. 12.  
not; love vaunteth not itself, is not puffed ijamesiii. 16.

5 up, doth not behave itself unbecomingly, seek- Col. ii. 18.

eth not its own, is not easily provoked, im- i Cor. x. 24.

6 puteth not evil, rejoiceth not in iniquity. Pro. xiv. 17.

7 out rejoiceth in the truth, suffereth all things, Rom. i. 32.  
believeth all things, hopeth all things, endureth

all things.

8 Love never faileth; but whether there are  
prophecies, they will be done away; whether  
there are tongues, they will cease; whether there

9 is knowledge, it will be done away. For we

10 know in part, and we prophesy in part. But i Cor. viii. a.  
when that which is perfect has come, that which

XI is in part will be done away. When I was a  
child, I spoke as a child, I thought as a child, I  
reasoned as a child; now that I have become a

12 man, I have put away childish things. For now a Cor. iii. 18.  
we see, by a mirror, darkly; but then, face to

face: now I know in part; but then, even as I face to face was known, I shall know in full. \* 1 Cor. xiii. 1.

13 But, even so, these three, faith, hope, love, Heb. x. 35  
abide; but the greatest of these is love.

1 Follow after love, but earnestly seek spiritual i Cor. xiii. a.

2 gifts, and especially that ye may prophesy. For

he who speaketh in a tongue speaketh not to Acts ii. 4.

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#### X4. 3-1^ . I- CORINTHIANS

men, but to God, for no one understandeth him;  
yet in spirit he speaketh mysteries. But he who  
3 prophesieth speaketh to men into edification,  
and comfort, and consolation. He who speaketh  
4  
• in a tongue edifieth himself; but he who pro-

I Cor. xiv. 26. phesieth edifieth the church. I would that ye 5

all spoke in tongues, but I would rather that ye prophesied; and greater is he who prophesieth than he who speaketh in tongues, unless he interpret, so that the church may receive edification.

But now, brethren, if I come to you speaking 6 in tongues, what shall I profit you, imless I speak to you by revelation, or by knowledge, or by prophesying or doctrine? Even as when 7 things without life give a sotind, whether pipe or harp ; unless they give a distinction in the notes, how shall it be known what is piped or harj>ed?

Num. X. 9. For if the trumpet give an tmcertain sotmd, who 8

shall prepare himself for the battle? So like- 9 wise ye, tmless ye utter by the tongue speech easy to be tmderstood, how shall it be laiown what is spoken ? for ye will be speaking into the air. There are, it may be, so many kinds of 10 ; soimds in the world, and nothing is without

Ps. xix. 3. soimd ; therefore if I know not the meaning of 1 1

the sound, I shall be to him who speaketh a foreigner; and he who speaketh will be a foreigner to me.

Even so, inasmuch as ye ar6 earnestly desirous 1 2 of spiritual gifts, seek that ye may abound to the edification of the church.

Wherefore let him who speaketh in a tongue 13

John iv. 34. " pray that he may interpret. For if I pray in a 14

tongue, my spirit prayeth, but my understanding is unfniitful. . What then ? I will pray with 15 the spirit, and I will pray with the understanding

Eph. V. 19. also ; I will sing with the spirit, and I will sing

with the tmderstanding also. Since, if thou 16 bless with the spirit, how shall he who fiUeth the place of the \mleamed say the Amen at thy giving of thanks, seeing that he tmderstandeth not

I Cor. xi. 94\* what thou sayest? For, verily, thou givest 17

thanks well, but the other is not edified. I 18  
thank God I speak in tongues more than ye all;

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I. CORINTHIANS 14. 1 9-3 5

19 yet in the church I would rather speak five words  
with my understanding, so that I may teach  
others also, than ten thousand words in a tongue.

20 Brethren, be not children in mind; howbeit, Eph. iv. 14.  
in malice, be ye babes, but in understanding- be

21 grown men! In the Law it is written, "By men Isa. xxviii. n.  
of strange tongues, and by the lips of strangers,

I will speak to this people; and not even thtis  
will they hearken to me, saith the Lord."

22 Wherefore tongues are for a sign, not to those  
who believe, but to the unbelieving; but pro-  
phesying serveth not for the unbelieving, but

23 for those who believe. Therefore if the whole  
church be assembled, and all speak in tongues,

and there come in those who are unlearned, or Acts ii. 13.  
unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come m an unbe-  
liever, or one who is unlearned, he is convicted

25 by all, he is examined by all; the secrets of his  
heart are made manifest; and so, falling down  
on his face he will worship God, and report that  
of a truth God is among you.

26 What then, brethren? when ye come together,

each hath a psalm, hath a doctrine, hath a reve- i Cor. xiv. 6.  
lation, hath a tongue, hath an interpretation.

27 Let all things be done unto edifying. If any one speak in a tongue, let it be by two, or at the most by three ; and that in turn ; and let one

28 interpret; but if there be no interpreter, let him keep silence in the assembly ; and let him speak

29 to himself, and to God. Let the prophets speak i Cor. xiv. 39.

30 by two or by three, and let the rest discern. If any thing be revealed to another who sitteth by,

31 let the first hold his peace. For ye all can prophesy, one at a time, that all may learn, and

32 all may be encouraged. Moreover, the spirits of the prophets are subject to the prophets.

33 For God is a God not of confusion, but of peace.

34 As in all the churches of the saints, let your Gen. iiL 16. women keep silence in the assemblies ; for it is

not permitted imto them to speak ; but let them

35 be in subjection, as also the Law saith. And if they wish to learn anything, let them ask their own husbands at home ; for it is shameful for a woman to speak in assembly.

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#### X4. 36-15. 15 I. CORINTHIANS

Cor.lv. 7. What! Was it from you that the word of 36

God went forth ? or came it to you only ? If any 37 one considereth himself to be a prophet, or spiritual, let him recognise the things which I write to you, that they are a commandment of the Lord. But if any one knoweth not, he is 38 not known. Wherefore, my brethren, desire 39 earnestly to prophesy, and forbid not to speak

Cor. xiv. 33. in tongues ; but let all things be done decently 40

and in order.

NOW, brethren, I declare to you the gospel i  
which I preached to you, which also ye received,  
and wherein ye stand ; by Which also, if ye hold 2  
fast the word I preached to 3rou, ye are being  
saved, unless ye believed in vain. For I de- 3  
sa. liii. 8. \ livered to you first of all, that which I also re-

'sa. xxii. s ceived, that Christ died for our sins according

'sa. xvi. 10. to the Scriptures ; and that he was buried, and 4

that he was raised on the third day, according  
to the Scriptures; and that he was seen by 5  
Cephas, then by the twelve; afterwards he was 6  
seen by more than five hundred brethren at  
once ; of whom the greater part remain to this  
• present time, but some have fallen asleep.

Afterwards he was seen by James; then by all 7  
^cts ix. 17. the apostles. And last of all he was seen by me 8

also, as by the one bom out of due time. For 9  
I am the least of the apostles, and am not  
worthy to be called an apostle, because I perse-  
cuted the church of God. But by the grace of 10  
God I am what I am ; and His grace which was  
bestowed upon me was not in vain; but I  
datt. X. 20. laboured more abundantly than they all ; yet

not I, but the grace of God which was with me.  
Therefore whether it is I or they, so we preach, 1 1  
and so ye believed.

Now if Christ is preached that he has been 12  
raised from the dead, how say some among you  
that there is no resurrection of the dead? But 13  
if there is no resurrection of the dead, then  
: Thess. iv. 14. Christ has not been raised; and if Christ has not 14

been raised, then our preaching is vain, and your  
faith is vain. Yea, and we are foimd false wit- 15  
nesses as to God; because we testified of God

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that he raised Christ, whom he raised not, if it Rom. iv. 25.

16 be that the dead are not raised. For if the  
dead are not raised, then Christ has not been

17 raised; and if Christ has not been raised, your

18 faith is vain; ye are yet in your sins. Then  
those also who have fallen asleep in Christ have

19 perished. If all that we have is a hope in

Christ during this life, we are of all men the most i Cor. iv. 13.  
to be pitied.

20 But, as it is, Christ has been raised from the

21 dead, the firstfruits of those who sleep. For

since by man came death, by man came also Acts xxvi. 23.

22 the resurrection of the dead. For as in Adam  
all die» even so in Christ will all be made alive.

23 But each in his own order; Christ the first- 1 Thess. iv. 15.  
fruits; afterwards those who are Christ's, at

24 his coming. Then cometh the end, when he  
shall deliver up the kingdom to God, even the  
Father; when he shall have abolished all rule

25 and all authority and power; for he must reign Psa. ex. 1.  
until he hath put all enemies under his feet.

{627 Death, the last enemy, is being abolished. For, Psa. viii. 7.  
"He put all things under his feet"; but when it  
saith, "All things are put under him," it is mani-  
fest that He is excepted who put all things under

28 him. And when all- things shall be put under  
him, then shall the Son also himself be put under

Him who put all things under him, that God i Cor. xi. 3.  
may be all in all.

29 Else what shall they do who are baptized on  
behalf of the dead? If the dead are not raised

at all, why then are men baptized for them?

30 And why stand we in jeopardy every hour?

31 Brethren, by the glorying in you which I have

32 in Christ Jesus our Lord, I die daily. If, as men isa. xxii. 13. do, I fought with beasts at Ephesus, what doth

it profit me? If the dead are not raised, let us

33 eat and drink, for to-morrow we die. Be not deceived: "Evil companionships corrupt good i Cor. v. 6

34 morals." Awake to righteousness, and sin not; for some have no knowledge of God; I speak this to move you to shame.

35 But some one may say, How are the dead Eze. xxxvii. 3. raised? and with what kind of body do they

come?

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## 15- 3^54 I- CORINTHIANS

Thou foolish one, that which thou sowest is 36 not made alive unless it die; and as to that 37 which thou sowest, thou sowest not the body which shall be, but bare grain, it may be of

Gen. i. 12. wheat or of some other plant; but God giveth 38

it a body as He willed, and to each seed a body of its own. All flesh is not the same flesh; but 39 there is one flesh of men, another flesh of beasts.

Gen. i. 16. another of birds, and another of fishes. There 40

are also celestial bodies, and bodies terrestrial; but the glory of the celestial bodies is of one kind, while that of the terrestrial is of another.

Psa. xix. 4. There is one glory of the sun, and another glory 41

of the moon, and another glory of the stars; for one star differeth from another star in glory.

Thus also is the resurrection of the dead. It 42 is sown in corruption, it is raised in incorruption ; it is sown in dishonour, it- is raised in glory; it 43 is sown in weakness, it is raised in power; it is

Dan. xii. 3. sown a natural body, it is raised a spiritual body. 44

If there is a natural body, there is also a spiritual

Gen. ii. 7. One. And so it is written, The first man Adam 45

"was made a living soul"; the last Adam was made a life-giving spirit. Howbeit, that was 46 not first which is spiritual, but that which is natural ; afterwards came that which is spiritual. The first man was from the earth, earthy; the 47 second man was from heaven. Such as was the 48 earthy, such also are they who are earthy; and as is the heavenly, such also are they who are

Rom. viii. 29. heavenly. And as we have borne the image of 49

the earthy, so also let us bear the image of the heavenly.

Now this I say, brethren, that flesh and blood 50 cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I tell 51 you a mystery ; we shall not all sleep, but we all

2 Pet. iii. 10. shall be changed, in a moment, in the twinkling 52

of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised incorrupt- ible, and we shall be changed. For this corrupt- 53 ible must put on incorruption, and this mortal must put on immortality. But when this cor- 54 ruptible shall have put on incorruption, and this mortal shall have put on immortality, then will

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I. CORINTHIANS I5. 55-16. 1 5

be brought to pass the saying which is written, isa. xxv. 8.  
\*\* Death is swallowed up into victory."

55 O death, where is thy victory? O death, where Hos. xiii. 14.

56 is thy sting? The sting of death is sin ; and the

57 strength of sin is the law. Bu1> thanks be to  
God, who giveth us the victory through our Lord

58 Jesus Christ1 Therefore, my beloved brethren,

show yourselves stedfast, unmovable, always 2 Pet. iii. 14.  
abounding in the work of the Lord, forasmuch  
as ye know that your labour is not in vain in the  
Lord.

5 I NOW, concerning the collection for the saints. Gal. ii. lo.  
as I gave order to the churches of Galatia, even

2 so do ye. Upon the first day of the week let  
each of you lay by, and treasure up, according  
as he prospereth ; that no collections be made

3 when I come. And when I am with you, whom- a Cor. viii. 19.  
soever ye shall approve, them I will send with

4 letters, to take your gift to Jerusalem. And if  
it be meet that I also go, they shall go with me.

5 But I shall come to you when I have passed a Cor. i. 16.  
through Macedonia; for I intend to pass through

6 it. -fiid it may be that I shall abide, or even  
winter with you, that ye may bring me on my

7 journey whithersoever I may go. For I would  
not see you merely in passing through; for I  
hope to tarry with you for a while, if the Lord

8 permit. But I shall tarry at Ephesus tmtil Pen-

9 tecost. For a great and effectual door is opened Rev. iii. 8.  
to me, and there are many adversaries.

ID Now if Timothy come, see 'that he be among  
you without fear; for he worketh the work of

11 the Lord, as I also do. Therefore let no one

despise him; but conduct him forward in peace, 3 John 6.  
that he may come to me ; for I look for him with

12 the brethren. As touching our brother Apollos,  
I urged him greatly to go to you with the  
brethren, but his desire was not at all to go now;  
howbeit he will come to you when he hath a  
convenient time.

13 Be wakeful, stand fast in the faith, quit you C i Pet. v. 8.

14 like men, be strong. Let all that ye do be done J \* J^5^:"' }^'  
^ . , ' \*\* ●' II <Jor. XIV. as

in love. ( Eph. vi. 10.

15 Brethren, ye know that the household of

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16. 16-24 I. CORINTHIANS

Stephanas is the firstfruits of Achaia, and that  
they have devoted themselves to minister to the  
saints; I beseech you that ye submit yourselves 16  
to such, and to every one who helpeth in the  
work and laboureth.

I am glad of the coming of Stephanas and 17

Phil. ii. 30. Fortunatus and Achaicus ; for, that which was

lacking on your part, they supplied. For they x8  
refreshed my spirit and yours; such, therefore,  
acknowledge.

The churches of Asia salute you. Aquila and 19  
Prisca, together with the church which is in  
their house, salute you heartily in the Lord. All 20  
the brethren salute you. Salute ye one another  
with a holy kiss.

The salutation of me Paul with my own hand. 21

Eph. vi. 24 If any one loves not the Lord, let him be Ana- 22

thema (a). Maranatha (6). The grace of the 23  
Lord Jesus be with you. My love be with you 24  
all in Christ Jesus.

(a) Or Accursed, or devoted to destructioB.

(b) Or The Lord cometh (or has come), Or Come\* Lord I

^S^

## THE SECOND EPISTLE TO THE

### CORINTHIANS

1 DAUL, a^ apostle of Christ Jesus by the will Tim. i. i.  
^ of God, and Timothy our brother, to the  
church of God which is in Corinth, with all the

2 saints who are in all Achaia : Grace to you and  
peace from God our Father, and from the Lord  
Jesus Christ.

3 Blessed be the God and Father of our Lord Eph. i. 3.  
Jesus Christ, the Father of mercies and God of

4 all comfort ; who comforteth us in all bur tribu-  
lation, that we may be able to comfort those who  
are in any trouble, through the comfort where-

5 with we ourselves are comforted by God. For,

as the sufferings of Christ abound towards us, Col i. 24.  
so our comfort also aboundeth through Christ.

6 But whether we are afflicted, it is for your con-  
solation and salvation; or whether we are com-  
forted, it is for your consolation, which worketh  
in the patient enduring of the same sufferings

7 which we also suffer. And our hope in your Rom. viii. 17.  
behalf is stedfast, knowing, that as ye are par-  
takers of the sufferings, so ye will be also of the

consolation.

8 We would not have you ignorant, brethren,

of our trouble which came to pass in Asia, that Acts xix. 23.  
we were exceedingly pressed, above our strength,

9 insomuch that we despaired even of life; yea, we  
ourselves had in ourselves the sentence of death,  
that we might trust not in ourselves but in God

10 who raiseth the dead; who delivered us from so 2 Pet. ii. 8.  
great a death, and will deliver; in whom we trust

11 that He will yet deliver us, ye also working to-  
gether for us by your supplication, that for the  
gift obtained for us by many persons, thanks  
may be given by many on our behalf.

12 For our rejoicing is this, the testimony of » Cor. ii. 4.  
our conscience, that in holiness and God-given

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I. 13-2. 4 II. CORINTHIANS

sincerity, not in fleshly wisdom but in the grace  
of God, we behaved ourselves in the world, and  
more abundantly towards you. For we write 13  
no other things to you than those which ye read  
or acknowledge; and I trust ye will acknow-

Phil iv. I. ledge them even to the end; as also ye acknow- 14

ledged xxiiypaift, that we are our glorying. yea  
as ye also will be ours in the day of our Lord Jesus.

And in this confidence I was minded to come 15  
to you before, that ye might have a secc^  
benefit and through you to pass into Macedonia; 16  
and to come back from Macedonia to you, and  
by you to be set forward on my way towards  
Judaea. When therefore I. was thus. minded, did 17  
I show levity? or the things which I purpose, do

2 Cor. X. a. I purpose according to the flesh, that with me

there should be Yea yea, and Nay nay? But as 18

God is faithful, our message to you is not Yea

Mark Li. and Nay. For the Son of God, Christ Jesus, 19

who was preached among you by us, even by me  
and Silvanus and Timothy, did not prove to be  
Yea and Nay; but in him Yea has come to pass.  
For all the promises of God have their Yea in 20  
him; wherefore also through him is the Amen,

Eph. i. 13. to the glory of God through us. Now He who 21

established us with you in Christ and anointed  
us, is God; who also sealed us, and gave the 22  
earnest of the Spirit in our hearts.

But unto my soul I call God as a witness 23  
that, to spare you, I came not again to Corinth.  
Not that we exercise lordship over your faith, 24  
but we are helpers of your joy; for by faith ye  
stand. But I determined this for myself, that I

2 Cor. i. 23. I would not come again to you in sorrow.

For if I grieve you, who is there to make me 2  
glad, but he who is grieved by me? And I 3  
wrote this very thing, lest when I came, I  
should have sorrow from those on whose ac-  
count I ought to rejoice; having confidence in  
you all, that my joy is the joy of you all. For 4  
out of much affliction and anguish of heart I

2 Cor. 3d. a. wrote to you with many tears; .not that ye

should be grieved, but that ye might know the  
more abundant love which I have for you.

## II. CORINTHIANS 2. 5-3. 4

5 But if any one hath caused grief, he hath Gal. iv. 12.  
caused it, not to me, but in part (that I press

6 not too heavily) to you all. Sufficient to such  
a one is the punishment inflicted by the many.

7 So that on the contrary ye ought rather to for-\*

give him and comfort him, lest by any means  
such a one should be swallowed up by his over-

8 much grief. Wherefore I beseech you to assure

9 him of your love. For to this end also I wrote,  
that I might prove you, whether ye are obedient

10 in all things. But whom ye forgive in any 2 Cor. vii. 15,  
thing, I also forgive; for if I have forgiven any

thing, I have forgiven it for your sakes, in the

11 presence of Christ ; lest Satan should get an ad-  
vantage over us ; for we are not ignorant of his  
devices\*

12 Now, when I went to Troas to preach the Acts. xvi. 8.  
gospel of Christ, not a door was opened unto me

13 by the Lord; I had no ease in my spirit, because  
I found not my brother Titus ; but, taking my  
leave of them, I went thence into Macedonia.

14 BUT thanks be to God, who always leadeth Rom. viii. 37.  
us in triumph in Christ, and through us maketh  
manifest in every place the savour of the know-

15 ledge of him. • For we are to God a sweet savour

of Christ, in: those who are being saved, and in John ix. 39.

16 those who are perishing; to the one we are a  
savour from death unto death ; and to the other  
a savour from life unto life. And who is sufficient

17 for these things? For we do not, as the many,  
make a base traffic of the word of God; but as  
from sincerity, but as from God in the sight of  
God, we speak in Christ.

18 Do we begin again to commend ourselves ? a Cor. v. 12.  
or need we, as some may, epistles of commenda-  
tion to you or from you ?

19 YE are our epistle, written in our hearts,

20 known and read by all men ; manifestly declared  
to be an epistle of Christ; an epistle set forth  
through us, written, not with ink, but with the

Spirit of the Living God ; not on tablets of stone, Ex. xxiv. 12.

4 but on hearts, even tablets of flesh. And such

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3- 5-4. 2

## II. CORINTHIANS

Matt. xxvi. 28.

Rom. V. 20.

Ex. xxxiv. 33.

Rom. xi. 7.

Isa. XXV. 7.

3 Cor. ii. 17.

confidence we have through Christ towards God ;  
not that of ourselves we are sufficient to reckon S  
anything as coming from ourselves; but our  
sufficiency is from God; who also made us S  
efficient ministers of a new covenant ; not of the  
letter, but of the spirit; for the letter killeth,  
but the spirit giveth life.

Now, if the ministry of death, which was en- 7  
graven in letters, on stones, came with glory, so  
that the children of Israd could not stedfastly

Look upon the face of Moses because of the glory of his countenance (which glory was being done away); how much rather will the ministry of 8 the Spirit be with glory? For if the ministry of 9 condemnation is glorious, much more doth the ministry of righteousness excel in glory. For 10 indeed that which was made gloriotis hath no glory in this respect, namely, by reason of the glory which exceedeth. For if that which is 11 being done away came with glory, much more that which abideth is encircled with glory.

Having therefore such a hope, we speak with 12 great freedom; not doing as did Moses, who put 13 a veil over his face that the children of Is<sup>^</sup>el might not gaze upon the end of that which was being done away; but their minds were hard- 14 ened; for until this day there remaineth the same veil at the public reading of the old covenant, as it is not revealed that it is done away in Christ (a). But unto this day, whensoever 15 Moses is read, a veil lieth upon their heart. Nevertheless whensoever it shall turn to the 16 Lord, the veil is taken away.

Now, the Lord is the Spirit; and where the 17 Spirit of the Lord is, there is liberty. But we 18 all, with im veiled face receiving as on a mirror the glory of the Lord, are being changed into the same image from glory to glory, even as from the Lord the Spirit.

Wherefore having this ministry, according i as we obtained mercy, we faint not; but have 2 renounced the hidden things of shame, not walking in craftiness, nor corrupting the word

(a) Or the same veil unlifted; which t>eil is taken away in Christ.

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## 11. CORINTHIANS 4. 3-18

of God; but by the manifestation of the truth commending ourselves to every man's con-

3 science in the sight of God. But if our gospel is John >ii. 31.

4 veiled, it is veiled in those who are perishing; in whom the god of this age hath blinded the minds of the unbelieving lest the light of the glorious gospel of Chiist, who is the image of God, should

5 shine forth. For we preach not otirselves, but Christ Jesus the Lord, and ourselves as your

6 servants for Jesus' sake. For God who said, Gen. I 3.

\*\*Out of darkness light shall shine," shone in our hearts, to- give us the light of the knowledge of

the glory of God in the face of Christ.

7 BUT we have this treasure in earthen vessels,

that the siupassing greatness of the power may a Cor. vii. 5.

8 be God's, and not from ourselves. We are pressed on every side, yet not crushed; we are

9 perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed;

10 always bearing about in the body the dying of Gal. vi. 17. Jesus, that the life also of Jesus may be made

11 manifest in otu" body. For we who are living are continually being delivered unto death for Jesus' sake, that the life also of Jesus may be

12 made manifest in our mortal flesh. So then death worketh in us, but life in you.

13 But having the same spirit of faith, according Psa. cxvi. 10. as it is written, "I believed, and therefore I

spoke," - ^we also believe, and therefore speak;

1 4 laiowing that He who raised the Lord Jesus will raise us also with Jesus, and will present us, to-

15 gether with you. For all things are for your i Cor. iii. 21. sakes, that the grace being increased may

abound to the glory of God, on accotmt of the

16 thanksgiving of the many. Wherefore we faint not; but though our outward man is perishing, yet our inward man is being renewed day

17 by day. For the light affliction, which is but Rom. viii. 18. for a moment, worketh for us a far more exceed-

18 ing and eternal weight of glory; since we look not at the things which are seen, but at the things which are not seen; for the things which are seen are only for a while; but the things which are not seen are eternal.

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## 5. I-II? n. CORINTHIANS

Job. iv. 10. FOR we know that though our earthly habitation

of this tabernacle perish, we have a building from God, a house not made with hands, eternal in heaven. For truly in this tabernacle we 2 groan, earnestly desiring to be clothed upon

1 Cor. XV. 53. with our habitation which is from heaven; if so 3

be that being clothed we shall not be found naked. For we who are in the tabernacle groan, 4 being burdened, for we would be not unclothed but clothed upon, that what is mortal may be swallowed up by life.

Now He who wrought us for this\* self-same 5 thing is God, who gave us the earnest of the Spirit. Wherefore we are always of good cour- 6 age, knowing that while we are at home in the body we are absent from the Lord; (for we walk 7

Rom. viii. 34. by faith, not by sight;) yea, we are of good 8

courage, and well pleased rather to be absent from the body and to be at home with the Lord.

Wherefore also we make it our aim, whether 9 at home or absent, to be acceptable to him. For 10

we must all be made manifest before the judgment-seat of Christ; that each may be required

Eph. vi. 8. for the things done in the body, according to what he did, whether good or bad.

Heb. X. 31. Knowing therefore the fear of the Lord, we 11

persuade men; but we are made manifest to God, and I trust are made manifest in your consciences also. We commend not ourselves again 1 2 to you, but give you occasion to glory on our behalf, that ye may have something wherewith to answer those who glory in appearance, and not in heart. For whether we were beside ourselves, it was for God ; or whether we are sober-minded, it is for you.

Can. viii. 6. For the love of Christ constraineth us; we 14

judging thus: One died for all, so that they all 15 died; and he died for all, that those who live should live no longer unto themselves, but unto him who for their sakes died and was raised. Wherefore henceforth we know no one according 16 to the flesh; yea, though we have known Christ according to the flesh, yet now we know him so

Isa. xliii. 18. no longer. Therefore if any one is in Christ, 17

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II. CORINTHIANS \$. 18-6. I4

there is a new creation ; old things have passed away; behold, they have become new.

[8 And all things are from God, who reconciled us to Himself through Christ, and gave us the

[9 ministry of reconciliation; namely, that God in Christ was reconciling the world to Himself, not imputing their trespasses to them, and hath committed to us the word of reconciliation.

10 Therefore we are ambassadors on Christ's behalf, as if God were beseeching you through us ;

we, on behalf of Christ, entreat you. Become

1 reconciled to God. Him who knew not sin God made to be sin on our behalf, that we might become in him the righteousness of God.

1 AND we, working together with him, beseech Isa. xlix. 8. you that ye receive not the grace of God in vain.

2 For He saith,

\*\*I heard thee in an acceptable time. And in a day of salvation I succoured thee." Behold, now is the acceptable time, behold, now is the day of salvation.

3 We give offence in nothing, so that the ministry may not be blamed: but in all things we

approve ourselves as ministers of God, in much patience, in afflictions, in necessities, in dis-

5 tresses, in stripes, in imprisonments, in tumults,

6 in labours, in watchings, in fastings; in purity, in knowledge, in longsuffering, in kindness, in a

7 holy spirit, in love unfeigned, in the word of a truth, in the power of God, through the weapons

of righteousness for the right hand and the left,

8 through glory and dishonour, through evil report and good report; as deceivers, and yet true; John vii. 1a.

9 as unknown, and yet well known ; as dying, and 10 behold, we live; as chastened, and not kill ad; as

sorrowful, yet always rejoicing; as poor, yet making many rich ; as having nothing, yet possessing all things.

XI O ye Corinthians, our mouth is open unto you, a Cor. vii. 3.

12 our heart is enlarged. Ye are not restricted in us, but ye are restricted in your own affections.

13 Now, for a recompense in like kind, (I speak as

to my children,) oe ye also enlarged.

14 Be not unequally yoked with unbelievers; for Deut. vii. a.

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6. I §-7- 10 II. CORINTHIANS

<ev. XXVI. II.

sa. Hi. II.

er. xxxi. 9.

Sam. vii. 14.

Cor. vi. 17.

what fellowship hath righteousness with lawlessness? Or what commtinion hath light with darkness? and what concord hath Christ with 15 Belial? or what part hath a believer with an unbeliever? and what agreement hath a sanctuary 16 of God with idols? for we are a sanctuary of the living God; as God said, \*\*I will dwell in them, and walk in them; and I will be their God, and they shall be My people." Wherefore, "Come out from among them, and be ye separate, (saith the Lord,) and touch not the unclean thing"; and "I will receive you and will be a Father to you, and ye shall be My sons and daughters, saith the Lord Almighty."

Having therefore these promises, dearly beloved, let us cleanse ourselves from all pollution of the flesh and spirit, perfecting holiness in the fear of God.

Cor. vi. n.

Cor. ii. 13.

er. XXXI. 9.

RECEIVE us; we wronged no one, we injured no one, we defrauded no one. I speak not this to condemn you; for I have said before, that ye are in our hearts to die with and to live with. Great is my freedom of speech towards you, great is my glorying in you ; I am filled with comfort, I exceedingly abound in joy under all our tribulation. For, when we had gone to Macedonia, our flesh had no ease; we were troubled on every side; without were fightings, within were fears. Nevertheless, God, who comforteth those who are cast down, comforted us by the coming of Titus ; and not by his coming only, but by the comfort wherewith he was comforted in you, when he told us your earnest longing, your mourning, your fervent mind towards me; so that I rejoiced the more.

For, though I grieved you by my letter, I do not regret it; though I did regret it, for I perceive that the letter grieved you, but only for a season. Now I rejoice, not that ye were grieved, but that ye grieved unto repentance ; for ye were grieved in a godly manner, so that ye might receive no loss at our hands. For godly sorrow worketh unto salvation a repentance which bringeth no regret ; but the sorrow of the world

11 worketh out death. For, behold, this very fact that ye were grieved in a godly manzier, what earnestness it wrought in you! yea, what clearing of yourselves! yea, what indignation! Titusiii. 8. yea, what fear! yea, what vehement longing!

yea, what zeal! yea, what vindication! In fdl things ye approved yourselves to be pure in the

12 matter. Wherefore, though I wrote to you. I did it not for the sake of him who did the

wrong, nor for the sake of him who suffered the 2 Cor. ii. 4. wrong, but that your earnestness in our behalf might be made manifest to yourselves in the sight of God.

13 Therefore we have been comforted; and, besides our own comfort, we rejoiced the more exceedingly for the joy of Titus, because his

spirit has been refreshed by you all. For if I Rom. xv. 32.

14 have gloried in anything to him on your behalf, I have not been shamed; but as we spoke all things to you in truth, even so our glorying be-

1 5 fore Titus is found to be truth. And his inward affection is more abundantly turned towards you, while he calleth to mind the obedience of you all, how with fear and trembling ye received

1 6 him. I r^oice that in every tlang I have 2 Thess. iii. 4. confidence m you.

1 MOREOVER, brethren, we make known to you the grace of God vouchsafed in the churches

2 of Macedonia; how that in a great trial of affliction the abundance of their joy and their Mark xii. 44. deep poverty abounded to the nches of their

3 libci-ality. For I bear testimony that to their power, yeia: and beyond their power, they were

4 willing of themselves; asking of us with much

entreaty the grace, even the fellowship in the Actsxi. 29.

5 ministrations to the saints. And this they did, not merely as we hoped ; but first they gave their own selves to the Lord and to us by the will of

6 God; insomuch that we urged Titus, that as he had begun, so he would also complete towards you this grace also.

7 But as ye abound in everything, in faith and 1 Cor. i. 5. utterance and knowledge, and in all earnestness, and in our love to you, see that ye abound in

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8. 8-24 n. CORINTHIAN'S

this grace also. I speak not by way of com- 8

Cor. vii. 6. mandment, but to prove, by the earnestness of

others, the sincerity of your love also. For ye 9 know the grace of our Lord Jesus Christ, that being rich, he for your sakes became poor, that ye through his poverty might become rich.

And herein I give an opinion; for this is ex- 10

Tim. vi. 19. pedient for you, who were the first to make a

beginning a year ago, not only to do, but also to will. But also complete now the doing of it; 11 that as there was the readiness to will, so there may be also the completion out of that which ye

\*uke xxi. 3. have. For if the readiness is there, it is accept- 1 2

able according to that which it may have, and not according to that which it hath not. For 13 I mean not that others be eased, and ye burdened; but by an equality, that now at this 14 time your abundance may meet their want, that their abundance also may meet your want; that there may be equality ; as it is written, \*\* He who 1 5

ix. xvi. 1 8. gathered much had nothing over; and he who gathered Kttle had no lack."

But thanks be to God, who putteth the same 16 earnest care for you into the heart of Titus. For 1 7

Cor. viii. 6. indeed he not only accepted the exhortation ; but being more earnest, of his own accord he departed unto you. And we sent with him the 18 brother whose praise in the gospel is throughout

Cor. xvi. 3. all the churches; and not only so, but he was 19 also chosen by the churches as our fellow-  
■■ ■■■ traveller for this gift, which is administered by us to show the glory of the Lord himself, and our readiness; we taking heed to this, that no one 20 should blame us in the mattet bf this bounty

Lom. xii. 17. which is ministered by us; forWd study to act 21 honourably not only m the sight of the Lord, but also in the sight of men. And We sent With 22 them our brother, whom we have many times proved diligent in many matters, but now much more diligent, because of the great confidence

Tim. i. 18. which he hath in you. As to Titus, he is my 23 partner and fellow-helper concerning you; or as to our brethren, they are the messengers of the churches, the glory of Christ. Wherefore 24 show ye to them, before the churches, the proof

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Ii; CORINTHIANS Q. 1-14

of yoir love, and of our glorying on yotir a Cor. vii. 14. behalf.

9 I For concerning the ministering to the saints,

2 it is superfluous for me to write to you ; for I 2 Cor. viii. 4.

know your readiness, as to which I boast of you

to the Macedonians, that Achaia was prepared  
a year ago; and your zeal hath stirred up very

3 many. Yet I have sent the brethren, lest our  
boasting of you in this matter should be in vain;

4 that ye may be prepared, as I said ye were; lest  
haply if any Macedonians go with me, and And

you unprepared, we (that we say hot, ye) should 2 Cor. viii. 24.

5 oe put to sname through this coimdenche. There-  
fore, I thot^ht it necessarv to entreat the  
bretiiren that they would go before to you, and  
make up beforehand your gift which had pre-  
viously been promised, that the same might be  
ready, as a matter of bounty, and not of covet-  
ousness.

6 But as to this, he who soweth sparingly will Psa. xli. i.  
reap also sparikjigly ; and he who soweth bounti-

7 fully will reap also botuitifully. Let each do Pro. xxii. 8.  
according as ne hath determined in his heart;

not grudgingly, or Of necessity ; for God loveth Deut. xv. 10.

8 a cheerful giver. And Goi> is able to make  
every blessing abound to you; that ye, always  
having all sufficiency in all things, may abound

9 to every good 1 work; as it is written, Psa. cxii. 9.

\*'He (Hspersed abroad;  
He gave to the needy ;  
His righteousness abideth for ever."

10 Now He who supplieth seed for the sower and  
bread for eatijog, will supply and multiply your  
sowing, and will Increase the fruits of your

11 righteousniess,- ye being enriched in every thing 2 Cor. i. n.  
to all liberality, which worketh out through us

12 thanksgiving to God; for the administration of  
this service not only fully supplieth the wants of  
the saints, but aboundeth also through many

13 thanksgivings to God; while, through the ex- Matt. v. 16.  
perience of this ministration, they glorify God

for the obedience of your confession unto the

gospel of Christ, and for the liberality of your

contribution to them, and to all; and earnestly

long after you with supplication for you, on

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## 9. IS-IO. 14 II. CORINTHIANS

ames i. 1<sup>^</sup>. account of the exceeding grace of God which is

upon you. Thanks be to God for His unspeak- 15  
able gift.

NOW I Paul myself exhort you by the meek- i K

ness and gentleness of Christ, I who, to your

face, am lowly among you, but being absent am  
fearless towards you ; yea, I beseech you, that I 2  
may not, when present, have to show myself  
fearless with the confidence wherewith I count  
to be bold, against some who count of us as if we  
Rom.viii. 13. walked according to the flesh. For though we 3

walk in the flesh, we do not war according to  
5ph. vi. 13. the flesh; for the weapons of our warfare are 4

not carnal, but mighty for God to the casting  
down of strongholds; seeing that we cast down 5  
imaginations, and every bulwark which is being  
raised against the knowledge of God, and bring

Cor. vii. IS. every thought into captivity to the obedience of

Christ ; and are in readiness to avenge all disobe- 6  
dience, when your obedience shall be perfected.

Ye look on the things which are before your 7  
face. If any one trusts in himself that he is

' Christ's, let him. consider this again with himself, that, as he is Christ's, even so are we. For 8

Cor. xiii. 2. though I should boast somewhat more of our

authority, which the Lord gave for your edification and not for casting you down, I should not be ashamed; I say this, that I may not seem as 9 it were to terrify you by my letters. For his 10 letters, (it is said,) are weighty and powerful; but his bodily presence is weak, and his speech contemptible. Let such a one think this, that, 11 such as we are in word, by letters when we are absent, such will we be also in 'deed when we are present.

Cor. iii. i. For we dare not judge ourselves, or compare 12

ourselves with some who commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not glory of things 13 beyond our measure, but in proportion to the measure of the sphere which God allotted to us. a measure to reach even unto you. For we are 14 not stretching ourselves beyond our measure, as

## II. CORINTHIANS 10. IS-II. 12

if we reached not unto you ; for we advanced as far as to you also in preaching the gospel of

15 Christ; not glorying beyond our measure in Rom. xv. ao. other men's labours; but having hope that as

your faith increaseth, we shall be enlarged abimdantly among you in proportion to our

16 sphere, so as to preach the gospd to the regions beyond you, and not to glory of things made

17 ready to our hand in another man's sphere. But,

18 \*\*let him who glorieth, glory in the Lord." For jer. ix. 24. not he. who commend eth nimsel is approved,

but he whom the Lord commendeth.

1 WOULD that ye could bear with me in a little foolishness; but, indeed, ye do bear with me.

2 For I am jealous over you with a God-given jealousy; for I espousea you to one husband,

that I might present you as a pure virgin to Lev. xxi. 13.

3 Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds may be corrupted from the sim-

4 plicity and pvirity ye owe to Christ. For if indeed he who Cometh preacheth another Jesus Gal i. 7. whom we preached not ; or if ye receive a differ^

ent spirit, which ye received not; or a different gospel, which ye accepted not, ye may well

5 bear with me. For I reckon that I am in no

6 way behind those pre-eminent apostles. Though

I am mean in speech, yet I am not in knowledge; i Cor. i. 17. but in all things we manifested it towards you among all men.

7 Or did I commit an offence in abasing myself that ye may be exalted, in that I preachea to

8 you tne gospel of God without charge ? I robbed other churches, taking wages from them to do

9 you service. And when I was present with you, and was in want, I was burdensome to no one;

for that which was wanting to me, the brethren Acts xviii. 3. when they came from Macedonia supplied ; and in all things I kept and will keep myself from

10 being burdensome to you. As the truth of Christ is in me, this boasting shall not be cut off

11 from me in the regions of Achaia. Wherefore?

12 because I love you not? God knoweth. But whatever I do and will do, it is that I may cut

## 12. 13-29 II. CORINTHIANS

off the occasion from those who desire an occasion; that they, in what they boast, may be  
Gal ii. 4. found even as we. For such are false apostles, 13

deceitful workers, fashioning themselves into  
apostles of Christ. And no wonder; for Satan 14  
fashions himself into an angel of light; therefore 15  
it is no great thing if his ministers also fashion  
themselves into ministers of righteousness;  
whose end will be according to their works,  
a Cor. xii. 6. I say again, let no one think me a fool; but if 16

ye do, yet bear with me as with a fool, that I  
too may boast myself a little. That which I 17  
speak, I speak it not according to the Lord, but  
as it were foolishly, in this countenance of boasting.  
Phil. iii. 3. Seeing that many boast according to the flesh, 18

I also will boast. For ye bear with fools gladly, 19  
seeing that ye yourselves are wise. Ye bear 20  
with it, if a man brings you into bondage, if he  
devours you, if he seizes you, if he exalts himself,  
if he smites you on the face.

I speak by way of reproach, as if we had been 21  
weak. Howbeit whereinsoever any one is bold  
(I speak foolishly,) I also am bold. Are they 22  
Hebrews? so am I. Are they Israelites? so am I.  
Are they the seed of Abraham? so am I. Are 23  
they ministers of Christ? (I speak as one beside  
1 Cor. XV. 10. myself) I am more; in labours more abundantly.

Acts ix. 16. in prisons more abundantly, in stripes above

Deut. XXV. 3. measure, in deaths often. From the Jews five 24

Acts xvi. 22. \ times I received forty stripes save one; thrice I 25  
Acts XIV. 19. f ^g beaten with rods, once I was stoned, thrice

' I suffered shipwreck, a night and a day^ I have  
spent in the deep; in journeyings often, in perils 26  
Acts xiv. 5. from rivers, in perils from robbers, in perils from

my countrymen, in perils from Gentiles, in perils  
in the city, in perils in the wilderness, in perils  
in the sea, in perils among false brethren; in 27  
Acts XX. 31- I toil and labour, in watchings often, in hunger  
1 Cor. iv. II. f and thirst, in fastings often, in cold and naked-  
ness. Besides those things which I pass by (a), 28  
there is the daily pressure upon me, my anxiety  
1 Cor. ix. 22. for all the churches. Who is weak, and I am 29

not weak? who stumbleth, and I bum not?

(a) Or which are without.

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II. CORINTHIANS II. 30-II. 12. tl

30 If I must needs gloiy, I will glory of the things 2 Cor. xii. s.

31 which concern my infirmity. The God and Gal. i. 3.  
Father of the Lord Jesus, He who is blessed for

ever, knoweth that I lie not.

32 In Damascus the governor under Aretas the Actsix. 24.  
king kept the city of the Damascenes guarded,

33 to take me; and through a window I was let Josh. ii. 15.  
down in a basket by the wall, and escaped his

hands.

1 I MUST glory. It is not indeed expedient,  
yet I will come to visions and revelations from

2 the Lord. I know a man in Christ, such a one  
as, more than fourteen years ago, (whether in  
the body, I know not, or whether out of the  
body, I know not, God knoweth,) was caught up

3 to the third heaven. And I know such a one,  
(whether in the body, or out of the body, I

4 know not, God knoweth,) that he was caught Luke xxiii. 43.  
up into Paradise, and heard unspeakable words,

5 which it is not lawful for a man to utter. Of such a one I will glory ; but of myself I will not

6 glory, except in my infirmities. For even if I should desire to glory, I should not be a fool, for I should speak the truth ; but now, lest any one should think of me above that which he seeth me to be, or that which he heareth from me, and b) ^ reason of the exceeding greatness of the revelations, I forbear.

7 Wherefore, lest I should be exalted above

measure, there was given to me a thorn for the Eze. xxviii. 24. flesh, (a messenger of Satan,) to buffet me, lest

8 I should be exalted above measure. Concerning this thing 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 strength is made perfect in weakness.\*' Most gladly therefore I will rather glory in my infirmities, that the strength of Christ may rest upon me.

10 Therefore for Christ's sake I take pleasure in infirmities, in reproaches, in necessities, in persecutions and distresses; for whenever I am weak,

then I am strong.

11 I have become a fool ; ye compelled me to it ; for I ought to have been commended by you,

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12. 12-13. 3 "● CORINTHIANS

for in nothing was I behind the very chief apostles, though I am nothing. Truly the signs and

of an apostle were wrought among you in all patience, by signs, and wonders, and mighty works. For, what was it wherein ye were made

inferior to the other churches, unless it was that

I myself was not burdensome to you? Forgive me thus wrong!

Lo, this third time I am ready to come to you; 14  
and I will not be burdensome, for I seek not  
yours, but you; for the children ought not to  
lay up for the parents, but the parents for the  
children. And I will most gladly spend, and be 15  
wholly spent, for your souls. If I love you  
more abundantly, am I loved the less?

But be it so, that I myself burdened you riot; 16  
nevertheless being crafty, I caught you with guile.  
Did I make a gain of you by any one of those 17  
2 Cor. viii. 6. . whom I have sent to you? I exhorted Titus, 18

and with him I sent the brother. Did Titus  
make a gain of you? walked we not in the same  
spirit? yea, in the same steps?

2 Cor. V. 13. All this time ye are thinking that we are 19

excusing ourselves to you. We speak before  
God in Christ, but all things, dearly beloved,  
are for your edifying. For I fear that, when I 20

3 Cor. xiii. 2. come, I shall not find you such as I would, and

that I shall be found by you such as ye would  
not; that there will be strife, envying, wraths,  
injuries, slanderings, whisperings, conceits,  
tumults; and that, when I come, my God will 21

3 Cor. ii. 1. humble me again before you, and that I may

have to bewail many of those who have sinned

1 Cor. V. I. already and have not repented of the unclean-

ness and fornication and lasciviousness which  
they committed.

THIS is the third time I am coming to you. i IJ

Deut. xix. 13. In the mouth of two or three witnesses every

word shall be established. I have forewarned, and  
and, as when I was present the second time, so  
in my absence I now forewarn those who hereto-  
fore have sinned, and all others, that if I come 3

I Cor. ix. a. again, I will not spare, since ye seek a proof of

Christ's speaking by me; for he is not weak

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1a

## II. CORINTHIANS 13. 4-14

4 towards you, but is powerful among you. For he was even crucified through weakness, yet he liveth through the power of God. For we also are weak in him, yet we shall live 'with him through the power of God towards you.

5 Try yourselv^ whether ye are in the faith; 1 Cor. xi. 28. prove yovLT/byrpb. selv€B. ;■ Or knDw>3i[e not as to

your own selves, that Jesus Christ is in you? un-

6 less indeed ye are reprobate. But I trust that

7 ye wiU know that we are not rejjrobate. Now we pray to God that ye. do no evil ; not that w<i womd appear approved, but that ye may do that which is honourable, though we be as if repro-

8 bate. For we can do nothing against the truth, Pro. xxi. 30.

9 but for the truth. For we rejoice whenever we are weak, and, ye are strong; and for this we

10 pray, even your perfecting. Therefore I write these things being absent, lest being present I should use sharpness, according to the authority which the Lord gave me for building up, and not for casting down.

11 Finally, brethren, farewell. Be perfected, be oi good comfort, be of one mind, live in peace;

and the God of love and peace will be with you. Rom. xii. 16.

13 Greet one another with a holy kiss. All the

saints salute you.

14 The grace of the Lord Jesus Christ, and the Rom. xvi. 34.  
Love of God, and the communion of the Holy

Spirit be with you all.

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THE EPISTLE TO THE

GALATIANS

Actsix. 6. DAUL, an apostle (not from men, neither i

\* through man, but through Jfesus Christ  
and God the Father who raised him from the  
dead), and all the brethren who are with me, 2  
to the churches of Galatia: -

Grace be to you and peace from God our 3

John X. 17. Father; and from the Lord Jesus Christ, who 4

gave himself for our sins, that he might deliver  
us from this present evil age, according to the  
will of our God and Father; to whom be glory 5  
for ever. Amen.

I marvel that ye are so soon falling away from 6

a Cor. xi. 4. Him who called you in the grace of Christ, falltiig

away unto a different gospel - ^which is no new  
gospel ; only there are some who trouble you and 7  
would pervert the gospel of Christ. But if even 8  
we, or an angel from heaven, should preach to  
you any other gospel than that which we .  
preached to you, let such be accursed. As we 9

Deut. iv. a. nave said before, so I say niow again, If any one^

preach to you any other gospel than that which  
ye received, let him be accursed. For am I now 10  
conciliating men, or God? or do I seek to please  
men? If I were still pleasing men, I should not

be the servant of Christ.

For I make known to you, brethren, that the 11  
gospel which was preached by me is not accord-  
ing to man. For neither did I receive it from 12  
man, nor was I taught it, except by revelation

Eph. iii. 3. from Jesus Christ. For ye have heard of my 13

manner of life in time past in the Jews\* re-  
ligion (a), how that beyond measure I perse-  
cuted the church of God, and made havoc of it;  
and advanced in the Jews' religion (a) above 14

(a) Gr. Judaism.

GAJLATIANS I. 15-2. 7

many of my own age in my own nation, being  
more exceedingly zealous for the traditions of  
my fathers. But when He - who, from my  
mother's womb, set me apart and called me by

16 His grace - was pleased to reveal His Son in me 2 Cor. iv. 6.  
that I might preach him among the Gentiles,  
immediately I consulted not with flesh and

17 blood; neither went I up to Jerusalem to those  
who were apostles before me; but I went away  
into Arabia, and afterwards returned to Damas-

18 cus. Then after three years I went up to Jeru- Acts ix. a6.  
salem to visit Cephas (a) ; and I abode with him

19 fifteen days. But I saw no other of the apostles,

20 but only James, the Lord's brother. Now, of  
the things which I write to you, behold, before

21 God I lie not. Afterwards I went into the re-

22 gions of Syria and Cilicia; and was unknown by  
face to the churches of Judaea which are in

23 Christ; they had heard only, that "he who per- Acts ix. 30.  
secuted us in times past now preacheth the faith

24 of which once he made havoc." And they glorified God in me.

1 Then, after fourteen years, I again went up Acts xv. a. to Jerusalem, with Barnabas, taking Titus also

2 with me. " And I went up by revelation, and communicated to them the gospel which I preach among the Gentiles; but privately, to

those who were of repute, lest by any means I phii. ii. 16.

3 should run or had run in vain. But not even Titus who was with me, though a Greek, was

4 compelled to be circumcised; and this because

of the false brethren privily brought in ; for they Acts xv. i. came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us

5 into bondage. But to them. – that the truth of the gospel might continue with you – we, even

6 for an hour, yielded not submission. But from i>eut. x. 17. those who were counted; to be somewhat, (whatsoever they were, it maketh no difference to me ;

God accepteth no man's person;) – I sa3r that those who were so counted imparted nothing to

7 xne; but on the contrary, when they saw that the gosp^ of the Uncircumcision was committed to me, as that of the Circumcision was to Peter;

(a) i.e. Peter.

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### 3. 8-21 GALATIANS

Matt. xvi. 1 8. (for he who wrought effectually for Peter to the 8 apostleship of the Circumcision, the same

wrought also for me towards the Gentiles) ; and 9  
when James, Cephas, and John, who were  
counted as pillars, perceived the grace bestowed  
upon me, they gave to me and Barnabas the  
right hands of fellowship, that we might go to  
the Gentiles, and they to the Circumcision. Only 10

Acts xi. 30. they desired that we should remember the poor ;

which very thing I also was zealous to do.

But when Cephas came to Antioch, I with- ti  
stood him to his face, because he was self-  
condemned. For until certain persons came from 12

Actsxi. 3. James, he used to eat with the Gentiles; but

when they had come, he began to withdraw and  
to separate himself, fearing those who were of  
the Circumcision. And the rest of the Jews 13  
likewise dissembled with him, insomuch that  
even Barnabas was carried away with their dis-  
simulation. But when I saw that they walked 14

Gal. ii. 5. not uprightly according to the truth of the gos-

pel, I said to Cephas before them all. If thou,  
who art a Jew, livest as the Gentiles live and  
not as the Jews do, how is it that thou com-  
pellest the Gentiles to live as do the Jews? We 15  
who are by nature Jews, and not sinners from

Psa cxliiii. a. among the Gentiles – yet knowing that a man 16

t .. i is not justified by works of law but only through

faith in Christ Jesus – even we believed on

Christ Jesus, that we might be justified by faith

in Christ, and not by works of law; for by works

I Johniii. 9, ' of law no flesh will be justified. But if, while 17

seeking to be justified in Christ, we ourselves  
also were found sinners, is therefore Christ a  
minister of sin? God forbid. For if I build up 18  
again the things which I pulled down, I prove  
myself a transgressor. For I through law died 19  
unto law, that I might live to God. I have been 20

crucified with Christ; and it is no longer I who

I Thess. V. 10. live, but Christ liveth in me; and the Kfe which

I now live in the flesh I live in faith, faith in the  
Son of God, in him who loved me and gave him-  
self up for me. I do not make void the grace of 21  
God; for if righteousness comes through law,  
then Christ di^ in vain.

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V

GALATIANS 3. I-17

1 O THOUGHTLESS (a) Galatians, who be- Matt, vii a6.  
witched you, you before whose eyes Jesus Christ

was shewn forth as crucified?

2 . This only I would learn from you, Received  
ye the spirit by works of law? Or by the hear-

3 mg of faith? Are ye so thoughtless? Having  
begun in the Spirit, do ye now finish in the flesh?

4 Did ye suffer so many things in vain ? - ^if it be Gal. iv. 9.

5 indeed in vain. He therefore who ministereth  
to you the Spirit, and doeth mighty works  
among you, - ^is it by works of law, or by the

6 hearing of faith? Even as "Abraham believed Gen. xv. 6.  
God, and it was reckoned unto him as righteous-

7 ness." Ye perceive, therefore, that those who  
take their stand upon faith, the same are children

8 of Abraham. And the Scripture, foreseeing that ( Gen. xii. 3.  
God would justify the Gentiles by faith, preached 1 Gen. xxii. 18.  
the gospel beforehand unto Abraham, saying,

9 '\*In thee shall all the nations be blessed.'" &)

then those who take their stand upon faith are blessed with faithful Abraham.

10 For as many as take their stand upon works Deut. xxvii. a6. of law are under a curse; for it is written,

\*' Cursed is every one who continueth not in all things which are written in the book of the Law,

11 to do them." And that no one is justified by the Law in the sight of God, is evident; for,

12 "The righteous shall live by faith." Now the Law takes not its stand upon faith; but, "He

13 who doeth them shall live in them." Christ re- Lev. xviii. 5. deemed us from the curse of the Law, having become a curse for us; (for it is written, "Cursed Deut. xxi. 23.

14 is every one who is hanged on a tree " ;) that the blessing on Abraham may in Jesus Christ come on the Gentiles; that we, through faith, may receive the promise of the Spirit.

15 Brethren, I speak after the manner of men: Though it be but a man's covenant, yet if it be confirmed^ no one annulleth it, or addeth new

16 conditions. Now, to Abraham and his seed were Gen. xxii. 18. the promises spoken. He saith not, "And to seeds," as of many; but "And to thy seed," as of

1 7 one, which is Christ. And this I say : A cove- Ex. xii. 40.

●  
(o) Or senseless.

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Hab. ii. 4.  
Rom. i. 17.  
Heb. viii. 38.

3. 1 8-4. 7 GALATIANS

nant which was confirmed before by God, the Law, which came four hundred and thirty years after, doth not annul, to make the promise of no effect. For, if the inheritance comes by law, it is no longer by promise; but God hath granted it to Abraham through a promise.

What then is the Law? 19

It was added because of transgressions, till the seed to whom the promise was made should

Acts vii. 53. come; and it was administered through angels

by the hand of a mediator. But, for one, a 20

Deut. vi. 4. mediator is not needed ; now, God is but one.

Is the Law then against the promises of God? 21

God forbid ; for, if there had been a law given which could impart life, verily righteousness

Rom. iii. 9. would have been by the Law. But the Script- 22

ure shut up all things under sin, that the promise, by faith in Jesus Christ, might be given to those who believe. But before faith came, we 23 were kept in ward under the Law, shut up unto the faith which was afterwards to be revealed.

So that the Law has been our tutor unto Christ. 24

that we may be justified by faith. But faith 25 having come, we are no longer under the tutor.

John i. 12. For in Christ Jesus ye all are sons of God through 26

your faith; for as many of you as were baptized 2^ into Christ, did put on Christ. There can be 2^

Col. iii. II. neither Jew nor Greek, neither bond nor free,

neither male nor female; for ye all are one in

Gal. iii. 7. Christ Jesus. And if ye are Christ's, then ye 29

are Abraham's seed, heirs according to the promise.

But I say that the heir, as long as he is a child, differeth in nothing from a servant, though

he is master over all ; but is under governors and 2  
stewards until the time appointed by his father.  
Even so we, when we were children, were in 3  
bondage under the elements of the world; but 4  
when the fulness of the time had oome, God  
sent forth His Son, bom of a woman, bom tinder  
the Law, that he might redeem those who were 5  
under the Law, that we might receive the adop-

Rom. viii. 15. tion of sons. And inasmuch as ye are sons, God 6

sent forth into our hearts the Spirit of His Son,  
crying, Abba, Father. Wherefore thou art no 7

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## GALATIANS

4. 8-25

longer a servant, but a son; and if a son, then  
an heir through God.

8 NOW, at that time, when ye knew not God,  
ye served those who by nature are not gods.

9 But now, that ye know God, or rather, are  
known by God, how is it ye are turning back to  
the weak and beggarly elements whereunto ye

10 desire to be again m bondage? Ye are observ-

11 ing days and months, and seasons and years. I  
fear for you, lest by any means I have bestowed  
labour upon you in vain.

12 Brethren, I beseech you, become as I am; for

I became as ye are. Ye did not injure me at all. i Cor. ii. 3.

13 But ye know that the first time I preached the Acts xvi. 6.  
gospel to you because of an infirmity of the

14 nesn. And that which was a trial to you in my

flesh ye despised not, nor rejected; but ye received me as an angel of God, yea, even as

15 Christ Jesus. Where then is your congratulation? for I bear you record that, if it had been possible, ye would have plucked out your eyes

16 and given them to me. So then have I become

17 your enemy, because I tell you the truth? They zealously seek you, but not honourably; yea,

they would exclude you, that ye might seek Rom. x. a.

18 them. But in a good cause, it is good to be zealously sought always, and not only when I

19 am present with you, my children, with whom I travail in birth again until Christ be formed in

20 you. But I could have wished to be present with you now, and to change my tone ; for I am perplexed about you.

21 TELL me, ye who would be under the Law,

22 do ye not hear the Law? For it is written that Abraham had two sons, the one by the bond-

23 woman, the other by the freewoman. But the son by the bondwoman was born according to the flesh; the son by the freewoman was born

24 by virtue of the promise. And these things may be read as an allegory : For, the women are two covenants – one from mount Sinai, bearing

25 children unto bondage; this is Hagar; now Hagar stands for mount Sinai in Arabia, and

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Gren. xxi. a.

Gen. xxi. 9.

Gen. xvi. 15.

4\* 26-5. 12 GALATIANS

answers to the Jerusalem which now is, for she

Heb. xii. 22. is in bondage with her children. But the Jeru- 26

salem which is above is free, and she is our

Isa. liv. I. mother. For it is written, 27

"Rejoice, thou barren, who bearest not;  
Break forth and cry, thou who travailest not ;  
For the desolate hath many more children  
Than she who hath a husband."

Gal. iii. 29. Now ye, brethren, according to the manner 28

of Isaac, are children of promise. But, as at 29  
that time he who was bom according to the  
flesh persecuted him who was bom according  
to the Spirit, even so it is now. But what saith 30

Gen. xxi. 10. the Scripture? "Cast out the bondwoman and

her son ; for the son of the bondwoman shall not  
be heir with the son of the freewoman." So 31  
then, brethren, we are children not of a bond-  
woman, but of the free.

Eph. vi. 14. Christ set us free, unto freedom; stand fast, i

therefore, and submit not yourselves again to a  
yoke of bondage.

BEHOLD, I Paul say to you, that if ye be 2  
circumcised, Christ will profit you nothing. For 3  
I testify again to every man who receives cir-  
cumcision, that he is a debtor to do the whole

Rom. ix. 31. Law. All ye who seek your justification in the 4

Law, are parted from Christ; ye have fallen  
from grace. For we by the Spirit, from faith, 5  
are awaiting the hope of righteousness. For in 6  
Christ Jesus neither circumcision nor uncircum-

cision, but only faith working through love, is of any avail.

Ye were running well; who hindered you 7  
from obeying the truth? This persuasion cometh 8

Matt. xiii. 33. not from him who calleth you. A little leaven 9

leaveneth the whole lump. I have confidence 10  
towards you in the Lord, that ye will not be other-  
wise minded; but he who troubleth you will  
have to bear his judgment, whoever he may be.

Gal vi. 12. And I, brethren, why am I still persecuted, if I 11

am still preaching circumcision? In that case,  
the cross, their stumbling-stone, has been done  
away. I would that those who unsettle you 12  
would even cut themselves off.

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GALATIANS 5. 1 3-6. 4

13 For, brethren, ye were called unto liberty;  
only use not this liberty for an occasion to tne

14 flesh, but serve each other through love. For

all the Law is fulfilled in one sentence, even in Lev. xix. 18.  
this: "Thou shalt love thy neighbour as thy-  
15 self." But if ye hate and devour each other,  
take heed that ye be not consumed one of an-  
other.

16 This I say then: Walk by the Spirit (a), and  
: 7 ye will not fulfil the lust of the flesh. For the Rom. vii. ai.  
flesh eagerly opposes the Spirit, and the Spirit  
the flesh; for these are hostile to each other,  
that ye may not do the things which ye would.

18 But if ye are led by the Spirit, ye are not under  
[9 the Law. Now, the works of the flesh are ntani- Matt. xv. 19.  
fest; and they are these: Fornication, unclean-

20 ness, lasciviousness, idolatry, witchcraft, ha-  
treds, variance, emulation, wraths, factions,

21 seditions, heresies, envyings, drunkenness, revel-  
lings, and the like; as to which I forewarn you,  
as I have already forewarned you, that those  
who practise such things will not inherit the

22 kingdom of God. But the fruit of the Spirit is Eph. v. 9.  
love, joy, peace, longsuffering, kindness, good-

23 ness, faithfulness, meekness, self-control ; not to

24 restrain such things does law exist. And those  
who are of Christ Jesus have crucified the flesh

25 with its passions and lusts. If we live by the Rom. viii. 4.

26 Spirit, let us also walk by the Spirit. Let us  
not become vainglorious, provoking each other,  
envying each other.

•

1 BRETHREN, even if a man be overtaken in  
any transgression, such a one, ye who are spirit-  
ual, in a spirit of meekness restore, considering

2 thyself, lest thou also be tempted. Bear ye one Rom. xv. 1.  
another's burdens, and so ye will fulfil the law

of Christ.

3 For if any one, when he is nothing, thinks him-  
self to be something, he is deceiving himself.

4 But let every one test his own work, and then  
he will have his own ground for boasting, looking

«

(a) Or spiritually.

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## 6. 5-1 8 GALATIANS

Prov. xiv. 14. to himself only and not to his neighbour. For 5  
every one will have his own load to bear.

Let him who is taught in the word communicate in all good things unto him who teacheth. Be not deceived; God is not mocked; for, 7 whatsoever a man soweth that will he also reap.

Job iv. 8. For he who soweth to his flesh, will of the flesh 8 reap corruption; but he who soweth to the Spirit will of the Spirit reap life everlasting. And let us not be weary in well doing; for in due 9 season we shall reap, if we faint not. Therefore, 10

Ecc. ix. 10. as we may have opportunity, let us do good to all, but especially to those who are of the household of faith.

2 Cor. xii. 7. SEE in what large characters I have written 1 1

PhU. iii. 3. to you with my own hand. As many as desire 12

to make a fair show in the flesh, would compel you to be circumcised, but it is only lest ye should suffer persecution for the cross of Christ. For even those who receive circumcision do not 13 keep the Law; but they desire to have you circumcised that they may glory in your flesh.

Gal. ii. 20. But God forbid that I should glory, save in the 14

cross of our Lord Jesus Christ, by whom the world has been crucified to me, while I am crucified to the world. For neither circum- 15

2 Cor. V. 17. dsion nor uncircumcision, but only a new creation, is of any moment. And as many as walk 16

Psa. cxxv. 5. by this rule, peace and mercy be on them, even upon the Israel of God.

Henceforth let no one trouble me; for I bear 17 in my body the marks of Jesus.

a Tim. iv. 23. Brethren, the grace of our Lord Jesus Christ be 18 with your spirit. Amen.

THE EPISTLE TO THE  
EPHESIANS

1 PAUL, an apostle of Christ Jesus by the will

\* of God, to the saints who are in Ephesus (a) Rom. i. 7.

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

3 Blessed be the God and Father of our Lord  
Jesus Christ ; He who blessed us with all spiritual

4 blessings in the heavenly places in Christ; ac-  
cording as He chose us in him before the founda-  
tion of the world, that we should be holy and Luke i. 75.

5 without spot in his sight ; having predestined us  
in love to adoption as sons through Jesus Christ

6 to Himself, according to the good pleasure of i Pet. ii. 9.  
His will, to the praise of the glory of His grace,

which He bestowed graciously on us in the Be-

7 loved ; in whom we have our redemption through  
his blood, even the forgiveness of sins, accord-

8 ing to the riches of God's grace; wherein He  
abounded towards us in all wisdom and pru-

9 dence, in making known to us the mystery of

His will, according to His good pleasure which a Tim. i. 9.

10 He purposed in him; with a view to the dis-  
pensation of the fulness of the seasons, to gather  
into one in Christ all things, the things in heaven

11 and the things on earth; even in him, in whom

also we obtained an inheritance, having been Acts xx. a a.  
predestined according to the purpose of Him  
who worketh all thing<sup>s</sup> according to the counsel

1 2 of His own will ; that we should be to the praise  
of His glory, we who before had hoped in Christ.

13 In whom ye also, having heard the word of Rom. x. 17.  
truth, the gospel of your salvation, and having  
believed in him, were sealed with the Holy

(o) The two most ancient MSS., the Codex Sinaiticus and  
the Codex Vaicanus, omit "in Ephesus."

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## I. 14-2. 9 EPHESIANS

Cor. V. 5. Spirit of promise, who is the earnest of our in- 14

heritance unto the redemption of the purchased  
possession, to the praise <sup>01</sup> His glory ^

Wherefore I also, having heard of your faith 15  
in the Lord Jesus and your love to all the saints,  
cease not to <sup>^ve.</sup> thanks for you, ^ making men- 16  
tion of you in my prayers,\* ttat tte'AoD of our 17

fohn XX. 17. Lord Jesus Christ, the Father of glory, may give

you tne spirit of wisdom and revelation m the  
knowledge of Himself; so that, the eyes of yduk\* 18  
heart being enlightened, ye may know what is  
the hope of His calling, what are the riches of  
the glory of His inheritance in the saints, and 19  
what His exceedingly mighty power towards us  
who believe, according to that working of the  
strength of His might, which He hath wrought 20

Vets ii. 24. in Christ, in raising him from the dead, and

setting him at His own right hand in the heavenly  
places, far above every principality and power, 21  
and might and dominion, and every name which  
is named, not only in this age, but also in that

'sa. viii. 6. which is to come; and He put all things in sub- 22

jection under his feet; and gave him as head  
over all things to the church, which is his body, 23  
the fulness of him who filleth all with all.

5ph. ii. s. And God made alive you who were dead i

through your trespasses and sins; wherein in 2  
time past ye walked according to the course of  
this age, according to the prince of the power of  
the air, the spirit which now worketh in the  
Pet. iv. 3. children of disobedience; among whom also we 3

all once lived in the lusts of our flesh, fulfilling  
the inclinations of the flesh and of the mind, and  
were by nature children of wrath, even as the  
rest; - <tOD, I say, being rich in mercy, because 4  
of His great love wherewith He loved us, made

John V. 24. us, even when we were dead through our tres- \$

John. iii. 24. passes, alive together with Christ - ^by grace ye

have been sav<sup>^</sup> - and raised us together, and 6  
seated us together in the heavenly places in  
Christ Jesus; that in the ages to come He might 7  
show the exceeding riches of His grace in loving-

John. iv. 16. kindness towards us in Christ Jesus. For by 8

grace ye were saved through faith ; and that not  
of yourselves - it is the gift of God - not of 9

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EPHESIANS 2. 10-3. 4

10 works, lest any one should boast. For we are

His workmanship, created in Christ Jesus unto Eph. i. 4.  
good works, which God prepared beforehand  
that we should walk in them.

X I Wherefore remember that once ye, the Gen-

tiles in the flesh – called Uncircumcision by that which is called the Circumcision, made by hands

12 in the flesh – that ye were at that time without Christ, alienated from the commonwealth of Israd, and strangers to the covenants of the promise, having no hope, and without God (a)]

13 in the world; but now in Christ Jesus ye, who at Heb. ix. 12. one time were afar off, have been brought nigh

14 by the blood of Christ. For he is our peace, he who made both one, and broke down the middle-

15 wall of partition, having in his flesh put an end Col. ii. 14. to the enmity, even the law of commandments

in ordinances; that he might create in himself,

16 of the two, one new man, so making peace; and might reconcile both unto God in one body through the cross, having slain thereby the Isa. Ivii. 19.

17 enmity; and he came and preached glad tidings of peace to you who were afar off, and peace to

18 those who were nigh. For through him we both Heb. xii. 22. have our introduction by one Spirit to the

Father.

19 Now : therefore ye are no longer strangers and sojourners, but are fellow-citizens with the

20 saints, and of the household of God; being built 1 Cor. Hi. 9. upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-

21 stone; in whom fitly framed together, each building groweth unto a sanctuary holy in the

22 Lord; in whom ye also are being built together, i Pet. ii. 4. in the Spirit, for a habitation of God.

1 FOR this cause I Paul, the prisoner of Jesus

2 Christ for you Gentiles ; – if indeed ye have heard Rom. xii. 3. of the dispensation of the grace of God which is

3 given me towards you; how that by revelation

4 was made known to me the mystery (6); as I have already written briefly, whereby when yei

(a) Lit. atheists.

(6) Or hidden counsel, or secret truth (so elsewhere).

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### 3. S"~2I EPHESIANS

read ye may understand my knowledge in the

itt. xiii. 17. mystery of Christ, which in other generations 5

was not made known to the children of men, as it now hath been revealed to his holy apostles and prophets by the Spirit; that the Gentiles 6 should be fellow-heirs, and of the same body, and partakers of the promise in Christ Jesus through the gospel ; whereof I was made a min- 7

>h. i. 19. ister according to the gift of the grace of God

bestowed on me according to the worldng of His power.

To me who am less than the least of all saints 8 was this grace given, to preach to the Gentiles the unsearchable riches of Christ; and to en- 9 lighten them as to the dispensation of the mystery which, throughout the ages, has been hidden in God who created all things; to the in- 10 tent that now through the church the manifold wisdom of God might be made known to the principalities and rulers in the heavenly places, according to the eternal purpose which He pur- 1 1

jb. iv. 16. posed in Christ Jesus our Lord ; in whom we 1 2

nave our freedom and our introduction with confidence, through our faith in him.

Wherefore I desire that ye faint not at my 13  
tribulations for you, which are your glory.

For this cause I bow my knees to the Father, 14  
from whom every family (a) in heaven and on 15  
earth is named, that He would grant you, ac- 16

lil iv. 19. cording to the riches of His glory, to be strength-

ened with might by His Spirit in the inner man ;  
that Christ may a well in your hearts by faith; 17  
that ye, being rooted and grounded in love, may 18  
be able to comprehend with all saints what are  
the breadth, and length, and height, and depth,  
and to know the love of Christ, which passeth 19  
knowledge, that ye may be filled unto all the  
fulness of God.

Now, to Him who is able to do in exceeding 20  
abundance above all that we ask or think, ac-  
cording to the power which worketh in us, to 21  
Him be glory in the church and in Christ Jesus  
unto all generations, for ever. Amen.

(a) Or race.

#### EPHESIANS 4. I-18

1 I THEREFORE, the prisoner in the Lord,  
beseech you that ye walk worthily of the calling

2 wherewith ye were called, with all lowliness and Matt xi. 29.  
meekness, with longsuffering, bearing with one

3 another in love; earnestly seeking to keep the  
unity of the spirit in the bond of peace. One

4 body, and one Spirit, even as ye are called in one

5 hope of your cguling; one Lord, one faith, one

6 baptism; one God and Father of all, who is  
above all, and through all, and in all.

7 But to each of us the grace was ^ven accord-

8 ing to the measure of the gift of Christ. Where- Psa. Ixviii. x8.  
fore God saith,

"When he ascended up on high,  
He led captivity captive,  
He gave gifts to men."

9 (Now this, he ascended," what is it but that  
he first descended into the lower parts of the

10 earth? He who descended is the same as he

who ascended far above all the heavens, that he a Cor. xii. 2.

11 might fill all things.) And he gave some as i Cor. xii. 28.  
apostles; some as prophets; some as evangel-

12 ists; some as pastors and teachers; unto the  
perfecting of the saints, for the work of minis-  
tration, for th\* edifying of the body of Christ;

13 till we all come into the unity of the faith and  
of the knowledge of the Son of God, into a  
perfect man, - into the measure of the stature

14 of the fulness of Christ; that we may be no

longer children, tossed to and fro and carried James i. 6.  
about with every wind of doctrine, by the  
artifice of men, by cunning craftiness, according

15 to the wiles of error; but, holding the truth in  
love, may grow up in all things unto him who

16 is the Head, even Christ; from whom the whole John xv. \$.  
body, fitly framed and knit together by that

which every joint supplieth, bringeth about,  
with energy according to the measure of each  
member, the increase of the body unto the  
building up of itself in love.

17 This I say therefore, and charge you in the  
Lord, that ye no longer walk even as, in the

18 vanity of their mind, the Gentiles walk; being

in their understanding darkened, alienated from Acts xxvi. x8.  
the life of God through the ignorance that is in

## 4\* 19-5\* S EPHESIANS

them, because of the hardness of their hearts;  
 who being past feeling gave themselves up to 19  
 lasciviousness, to occupy themselves, in their  
 inordinate desire, with all uncleanness. But ye 20  
 did not so learn Christ; if so be that ye heard 21

Col. iii.8. him, and were instructed in him, even as is

truth in Jesus, to put off, as concerning the 22  
 former mode of living, the old self, which be-  
 cometh corrupt according to the lusts of deceit;  
 and to be renewed in the spirit of your mind; 23  
 and to put on the new self, which was created 24  
 according to God in righteousness and hoHmess  
 of truth.

Zee. viii. 16. Wherefore putting away lying, speak ye every 25

one truth with his neighbour; for we are mem-

Psa. iv. 4. bers one of another. Be ye angry, and sin not; 26

let not the Sim go down upon your wrath (a);  
 neither give place to the devil. Let him who 27, 28

Acts XX. 35. Steals, steal no more; but rather let him labour,

working with his own hands the thing which is  
 good, that he may have whereof to give to him  
 who needeth. Let no corrupt utterance proceed 29  
 out of your mouths, but whatever is good to  
 edify at need, that it may minister grace to the

Isa. Ixiii. 10. hearers. And grieve not the Holy Spirit of 30

God, in whom ye were sealed unto the day of  
 redemption.

CoL iii. 8. Let all bitterness, and wrath, and anger, and 31

clamour, and railing, be put away from you,  
 with all malice; but be ye kind to each other, 32

tender-hearted, forgiving each other, even as  
God also forgave you in Christ.

Be ye therefore followers of God, as beloved i 5

John xiii. 34- children ; and walk in love, as Christ also loved 2

you and gave himself for you, an offering and a  
sacrifice to God for an odour of a sweet smell.

I Cor. vi. 8. But as become th saints, let fornication and 3

all uncleanness or covetousness be not so much  
as named among you; nor filthiness, nor foolish 4  
talking nor jesting, which are not fitting; but  
rather, let there be giving of thanks. For be ye 5

Heb. xiii. 4. sure of this, that no fornicator, nor unclean per-  
son, nor covetous man (that is, an idolater),

(a) Or irritation ; Gf. provocation.  
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EPHESIANS g. 6-28

hath any inheritance in the kingdom of Christ  
6 and of God. Let no one deceive you with empty

words ; for because of these things the wrath of

God Cometh upon the children of disobedience.  
8 Therefore be not ye partakers with them. For

at one time ye were darkness, but now ye are  
9 light in the Lord ; walk as children of light ; (for i Thess. v. 5.

the fruit of the light is in all goodness and right-

10 eousness and truth;) proving what is acceptable Rom. xii. 2.

11 to the Lord. And have no fellowship with the  
unfruitful works of darkness, but, rather, re-

1 2 prove them ; for it is a shame even to speak of those things which are done by them in secret.

1 3 But all these things when reprov'd are made manifest by the light; for everything that is

14 made manifest is light. Wherefore He saith,

\*' Sleeper! awake.

And arise from the dead.

And Christ will shine upon thee."

15 Take careful heed, then, how ye walk – not as Col. iv. s.

1 6 tmwise, but as wise; redeeming the time, be-

17 cause the days are evil. Wherefore show not yourselves foolish, but imderstand what the

18 will of the Lord is. And be not drunk with Luke xxi. 34. wine, wherein is excess ; but be filled with the

19 Spirit; speaking to each other in psalms and hjnns and spiritual songs, singing and making

20 melody with your hearts to the Lord; giving Isa. Ixiii. 7. thanks always for all things to God, even the Father, in the name of our Lord Jesus Christ ;

21 submitting yourselves to each other in the fear of Christ.

22 Wives, submit yourselves unto your own hus- 1 Pet. iii. i.

23 bands, as unto the Lord. For a husband is the head of his wife, even as Christ, being himself the saviour of the body, is the head of the church.

24 But as the church is subject to Christ, so let the wives be to their husbands in every thing.

25 Husbands, love your wives, even as Christ also

26 loved the church and gave himself for it; that

he might sanctify it, having cleansed it with the Titus iii. 5.

27 washing of water by the word; that he might present to himself the church, glorious; not having spot or wrinkle, or any such thing, but

28 so as to be holy and without blemish. So ought

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## 5. 29-6. 12 EPHESIANS

husbands also to love their wives as their own  
bodies. He who loveth his own wife loveth  
himself. For no one ever yet hated his own 29  
flesh ; but he nourisheth and cherisheth it, even  
as Christ the church ; for we are members of his 30

Gen. ii. 24. body. For this cause a man shall leave father 31

and mother, and shall be joined unto his wife,  
and the two shall become one flesh. This is a 32  
great mystery; but I speak concerning Christ  
and the church. Nevertheless, let each of you 33  
also severally so love his own wife even as him-  
self; and let the wife see that she fear her hus-  
band.

Children, obey your parents, in the Lord; for i 6

Ex. XX. 12. \ this is right. Honour thy father and thy 2

Deut. V. 16. J mother; which is the first commandment with

promise; "that it may be well with thee, and 3  
that thou mayest live long on the earth."

And, ye fathers, provoke not your children to 4  
wrath ; but bring them up in the discipline and  
admonition of the Lord.

I Pet. ii. 18. Servants, be obedient to those who are your 5

masters according to the flesh, with fear and  
trembling, in singleness of your heart, as to  
Christ; not with eye-service, as men-pleasers, 5  
but as the servants of Christ, doing the will of  
God from the heart ; with good will doing serv- 'j  
ice, as to the Lord and not to men; knowing &  
that whatsoever good thing each doeth, whether  
he is a servant or free, for it he will be requited

from the Lord.

Deut. x.,i7. 1 And, ye masters, deal with them in the same ^

Jobxxxiv. 19.) way, forbearing threatening; knowing that He

who is both their Master and yours, is in heaven ;

Rom. ii. XI. and that with Him there is no respect of persons.

Henceforth, be strong in the Lord, and in the i o  
power of His might. Put on the whole armotir 1 1  
of God (a), that ye may be able to stand against  
the wiles of the devil. For we are wrestling, not 12  
against flesh and blood, but against the princi-  
palities, against the powers, against the world-  
rulers of this darkness, against the spiritual

(a) Or the panoply of God (" panoply "= the whole equiip-  
ment c^ a soldier prepared for battle).

#### EPHESIANS 6. 13-24

hosts of wickedness in the heavenly regions.

:3 Wherefore take unto you the whole armour of

God (a), that ye may be able to withstand in the

evil day, and having fully done all, to stand.

[4 Stand therefore, having yotir loins girt about Isa. xi. s.

with truth, and having put on the breastplate of

[5 righteousness, and "havmg ,your. feet i shod with Can. vii. i.

[ 6 the preparation of the gospel of peace ; taking i John v. 4.

up withal the shield of faith, wherewith ye will

be able to quench all the fiery darts of tl^

[7 wicked one; and take the helmet of salvation, Isa. lix. 17.

and the sword of the Spirit, (which is the word Heb. iv. 12.

[8 of God;) praying at all seasons with all prayet Luke xviii. i.

and supplication in the Spirit, and watchmg Matt. xxvi. 41.

thereunto with all perseverance and entreaty

[9 for all the saints; and for me, that utterance 2 Thess. iii. i.

may be given me, that I may open my mouth,

boldly to make known the mystery of the gospel,

20 for which I am an ambassador in chains, that Isa. Iviii. i.  
therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, how I Col. iv. 7.  
do, Tychicus, the beloved brother and faithful  
minister in the Lord, will make known to you all

22 things; whom I have sent to you for thfe very

gtirpose, that ye may know our state, and that  
e may comfort your hearts.

23 Peace be to the brethren, and love with faith, 1 Pet. v. 14.  
from God the Father, and the Lord Jesus Christ.

24 Grace be with all those who love our Lord Jesus  
Christ in sincerity.

(a) See note on preceding page.

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,\*^

THE EPISTLE TO THE

PHILIPPIANS

PAUL and Timothy, servants of Christ Jestis, i 1  
-. to all the saints in ChriJst Jesus who are in

Philippi, with the bishops and deacons ; grace to 2  
you and peace from God our Father, and from  
the Lord Jesus Christ.

Eph. i. 16. I THANK my God upon all my remembrance 3

of you (always in every prayer of mine for you 4  
all making request with joy') for your fellowship 5  
in the gospel from the first day until now; being 6  
confident of this very thing, that He who began  
a good work in you will go on perfecting it until  
the day of Christ Jesus ; even as it is meet for me 7  
to think this of you all, because I have you in

Phil. i. 17. my heart ; inasmuch as both in my bonds and in

the defence and confirmation of the gospel ye all  
are partakers with me of grace. For God is my 8  
witness, how greatly I long after you with the  
tender mercies of Christ Jesus.

And this I pray, that your love may abound ^  
yet more and more in knowledge and in all per\*  
ception, that ye may approve the things that are 10  
excellent; that ye may be sincere and stable

Eph. V. 27. unto the day of Christ, Being filled with the fruit i ■:

of righteousness which is through Jesus Christ  
unto the glory and praise of God.

But I would have ye know, brethren, that the i 2  
things which happened to me have tended rather  
to the furtherance of the gospel; so that my 13  
bonds were made manifest in Christ throughout  
the praetorian guard (a) and to all the rest; and 14  
most of the brethren in the Lord, gaining con-  
fidence by my bonds, are much bolder to speak  
the word of God without fear. Some indeed 15  
preach Christ even from envy and strife; and

(a) Lit, in the whole Praetorium.

PHILIPPIANS I. 1 6-2. 5

1 6 some also from good will: the one part preach  
Christ from love, knowing that I am set for the

1 7 defence of the gospel ; the others from contention^  
not sincerely, intending to stir up affliction for

18 me in my bonds. What then? only that, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will

19 rejoice. For I know that this will turn to my <sup>^°"- ^^- ^^'</sup> salvation, . through your prayer and the supply

20 of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I <sup>'^om. v. 5.</sup> shall be ashamed, but that with all boldness, as always so now ako, Christ will be magnified in

21 my body, whether by life, or by death. For to R^^. xiv. 13.

22 me to live is Christ, and to die is gain ; but if this life in the flesh is the outcome of my labour, -

23 indeed, I know not what I would choose. But

1 am in a strait between the two, having the 2 Cor. v. 8. desire to depart and to be with Christ ; for that

24 is far. better. Nevertheless, \o abide in the flesh

25 is more needful for your sakes. And being confident of this, I know that I shall abide and continue with you all for your progress and joy in

26 the faith; that your rejoicing in me may be more abundant in Christ Jesus through my presence with you again.

27 Only let your conduct be worthy of the gospel Phil. iii. 20. of Christ; that whether I come and see you, or

else be absent, I may hear, . concerning your state, that ye stand fast in one spirit, with one mind striving, together for the faith of the gospel ;

28 and in travail terrified by your adversaries ; Isa. li. 7. and this is to them an evident token of their

girding, but of your salvation, and that from God. For unto you it hath been granted on behalf of Christ, not only to believe on him, but 30 also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me.

1 Therefore if there is any consolation in

Christ, if any comfort of love, if any fellowship

2 of the Spirit, if any tender mercies and pity, fiU

ye up my joy, that ye be likeminded, having 2 Cor. xiii. n.  
the same love, being of one accord, minding the

3 same thing; doing nothing through strife or

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## 2. 4-21 PHILIPPIANS

through vainglory; but in your lowliness of  
mind deeming others better than yourselves;

1 Cor. xiii. s. aiming, not each for his own interests, but each 4  
for the interests of others also.

Let that mind be in you which was also in 5  
Qirist Jesus ; who, being in the form of God, 6  
thought not his equality with God & thing to

Psa. xxii. 6. be clung to; but emptied himself (a), taking the 7

form of a \$ervant, being made in the likeness of  
men; and being found in fashion as a man, he 8

Heb. xii. 2. humbled himsielf , and became obedient, tmto the

death, even the death of the cross. Wherefore 9  
also God highly exalted him, and gave him the

Isa. xlv. 23. ' name which is above every name;- that in the 10

name of Jesus every knee should bow, of things  
in heaven, and things on earth, and things under

Rom. xiv. 9. the earth; and that every tongue shotdd confess 11

that Jesus Christ is Lord, to the glory of God the  
Father.

Wherefore , my beloved, as ye always obeyed, 1 2  
not as in my presence only but now much more

in my absence, work out your own salvation, with fear and trembling, for it is God who worketh in you both to will and to work, for His good pleasure.

1 Cor. X. 10. Do all things without murmurings and dis-

putings, that ye may be blameless and simple, as children of God, without spot, in the midst of a crooked and perverse generation; among whom ye are appearing as light-bearers in the world, holding out the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain nor labour in vain.

2 Tim. iv. 6. Yea, and if I be offered (6) on the sacrifice and

service of your faith, I rejoice, and congratulate you all. And, even so, rejoice and congratulate me.

But I hope, in the Lord Jesus, to send Timothy I Thess. iii. 2. shortly to you, that when I know your state

also may be cheered. For I have no man like-minded, so that he will sincerely care for your state. For all seek their own, not the things

(a) Or (A.V.) made himself of no reputation.

(b) Or poured out as a drink-offering.

PHILIPPIANS 2; 211-3. 8

22 which belong to Christ Jesus. But ye know the proof of him, that as a son with a father he hath

23 served with me unto the gospel. Him therefore I hope to send forthwith, as soon as I see how it will go with me.

24 But I have confidence in the Lord that I my-

25 self also shall come shortly. Yet I thought it

necessary to send to you Epaphroditus, my Phii. iv. 18.  
brother and companion in labour, and fellow-  
soldier, but your messenger and minister in my

26 need. For he longed after you all, and was full  
of heaviness becatise ye had heard that he had

27 been ill. For indeed he was ill, nieh imto  
death; but God had pity on him; and not on  
him only, but on me also, lest I should have

28 sorrow upon sorrow. I send him therefore the  
more eagerly, that when ye see him ye may again  
rejoice, ana that I may be the less sorrowful.

29 Receive him therefore in the Lord with all

30 gladness ; and hold such in reputation ; becatise  
for the work of Christ he drew nigh unto death,  
hazarding his life, to supply that which was 1 Cor. xvi. 17.  
lacking in your service to me.

1 FINALLY, my brethren, rejoice in the Lord, i Thess. v. 16.  
To write the same things to you is not irksome

2 to me, while for you it is safe. Beware of the  
dogs, beware of the evil workers, beware of the

3 Mutilation. For we are the true Circimicision, Rom. ii. 28.  
we who worship by the Spirit of God, and glory

in Christ Jesus, and have no confidence in the  
flesh.

4 Though I might have confidence even in the  
flesh. If any other thinketh he may have con-

5 fidence in the flesh, I have more ; circumcised on Acts xxiii. 6.  
• the eighth day, of the stock of Israel, of the

tribe of Benjamin, a Hebrew bom of Hebrews;

6 concerning the Law, a Pharisee; concerning  
zeal, a persecutor of the church; concerning the  
righteotasness which is in the Law, shown to be

7 blameless. But what things were gain to me,

8 those, for Christ's sake, I counted loss. Yea,  
doubtless, and I count all things lobe fbr' the

excellency of the knowledge of Christ Jesus my

Lord ; for whom I have suffered the loss of all 2 Cor. xi. 25.

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### 3. 9--4^ 3 PHILIPPIANS

things, and count them but filth, so that I may win Christ, and be found in him, not having 9 as my righteousness that which is from the Law, iDUt that which is through faith in Christ, the righteousness which is from God, resting upon faith; that I may know him, and the power of 10

Pet. iv. 13. his resurrection, and the fellowship of his sufferings, being conformed to his death, if by any 11 means I may attain to the resurrection from the dead.

Not that I have already obtained, or am 12 already perfected; but I follow after, if only I may lay hold of that for which also I was laid hold of by Christ Jesus. Brethren, I count not 13 myself to have yet laid hold. But one thing I do - forgetting those things which are behind, and reaching forth unto those things which are

Cor. ix. 10. in front, I follow on towards the goal unto the 14 prize of God's heavenward calling in Christ

Cor. ii. 6. J esus. Let us therefore, as many as are per- 1 5 feet (a), be thus minded ; and if in any thing ye be otherwise minded, God will reveal this also to you. Only, whereunto we have already at- 16 ral. vi. 16. tained, let us walk in the same path.

Brethren, become, one and all, imitators of 17 me, and mark those who are walking according xal. i. 7. to the example we give you. For many walk, 18

of whom I told you often, and now tell you ey«i weeping, that they are the enemies of the cross

of Christ; their end is destruction, their god is 19  
their belly, their glory is in their shame, they  
Iph. ii. 6. mind earthly things. For our citizenship is in 20

heaven ; whence also we look for, as. a Saviour,  
the Lord Jesus Christ; who will refashion the 21

Cor. XV. 43. body of our humiliation that it may be con-

formed to the body of his glory, according to •  
the working whereby he is able even to subdue  
all things to himself.

Therefore, my brethren dearly beloved and i  
longed for, my joy and crown, stand fast thus  
in the Lord, my dearly beloved.

I BESEECH Euodia, and I beseech Syntyche, 2  
to be of the same mind in the Lord. Yea, I 3

(a) Or are full-grown.

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#### PHILIPPIANS 4. 4-18

entreat thee also, true yoke-fellow, help these  
women, for they laboured with me in the gospel,  
with Clement also and the rest of my fellow-  
workers whose names are in the Book of Life.

4 Rejoice in the Lord always ; again I will say, Phil. iii. 1.

5 Rejoice. Let your moderation (a) be known to

6 all men. The Lord is at hand ; be not anxious  
about any thing; but in every thing by prayer  
and supplication with thanksgiving let your

7 petitions be. made known to God. And the Psa. cxlv. 18.  
peace of God, which passeth all understanding,

will keep guard over your hearts and thoughts  
in Christ Jesus.

8 Finally, brethren, whatsoever things are true, Eph. iv. 25.  
whatsoever things are honourable, whatsoever

things are righteous, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, whatever virtue there is, whatever praise there is, think of these things.

9 Those things which ye learned and received, and

heard and saw in me, practise; and the God of Heb. xiii. 20. peace will be with you.

10 But I rejoiced in the Lord greatly, that now

at last your care of me hath revived ; and indeed it was in your mind, but ye lacked oppor-

11 tunity. Not that I speak in respect of want; for I have learned, in whatsoever state I am,

12 therein to be content. I know both how to be abased, and I know how to abound; in everything and in all things I possess the secret both to be satisfied and to be hungry, both to abound

13 and to suffer need. I can do all things in him 2 Cor. xii. 9.

14 who strengtheneth me. Notwithstanding, ye did well, that ye communicated with me in my

1 5 affliction; And ye yourselves also, O Philippians, know that at the beginning of the gospel, when I departed from Macedonia, no church communicated with me in the matter of giving 2 cor. xi. 9.

1 6 and receiving but ye only ; for, even when I was in Thessalonica, ye sent once, yea, twice, to

1 7 relieve my need. Not that I seek the gift ; but I seek fruit that may increase to your account.

18 But I have everything, and abound; I am full.

(a) Or forbearance.

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having received of Epaphroditus the things  
which were sent from you, an odor of a sweet

Heb. xiii. i6. perfume^ a sacrifice acceptable, well-pleasing to

God. But my God will supply all your need, 19  
according to His riches in glory, in Christ Jesus.

Rom. xvi. 27. Now unto God, even our Father, be glory for 20  
ever. Amen,

SALUTE in Christ Jesus every saint. The 21  
brethren who are with me salute you. All the 22  
saints, especially those who are of Caesar's  
household, salute you.

The grace of the Lord Jesus Christ be with 23  
' your spirit.

V^

## THE EPISTLE TO THE COLOSSIANS

1 PAUL, an apostle of Christ Jesus by the will Eph. i. i.

2 \* of God, and Timothy our brother, to the  
saints and faithful brethren in Christ who are in  
Colossae; grace to you and peace from God our  
Father.

3 We give thanks to God, Father of our Lord Eph. i. i6.

4 Jesus Christ – praying always for you, since we  
heard of your faith in the Lord Jesus, and of the

5 love which ye have to all the saints – for the hope 2 Tim. iv. 8.  
which is laid up for you in heaven, whereof ye

heard before in the word of the truth of the

6 gospel, which is come to you; even as it is also bringing forth fruit and increasing in all the world; as it doth also in you since the day ye

7 heard and knew the grace of God in truth ; even as ye learned from Epaphrias our beloved fellow-servant, who is a faithful minister of Christ on

8 your behalf, who also declared to us your love Rom. xv. 13. in the Spirit.

9 For this cause we also, from the day we heard of it, have not ceased to pra)r and to desire for you, that 5^6 may be filled with the knowledge of God's will in all wisdom and spiritual under-

10 standing; that ye may walk worthily of the Lord so as to please him in all things, being fruitful in every good work, and increasing by

11 the knowledge of God ; being strengthened with Isa. xlv. 24. aU might, acccrding to His glorious power, unto

12 all patience and longsuffering; with joyiulness giving thanks to the Father who fitted you to be partakers of the inheritance of the saints in

13 light; who delivered us out of the power of darkness, and translated us into the kingdom 1 Pet. ii. 9.

14 of the Son of His love; in whom we have our redemption, even the forgiveness of our sins;

15 who is the image of the invisible God, the first- Heb. i. 3.

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## I. 16-2. I COLOSSIANS

bom of all creation; for in him were created all 16 things visible and invisible, in heaven and on earth, thrones, or dominions,, pr principalities, or powers ; all things have been crfeated through

John i. I. him and into him ; and he is before all things, 1 7

and in him all things created ;(a). And he is the 18  
head of the body, in which he is the

Eph. V. 23. beginning, the firstborn from the dead; that in

all things he may have the pre-eminence. For 19  
all the Fullness was pleased to dwell in him;  
and to reconcile through him all things to Him\* 20

Eph. ii. 14. self, having made peace through the blood of

his cross; through him, I say, whether things  
on the earth, or things in heaven.

And you, who were at one time aliens and 21

Jude 24. enemies in your mind in wicked works, yet now 22

he hath reconciled in the body of his flesh  
through his death, to present you holy and  
without spot and blameless in his sight, pro-

Heb. X. 38. vided that ye continue in the faith,, grounded and 23

steadfast, and are not moved away from the hope  
of the gospel which ye heard, which was preached  
in all creation under the heavens; of which I  
Paul was made a minister. . Now I rejoice in my 24  
sufferings for you. And that which is lacking

Phil. iii. 10. in the afflictions of Christ I fill up in my flesh,

for the sake of his body, which is the church,  
whereof I was made a minister, according to the 25  
dispensation of God which was given me for  
you, fully to preach the word of God; even the 26  
mystery which throughout the ages and the  
generations has been hidden, but now is made  
manifest to His saints ; to whom God willed to 27  
make known what, among the Gentiles, are the

1 Tim. i. I. riches of the glory of this mystery, which is

Christ in you the hope of glory; whom we 28  
preach, warning every man, and teaching every  
man with all wisdom, that we may present every  
man perfect in Christ; whereunto I also labour, 29  
striving according to the working of Him who

worketh in me mightily.

For I would that ye knew how great a con- i

Rev. iii. 14. flict I have for you and those in Laodicea, and

(a) Or come (or hold) together, or stand in order.

COLOSSI ANS 2. 2-1 8

as many as have not seen my face in the flesh;

2 that their hearts may be comforted, being knit together in love, and into all the riches of the ftaU assurance of tmderstanding, into the know\*

3 ledge of the mystery of God, even Christ, in whom are hidden all the treasures of wisdom

4 and toowledge. This I say, lest any one should

5 beguile you with enticing words. For though I Mark xiii. 22. am absent in the fleshy yet I am with you in the

spirit, rejoicing and beholding your order and the stedfastness of your faith in Christ.

6 Therefore as ye received Jestis Christ the i John ii. 6.

7 Lord, so walk ye in him ; rooted and built up in him, and established in the faith, as ye were

8 tatight, abounding in thanksgiving. Beware Rom. xvi. 17. lest any one make a prey of you through his philosophy and vain deceit, according to the tradition of men, according to the principles of

9 the world, and not according to Christ. For in him dwelleth all the fulness of the Godhead

10 bodily. And ye have your fulness in him, who

11 is the head of all rule and authority; in whom Deut. x. 16. also ye were circumcised with a circumcision not

made with hands, in putting off the body of the flesh, in the circumcision which is of Christ;

1 2 having been buried with him in baptism, wherein also ye were raised with him through faith in the working of God, who raised him from the dead.

13 And you, being dead by reason of your trespasses and the uncircumcision of your flesh, GOD

made alive together with him; having forgiven

14 all our trespasses, having blotted out the handwriting of ordinances which was against us, which was contrary to us ; yea, Christ hath taken

15 it out of the way, nailing it to the cross; and having cast off from himself (a) the principalities

and powers, he made a show of them openly, Psalms. lxxviii. 18. triumphing over them thereon.

16 Therefore let no one judge you in the matter

of eating and drinking, or in respect of a feast or Rom. xiv. 10.

17 new moon or Sabbath; which are a shadow of things to come; but the substance is Christ's.

18 Let no one defraud you of your reward by taking

(a) Or stripped himself of.

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## 2. 19-3- 14 COLOSSIANS

t

delight in humility, and in worshipping of angels, taking his stand upon things which he hath seen, vainly puffed up by his carnal mind and not 19

Eph. iv. 15. holding fast the Head, from whom all the body,

nourished and knit together by its joints and bands, increaseth with the increase of God.

If with Christ ye died to the principles of the world, Wh<sup>^</sup>, as if 5<sup>^</sup>6 were still livmgin the world, do ye subject yourselves to ordinances, \* \* Handle 2 1 not; Taste not; Touch not" – things which are 22 all destined to perish in the using – according to the commands and doctrines of men? Which 23 things have indeed a show of wisdom in self-imposed service, and humiliation, and disregard of the body, yet are not of any value against indulgence of the flesh.

3ol. ii. 12. If, then, ye were raised with Christ, seek i \* those things which are above, where Christ is,

t John ii. 15. seated at the right hand of God. Set your mind 2 on the things above, not on the things upon the earth. For ye died, and your life is hid with 3 Christ in God. When Christ, who is our life, 4 shall be manifested, then ye also will be mani-

X.om. viii. 13. fested with him in glory. Put to death there- 5 fore the members which are upon the earth: fornication, tmcleanness, evil passion, wicked desire, and covetousness, which is idolatry; on 6 account of which things the wrath of God cometh; in which ye also walked at one time, 7

ritus iii. 3. when ye lived in them. But now put away all 8 these – anger, wrath, malice, blasphemy, filthy communication out of your mouth ; lie not one 9 to another; seeing that ye have cast off the old

Eph. iv. 23. self with its practices, and have put on the new, 10 which is being renewed to full knowledge, according to the image of Him who created him; where there is not Greek or Jew, circumcision 11 or uncircumcision, barbarian, Scythian, bond or free; but Christ is all things, and in all things.

Put on therefore, as God's elect, holy and 12 beloved, tender mercy, kindness, lowliness,

Mark xi. as. meekness, longsuffering ; forbearing each other, 13

and forgiving each other, if any one have cause of complaint against any; even as the Lord forgave you, so also do ye. And over all these 14

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COLOSSIANS 3. 1 5-4.. 8

things put on love, which is the bond of perfect-

ness. And let the peace of Christ rule in your hearts, to which also ye are called in one body,

and be ye thankful. Let the word of Christ dwell in you richly; in all wisdom teach and admonish each other in psalms, hymns, spiritual

songs; sing to God with grace in your hearts.

And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him:

Wives; submit yourselves to your husbands, Eph. v. 22. as is fitting in the Lord.

Husbands, love your wives, and be not bitter against them.

Children » obey your parents in all things; for Eph. vi. i. this is commendable in the Lord.

Fathers, provoke not your children, lest they be discouraged.

Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing

the Lord. Whatsoever ye do, do it heartily, as\*

to the Lord and not to men ; knowing that of the Lord ye will receive the recompense of the in-

25 heritance; ye are serving the Lord Christ. For Deut. x. 17.  
he who , doeth wrong, will be requited for the .

wrong that he hath done ; and there is no respect} job xxxiv. 19.  
of persons.

1 Masters, give your servants that which is just  
and fair; knowing that, ye also have a Master  
in heaven.

2 Be persevering in prayer, watching therein Luke xviii. i.

3 with thanksgiving; at the same time praying  
also for us, that God may open unto us a door of  
utterance, to speak the mystery of Christ, for

4 which I am also in bonds, that I may make it  
manifest even as I ought to speak.

5 Walk in wisdom towards those who are out- Psa. xc. 12.

6 side, redeeming the time. Let your utterance  
be always with grace, seasoned with salt, that  
ye may know how ye ought to answer every one.

7 Tychicus, the beloved brother and faithful Eph. vi. 21.  
minister and fellow-servant in the Lord, will

8 make known to you all that concerns me ; I am  
sending him to you for this very purpose, that

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4. 9-15 COLOSSIANS

ye may know how we fare, and that he may

Phile. 10. comfort your hearts; together with Onesimus, a

the faithful and beloved brother, who is one of  
you. They will make known to you all things  
which are done here.

Aristarchus my fellow-prisoner saluteth you, lo  
and so do Mark, Bamabas's cousin (touching  
whom ye received directions ; if he come to you,  
receive him;) and Jesus, who is called Jtistus. ii  
These are of the Circumcision; and these only  
have been my fellow- workers unto the kingdom  
of God, men who proved a comfort to me.  
Epaphras, who is c»ie of you, a servant of Christ 12

James v. i6. Testis, saluteth you, always wrestling for you in  
his prayers, that ye may stand perfect ana fully  
asstu\*ea in all the will of God. For I bear him 13  
record that he bestoweth much labour on you,  
and on those in Laodicea, and on those in

2 Tim. iv. 10. Hierapolis. Luke, the beloved physician, and 14

Demas salute you.

Salute the brethren who are in Laodicea, also 15  
Njmipha, and the chiirch which is in her house.

Rom. xvi. s. And when this epistle is read aihong you, cattse 16

it to be read also in thie chtfrch of the Lao-  
diceans ; and see that ye likewise read the

Phile. a. epistle from Laodicea. And say to Archippus, 17

Take heed to the ministry which thou didst  
receive in the Lord, that thou fulfil it.

Hcb. xiii. 3. The salutation of me Paul, by my own hand. 18

Remember my bonds. Grace be with you.

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THE FIRST EPISTLE TO THE

THESSALONIANS

1 pAUL, and Silas, and Timothy, to the church

\* of the Thessalonians which is in God the i Pet. v. 12.  
Father and the Lord Jesus Christ; grace to you  
an d p eace.

2 We give thanks to God always for you all,

3 making mention of you in our prayers ; remem- John vi. 29.  
bering without ceasmg your work of faith, and

labour of love, .and persistence of hope in owe  
Lord Jesus Christ, in the sight of our God and

4 Father; knowing, brethren beloved of God, Isa. iv. u.

5 your election ; for our gospel came not to you in  
word only, but also in power, and in the Holy  
Spirit and much assurance; as ye know what  
manner of men we became among you for your

6 sake. And ye became followers of us and of the 2 Cor. viii. s.  
Lord, having received the word amid much

7 affliction, with joy of the Holy Spirit. So that. Acts xiii. 52.  
to all those in Macedonia and m Achaia who

8 believe, ye became an example. For from you  
hath sotmded out the word of the Lord not only  
in Macedonia and Achaia, but in every place  
your faith towards God has gone forth ; so that

9 there is no need for us to say any thing. For

they themselves declare about us what manner i Cor. xii. 2.  
of entrance we had to you, and how ye turned  
to God from idols, to serve the living and true  
10 God; and to wait for His Son from heaven,  
whom he raised from the dead, even Jestis, who  
delivereth us from the wrath to come.

1 For ye yourselves, brethren, know our en-  
trance imto you, that it hath not been in vain;

2 but after we had suffered before and had been  
shamefully treated, as ye know, in Philippi, we Acts xviL 2.  
were bold in our God to speak to you the gospel

3 of God amid much opposition. For our ex-  
hortation was not of deceit, or of tmcleanness,

## 2. 4-1 8 I. THESSALONIANS

or in guile ; but as we were approved by God to 4  
 be entrusted with the gospel, even so we speak;  
 as pleasing not men, but God who proveyeth our

2 Cor. ii. 17. hearts. For not at any time did we use flatter- 5

ing words, as ye know, or a cloak of covetousness,  
 - God is, witness ; neither from gaep sdug^ht we 6  
 honour, from you or from any other, though, as  
 apostles of Christ, we might have been burden-  
 some. But we showed ourselves gentle among 7  
 you, even as a nurse cherisheth her own child for her \*  
 sake.

Rom. i. II. so we, being affectionately desirous of you, were 8

pleased to impart to you, not only the gospel of  
 Christ, but even our own lives, because ye had

Acts XX. 34. become very dear to us. For ye remember, 9

brethren, our toil and labour; now - working  
 night and day, because we would not be charge-  
 able to any of you - we preached to you the  
 gospel of God. Ye are witnesses, and God also, 10  
 how piously and righteously and unblamably we

Eph. iv. I. behaved ourselves towards you who believe; as 11

ye know how we exhorted and comforted and  
 charged each of you, as a father doth his child-  
 ren, that ye should walk worthily of God, who 12  
 calleth you into His own kingdom and glory.

Matt. X. 40. For this cause also we thank God without 13

ceasing, because, when ye received the word of  
 God which ye heard from us, ye received it, not  
 as the word of men, but as it is in truth, the  
 word of God, which is effectual also in you who  
 believe. For ye, brethren, became followers of 14  
 the churches of God which are in Christ Jesus in

Judaea; seeing that ye also suffered like things  
from your own; countrymen, even as they have

A.cts vii. 52. from the Jews; . who both killed the Lord Jesus 15

and the prophets, and persecuted us; .And they  
please not Gob, and are against all nien; iorbid-  
ding us to speak to the Gentiles that they may 16  
be saved ; that they themselves may alwaj^ fill

Rev. xxii. 11. up the measure of their sins ; but wrjath has over-  
taken them to the uttermost.

AND we, brethren, being bereaved of you for 17  
a short time, in presence riot in heart, were  
earnest the more exceedingly with great desire  
to see your face ; for we, even I Paul, wotfld have 18

r. THBSSALONIANS 2. 19-4. I

come to you once and again; and Satan hin-

19 dered us. For, what is otir hope, or joy, or 2 Cor. i. 14.  
crown of rejoicing - ^is it not even ye - ^in the Jude 24.

20 presence of our Lord Jesus at his coming? For  
ye are our glory and owe joy.

1 Wherefore when we could no longer forbear,  
we thought it good to be left in Athens alone; .

2 and sent Timothy, owe brother and God's min- Acts xvii. is.  
ister in the gospel of Christ, to establish and

3 encourage you concerning your faith; that no Eph. iii. 13.  
one should be disqmeted by these afflictions;

for, ye yourselves know, we are appointed there-

4 unto. For, verily, when we were with you, we  
told you beforehand that we should, suffer  
tribulation ; and even so it came to pass, as ye

5 know. For this cause, when I could no longer  
forbear, I sent to ascertain your faith, lest by

some means the tempter had tempted you, and  
our labour might prove in vain.

6 But now when Timothy came from you to us,  
and brought us good tidings of your faith and  
love, and that ye have a good remembrance of  
us always, desiring greatly to see us, as we also

7 to see you, we were thereby comforted, brethren,  
over you in all our distress and affliction, by

8 your faith; for now we live, if ye stand fast in  
Eph. vi. 13.

9 the Lord. For, what thanks can we render to  
God for you, for all the joy wherewith we joy

10 for your sakes before our God; night and day  
praying exceedingly that we may see your faces,

and may perfect that which is lacking in your  
faith?

11 Now, God Himself, even our Father, and our

12 Lord Jesus, direct our way to you. And the  
Lord make you to increase and abound in love  
towards each other, and towards all, even as we

13 abound towards you; to the end that he may  
establish your hearts unblamable in holiness

before God even our Father, at the coming of  
our Lord Jesus with all his saints.

I FINALLY, therefore, brethren, we beseech  
and exhort you in the Lord Jesus, that as ye  
received from us how ye ought to walk and to  
please God, even as ye do walk, so ye would

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4. 2-5» I I- THESSALONIANS

abotind the more. For ye know what com- 2  
mandments we gave you through the Lord

1 Cor. V. 9. Jesus. For this is the will of God, even yotir 3

sanctification, that ye should abstain from  
fornication ; that each of you should know how 4  
to gain control of his own vessel in sanctification

Eph. iv. 17. and honour; not in lustful passions, even as the 5

Gentiles who know not God; that no man over- 6  
reach and wrong his brother in the matter;  
inasmuch as the Lord is the avenger of all such  
deeds, as we also forewarned you and testified.

Lev. xi. 44. For GoD called us, not unto tmcleanness, but in 7

holiness. Therefore he who despise th, despiseth 8  
not man but God, who giveth to you his Holy  
Spirit also.

John XV. I a. But concerning brotherly love ye need not that 9

I write to you ; for ye yourselves are taught hy  
God to love each other. And indeed ye do it 10  
towards all the brethren who are in all Mace-  
donia; but we exhort you, brethren, that ye  
abovind the more; and that ye study to live 11

I Pet. iv. IS. quietly, and to do your own business, and to  
work with your hands, even as we charged you;

Rom. xiii. 13. that ye may walk becomingly towards those 12

who are outside, and that ye may not have need  
of anything.

BUT we would not have you ignorant, 13  
brethren, concerning those who sleep, that ye

I Cor. XV. 20. sorrow not as the rest, who have no hope. For 14

if we believe that Jesus died and rose, even so  
those also who have fallen asleep God through  
Jesus will bring with Him. For this we say to 15  
you by the word of the Lord, that we who live  
and remain unto the coming of the Lord shall^  
not precede those who have fallen asleep. FJr\*r6

the Lord himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God; and the dead in

Rev. xi. 12 Christ will rise first; then we, who live and re- 17

main shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore 18 comfort each other with these words.

But of the times and the seasons, brethren i

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### I. THESSALONIANS 5. 2-;23

ye have no need that aught be written to you,

2 seeing that ye yourselves know perfectly that Luke xii. 39. the Day of the Lord so cometh as a thief in the

3 night. When men say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they will

4 in no wise escape. But ye, brethren, are not in darkness, that the Day as a thief should over- Eph. v. 8.

5 take you; for ye all are children of light and children of the day; we are not children of the

6 night or of darkness. Therefore let us not sleep Matt. xxv. s. as do the rest; but let us watch and be sober.

7 For those who sleep, sleep in the night; and those who are drunken, are drunken in the night.

8 But let us, who are of the day, be sober, putting Isa. lix. 17. on the breast-plate of faith and love; and for a

9 helmet, the hope of salvation. For God appointed us, not to wrath, but to obtain salva-

10 tion, through our Lord Jesus Christ, who died Rom. xiv. 8. for us, that, whether we wake or sleep, we should

11 live together with him. Wherefore encourage one another, and edify each other, even as also ye do.

12 NOW, we beseech you, brethren, to recognise Heb. xiii. 7. those who labour among you and are over you

13 in the Lord and admonish you; and to esteem them very highly in love for their work's sake. Be at peace among yourselves.

14 And we exhort you, brethren, admonish those

who are truly, comfort the faint-hearted, sup- Rom. xv. i.

comfort the weak, and be long-suffering towards all. See that no one render evil for evil to any one; pro. xvii. 13. but ever follow ye that which is good, among yourselves and with all.

16, 17 Rejoice evermore; pray without ceasing; in

18 everything give thanks; for this is the will of

19 God in Christ Jesus concerning you. Quench Eph. iv 30.

20, 21 not the Spirit. Despise not prophesyings ; but

test all things. Hold fast that which is good.

22, 23 Abstain from every appearance (a) of evil. And

the God of peace Himself sanctify you entirely ;

and may your spirit and soul and body be pre-

(a) Or form.

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## 5. 24-28 I. THESSALONIANS

served complete, blameless at the coming of our  
x'Cor. X. 13. Lord Jesus Christ. Faithful is He who calleth 24

you, who also will do it.

Brethren, pray for us. Salute all the brethren 25, 26

with a holy kiss. I charge you by the Lord that 27  
this epistle be read to all the brethren.

The grace of our Lord Jesus Christ be with you. 28

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THE SECOND EPISTLE TO THE  
THESSALONIANS

1 pAUL, and Silas, and Timothy, to the church

\* of the Thessalonians in God our Father i Thcss. i. i.

2 and the Lord Jesus Christ; grace to you and

peace from God the Father, and the Lord Jesus i Cor. i. 3.  
Christ.

3 Wb are bound to thank God always for vou,  
brethren, as it is meet, because your faith  
groweth exceedingly, and the love of each of

4 you towards the other abcmndeth; so that we  
ourselves glory in you in the churches of God 2 Cor. ix. 2.  
on account of your patience and faith amid all

your persecutions and the tribulations which ye

5 endure; and this is a manifest token of tne  
righteous judgment of God, that ye niay be ac-  
counted worthy of the kingdom of God, for

6 which ye also suffer; seeing that it is a righteous Rev. vi. 10.  
thing with God to repay affliction to those who

7 afflict you, but to you who are afflicted, a rest  
with us, at the revelation of the Lord Jesus from

8 heaven with his mighty angels, in flaming fire, Deut. xxxii. 41  
taking vengeance on those who acknowledge not

God and who obey not the gospel of our Lord

9 Jesus. These will be punished with everlasting destruction from the presence of the Lord, and

10 from the glory of his might ; when he shall come

in that day to be glorified in his saints, and to be Matt. xxv. 31. admired m. al those who believed – for our testimony unto you was believed.

11 Wherefore also we pray always for you, that our God may account you worthy of His calling, and fulfil in you every desire after goodness, and

12 every work of faith with power; that the name i Pet. i. 7. of o\ir Lord Jesus may be glorified in you, and

ye in him, according to the grace of otir God and the Lord Jestis Christ.

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## 2. I-iy II. THESSALONIANS

NOW, we beseech you, brethren, concerning i the coming of our Lord Jestis Christ and our gathering together to him, that ye be not soon 2

Matt. xxiv. 4. shaken from ypur purpose or troubled, by spirit or by word or yet by letter, as from us, as that

1 Tim. iv. I. the Day of the Lord is at hand. Let no one 3 deceive you by any means ; ior the falling away

Dan. xi. 36. must first come, and the man 6f lawles\$ness be revealed, the son of perdition, who opposeth and 4

Isa. xiv. 13. exalteth himself against every one called God or an object of woxshi^ ; so that he dtteth in the sanctuary of God, settmg himself forth as Gob.

Remember ye not that when I was yet willi 5

you I told you these things ? And ye know what 6  
restraineth him now, that in his own season he  
may be revealed. For the mystery of lawless- 7  
ness doth already work; only there is one who  
restraineth now, until he be taken out of the

Isa. xi. 4. way. And then will be revealed the lawless one, 8

whom the Lord Jesus by the breath of his mouth  
will slay, and by the manifestation of his coming  
will destroy : even him whose coming is accord- 9  
ing to the working of Satan with all power and

Heb. iii. 13. signs and lying wonders, and with all deceitful- 10

ness of tmnghteousness for those who are perish-  
ing because they received not the love of the

Eze. xiv. 9. truth that they might be saved. And for this 1 1

cause God is sendmg them a strong delusion,

Deut. xxxii. 35. that they may believe the lie ; that all those who 12

believed not the truth, but had pleasure in un-  
righteotisness, may be condemned.

But we are botmd to give thanks always to 13  
God for you, brethren beloved of the Lord, be-  
cause God from the beginning chose you to  
salvation through sanctification by the Spirit

I Pet. V. 10. and belief of the truth ; whereunto He also called 14

you by one gospel, to the obtaining of the glory  
of our Lord Jesus Christ.

Therefore, brethren, stand fast, and hold the 15  
traditions which ye were taught either by word

Johnxiii. i. or by our epistle. Now otu\* Lord Jesus Christ 16

himself, ana God our Father, who loved us and  
gave us everlasting comfort and good hope

I Pet. i. 3. through grace, comfort your hearts, and estab- 17

lish them in every good work and word.

## 11. THESSALONIANS 3. I-18

1 FINALLY, brethren, pray for us, that the word of the Lord may run and be glorified, even

2 as it fares among you; and that we may be Acts xviii. 12. delivered from unreasonable and wicked men;

3 for all men have not faith. But the Lord is faithful, who will strengthen you and keep you

4 from evil. And we have confidence in the Lord 2 Cor. vii. 16. concerning you, that ye both do and will do the

5 things which we command. And the Lord direct your hearts into the love of God, and into the patience of Christ.

6 Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves

7 from every brother who walketh disorderly and not according to the tradition which ye received

8 from us. For ye yourselves know how ye ought to follow us; for we behaved not ourselves

9 disorderly among you; neither did we

10 eat any one's bread for naught; but we wrought 1 Cor. xv. 58. with toil and labour night and day, that we

11 might not be burdensome to any of you; not because we have not the right, but that we might make ourselves an example to you to

12 follow us. For even when we were with you,

13 this we commanded you, If any will not work Rom. xiv. 20.

14 neither shall he eat. For we hear that there are among you some who walk disorderly, busy

15 not at all, but being busybodies. Now, those who are such we command and exhort in the

Lord Jesus Christ, that with quietness they  
work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any one obeys not our word by our epistle,  
note that man, to have no company with him,

15 that he may be ashamed; yet regard him not as Lev. xix. 17.  
an enemy, but admonish him as a brother.

16 Now the Lord of peace himself give you peace,  
always in every way. The Lord be with you all.

17 THE salutation of me Paul with my own  
hand; which is the token in every epistle; thus

18 I write. The grace of our Lord Jesus Christ be Rom. xvi. 24.  
with you all.

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Actsix. 15.

THE FIRST EPISTLE TO

TIMOTHY

PAUL, an apostle of Christ Jestis according to  
the commandment of God our Saviour and

Christ Jesus our hope; tnto Timothy, my own 2

Acts xvi. I. son in the faith; grace, mercy, peace, from God

the Father and Christ Jesus our Lord.

Even as I besought thee to tarry at Jerusalem, 3  
when I went into Macedonia, that thou mightest

charge some that they teach no different doctrine, neither give heed to fables and endless genealogies, which provide questionings rather than a dispensation of God which is in faith; -

Rom. xiii. 8. but the end of the charge is love out of a pure

heart and good conscience and faith unfeigned; from which some, having swerved, have turned aside to vain talking; desiring to be teachers of the Law, yet understanding neither what they say, nor the things of which they speak so

Rom. vii. 12. boldly. But we know that the Law is good, if

one lawfully use it, with the knowledge that a law is not intended for a righteous man, but for lawless and disobedient persons, for the ungodly and for sinners, for unholy and profane, for

2 Tim. iii. 3. murderers of fathers and mothers, for man-

slayers, for fornicators, for those who defile themselves with mankind, for men-stealers, for liars, for perjurers - and if there is any other thing

I Cor. XV. 10. which is contrary to the sound teaching; according-

ing to the glorious gospel of the Blessed Gospel, which was committed to my trust.

I thank Christ Jesus our Lord, who strengthened me, because he counted me faithful, ap-

Acts viii 3. pointing me for the ministry; though previously

I was a blasphemer, and a persecutor, and injurious; but, because I acted ignorantly in unbelief, I obtained mercy; and the grace of our

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I. TIMOTHY X. 15-2. 10

Lord was exceedingly abundant with faith and the love which is in Christ Jesus.

15 Faithful is the saying, and worthy of all ac-  
ceptation : Christ Jesus came into the world to

16 save sinners; of whom I am chief. Howbeit  
for this cause I obtained mercy, that in me  
chiefly Jesus Christ might show forth all his  
long-suffering, for a pattern to those who shall  
hereafter believe on him unto everlasting life.

17 Now unto the King eternal, incorruptible, in- ( 2 Tim. H. n.  
visible, the only God, be honour and glory for ever. Amen.

18 This charge I commit to thee, son Timothy, 1 Tim. iv. 14.  
according to the prophecies which went before  
concerning thee, that thou by them mayest war

19 the good warfare; holding faith, and a good  
conscience; for some, having thrust these from  
them, have made shipwreck concerning the

20 faith. Of whom are Hymenaeus and Alexander;  
whom, that they may learn not to blaspheme, I  
have delivered to Satan.

I I EXHORT therefore, first of all, that sup-

glications, prayers, intercessions, thanksgiving,  
be made for all men ; for kings, and for all who  
are in authority; that we may lead quiet and  
peaceable lives in all godliness and gravity.

3 This is good and acceptable in the sight of

4 God our Saviour; who would have all men to  
be saved and to come to the knowledge of the

5 truth. For there is one God, and one Mediator  
between God and men, the man Christ Jesus;

6 who gave himself a ransom for all, to be testified Matt. xx. 28.

7 of in the proper seasons; whereunto I was ap- 2Tim. i. n.  
pointed a herald, and an apostle; (I speak the

truth, I lie not;) a teacher of the Gentiles in

faith and truth.

.8 I desire therefore that the meti pray in every John iv. 21.

place, lifting up holy hands, without wrath and  
9 disputing; m like manner, that women adorn

themselves in seemly apparel, with modesty and

sobriety; not with plaited hair and gold, or)  
10 pearls, or costly dress; but (which becometh

women professing godliness) with good works.

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2. II-3- IS

I. TIMOTHY

I Cor. xiv. 34..

Gen. i. 27.

Gen. iii. 6.

Let a woman (a) learn in silence with all sub- 11  
jection. I siiffer not a woman (a) to teach, nor 12  
to have dominion over the man (6) ; but let her  
be in qmetness. For Adam was first formed, 13  
then Eve. And Adam was not beguiled; but 14  
the woman, being qtiite beguiled, fell into  
transgression. But she will be saved through 15  
child-bearing - ^if they continue in faith and love  
and holiness with sobriety.

Phil. 1. I.

Titus i. 6

Psa. ci. 3.

Jude 6.

Acts xxii. 13.

Eph. i. 9.

Titus ii. 3.

Matt. XXV. 31.

3 Tim. ii. 30.

4

5

FAITHFUL is the saying: If any one desireth the office of a bishop, he desireth an honourable work. A bishop then must be without reproach, the husband of one wife, vigilant, prudent, orderly, hospitable, able to teach; not given to wine, not quarrelsome, but gentle, not contentious, not a lover of money; one who ruleth well his own house, having his children in subjection with all gravity ; but if a man knows not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being blinded by pride he fall into the condemnation of the devil. Moreover he must have a good report from those who are outside; lest he fall into reproach and the snare of the devil.

Likewise the deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of

the faith with a pure conscience. And let these also first be proved ; and then if they be found blameless, let them serve as deacons. Women likewise must be grave, not slanderers, sober, faithful in all things. Let deacons be each the husband of one wife, ruling their children and their own houses well. For those who have served well as deacons procure for themselves an honourable position, and great boldness in the faith which is in Christ Jesus.

These things I write to thee, (hoping to come to thee the sooner; but if I tarry long,) that thou mayest know how thou oughtest to behave thyself in the household of God, which is the church of the living God, the pillar and mainstay

7

8

9

10

II

12

(a) Or a wife.

(Jb) Or husband.

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I. TIMOTHY 3. 16-4. 14

16 of the truth. And, beyond dispute, great is the mystery of godliness: -

\*\*Who was (a) manifested in the flesh.  
Was justified in the spirit,  
Appeared to angels.  
Was preached among the Gentiles,  
Was believed on in the world.  
Was received up in glory."

Rom. xvi. 25.

John i. 14.

John xvi. 10.

I Pet. i. 12.

Luke i. I.

a Thess. i. 10.

Acts i. 9.

[ I NOW the Spirit speaketh expressly, that in  
the latter times some will fall away from the  
faith, giving heed to seducing spirits, and doc- Rev. xvi. 14.

2 trines of devils ; through the hypocrisy of men

who speak lies, and have their conscience seared, Ecc. v. x8.

3 and forbid to marry, and command to abstain  
from foods, which God created to be partaken  
of with thanksgiving by those who are believers

4 and have knowledge of the truth; for every  
creature of God is good, and nothing is to be

5 refused, if it be received with thanksgiving; for,  
it is sanctified through the word of God and  
prayer.

6 If thou put the brethren in mind of these  
things, thou wilt be a good minister of Christ

Jesus, nourished with the words of the faith and Jer. xv. 16.  
of that good doctrine which thou hast followed.

7 But reject profane and old wives\* fables, and

8 discipline thyself unto godliness. For bodily i Tim. vi. 6.  
exercise profiteth a little ; but godliness is profit-  
able unto all things, having promise of the life

which now is, and of that which is to come.

9 Faithful is the saying, and worthy of all ac-

10 ceptation : For to this end we labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those

11 who believe. These things command and teach.

1 2 Let no one despise thy youth ; but be thou an example to the believers, in word, in conduct, in

13 love, in faith, in purity. Till I come, give attention to the reading, the exhortation, the

14 teaching. Neglect not the gift which is in thee,

(a) Or Which was; or, God was. The text here is a matter of dispute.

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4. 15-5- 1 6 I- TIMOTHY

Lets xiii. 3. which was given thee through prophecy, with

the laying on of the hands of the elders. Exercise thyself in these things ; give thyself to them ; that thy progress may appear to all. Take heed to thyself and to thy teaching; continue in these

things; for in so doing thou wilt save both thyself and those who hear thee.

REBUKE not an elder, but exhort him as a father; the younger men as brethren ; the elder women as mothers ; the younger as sisters, with

Tim. V. 16. all purity. Honour widows who are widows in-

deed. But if any widow hath children or grandchildren, let such learn first to show piety in

their own home, and to requite their parents;  
for that is acceptable before God. Now she who 5  
is a widow indeed, and desolate, hath set her  
hope on God, and continueth in supplications

lev. iii. I. and prayers night and day. But she who is 6

wanton is dead while she liveth. These things 7  
command, that they may be without reproach.

But if any provides not for his own, and es- 8  
pecially for those of his household, he hath  
denied the faith, and is worse than an infidel.

A widow may be enrolled, if she is not under 9  
threescore years, has been the wife of one hus-

Lctsxvi. IS. band, and is well reported of for good works- 10

-^Ef she has brought up children, if she has  
lodged strangers, if she has washed the saints'  
feet, if she has relieved the afflicted; if she has  
diligently followed every good work. But re- 11  
ject yotmger widows 1 for when they have graym  
restive against Christ, they wish to marry; ex-^ 12  
posing themselves to condemnation, because

Thess. iii. 11. they have cast off their first faith. And; be- 13

sides, they learn to be idle, wandering : about  
from house to house; and not only idle, but-  
tattlers also, and busybodies, speaking things  
which they ought not. I will therefore that the 14  
younger ones mfirmly, bear children, rule house-  
holds, give np occasion to the adversary to  
speak rejjroachfully. For some have already 15  
turned aside after Satan.

If any woman who belie veth hath widows, let 16  
her relieve them, and let not the church be bur-

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I. TIMOTHY 5. 17-6. S

dened ; that it may relieve those who are widows  
indeed.

17 Let the elders who rule well be counted worthy i Thess. v. 1 2.  
of double honour, especially those who labour in

18 the word and teaching. For the scripture saith,

\*\*Thou shalt not muzzle the ox which treadeth Deut. xxv. 4.  
out the com." And the labotirer is worthy of Pro. xxviii. 20.  
his reward.

19 Against an elder receive not an accusation, Deut. xix. 15.  
except on the testimony of two or three wit-

20 nesses. Those who sin rebuke before all, that  
the rest also may fear.

21 I charge thee before God and Christ Jesus and 2 Tim. iv. i.  
the elect angels, that thou observe these things  
without prejudice, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be par- Acts xiii. 3.  
taker of other men s sins ; keep thyself pure.

23 Drink no longer water, but tise a little wine Pro. xxxi. 6.  
for the stomach's sake and thy frequent in-  
firmities.

24 Some men's sins are manifest, going before  
unto judgment; but with some, they rather

25 follow on. In like manner their good works are  
manifest; and those which are otherwise cannot  
be hid.

1 LET those servants who are under the yoke Eph. vi. s.  
coimt their own masters worthy of all honour,

that the name of God and His teaching be not

2 blasphemed. And let not those who have be-  
lieving masters despise them because they are  
brethren, but, rather, let them do service to  
them, because those who partake of their benefit  
are faithful and beloved.

3 These things teach and exhort. If any one  
teaches otherwise, and consents not to the sound  
words of our Lord Jesus Christ, and to the

4 doctrine which is according to godliness ; he is i Cor. viii. a.  
blinded (a), knowing nothing, but doting about

attestionings and disputes of words, whence

come envy, strife, blasphemies, evil surmisings,

5 wranglings of men of corrupt minds and desti-  
tute of the truth, who consider that godliness is

(a) Or puffed up.

a?

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## 6. 6-21 I. TIMOTHY

Jpbi. 21. ) a means of gain. But godliness with content- 6  
fecc. V. IS. V mentis great gain. For we brought nothing into 7  
Psa. xhx. 17. ) ^jjg world, since neither can we carry anything

out. But having food and raiment let tis be 8  
therewith content. But those who determine to 9  
be rich fall into temptation and a snare, and into  
many foolish and htirtful lusts, such as drown  
Ex. xxiii. 8. men in destruction and perdition. For the love 10

of money is a root of all kinds of evil ; and some,  
having coveted it, have erred from the faith and  
pierced themselves through with many sorrows.

But thou, man of God, flee these things; but 11  
follow after righteousness, piety, faith, love,

2 Tim. iv. 7 patience, meekness. Fight the good fight of the 12

faith, lay hold on the eternal life tmtto which  
thou wast called; and thou madest the good  
confession before many witnesses.

I charge thee in the sight of God, who giveth 13  
life to aU things, and of Christ Testis, who at-  
tested the good confession before Pontius Pilate,

Phil. ii. IS. that thou keep the commandment without spot, 14

without reproach, until the appearing of our  
Lord Jesus Christ; which, in His own times, He 15

will show, who is the blessed and only Potentate, the ICing of kings, and Lord of lords; who 16 only hath immortality, dwelling in light which

Rev. i. 16. no one can approach; whom no man hath seen

or can see ; to whom be honour and power everlasting. Amen.

Psa. Ixii. 10. Charge those who are rich in this age, not to 17

be haughty; to have their hope set, not on uncertain riches, but on God, who giveth us richly all things to enjoy; that they do good, that they 18 be rich in good works, ready to distribute, ready

Phil. iii. 14. to impart; laying up in store for themselves a 19

good foundation against the time to come, that they may lay hold on that which is life indeed.

Titus i. 14. O Timothy, keep that which is committed unto 20

thee, turning away from the profane babblings, and objections of what is falsely called know-

3 Tim. ii. 18. ledge; in setting forth which some have erred 21

concerning the faith. Grace be with you.

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THE SECOND EPISTLE TO

TIMOTHY

1 PAUL, an apostle of Christ Jesus by the will

\* of ^ God, according to the promise of the Eph. iii. 6. life which is in Christ Jesus, to Timothy, my

2 beloved son; grace, mercy, peace, from God the

Father and Christ Jestis our Lord.

3 I GIVE thanks to God, whom from my fore- Acts xxiii. i.  
fathers I serve with a pure conscience, that  
without ceasing I have remembrance of thee in

4 my supplications night and day, greatly desiring 3 Tim. iv. 9.  
to see thee, being mindful of thy tears, that I

5 may be filled with joy ; being put in remem- i Tim. iv. 6.  
brance of the unfeigned faith which is in thee,

which dwelt first in thy grandmother Lois, and  
in thy mother Etmice, and dwelleth, I am per-  
suaded, in thee also.

6 Wherefore I put thee in remembrance that  
thou rekindle the gift of God, which is in thee

7 by the lajring on of my hands. For God gave Rom. viii. 15.  
us a spirit, not of fearfulness, but of power, and

8 of love, and of a sotmd mind. Therefore be not  
thou ashamed of the testimony of our Lord, or  
of me his prisoner. But join with me in suffer-  
ing illls for the gospel ; according to the power of

9 God; Who saved iis and called us with a holy Matt. i. 21.  
calling, not according to our works, but according

to His own purpose and grace ; which was given

10 us in Christ Jesus before the world began, but i Cor. xv. 54.  
hath now been made manifest by the appearing

of our Saviour Christ Jesus, who abolished  
death, and brought life and immortality to light

1 1 through the gospel ; whereimto I was appointed  
i2^a herald, and an apostle, and a teacher. For

which cause I suffer these things also; neverthe- Rom. i. 16.  
less I am not ashamed ; for I know whom I have  
trusted, and am persuaded that he is able to

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I. 13-2. 13 11. TIMOTHY

keep that which I have committed unto him  
agamst the great day.

Hold fast, in faith and love which are in 13

1 Tim. vi. 20. Christ Jesus, the form of sound words which

thou heardest from me. That good thing which 14  
was committed tnto thee, guard by the Holy  
Spirit which dwelleth in us.

Actsxix. 10. This thou knowest, that all those who are in 15

Asia turned away from me; of whom are Phy-  
gelus and Hermogenes. The Lord grant mercy 16  
to the household of Onesiphorus ; for he often  
refreshed me, and was not ashamed of my chain ;  
Actsxxviii. 20. but, when he was in Rome, sought for me dili- 17  
Heb. vi. 10. gently, and found me. The Lord grant him 18

that he may find mercy from the Lord in the  
great day ; and in how many things he ministered  
in Ephesus, thou very well knowest.

Josh. i. 7. THOU therefore, my son, be strengthened in i

the grace which is in Christ Jesus. And the 2  
things which thou hast heard from me among  
many witnesses, commit thou to faithful men,

2 Tim. iv. s. such as will be able to teach others also. As a 3

good soldier of Christ Jesus, endtire hardship.  
A soldier on service keeps himself from entangle- 4  
ment with the affairs of this life; that he may  
please him who enrolled him as a soldier. And 5  
also, if a man contends for a prize, he is not  
crowned tmless he has contended lawfully. The 6  
husbandman who labours must be the first to

1 Tim. iv. IS. partake of the fruits. Consider what I say; for 7

the Lord will give thee understanding in all things.

Remember that Jesus Christ, of the seed of 8  
David, was raised from the dead, according to  
my gospel; wherein I suffer as a malefactor; 9  
even imto bonds ; but the word of God is not

2 Cor. i. 6. bound. Therefore I endure all things for the 10

sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory. Faithful is the saying: For if we died 11 with him, we shall also live with him; if we 12 Matt. X. 33. endure, we shall also reign with him; if we shall

disown him, he also will disown us; if we are 13 unfaithful, he abideth faithful; for he cannot disown himself.

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II. TIMOTHY 2. 14-3. 2

14 Of these things put them in remembrance, 2 Pet. i. 13. charging them before God that they strive not

about words to no profit, to the subverting of the hearers.

15 Give diligence to present thyself approved

unto God, as a workman who needeth not to be Matt. xiii. 52. ashamed, handling aright (a) the word of truth.

16 But shun profane babblings; for such men will

17 further increase in ungodliness, and their word

18 will eat as doth a canker; of whom are Hymen-

aeus and Philetus; men who have erred concerning the truth, saying that there has been already a resurrection; and they overthrow the faith of

19 some. Nevertheless the firm foundation of God Num. xvi. 5. standeth, having this seal, "The Lord knew

those who are His," and, "Let every one who nameth the name of the Lord depart from

20 iniquity.'" But in a great house there are vessels not only of gold and of silver, but also of

wood and of earthenware ; and some to honour,

21 and some to dishonour. Therefore if a man purge himself from these things, he will be a

vessel unto honour, sanctified, fit for the Master's use, prepared for every good work.

22 But flee youthful lusts; and follow after righteousness, faithfulness, love, peace, with

those who call on the Lord out of a pure heart.

23 But foolish and unlearned questionings avoid,

24 knowing that they engender strifes. And the servant of the Lord must not strive ; but must

25 be gentle to all, able to teach, forbearing, in meekness instructing those who oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth ;

26 so that they who have been taken captive by the devil may recover themselves out of his snare, to do God's will (b).

1 BUT know this, that in the last days grievous

2 times will come. For men will be lovers of their own selves, avaricious, boasters, proud, blas-

(d) Or rightly dividing, or setting out.

(b) Or by the devil, to do his will, may recover themselves out of his snare.

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3. 3-4. 2

II. TIMOTHY

2 Pet. ii. 10.

Titus i. II.

Ex. vii. 22.

Acts xiii. 45.

2 Thess. ii. II.

John V. 39.

2 Pet. i. 21.

Psa. cxix. 98.

Titus ii. 15.

phemers, disobedient to parents, unthankful, unholy, without natural affection, implacable, 3 false accusers, intemperate, fierce, haters of good, traitors, headstrong, blinded by pride, lovers of 4 pleasure rather than lovers of God; having a form 5 of godliness, but denying the power thereof; from such turn away. For of this sort are those who 6 creep into houses, and make captives of silly women laden with sins, led away with divers desires, ever learning, and never able to come 7 to the knowledge of the truth. Now as Jannes 8 and Jambres withstood Moses, so do these men also withstand the truth ; men of corrupt minds, reprobate as to the faith. But they will proceed 9 no further; for their folly will be manifest to all men, as the folly of those men also came to be.

But thou didst fully know my teaching, con- 10

duct, ptirpose, faithfulness, longstrffering, love,  
patience, persecutions, sufferings, such as befell 11  
me in Antioch, in Iconium, in Lystra; what

Persecutions I endured ; and out of them all the  
rORD delivered me. Yea, and all who would 12  
live piously in Christ Jesus will suffer persecu-  
tion. But evil men and seducers will become 13  
worse and worse, deceiving and being deceived.

But continue thou in the things which thou 14  
hast learned and of which thou hast been as-  
sured, knowing from what persons thou didst  
learn them ; and that from childhood thou hast 1 5  
known (a) sacred writings which are able to  
make thee wise unto salvation through faith  
which is in Christ Jesus. Every scripture given 16  
by inspiration of God is also profitable (6) for  
teaching, for reproof, for correction, for instruc-  
tion in righteousness; that the man of God tmay 17  
be perfect, thoroughly furnished for every good  
work.

I CHARGE thee, before God, and before Christ i  
Jesus who is going to judge the living and the  
dead, and by his appearing and his kingdom:  
Preach the word; be instant in season, out of 2

(a) Some MSS. insert "the."

(b) Or, is given by inspiration of God, and is profitable.

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## II. TIMOTHY

### 4. 3-20

seascm; reprove, rebuke, exhort with all long-

3 suffering and doctrine. For the time will come  
when they will not endiu-e sound teaching ; but,

having itching ears, will gather to themselves

4 teachers according to their own lusts, and will 1 Tim. i. 4.  
turn away their ears from the truth, and be

5 turned aside to fables. But be thou sober in  
all things, endure afflictions, do the work of an  
evangelist, make full proof of thy ministry.

6 For I am already being offered up (a), and the

7 time of my departure is at hand. I have fought 1 Tim. vi. 12.  
the good fight, I have finished my course, I have

8 kept the faith; henceforth there is laid up for  
me the crown of righteousness, which the Lord,  
the righteous Judge, will give me in the great  
day; and not to me only, but to all those also  
who have loved his appearing.

9, 10 Do thy diligence to come quickly to me; for

Demas hath forsaken me, having loved this i John ii. 15.  
present world, and hath gone to Thessalonica ;  
II Crescens to Galatia, Titus to Dalmatia. Only  
Luke is with me. Take Mark, and bring him  
with thee; for he is profitable to me for minis-

i, 13 tery. But Tychicus I sent to Ephesus. When Titus iii. 12.  
thou comest, bring the cloak which I left at  
Troas with Carpus, and the books, especially the  
parchments.

1 4 Alexander the coppersmith did me much evil ; Psa. xxviii. 4.  
the Lord will reward him according to his works ;

1 5 and against him be thou also on thy guard ; for  
he greatly withstood our words.

16 At my first defence no one supported me, but

all forsook me ; may it not be laid to their Acts vii. 60.

17 charge. But the Lord stood by me, and  
strengthened me, that through me the message  
might be fully proclaimed, and that all the Gen-  
tiles might hear; and I was delivered out of

18 the mouth of the lion. The Lord will deliver Psa. cxxi. 7.  
me from every evil work, and will preserve me

unto his heavenly kingdom; to him be glory  
for ever\* Amen.

19 Salute Prisca and Aquila, and the house of

20 Onesiphorus. Erastus abode in Corinth; but

(a) Or poured out (as a drink-offering).

A0t

4. 21-22 11. TIMOTHY

Trophimus I left in Miletus sick. Do thy dili- 21  
gence to come before winter.

Eubulus, and Pudens, and Linus, and Claudia,  
and all the brethren, salute thee.

The Lord be with thy spirit. Grace be with 22  
you.

^2^

THE EPISTLE TO

TITUS

1 PAUL, a servant of God, and an apostle of

\* Christ Jesus, according to the faith of 2 Tim. ii. 25.  
God's elect,' and the knowledge of the truth

2 which is according to godliness; in hope of  
eternal life, which God, who cannot lie promised

3 before the world began ; but, in His own times,

He manifested His word through the message Rom. x. 14.  
with which I was entrusted, according to the

4 commandment of God our Saviour: – ^To Titus,  
my own son according to the common faith;  
grace, and peace, from God the Father, and  
Christ Jesus our Saviour.

5 I LEFT thee in Crete for this cause, that thou 1 Cor. xi. 34.  
shouldest set in order the things which are want-  
ing, and, as I directed thee, appoint elders in

6 every city; any one who is blameless, the hus-  
band of one wife, having believing children who

7 are not accused of excess, or unruly. For a j Tim. iii. 2.  
bishop must be blameless, as a steward of God;

not self-willed, not soon angry, not given to  
wine, not a striker, not greedy of filthy lucre;

8 but hospitable, a lover of good ; prudent, right-

9 eous, devout, self -con trolled ; holding fast the 2 Thess. ii. 15.  
faithful word which agrees with the teaching,

that he may be able both to exhort in the sound  
doctrine, and to confute the gainsayers.

10 For there are many unruly persons, vain  
talkers and deceivers, especially those of the

11 Circumcision; whose mouths must be stopped,  
for they subvert whole households, teaching for  
filthy lucre's sake things which they ought not.

12 One\* of themselves, even a prophet of their own. Acts xvii. 28.  
said, \*'The Cretans are always liars, evil beasts,

13 idle gluttons." This testimony is true. Where-  
fore rebuke them sharply, that they may be-

14 come sound in the faith, and not give heed to i Tim. i. 4.

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Jewish fables and to commandments of men  
who turn from the truth.

To the pure all things are pure; but to those  
who are defiled and unbelieving, nothing is pure,  
but even their mind and conscience are defiled.

2 Tim. iii. s- They profess that they know God; but in works 16

they disown Him, being abominable, and dis-  
obedient, and as to every good work worthless.  
But speak thou the things which becometh the i

Pro. xvi. 31. sound teaching: that aged men be sober, grave, 2

self-controlled, sound in faith, in love, in pa-  
tience. Aged women likewise, that they be 3  
reverent in behaviour, not slanderers, nor en-  
slaved by much wine, teachers of good things;

I Tim. V. 14. that they may instruct the young women to be 4

prudent, to love their husbands, to love their  
children, to be sober-minded, pure, workers at 5  
home, good, obedient to their husbands, that the  
word of God be not spoken against.

I Tim. iv. 12. The younger men likewise exhort to be sober- 6

-minded ; in all things showing themselves a pattern 7  
of good works, sincerity (a) in doctrine, gravity,  
sound speech which cannot be condemned; 8  
that he who is of the contrary part may be  
ashamed, having no evil thing to say of vs.

Eph. vi. s. Exhort servants to be subject to their masters, 9

to please them well in all things, not contradict-

Matt. V. 16. ing, not purloining, but showing all good fidelity; 10

that in all things they may adorn the doctrine  
of God our Saviour.

For the grace of God hath appeared, bringing 1 1

1 Pet. ii. II. salvation to all men; teaching us that, denying 12

tmgodliness and worldly lusts, we should live soberly, righteously, and piously, in this present age; looking for the blessed hope and glorious 13 appearing of oiu\* great God and Saviour (6),

Psa. cxxx. 8. Christ Jesus, who gave himself for us, that he 14

might redeem us from all iniquity, and purify to himself a special people, zealous of good works. Teach these things, and exhort; and rebuke 15 with all authority. Let no one despise thee.

Put them in mind to be subject to nilers, to i

(a) Or uncomiptness.

(b) Or of the great God and our Saviotir.

^26

TITUS 3. 2-15

2 authorities ; to be obedient, to be ready for Eph. iv. 2. every good work, to speak evil of no one, to be peaceable, gentle, showing all meekness towards

all men.

3 For we ourselves also were at one time foolish, i Cor. vi. n. disobedient, deceived, slaves to divers lusts and pleasures, living in malice and envy, hateful,

4 and hating each other. But when the kindness of God our Saviour and His love towards man

5 appeared, (not by works of righteousness which Eph. ii. 4. we had done, but according to His mercy) He

saved us, through the washing of regeneration

6 and renewal by the Holy Spirit, which He poured forth upon us richly through Jesus

7 Christ our Saviour; that, being justified by His Rom. viii. 24. grace, we might become, according to hope, heirs

of eternal life.

8 Faithful is the saying, and concerning these things I will that thou speak boldly. Let those who have believed God be careful to practise good works. These things are good and profit-

9 able to men ; but avoid foolish questions, and 2 Tim. ii. 23. genealogies, and contention, and strivings about

the Law; for they are unprofitable and vain,

o A man who is a heretic, after a first and a Matt, xviii. 17.

: I second admonition reject ; knowing that he

who is such hath turned aside, and sinneth,

being self-condemned.

2 When I shall send Artemas to thee, or Ty-

chicus, be diligent to come to me to Nicopolis;

:3 for I have decided to winter there. Bring

Zenas the lawyer and Apollos on their journey

diligently, that nothing be wanting unto them.

[ 4 And let our brethren learn to practise good Titus iii. 8.

works for necessary purposes, that they be not

unfitted.

1 5 All who are with me salute thee. Salute those

who love tis in faith. Grace be with you all.

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THE EPISTLE TO

PHILEMON

Eph. iii. I. pAUL, a priscwier of Christ Jesus, and Timothy i

^ our brother, unto Phfleon our dearly-

beloved and fellow-labourer, and to our sister 2

Apphia, and to Archippus our fellow-soldier,

Eph. i. 2. and to the church in thy house ; grace to you 3

and peace, from God our Father, and the iJord  
Jesus Christ.

I THANK my God, making mention of thee 4  
always in my prayers, hearing of thy love and 5  
the faith which thou hast towards the Lord

Phil. i. 9. Jesus and imto all the saints ; that the fellow- 6  
ship of thy faith may become effectual in the  
perfect knowledge of every good thing which is  
m us, unto Christ. For I had great joy and 7  
consolation in thy love, because the hearts of  
the saints are refreshed by thee, brother.

I Thess. ii. 6. Wherefore, though in Christ I might be very 8  
bold to enjoin on thee that which is fitting, yet 9  
for love's sake I rather beseech thee, - ^being such  
a one as Paul the aged, and now also a prisoner  
of Christ Jesus, - I beseech thee for my son 10

I Pet. ii. 10. Onesimus, whom I begot in my bonds; who in 11  
time past was to thee unprofitable, but now is  
profitable both to thee and to me ; whom I am 1 2  
sending back to thee, himself, that is, my very

I Cor. xvi. 17. heart; whom I would gladly have kept with me, 13  
that in thy stead he might have mmistered to  
me in the bonds of the gospel ; but without thy 1 4  
consent I was unwilling to do anything; that  
thy good deed should not be as it were of neces-

Gen. xlv. 5. sity, but of goodwill. For perhaps he was 15  
parted for a season, that thou shouldest receive  
him for ever; as a servant no longer, but more 16  
than a servant, a brother beloved, especially by  
me, but how much more by thee, both in the  
flesh and in the Lord.

17 Therefore if thou countest me as a partner, 2 Cor. viii. 23.

18 receive him as myself. And if he wronged thee at all, or oweth thee ought, put that to my

19 account; I Paul write it with my own hand, I will repay it ; not to say to thee that thou owest

20 me even thy own self besides. Yea, brother, Phile. 7. let me have comfort of thee in the Lord ; refresh

my heart in Christ.

21 Having confidence in thy obedience I write to thee, knowing that thou wilt do even more

22 than I say. But moreover prepare me also a Phil. ii. 24. lodging; for I trust that through your prayers

I shall be granted to you.

23 Epaphras, my fellow-prisoner in Christ Jesus, coi. i. 7.

24 salute thee, as do also Mark, Aristarchus, Demas, and Luke, my fellow-labourers.

25 The grace of the Lord Jesus Christ be with 2 Tim. iv. 22. your spirit.

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THE EPISTLE TO THE

HEBREWS

GOD, having spoken in the prophets in time  
- past, in many portions and in many ways,

Heb. vii. 28. to the fathers, hath at the end of these days 2

spoken to us by a Son, whom He appointed

Psa. ii. 8. heir of all things ; through whom also He made

Jno. i. 3. the world ; who, being the effulgence of His 3

glory, and the very image of His Being, and up-  
holding all things by the word of his power,

Heb. vii. 27. when he had made purification of sins, sat down

Psa. ex. I. at the right hand of the Majesty on high; being 4

exalted so much above the angels, as he hath  
inherited a more excellent name than they.

For to which of the angels said GOD at any 5  
time,

Psa. ii. 7. "Thou art My Son,

This day I have begotten thee\*\*?

And, again,

2 Sam. vii. 14. "I will be to him a Father,

And he shall be to Me a Son \*' ?

And, again, when He bringeth the First-bom 6  
into the world, He saith,

Psa. xcvi. 7. "Let all the angels of God worship him.\*\*

And of (a) the angels He saith, 7

Psa. civ. 4. "Who maketh His angels winds,

Ex. iii. 2. \ And His ministers a flame of fire.'\*

2 Kings vi. 17. f But of (a) the Son, 8

Psa. xlv. 6-7. -thy throne, O God, is for ever;

And the sceptre of uprightness is the

sceptre of his kingdom.

Thou didst love righteousness 9

And hate iniquity;

Therefore God, thy God, anointed thee

With the oil of gladness above thy fellows.\*'

(a) Or to.

## HEBREWS I. IO-2. 9

10 And,

\*\*Thou, Lord, in the beginning Psa. cii. as, a

Didst lay the foundation of the earth;  
And the heavens are the works of Thy hands ;

1 1 They will perish ;  
But Thou remainest;

And they all will wear out as doth a garment ;

1 2 And as a cloak Thou wilt roll them up,  
And they will be changed;

But Thou art the same,  
And Thy years will not fail."

13 But to which of the angels said He at any  
time,

"Sit at My right hand,  
Until I make thine enemies thy footstool " ? Psa. ex. 1.

14 Are they not all ministering spirits, sent forth Psa. ciii. ai.  
to minister to those who shall inherit salvation ?

I Therefore we ought to give the more earnest  
heed to the things which we heard, lest at any

3 time we should drift away. For if the word  
spoken .through angels proved stedfast, and  
every transgression and disobedience received a Acts vii. 53.

3 just recompense, how shall we escape if we Num. xv. 31.  
neglect so great a salvation, which at the first

began to be spoken by the Lord, and was con- jj^^ l^ ,

4 firmed unto us by those who heard him, God ^^^^^ j \^  
also bearing testimony with signs and wonders, ^^^^g ^^^ \*

and with divers mighty works and gifts of the

Holy Spirit, according to His will?

5 For not unto angels hath He put in subjection

6 the world to come, whereof Ave speak. But one  
in a certain place testified, saying,

"What is man, that Thou art mindful of him? pg<sup>^</sup>. viii. 4.  
Or the son of man, that Thou visitest him?"

7 Thou madest him for a little while lower

than the angels;

Thou crownedst him with glory and honour;

8 Thou didst put all things m subjection

imder his feet."

For in that He put all things in subjection  
under him. He left nothing which is not put  
under him. But now we see not yet all things , cor. xv. 24.

9 put imder him. But we see Jesus, who was phii. n. s.  
made for a little while lower than the angels,  
crowned with glory and honour, because of his Acts ii. 33.

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2. IO-3. 5

HEBREWS

John iii. i6.

Luke xxiv. 46.

Rom. xi. 36.

Heb. V. 8, 9.

John xvii. 21.

Psa. xxii. 22.

Psa. xviii. 3.

Isa. viii. 18.

Luke i. 74.

Heb. iv. 15.

Num. xii. 7.

Josh. i. 2.

suffering of death, that by the grace of God he might taste death for every man. For it be- 10 seemed Him for whom are all things, and through whom are all things, in bringing manj sons imto glory, to make the Captain of their salvation perfect through sufferings.

For both he who sanctifieth and those who are 1 1 sanctified are all from One; for which cause he is not ashamed to call them brethren, saying, 12 "I will declare Thy name unto my brethren; In the midst of tne congregation I will sing praise unto Thee." And, again, 13

"I will put my trust in Him."  
And, again,

"Behold, I and the children  
Whom God gave me."

Forasmuch then as the children are partakers 14 of blood and flesh, he also himself likewise took

share of the same ; that through death he might  
bring to naught him who had the power pi death,  
that is, the devil ; and deliver those who through 1 5  
fear of death were all their life-time subject to  
bondage.

For verily it is not angels whom he is helping, 16  
but he helpeth the seed of Abraham. Where- 17  
fore it behoved him to be made in all points like  
his brethren, that he might be a merciful and  
faithful High Priest in things pertaining to God,  
to make reconciliation for the sins of the people.  
For in that he himself hath suffered being 18  
tempted, he is able to succour those who are  
tempted.

WHEREFORE, holy brethren, partakers of i  
a heavenly calling, consider the Apostle and  
High Priest of our confession, Jestis, who, even 2  
as was Moses in the whole family of God, was  
faithful to Him who appointed him. For he 3  
has been deemed worthy of greater honour than  
was Moses, in proportion as he who established  
the family has greater honour than has the  
family. For every family is founded by some 4  
one; but God is He who formed all things.  
And, in His whole family, Moses for a testimony 5

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HEBREWS 3. 6-4. 3

to what would afterwards be spoken was, as

6 steward, faithful; whereas Christ, as Son, is  
faithful over the family of God, whose family we  
are, if to the end we maintain unshaken our con-  
fidence and the glorifying of our hope.

7 Wherefore – even as the Holy Spirit saith, Psa. xcv. 7.

\*\* To-day if ye will hear His voice,

8 Harden not your hearts,  
As in the provocation,

In the day of trial in the wilderness ;

9 Where your fathers tried Me, by proving Me,  
And saw My works forty years;

10 Wherefore I was grieved with that genera-  
tion,  
And said. They a-lways err in their hearts ;  
But they knew not My way^ ;

11 As I swore in My wrath.  
They shall not enter My rest\*' ;

12 - ^take heed, brethren, lest there be in any of Mark vii. 21.  
you an evil heart of unbelief, in departing from

13 the living God. But exhort each other daily,  
while it is caUed To-day, lest any of you be

14 hardened through the deceitfulness of sin. For  
we are made partakers of Christ, if we hold the  
beginning of our confidence stedf ast to the end ;

15 since it is said,

\*\* To-day if ye will hear His voice, Psa. xcv. 7.

Harden not your hearts.  
As in the provocation."

16 For who, when they had heard, provoked? Num. xiv. 29.  
But did not all who came out of E^gypt under Num. xxvi. 64.

17 Moses? But with whom was He grieved forty  
years? was it not with those who sinned, whose

18 corpses fell in the wilderness? And to whom Deut. i. 34.  
swore He that they should not enter His rest,

19 but to those who believed not? So we see that Heb. xii. is.  
because of unbelief they could not enter.

1 Let us therefore fear, lest haply, a promise  
being left of entering His rest, any one of you

2 shomd seem to come short of it. For to tis the Psa. ex. 4.  
gospel has been preached, as well as to them;

but the word which they heard did not profit

them, not being mingled with faith in those who

3 heard it. For we who believed are entering  
His rest, as He hath said,

a8

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#### 4. 4-16 HEBREWS

Psa. xcv. II. "As I swore in My wrath,

They shall not enter My rest,"  
although the works were finished from the  
Gen. ii. a. foundation of the world. For He spoke in a 4

certain place of the seventh day on this wise,  
"And God rested on the seventh day from all

His works."

And in this place again, 5

"They shall not enter My rest."  
Since, therefore, it remaineth that some must 6  
enter it, and they to whom the g:ospel was first  
preached entered not because of unbelief, again 7  
He fixeth a certain day, saying in David, "To-  
Psa. xcv. 7. day," after so long a time; as is aforesaid,

"To-day if ye will hear His voice.

Harden not your hearts."

For if Joshua had given them rest, then God 8  
would not have spoken afterwards of another  
day. There remaineth therefore a Sabbath- 9  
rest for the people of God. For he who hath 10  
entered upon his rest hath also ceased from his  
own works, as God did from His.

2 Pet. i. 10. Therefore let us labour to enter that rest, lest 1 1

any one fall after the same example of unbelief.  
For the word of God is living and powerful, and 1 2  
sharper than any two-edged sword, piercing even  
to the dividing asunder of soul and spirit, and  
Psa. cxxxix. 2. of the joints and marrow, and able to discern the

thoughts and intents of the heart; and there is 13  
no creature which is not manifest in His sight;  
but all things are naked and laid bare into the  
eyes of Him with whom we have to do (a).

Heb. ix. 13. SEEING then that we have a great High 14

Priest, who hath passed through the heavens.  
Jesus the Son of God, let us hold fast our con-  
fession. For we have not a High Priest who 15  
cannot be touched with the feeling of our in-  
firmities ; but one who was in all points tempted  
in like manner, yet without sin. Therefore let 16

Eph. iii. 12. us come confidently to the throne of grace, that

we may obtain mercy and find grace to help in  
time of need.

(a) Or to whom we must give an account.

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#### HEBREWS 5. I-14

1 For every High Priest taken from among Heb. viii. 3.  
men is appointed for men in things pertaining to

God, that he may offer both gifts and sacrifices

2 for sins; being able to bear patiently with the  
ignorant and erring, since he himself also is

3 compassed with infirmity; and by reason of it Lev. ix. 7.  
he ought, as for the people, so also for himself,

to offer for sins.

4 And a person taketh not into himself this  
honour; but he receives it on being called by

5 God, as also did Aaron. So also, for Christ to  
become a High Priest, He who glorified him was

not Christ himself, but He who had said to him, Psa. ii. 7.

"Thou art My Son,  
To-day I have begotten thee."

6 As He saith also in another place, Psa. ex. 4.

'\*Thou art a Priest for ever  
After the manner of Melchizedek" (a).

7 Christ in the days of his flesh, when he had Matt. xxvi. 39.  
offered up prayers and supplications with strong

crying and tears tnto Him who was able to save  
him from death, and was heard because of his

8 reverence; though he was a Son, yet he learned

9 obedience by the things which he suffered ; and Heb. ii. 10.  
having been made perfect, he became to all who

10 obey him the author of eternal salvation; being  
called by God a High Priest according to the  
manner of Melchizedek.

1 1 And of him we have many things to say, and  
difficult to explain, seeing that ye have become

12 dull of understanding. For when, by reason of i Cor. iii. i.  
the length of time, ye ought to be teachers, ye

have need that one teach you again what are  
the first principles of the oracles of God ; and ye  
have become such as have need of milk, not of

13 solid food. For, every one who partaketh of  
milk is inexperienced in the word of righteous-

14 ness; for he is a babe. But solid food is for  
those who are fully-grown, who by reason of use  
have their senses trained to distinguish between  
good and evil.

(a) The expression " order of Melchizedek,\*\* used here in  
the A. v., is misleading as to the sense of the Greek, which  
is more accurately conveyed by, '\* after {or according to)  
the manner of Melchizedek." See Heb. vii.\_ 15, where the  
word "likeness" {or "similitude") is found in the Greek.

1

## 6. I-17 HEBREWS

Phil. iii. 12. THEREFORE leaving the first principles of i

Christ, let us press forward to perfection; not  
la3ring again a foundation of repentance from  
dead works and of faith towards God; a doc- a

Heb. ix. 10. trine Of washings (a), and of laying on of hands,

James iv. 15. of resurrection of the dead, and of eternal judg-

ment. And this we will do if God permit. 3

For concerning those who once were enlight- 4  
ened, who tasted of the heavenly gift, and be-  
came partakers of the Holy Spirit, and ts^ted 5  
the good word of God, and the powers of the

Isa. i. 28. age to come, and fell away - ^it is impossible to 6

renew them unto repentance; seeing that they  
crucify to themselves the Son of God afresh,

Psa. Ixv. 10. and put him to an open shame. For, the ground 7

whicn drinketh in the rain that cometh oft upon  
it, and bringeth forth herbs meet for those for  
whose sake it is tilled, receiveth blessing from  
God; but if it beareth thorns and thistles it is 8  
rejected, and is nigh tmtto being ctirsed ; the end  
of which is to be burnt.

But, beloved, we are persuaded better things 9  
of you, and things which accompany salvation.

Matt. XXV. 40. though we thus speak. For God is not iin- 10

righteous to forget your work and the love

which ye showed towards His name^ in that ye

Heb. iii. 6. ministered to the saints and do minister. And 1 1

we desire that each of you should show the same diligence unto the full assurance of hope even to the end; that ye be not sluggish, but followers 12 of those who through faith and patience inherit the promises. ●

For God, when He made promise to Abraham, 13 having no greater by whom to swear, swore by Himself, saying, " Surely blessing I will bless 14 thee, and multiply I will multiply thee." 15 And so, Abraham, having patiently endured, obtained the promise.

Ex. xxii. 1 1 ^^^ ^^ swear by one greater than themselves ; 1 6

and in every dispute among them the oath is

Hak -rt « conclusive as an assurance. Wherefore God, 17

Heb. XI. 9. ^jj^g ^^^ abundantly to show to the heirs of

His promise the immutability of His counsel.

Gen. xxii. 16.

(a) Or baptisms.

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HEBREWS 6. 18-7. I^

18 intervened with an oath ; that by two innumerable Titus i. 2. things, in which it was impossible for God to lie,

we who fled for refuge to lay hold of the hope set

19 before us, might have strong consolation; which hope we have as an anchor of the soul, sure and stedfast and entering that which is within the Heb. iv. 14.

20 v^, whither a forerunner has entered for us, even

Jesus, who has become a High Priest for ever Heb. vii. 17.  
according to the manner of Melchizedek.

7 I NOW this man. King of Salem, Priest of the Gen. xiv. 18.  
Most High God, Melchizedek, who met Abraham  
returning from the smiting of the kings and

2 blessed him, to whom Abraham allotted a tenth  
part of. all, abideth a priest continually, being  
rst, by interpretation, King of Righteousness,  
and then King of Salem also (that is, King of

3 Peace), without father, without mother, without  
genealogjr, having neither beginning of day^ nor  
end of lite, but made like the Son of God.

4 Now, consider how great this man was, to

whom the patriarch Abraham gave a tenth from Num. xviii. a.

5 the spoils. And verily, those of the sons of Levi  
who receive the priest's office, have a command  
to take tithes from the people, according to the  
Law, that is, from their brethren, though they

6 have all come out of the loins of Abraham; but Gen. xiv. 20.  
he who was not of their genealogy took tithes

from Abraham; moreover he blessed him who

7 had the promises. But without any contradic-

8 tion the less is blessed by the greater. And

here, men who die receive tithes ; but there, one Rev. i. 18.  
of whom it is witnessed that he liveth, receives

9 them. And, so to speak, Levi also who re-  
ceive th tithes, payed tithes through Abraham;

10 for he, when Melchizedek met Abraham, was  
yet in the loins of his forefather.

11 Therefore, if perfection were attained bj Gal. ii. 21.  
means of the Levitical priesthood (for under it

the people hath received the Law), what further need was there that a different priest should rise according to the manner of Melchizedek, and not be reckoned according to the manner of

12 Aaron? For, the priesthood being changed, there is made of necessity a change also of the

i 437

7- 13-28 HEBREWS

Law. For he of whom these things are spoken 13 belongeth to another tribe, no member of which

Isa. xi. I. gave attendance at the altar; for, it is clear that 14

our Lord hath sprung from Judah, as to which tribe Moses said nothing concerning priests. And it is yet far more evident, if indeed there 15 ariseth, according to the likeness of Melchizedek, a different priest, who has become so not accord- 16 ing to the law of an earthly commandment, but

Psa. ex. 4. according to the power of an imperishable life;

for it is testified, 17

"Thou art a Priest for ever

After the manner of Melchizedek" (o). Thus, there is a doing away with the preceding 18

Rom. V. a. commandment, because of its weakness and un-

profitableness (for the Law made nothing per- 19 feet), and a bringing in of a better hope by which we draw nigh to God.

Again, inasmuch as it was not without an 20 oath - ^for those have been made priests without 21 an oath, but this with an oath was made a priest by Him who said to him,

"The Lord swore and will not repent, Thou art a Priest for ever" -

Heb. viii. 6. by so much hath Jesus become the surety of a 22

better covenant.

Further, they truly were made priests many in 23  
number, because by death they are prevented  
from continuing; but he, because he continu- 24  
eth ever, hath his priesthood tmchangeable (6).

Wherefore he is also able to save to the uttermost 25  
those who come to God through him, seeing  
that he ever liveth to make intercession for them.

1 Pet. ii. 22. For such a High Priest also beseemed us, one 26

I Sam. ii. 35. who is holy, innocent, undefiled, separated from

Lev. ix. 7. sinners, and raised higher than this heavens ; who 27

needeth not daily, as those High Priests, to offer  
up sacrifices, first for his own sins and then for  
the people's; for this he did once for all when  
he offered up himself. For the Law appointeth 28  
as high priests men who have infirmity; but the  
word of the oath, which came after the Law,  
appointeth a Son who is perfected evermore.

(a) See note, p. 435\* (b) Or intransmissible.

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## HEBREWS 8. I-II

1 NOW, to stun up the matters of which we are Eph. i. 20.  
speaking: – We have such a High Priest, who sat

down at the right hand of the throne of the

2 Majesty in heaven ; a minister of the Holy Place,  
even of the true tabernacle, which the Lord  
pitched, not man.

3 For every High Priest is appointed to present Eph. v. 2.  
gifts and sacrifices; wherefore it is necessary

that this man also should have somewhat to

4 offer. If, then, he were on earth, he would not be even a priest, seeing that there are those who

5 offer gifts according to the Law ; who indeed Ex. xxv. 40. serve that which is a copy and shadow of what

is heavenly, as Moses was admonished when he was about to complete the tabernacle; for  
\*\*See," God said, "that thou make all things according to the pattern shown to thee in the  
motmt."

6 But, as it is, he hath attained a more excellent 2 Cor. iii. 6. ministry, in proportion as he is the mediator of

a better covenant, which was established upon better promises.

7 For, if that first covenant had been faultless, then no -pUlce would have been sought for a

8 second. For, finding fault with them, He saith,

\*' Behold the days come, saith the Lord, jer. xxxi. 31.

When I will make a new covenant with the house of Israel and with the house of Judah;

9 Not according to the covenant which I

made with their fathers  
In the day when.

To lead them forth from the land of Egypt,  
I took them by the hand ;  
For they continued not in My covenant.  
And I regarded them not, saith the Lord.

10 For this is the covenant which I will make Hos. ii. 23.

with the hotise of Israel  
After those days, saith the Lord;  
I will put My laws into their mind.  
And will also write them on their hearts ;  
And I will be to them a God,  
And they shall be to Me a people;

11 And they shall not teach each his fellow- Jer. xxxi. 34.

citizen

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8. 12^ . 12 HEBREWS

And each his brother, saying, Know the

Lord;

For all shall know Me, from the least to the

greatest of them.

For I will be merciful to their iniquities, 12

And their sins I will remember no more."

In that He saith, "A new covenant," He hath 13

pronounced the first to be worn out. Now that

which is wearing out and growing old is ready to

vanish away.

NOW truly even the first covenant had ordinances of divine service, and its sanctuary on earth. For there was a tabernacle prepared, the 2

Ex. XXV. ] first, which is called the \*' Holy," wherein are the

Ex. xxvi. 36. \ candlestick and the table and the show-bread ;

Ex. xi. 3. J and, beyond the second veil, a tabernacle called 3

the "Holy of Holies," having a golden censer, 4  
and the ark of the covenant overlaid round about  
with gold, wherein were a golden pot holding the

I Kings viii. 9. manna, Aaron's rod which budded, and the

Ex. XXV. 18. tables of the covenant; and above it cfaerubLoi 5

of glorjr, shadowing the mercy-seat; of which  
things It is not possible now to speak in detail

Now these thmgs having been thus made, the 6  
priests go continually into the first tabernacle,  
performing their services; but into the second 7

Ex. XXX. 10. the High Priest goeth alone once every year, not

without blood which he presenteth for himself  
and for the errors of the people ; the Holy Spirit 8

John xiv. 6. hereby signifying that the way into the Holy

Place hath not yet been manifested, while there  
standeth the first tabernacle (which is an em- 9  
blem for the present time) ; according to which  
are presented gifts and sacrifices also which  
cannot make the worshipper perfect as pertain-

Psa. li. 16. ing to the conscience; which things, together 10

with foods and drinks and divers washings, are

feared <sup>^i</sup>\* !. • f merely carnal ordinances, imposed until a time

reformation. VI. 20. ) r r . • » r'

of reformation.

But Christ having appeared as High Priest of 1 1  
the good things which have come, passed through  
the tabernacle greater and nearer perfection, not  
Acta XX. a8. made with hands (that is to say, not of this

creation), and entered – not through the blood 12

4^0

HEBREWS 9. 13-26

of goats and calves, but through his own blood –  
the Holy Place once for all, having provided

13 an eternal redemption. For if the blood of Lev. xvi. 14.  
goats and of bulls, and the ashes of a heifer  
sprinkling the unclean, sanctify to the purifying

14 of the flesh, how much more will the blood of i Pet. i. 18.  
Christ, who through the eternal Spirit offered  
himself without spot to God, purify our con-  
science from dead works to serve the Living Heb. x. 22.  
God!

1 5 And for this end he is the mediator of a new covenant, that, a death having taken place for redemption from transgressions tmder the first covenant, those who are called may receive the

16 promise of the eternal inheritance. For where a testament is, there must be declared the death

1 7 of the testator. For a testament is valid when men are dead, whereas it is of no force at all while the testator liveth.

18 Hence not even the first covenant has been Num. xix. 2.

19 consecrated without blood. For, when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of calves and of goats, with water and

scarlet wool and hyssop, and sprinkled both the Ex. xxiv. 8.

20 book itself and all the people, saying, This is the blood of the covenant which God hath com-

21 manded for you. Moreover he sprinkled with Ex. xxix. 12. blood in like manner not only the tabernacle but

22 all the vessels of the ministry. And according

to the Law, almost all things are purified with Lev. xvii. n. blood; and without shedding of blood there is no remission.

23 Therefore it was necessary that the copies of things in the heavens should be purifiea with these things ; but the heavenly things them-

24 selves with better sacrifices than these. For

Christ entered, not a holy place made by hands, Rom. viii. 34. a figure of the true; but heaven itself, now to

25 appear in the presence of God for us; nor was tms that he should offer himself often, as the High Priest entereth the Holy Place every year

26 with blood not his own, – for in that case he must have suffered often since the foundation of the world– but, in fact, once for all at the end of the

## 9. 2 7-10. 13 HEBREWS

ages he hath been manifested to put away sin by  
Gen. lii. iq. the sacrifice of himself. And even as to die once, 27

%ut after this the judgment, is appointed unto  
I Pet. ii. 24. men ; so also Christ, having been once offered to 28

bear the sins of many, will appear the second

time apart from sin, to those who wait for him

unto salvation.

Col- "• 17. FOR, the Law having a shadow of the good i

things to come, and not the very counterpart of  
the things, it can never, by the sacrifices, year  
by year the same, which they offer continually,  
make perfect those who draw nigh. For then 2

would they not have ceased to be offered, be-  
cause the worshippers, being once purified, would  
have no more consciousness of sins? But in 3

Lev. xvi. 34. those sacrifices there is a yearly remembrance of

sins. For it is impossible that the blood of bulls 4  
and of goats should take away sins.

Psa. xl. 6. Wherefore in coming into the world he saith, 5

"Sacrifice and offering thou wouldest not.

But a body Thou didst prepare for me:

In burnt-offerings and sin-offerings 6

Thou hadst no pleasure.

Then I said, Lo, I am come, 7

. (In the volume of the book it is written of

me,)

To do Thy will, O God."

Above, when he said, "Sacrifices and offerings 8

and burnt-offerings and sin-offerings thou

Wouldest not, neither hadst thou pleasure there-

in" (which are offered according to the Law); 9  
then he said, \*\*Lo, I am come to do Thy will."  
He taketh away the first, that he may establish  
John xvii. 19. the second. By which will we are sanctified, 10

through the offering of the body of Jesus Christ  
once for all.

And every priest standeth, daily ministering, 1 1  
and often presenting the same sacrifices which  
Psa. ex. I. can never take away sins; but this man, after 12

he had offered one sacrifice for sins, sat down for  
ever (a) at the right hand of God; waiting hence- 13  
forth until his enemies shall be made his foot-

(a) Or (read) for sins for ever, sat down.

^2

HBBRBWS

10. 14-30

14 stool. For by one offering he hath perfected  
for ever those who are sanctified.

15 The Holy Spirit also testifieth to us; for,  
after He hath said,

16 '\*This is the covenant which I will make with Jer. xxxi. 33.

them

After those days " ;  
The Lord saith,

\*\*I will put My laws upon their hearts,  
And upon their minds I will write them;

17 And their sins and their iniquities I will  
remember no more."

18 Now, where remission of these is, there is no

more any offering for sin.

19 HAVING therefore, brethren, by the blood of Heb. x. 8.  
Jestis, freedom for entrance to the Holy Place, John xiv. 6.

20 an entrance which he consecrated for us as a  
new and living way through the veil, that is, his

21 flesh; and having a High Priest over the house

22 of God; let us draw near with a true heart in full Eph. Hi. 1a.  
assurance of faith, having our hearts sprinkled

from an evil conscience, and our bodies washed

23 with pure water. Let us hold fast the confes-  
sion of our hope, that it waver not, for He who

24 promised is faithful; and let us consider one  
another that we may stir up each other to love

25 and to good works; not (as the custom of some Rom. xiii. n.  
is) forsaking the assembling of ourselves to-  
gether, but exhorting each other; and so much

the more as ye see the day approaching.

26 For if we sm wilfully after having received the  
knowledge of the truth, there remaineth no

27 more any sacrifice for sins, but a certain fearful  
expectation of judgment, and a fiery indignation, Isa. Ixiv. i.

28 which will devour the adversaries. He who Deut. xvii. 6.  
despised the Law of Moses died without mercy

29 upon the testimony of two or three witnesses ; of  
how much sorer punishment, think ye, will he  
be deemed worthy, who hath trodden under foot  
the Son of God, and hath accounted the blood  
of the covenant, wherewith he was sanctified, a

common thing, and hath done despite to the #tx^.  
Spirit of grace! For we know Him who said, {r^.\*

xxxu. 35.

xii. 19.

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10. 3I-". S

HEBREWS

Psa. cxxxv. 14.

z Thess. ii. 14.

Luke xii. 33.

Luke Tixi. 19.

Hab. ii. 4. \  
Gal. iii. II. J

Heb. X. 26.

Gen. i. i.

Gen. iv. 4.

Gen. V. 34.

"Vengeance is Mine,

I will repay."

And, again,

"The Lord will judge His people."

It is a fearful thing to fall into the hands of 31  
the living God.

But call to remembrance the former days, in 32  
which, after ye had been enlightened, ye en-  
dured a great conflict of sufferings; both while 33  
by reproaches and afflictions ye were made a  
gazing-stock, and also while ye became par-  
takers with those who were so used. For ye 34  
sympathised with those who were in bonds, and  
took joyfully the spoiling of your goods, knowing  
that ye yourselves have a better possession, even  
an enduring one.

Therefore cast not away your, confidence, 35  
which hath great recompense of reward. For 36  
ye have need of patience, that after ye have done  
the will of God ye may receive the promise.  
For, 37

"Yet a little while and he who cometh  
Will come, and will not tarry.

Now, My righteous man will live by faith; 38  
And if he draw back. My soul hath no  
pleasure in him."

But we are not of those who draw back into 39  
perdition; but of those who believe! unto the  
saving of the soul.

NOW, faith is confidence in things hoped for,  
a being convinced of things not seen. For by it  
those of old time obtained a good testimony.

By faith, we understand that the world was framed by the word of God, so that what is seen was not made from things which appeared.

By faith, Abel offered to God a more excellent sacrifice than Cain, on account of which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead yet speaketh.

By faith, Enoch was translated, that he should not see death; and was not found, because God had translated him; it before his translation he obtained this testimony, that he

I 1

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## HEBREWS II. 6-ig

6 had pleased God. But without faith, it is impossible to please Him; for he who cometh to God must believe that He exists, and that He shews Himself a rewarder of those who diligently seek Him.

7 By faith Noah, being warned of things not seen as then, made, in godly fear, an ark for the saving of his family; by which faith he con-

denmed the world, and became an inheritor of the righteousness which is by faith.

8 By faith, Abraham, when he was called to go out to a place which he should afterwards receive for an inheritance, obeyed; and he went

9 out, not knowing whither he was going. By faith, he sojourned in the land of promise, as in

a foreign land, dwelling in tents, together with Isaac and Jacob, the joint-heirs of the same

10 promise; for he was waiting for the city which Heb. xii. 22.  
nath the foundations, the craftsman and builder Rev. xxi. 14, 19.  
of which is God.

1 1 By faith, even Sarah herself received strength  
to conceive when she was p>ast age, because she

12 judged Him faithful who had promised. So

there sprang even from one, and him to all in- Gen. xxii. 17.  
tents dead, as many as the stars of the heavens  
for multitude, and as the sand by the sea shore,  
innumerable.

13 These all died in faith, not having received i Gen. xlvii. 9.  
the promises, but having seen them and greeted ♦ Psa. xxxix. 13.  
them from afar, and having acknowledged that

they themselves were strangers and sojourners

14 on the earth. For those who say such things Hos. xiv. 2.  
show plainly^ that they are seeking a country of

15 their own. And truly, if they had been mindful  
of that from which they came out, they might

16 have had opportunity to return. But, as it is,  
they desire a better one, that is, a heavenly;  
wherefore God is not ashamed of them, to oe  
called their God; for He hath prepared for them a  
city.

17 By faith, Abraham, when he was tried, hath Gen. xxii. i.  
made an offering of Isaac ! yea, he who had wel-  
comed the promises was offering up his only- Gen. xxi. 12.

18 begotten son, though it had been said to him,

19 "In Isaac shall thy seed be reckoned " ; acco\mt-

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# HEBREWS

Gen. xxvii. 28.  
Gen. xlvii. 31.

Gen. 1. 25.

Ex. ii. 2.  
Acts vii. 20.

Ex. X. 28.

Ex. xii. II. I  
I 18. S

Ex. xii.

Ex. Xiv. 22.

Jos. vi. 20.

OS. n. I .  
OS. vi. 17.  
OS. vi. 23. J

ohn xxi. 25.

ud. vi. n .  
ud. vi. 15.

ing that God was able even to raise him from the dead ; whence also he in parable received him.

By faith, also, Isaac blessed Jacob and Esau 20 concerning things which were to come.

By faith, Jacob, when he was dying, blessed 21 each of the sons of Joseph; and worshipped, leaning on the top of his staff .

By faith, Joseph, when near his end, made 22 mention of the departure of the children of Israel, and gave commandment concerning his bones.

By faith, Moses, when he was bom, was hidden three months by his parents, because they saw that he was a beautiful child ; and they were not afraid of the king's commandment.

By faith, Moses, when he had grown up, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the 25 people of God, than to enjoy the pleasures of sin for .a season; esteeming the reproach of 26 Christ greater riches than the treasures of Egypt ; for he had respect to the recompense of reward.

By faith, he forsook Egypt, not fearing the 2 y wrath of the king ; for he endured as seeing Him who is invisible.

By faith, he appointed the Passover, and the ^ ^ sprinkling of blood, lest He who destroyed the first-bom should touch themselves.

By faith, they passed through the Red Sea as 22 ^ by dry land; which the Egyptians attempting to do were drowned.

By faith, the walls of Jericho fell down, after ^^ they had been encompassed seven days.

By faith, Rahab the harlot, having received ^^  
the spies peaceably, perished not with the dis-  
obedient.

And what shall I say more? for time would 3^  
fail me to tell of Gideon, of Barak, of Samson,  
of Jephthah; of David too, and Samuel, and  
the prophets; who by faith subdued king-  
doms, wrought righteousness, obtained promises,  
stopped the mouths of lions, quenched the vio-  
lence of fire, escaped the edge of the sword, out  
of weakness were made strong, proved mighty in  
war, turned to flight armies of aliens. Women

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33  
3^

35

HEBREWS II. 36-12. 9

received their dead by a resurrection; others  
were tortured, not accepting deliverance, that

36 they might obtain a better resurrection ; others a Kings iv. 20.  
had experience of mockings and scourgings, yea

37 moreover of bonds and imprisonment; they

were stoned, were tempted, were sawn asvinder. Acts vii. 52.  
were slain with the sword; they went about  
in sheepskins and goatskins; being destitute,

38 afflicted, ill-treated; of whom the world was not  
worthy; they wandered in deserts, and on  
mountains, and in caves and the clefts of the  
earth.

39 And all these, though they obtained a good  
testimony through their faith, received not the Rev. vi. n.

40 promise, God having provided something better for us, that apart from us they should not be made perfect.

5 I Wherefore seeing that we are encompassed with so great a cloud of witnesses, let us also lay aside every weight and the sin which so easily besets us, and let us run with patience the race

2 which lies before us, looking unto Jesus the Author and Finisher of the faith ; who for the joy

which was set before him despised shame and endured a cross ; and hath sat down at the right hand of the throne of God.

3 For, that ye grow not weary, fainting in your souls, consider him who endured such contradic-

4 tion of sinners against himself. Ye have not yet

5 resisted unto blood, striving against sin. And

ye have forgotten the exhortation which speaketh unto you as unto sons,

**\*\*My son, despise not thou the chastisement of the Lord,  
Nor faint when thou art rebuked by Him ;**

6 For, whom the Lord loveth He chastiseth, Job. v. 17.  
And He scourgeth every son whom He re-

ceiveth."

7 Endure unto chastisement; God is dealing with you as with sons; for what son is there whom

8 his father chastiseth not ? But if ye are without chastisement, whereof all have been made partakers, then ye are bastards, and not sons.

9 Furthermore, we had fathers of our flesh who chastised us, and we gave them reverence ; shall

12. IO-25

HEBREWS

Isa. xxxii. 17.

Isa. XXXV  
Pro

icxxv. 3. I

iv. 26. )

Deut. xxix. 18.

Gen. XXV. 31.

Ex. xix. 16.

Ex. xix. I a.

Deut. ix. 19.

Luke X. 20.

Ex. xxiv. 8.

we not much rather be in subjection to the  
Father of spirits, and live? For they verily for 10  
a few days chastised us as it seemed good to  
them; but He for our profit, that we might be  
partakers of His holiness. Now, any chastise- 11  
ment seemeth for the present to be not joyous,  
but grievous; nevertheless, to those who have  
been disciplined by it, it yieldeth afterwards the  
peaceful fruit of righteousness.

Wherefore, strengthen the hands which hang 12  
down and the feeble knees; and make straight 13  
paths for your feet; that what is lame be not  
turned out of the way, but rather may be healed.

Follow after peace with all men; and after 14  
holiness, without which no one will see the Lord;  
looking diligently, lest any one falling away from 1 5  
the grace of God, any root of bitterness springing  
up, trouble you, and the many be defiled thereby ;  
lest there be any fornicator or profane person, 16  
such as Esau, who for one meal sold his birth-  
right. For ye know that afterwards, when he 17  
desired to inherit the blessing, he was rejected,  
though he sought it earnestly with tears; for  
he found no place for repentance.

For ye have not come to that which could be 18  
felt, and which burned with fire; and to black-  
ness and darkness and tempest, and the sound 19  
of a trumpet, and the utterance of words; the  
hearers of which entreated that no word more  
should be spoken to them - ^for they were not 20  
able to bear that which was enjoined, "And if  
even a beast touch the mount, it shall be stoned " ;  
and, so terrible was the sight, Moses said, \*\*!

exceedingly fear and tremble" - ^but ye have 22  
come to a mount Sion and to a city of the living  
God, a heavenly Jerusalem, and to tens of thou-

sands of angels; to a general assembly and 23  
church of first-born who have been enrolled in  
heaven, and to a judge who is God of all; and to  
spirits of just men made perfect; and to Jesus 24  
the mediator of a new covenant, and to a blood  
of sprinkling which speaketh in better wise than  
did Abel.

See that ye reject not him who speaketh. For 25  
if they escaped not when they rejected him who

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## HEBREWS

12. 26-13, II

26

gave warning on earth, much more shall we not  
escape, who turn away from him who warneth  
from heaven ; whose voice then shook the earth ; Hag. ii. 6.  
but who now hath promised, "Again, once for  
all I will shake, not the earth only, but also the  
27 heavens." And this word, \*\* again, once for  
all," pointeth to the removing of those things  
which are shaken, as of things which are made,  
that those things which are not shaken may  
remain. Wherefore, as we are receiving a king<sup>^</sup>  
dom which is not to be shaken, let us have grace,  
whereby we may serve God acceptably with  
reverence and fear; for our God is a consuming fire. Dcut. iv. 24.

28

29

2 LET brotherly love continue. Forget not to entertain strangers; for thereby some have en-

3 tertained angels unawares. Remember those who are in bonds, as boimd with them; and those who suffer adversity, as being yotirselves

4 also in the bodv. Let marriage be held in honour among all, and let the bed be undefiled; for fornicators and adilterers God will judge.

5 Let your life be free from covetousness ; be content with such things as ye have; for He hath said, \*\*I will in no wise leave thee, neither will I

6 in any wise forsake thee " ; so that we boldly say,

"The Lord is my helper, I will not fear;  
What shall man do unto me?"

Remember those who have rule over you, who spoke to you the word of God ; and, considering the outcome of their way of life, be imitators c3 their faith.

Jesus Christ is the same (a) , yesterday and to\* day, and for ever. Be not carried away by divers and strange doctrines; for it is a good thing that the heart be established with grace, not with foods, by which those who occupy themselves therewith have not profited.

We have an altar from which those who serve

II the tabernacle have no right to eat. For the

bodies of those victims, the blood of which is

brought into the Holy Place by the High Priest

7

8

9

Gen. xviii., xix.  
Matt. XXV. 36.

< Deut. xxxi. 8.  
I Josh, i, 5.

Psa. cxviii. 6.

Rev. i. 4.  
1 John iv. I.

Heb. ix. 10.

Lev. iv. 12.  
Lev. xvi. 27.  
. Num. xix. 3.

(a) Or the self -same.  
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13. 12-2 5 ■ HEBREWS

for a sin-offering, are burnt outside the camp.  
Wherefore Jesus also, that he might sanctify the 1 2  
people with his own blood, suffered outside the  
gate. Let us therefore go forth to him outside 13

Mic. ii. 10. the camp, bearing his reproach. For here we 14

Heb. xii. 22. have not a continuing city, but we seek that

which is to come. Through him therefore let 15

Isa. Ivii. 19. j. ^is offer a sacrifice of praise to God continually,  
om. xu. 13.) ^^^^ ^ ^j^g fruit of lips which confess his name.

But to do good and to distribute forget not ; for 1 6  
with such sacrifices God is well pleased.

I Thess. V. 12. Obey those who have riile over you, and sub- 17

mit yourselves; for they watch for your souls,  
as those who shall give account ; that they may  
do it with joy and not with grief; for that would  
be unprofitable for you.

Actsxxiv. 1 6. Pray for us; for we are persuaded that we 18

have a good conscience, in all things wishing to  
live honourably; and I the more earnestly be- 19  
seech you to do this, that I may be restored to  
you the sooner.

I Thess. V. 23. Now the GoD of peace, who brought from the 20

dead our Lord Jesus, the Great Shepherd of the  
sheep, through the blood of an everlasting  
covenant, make you perfect in every good thing 21

I Pet. V. 10. to do His will, workmg in us (a) that which is

Phil. ii. 13. well-pleasing in His sight through Jesus Christ,  
to whom be glory for ever. Amen.

BUT I beseech )rou, brethren, bear with the 22  
word of exhortation; for I have written to you  
in few words. Know that out\* brother Timothy 23  
is set at liberty ; with whom, if he come shortly,  
I will see you.

Salute all those who have rule over you, and 24  
all the saints. They from Italy salute you.  
Grace be with you all. 25

(a) Or you.

## THE GENERAL EPISTLE

OF

JAMES

1 JAMES, a servant of God, and of the Lord Judc i.

\*J Jesus Christ, to the Twelve Tribes which Acts viii: x.  
are of the Dispersion, greeting.

2 My brethren, covint it all joy when ye fall into

3 divers trials ; knowing that the trjring of votir Rom. v. 3.

4 faith worketh patience: but let patience nave  
its perfect work, that ye may be perfect and en-  
tire, lacking in nothing.

5 If anv of you lacketh wisdom, let him ask of Pro. ii. 3.  
God, who giveth to all liberally, and upbraideth

6 not ; and it will be given him. But let him ask  
in faith, nothing doubting. For he who doubt-  
etb is like foam of the sea driven by the wind

7 and tossed. For let not that man thmk that he,

8 a double-minded man, tmstable in all his ways,  
will receive anv thing from the Lord.

9 Let the brother of low degree rejoyce in that he

10 is exalted; but the rich, in that he is brought

low ; because as the flower of the grass he will Isa. xl. 6.

1 1 pass away. For the sun riseth with its burning  
heat, ana withereth the grass, and the flower  
thereof falleth, and the grace of the fashion of  
it perisheth: so also will the rich man fade away  
in his goings.

12 BLESSED is the man who endureth tempta- 2 Tim. iv. 8.  
tion ; for when he is proved he will receive the

crown of life, which the Lord promised to those Rev. ii. 10  
who love him.

13 Let no one say when he is tempted, I am  
tempted by God; for God cannot be tempted

14 with evil, neither tempteth He any man. But

every one is tempted, when he is drawn away Hos. xiii. 9.

15 and enticed by his own lust. Then, when lust Job xv. 35.

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I. 16-2. 3

JAMES

John iii. a7.

Pro. xvii. 27.

Col. iii. 5."

Matt. vii. 31.

2 Cor. iii. 18.

Psa. xxxiv. 13.

1 Cor. ii. 8.  
Lev. xix. 15.  
Pro. xxiv. 23.

18

19

21

hath conceived, it beareth sin; and sin, when it is feidly-grown, bringeth forth death. Be not 16 deceived^ my bjclpved brethren : all good giving and every perfect gift are from above, and come 17 down from the Father of lights, with whom can be no variableness neither shadow of (a) turning. Of His own will He begat us by the word of truth, that we should be^ Ipnd of nrstfruits of His creatures. r^ ^ '■ / / . j

Ye know this, my beloved brethren ; but let every man be swift to hear, slow to speak, slow to ^rath: for the wrath of man worketh not the 20 righteousness of God. Wherefore put away all filthiness and overflowing of wickedness, and receive with meekness the engrafted word, which is able to save your souls.

But be ye doers of the word, and not hearers 22 only, deceiving your own selves. For if an^ 23 one is a hearer of the word, and not a doer, he is likii a man beholding his natural face in a mirror – iot.he beheld himself, and has gone his way; 24 and hie immediately forgot what n^ianner of man he was. But whoso looked into a perfect law, 25 the law of liberty, and continued therein, having become, not a hearer who forget teth, but a doer who worketh, will be blessed in his deed.

If any one is coimted to be religious, yet 26

bridleth not his tongue, but deceiveth his own heart, that man's religion is worthless. Religion pure and undefiled before our God and Father is this. To visit the fatherless and widows in their affliction ; to keep oneself unspotted from the world.

MY brethren, hold not (6) the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons. For if there came into your assembly a man with gold rings and in rich clothing, and there came in also a poor man in mean clothing ; and ye had regard to him wearing the rich clothing; and said. Sit thou here in an honourable place; and ye said to the poor man, Stand thou there, or. Sit by my footstool -

27

i

(o) Or cast by.

(6) Or do ye hold?

\\'^

JAMES ft. 4-22

4 did ye not make distinctions among yourselves, and show yourselves judges whose thoughts are

5 evil? Hearken, my beloved brethren: Did not i Cor. i. 26. GOD choose those who are poor as to the

world, to be rich in faith and heirs of the king-

dom which He promised to those who love Him?

6 But ye despised the poor man. Do not the rich oppress you, yea, and drag you before the judg-

7 ment-seats'? Do not they blaspheme the Iridn-

8 curable name by which ye are called? If ye Lev. xix. i8. fulfil the royal law according to the scripture,

\*\*Thou shalt love thy neighbour as thyself," ye

9 do well; but if ye have respect of persons, ye commit sin, and are convicted by the Law as

10 transgressors. For whosoever shall keep the

whole Law, and yet falter in one point, has become Ex. xx. 13.

11 come guilty in respect of all. For He who said, "Do not commit adultery," said also, "Do not kill." Now if thou committest not adultery, yet killest, thou hast become a transgressor of

12 the Law. So speak ye, and so act,' as those who

13 are to be judged by a law of liberty. For to him

who showed no mercy, judgment will be without Pro. xxi. 13^ mercy; mercy glorieth over judgment.

14 Of what use is it, my brethren, for any one Matt. vii. 26. if he has not works to say that he has faith? can

15 that faith save him? If a brother or a sister be

16 naked, and destitute of daily food, and one of you say, "Depart in peace; be warmed and satisfied," yet ye give them not those things which are needful to the body; what doth it

17 profit? Even so, faith, if it hath not works, is dead in itself.

18 Yet some one will say, "Thou hast faith and I have works ; show me thy faith apart from thy

works, and by my works I will show thee my James iii. 13.

19 faith; believest thou that God is One? thou

doest well ; the evil spirits also believe, and Mark i. 24.  
shudder."

20 But art thou willing to learn, O vain man, that

21 faith apart from its works is fruitless? Was not Gen. xxii. 9.  
Abraham our father justified by works, when he

22 offered up Isaac his son upon the altar? ' Thou  
seest that faith wrought with his works, and

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2. 23-3. 13

JAMES

Gen. XV. 6.

Josh. ii. I. j.  
Josh. vi. 17. J

Matt, xxiii. 8.  
I Kings viii. 46.

Psa. xxxii. 9.

Pro. xii. 18.  
Pro. xvi. ay.

Psa. cxL 3.

Matt. vii. 16.

Phil. i. 27.

that by his works his faith was perfected. And 23  
the scripture was fulfilled which saith, "Abra-  
ham believed God, and it was reckoned to him  
as righteousness"; and he was called "Friend  
of God." Ye see that by works a man is justi- 24  
fied, and not by faith only.

Likewise also was not Rahab the harlot justi- 25  
fied by works, when she received the messengers,  
and sent them out another way? For as the 26  
body apart from the spirit is dead, so likewise  
faith apart from works is dead.

MY brethren, become not teachers, many of i  
you; knowing that we shall receive a stricter  
judgment. For in many things we all falter. 2

If any one faltereth not in word, he is a perfect  
man, able also to bridle his whole body. Now, 3  
if we put the horses' bits into their mouths, that  
they may obey us, we turn about their whole  
body. Behold also the ships; though they are 4  
so great, and are driven by fierce winds, yet  
they are turned about by a very small helm,  
whithersoever the steersman chooseth. Even 5  
so the tongue is a little member, and boasteth  
great things. Behold, how small the fire, how  
great the forest it kindleth! And the tongue, 6  
the world of iniquity; the tongue, which defileth  
the whole body, and setteth on fire the course of  
nature, and is set on fire by hell, sets itself as a  
fire among our members.

For every kind of beasts, and of flying things, 7  
and of creeping things, and of things in the sea,  
is tamed, and hath been tamed by men; but the 8  
tongue no man can tame; a restless evil, full of  
deadly poison. Therewith we bless the Lord 9  
and Father; and therewith we curse men, who  
are made after the likeness of God. Out of the 10  
same mouth proceed blessing and cursing. My

brethren, these things ought not to be so. Doth 11  
a fountain send forth from the same opening  
sweet and bitter? Can a fig tree, my brethren, 12  
bear olives? or a vine, figs? Nor can salt water  
produce sweet.

Who among you is a wise man and endued 13  
with knowledge? let him show by his good life

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JAMES 3, 1:4-4, II

14 his works with meekness of wisdom. But if ye  
have bitter envying and strife in your hearts,

15 glory not, and lie not against the truth. This is 1 Cor. iii.  
wisdom is not that which descendeth from above,

16 but is earthly, unspiritual, devilish. For where  
envying and strife are, there are confusion and

17 every vile practice. But the wisdom which is  
from above is first pure, then peaceable, gen\*-  
tle, easy to be entreated, full of mercy and good

fruits, without partiality (a), without hypocrisy; Heb. xii. :

18 and the seed of righteousness is sown in peace Gal. v. 22.  
for those who make peace.

1 WHENCE come wars, and whence fightings  
among you? come they not hence, even from  
your pleasures which make war in your mem-

2 bers? Ye lust; and have not: ye kill, and are  
envious, yet cannot obtain: ye fight and war;

3 ye have not, because ye ask not : . ye ask, and  
receive not, because ye ask amiss, that ye may  
consume it in your lusts.

4 Ye adulteresses, know ye not that friendship is John ii.  
with the world is enmity against God? therefore  
whosoever will be a friend of the world maketh

5 himself into an enemy of God. Or think ye that the scripture saith in vain, "The spirit which He placed in us lu<sup>u</sup>teth enviously"?

6 But He giveth greater grace ; wherefore it saith,

"God resisteth the proud, but giveth grace to j Prx). iii. the humble." 1 Psa. cx»

7 Therefore submit yourselves to God. Resist i Pet. v. 9

8 the devil, and he will flee from you. Draw nigh 2 Chron. x to God, jand He will draw nigh to you. Cleanse

your hands, ye sinners;, jand purify, your hearts,

9 ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned into moum-

10 ing, and your joy into heaviness. Humble yourselves in the sight of the Lord, and He will lift Matt, xxiii you up.

1 1 Speak not evil one of another, brethren'. He who speaketh evil of a brother, or judgeth his brother, speaketh evil of the Law, and judgeth the Law ; but if thou judgest the Law, tiou art

• '(a) Or fickleness.-  
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4i I2-S. II

JAMES

Matt. X. 38.

Job vii. 7.

Luke xii. 47.

Pro. xvi. 27.

Jer. xxii. 13.

Luke xvi. 19.

Matt. v. 39.

Deut. xi. 14.

Rev. iii. 30.

Job i. 21. )

Job xlii. I. f

not a doer of the Law, but a judge. There is but one Lawgiver and Judge, who is able to save and to destroy: but who art thou, who judgest thy neighbour?

GO TO, now, ye who say. To-day or to-morrow I will go into such a city, and continue there a year, and trade and get gain. Whereas ye know not what your life will be on the morrow. For ye are a vapour, which appeareth for a little time, and then vanisheth. Whereas ye ought to say, "If the Lord will, we shall live, and do this or that." But now ye glory in your boastings. All such glorying is evil. Therefore to him who knoweth how to do what is good, and doeth it not, to him it is sin.

Go to, now, ye rich, weep and howl for your miseries which are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are

cankered; and the canker of them will be a witness against you, and will devour your flesh as doth fire. Ye heaped up treasure in the last days. • Behold, the hire of the labourers who 4 reaped your fields, which was unjustly kept back by you, crieth out; and the cries of those who reaped entered the ears of the Lord of Hosts. Ye lived in pleasure on the earth, and were 5 wanton; ye nourished your hearts, in a day of slaughter. Ye condemned, ye killed the righteous one; he doth not resist you.

Be patient, therefore, brethren, until the 7 coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the land, and hath long patience for it, until he receive the early and the later rain. Be ye also patient; 8 establish your hearts; for the coming of the Lord draweth nigh. Murmur not one against 9 another, brethren, that ye be not judged; behold, the Judge standeth before the door.

Brethren, take, for an example of suffering 10 affliction, and of long patience, the prophets who spoke in the name of the Lord. Behold, we 11 count those happy who endured. Ye have heard of the patience of Job, and have seen the

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JAMES

5. 12-20

12

13

and the Lord made, for the Lord is very pitiful, and of tender mercy.

. But above all other things, my brethren,  
swear not; not by heaven, nor by the earth, nor  
with any other oath; but let your yea be yea,  
and your nay, nay ; lest ye fall under judgment.  
Is any one among you afflicted ? let him pray.

14 Is any one merry? let him, sing praise. Is any  
one sick among you? let him call for the elders  
of the church ; and let them, in the name of the  
Lord, anoint him with oil, and pray over him;

15 and the prayer of faith will save the sick; and  
the Lord will raise him up ; and if he has committed

16 sins, they will be forgiven him. Confess  
your sins, then, one to another, and pray one for  
another, that ye may be healed.

. Mighty in its working is a righteous man's  
prayer. Elijah was a man of like passions with  
us, and he prayed earnestly that it might not  
rain; and for three years and six months it

18 rained not on the land. And again he prayed,  
and the heavens gave rain, and the land brought  
forth her fruit,

19 My brethren, if any one among you err from

20 the truth and any one convert him, know ye,  
that he who converteth a sinner from the error  
of his way will save his soul from death, and will  
cover a multitude of sins.

17

Matt. V. 34.

2 Chr. xxxiii. 12.  
Eph. V. 19,

j Mark vi. 13.  
1 Isa. xxxiii. 24.

Acts xix. 18.

I Kings xvii. 1.  
I Kings xviii. 41.

I Kings xviii. 42.

Pro. X. 12.

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THE FIRST GENERAL EPISTLE

OP

PETER

Acts viii. 4. pETER, an apostle of Jestis Christ, to those i

^ sojourners of the Dispersion in Pontus,  
Galatia, Cappadocia, Asia, and Bithynia, who

Eph. i. 4. are elect according to the foreknowledge of God 2

the Father, in sanctification of the Spirit, unto  
obedience and sprinkling of the blood of Jesus  
Christ ; grace and peace be multiplied unto yoi.

2 Cor. i. 3. Blessed be the God and Father of our Lord 3

Jesus Christ, the God who, according to His

abundant mercy, by the resurrection of Jesus

. Christ from the dead begot us again unto a living

Heb. ix. 15. hope, unto an inheritance incorruptible and un- 4

denied and unfading, reserved in heaven for you,  
who are guarded by the power of God, through \$  
faith, unto a salvation ready to be revealed in

Heb. xii. 7. the last time. Wherein ve greatly rejoice, 6

though now, for a season (if ne^ be), ye are in  
heaviness through manifold trials; that your 7

James i. 3. tested faith, bemg much more precious than

gold, which perisheth though it is tested with  
fire, may be found unto glory and praise and

I Johniv. 20. honour at the revelation of Jesus Chnst; whom 8

having not seen, ye love; in whom, though now  
ye see him not, yet believing, ye rejoice with joy  
unspeakable and full of glory ; receiving the end 9  
of your faith, the salvation of your souls.

Dan. ix. 3. Concerning which salvation the prophets who 10

prophesied of the grace which would come to  
you, diligently inquired and searched ; searching 1 1

a Pet. i. 21. what time, or what manner of time, the Spirit of

Christ which was in them signified, when it testi-

Heb. xi. 39. fied beforehand the sufferings of Christ, and the

glories which would follow. And to them it was 1 2  
revealed, that not to themselves but to you they

I. PETER I. 13-2. 2

ministered the things which are now reported  
to you by those who preached the gospel to you Acts ii. 4.  
with the Holy Spirit sent forth from heaven -  
things into which angels desire to look.

13 Wherefore gird up the loins of your mind, Luke xii. 35.

be sober, and hope to the end for the grace

which is to be brought to you at the revelation

14 of Jesus Christ; as obedient children, not fashion- Rom. xii. 2.  
ing yourselves according to the former lusts of

15 your ignorance; but as he who called you is

holy, so become ye holy in all your behaviour ; Lev. xi. 44.

16 because it is written, \* Ye shall be holy; for I  
am holy."

17 And if ye call on the Father, who without re- Phil. ii. 12.  
spect of persons judgeth accorCHng to each man's

work, pass the time of your sojourning in fear;

18 knowing that ye were redeemed not with cor-  
ruptible things, with silver or gold, from your  
vam course of life received by tradition from

19 your fathers; but with the precious blood of John i. 29.  
Christ, as of a lamb without spot and without

20 blemish; who verily was foreordained before the  
foimdation of the world, but was manifested at

21 the end of the times, for the sake of you who Matt, xxviii.  
throtigh him are believers in God who raised him '

from the dead, and gave him glofy; that your  
faith and hope might be in God.

22 Seeing that ye have purified your souls in i John iii. 14  
obeying the truth, unto unfeigned love of the  
brethren, love each other from the heart fer-

23 vently ; having been bom again, not from cor- John i. 13.  
ruptible seed, but from incorruptible, through

24 the living and abiding word of God. For,

"All flesh is as grass.

And all the glory of it is as the flower of

grass.

The grass withered.

And the flower fell away;

2 5 But the word of the Lord abideth for ever. "

And this is the word which by the gospel is 2 Pet. i. 19.  
preached unto you.

1 Wherefore putting away all wickedness and

all guile, and hypocrisies and envies, and all evil manners, <sup>^</sup>

2 speakings, desire, as new-born babes, the pure  
milk of the word, that ye may grow thereby

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'2. 3-17

I. PETER

Psa. xxxiv. 8.

Psa. cxviii. 22.

Isa. xxviii. 16.

Isa. xxviii. 16.

Psa. cxviii. 22. <

Matt. xxi. 42. f

Isa. viii. 14.

Ex. xix. 6.

Hos. ii. 23.

unto salvation ; if ye have tasted that the Lord 3  
is gracious. To whom coming, as to a living 4  
stone, rejected indeed by men, but in GoD\*s  
sight chosen, precious, ye also as living stones 5  
are being built up a spiritual house, for a holy  
priesthood, to offer up spiritual sacrifices, ac-  
ceptable to God through Jesus Christ. Where- 6  
fore, it is contained in the scripture,

. "Behold, I lay in Sion an 0lisct stone, a chief  
comer stone, precious ;

And he who believeth on him shall not be  
put to shame."

To you therefore who believe, belongs the hen- 7  
our, but to those who believe not,

\*'The stone which the builders rejected.

The same is ma^e the head of the comer"  
and 8

\*'A stone of stumbKng and a rock of offence."

For they, bein^ disobedient, stumble at the  
word; whereunto also they were appointed.

But ye are a bhosen race, a royal priesthood, a 9  
holy nation. His own people ; that ye niay show  
forth the excellencies of Him who called you out  
of darkness into His marvellous light; ye who in 10  
time past were not a people, but are now the  
people of God; who had not obtained mercy,  
but now have obtained mercy.

Psa. cxix. 19.

Matt. V. 16.

Titus ii. 8.

Gal. V. 13.

DEARLY beloved, I beseech you, as strangers 1 1  
and sojourners, to' • abstain from fleshly Itists.

which war against the soul; observing honour- 12  
able behaviour among the Gentiles; that in  
what matter they speak against you as evil-  
doers, they, because of your good works which  
they behold, may glorify God in the day of  
visitation.

Submit yourselves to every appointment of 13  
man for the Lord's sake; whether it be to the  
king, as set over us; or to governors, as to those 14  
who are sent by him for the punishment of evil-  
doers, and for the praise of those Who do well.  
For so is the will of God, that with well doing 15  
ye may put to silence the ignorance of foolish  
men; as free, and not using your liberty for a 16  
cloak of vice, but as servants of God. Honour 17

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## I. PETER

2. 18-3. 8

all men. Love the brotherhood. Fear God.  
Honour the king.

18 Servants, be subject to your masters with all  
fear; not only to the good, and gentle, but also

19 to the froward. For this is acceptable, if a man  
for conscience towards God endure grief, suffer-

20 ing wrongfully. For what merit is there, if  
when for your faults ye are buffeted ye take it  
patiently? but if when ye do well and suffer for it  
ye take it patiently, this is acceptable with God.

21 For even hereunto ye were called; because  
Christ also suffered for you, leaving you an  
example; that ye should follow the steps of

22 him who did no sin, neither was deceit found in

23 his mouth; who, when he was reviled, reviled

not in return ; when he suffered, threatened not,  
but committed himself to Him who judge th

24 righteously. And he himself bore our sins in  
his own body on the tree, that we, being dead to  
sins, should live to righteotisness ; and by his

25 stripes ye were healed. For ye were going  
astray as sheep; but have now returned to the  
Shepiierd and Bishop of your souls.

1 Likewise, ye wives, be in subjection to your  
husbands ; that, if any obey not the word, they  
may without the word, be won by the conduct of

2 the wives, as they behold your pure and reverent

3 conduct. Let not your adorning be the out-  
ward adorning of plaiting the hair, and of wear-

4 ing gold or putting on apparel ; but rather let it  
be the character hidden in the heart, in the im-  
perishable, apparel of the meek and quiet spirit

5 which in the sight of God is of great price. For  
thus, in old time, the holy women also who  
trusted in God adorned themselves, being in

6 subjection to their own husbands; even as  
Sarah obeyed Abraham, calling him lord ; whose  
children ye became by doing good and not being  
afraid with any terror:

7 Likewise, ye husbands, dwell with your wives  
according to knowledge, giving honour to the  
woman as to the weaker vessel, as to those who  
are joint-heirs of the grace of life; that yoiu\*  
prayers be not hindered.

8 Finally, be ye all of one mind, be compasr

J Pro. xxiv. :  
1 John xiii. 3

Matt. V. 10.

Isa. liii. 9.

Luke xxiii. 4>

Isa. liii. 12.

Isa. liii. 5.  
Psa. cxix. 171

Eph. V. 22.

I Tim. ii. 9.

Psa. XXV. 9.

Gen. xviii. 1a

Pro. xvii. 13.

I John iii. 18

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3. 9~2I I. PETER

sionate, love as brethren, be tender-hearted, be  
lowly-minded; not rendering evil for evil, or 9  
Matt. V. 44. railing for railing, but contrariwise, giving a

blessing; because ye were hereunto called, that  
ye should inherit a blessing.

For, 10

Psa. xxxiv. 13. "He who would enjoy life,

And see good days,  
Let him refrain his tongue from evil,  
And his lips from speaking guile ;  
But let him turn aside from evil, 11

And do good;  
Let him seek peace  
And follow after it.  
For the eyes of the Lord are over the 12

righteous.  
And His ears are open unto their prayer;  
But the face of the Lord is against those  
who do evil."

Pro. xvi. 7. And who is he who will harm you if ye be 13

Isa. viii. 12. zealous for that which is good? But even if ye 14

suffer for righteousness\* sake, blessed are ye.

And be not afraid with fear of them, neither be

Psa. cxix. 46. troubled; but sanctify in your hearts the Christ 15

as Lord; being always ready to give an answer  
to every one who asks you a reason for the hope  
which IS in you; yet with meekness and fear;  
having a good conscience; that in what matter 16  
ye are spoken against, they who falsely accuse  
your good behaviour in Christ may be ashamed.

For, if the will of God be so, it is better that 1 7

ye suffer for doing good, than for doing evil.

X Pet. ii. 21. For Christ also once died for sins, the righteous 18

on behalf of the unrighteous, that he might  
bring you to God, being put to death in the  
flesh, but made alive in the spirit; in which also 19  
he went and preached to spirits in prison, who 20

Gen. vi 3. one time had been disobedient – when the long-

suffering of God was waiting in the days of Noah  
while the ark was being prepared, wherein few

Eph. V. 36. (that is, eight souls) were saved – through

water; which also, after a true type, now saveth 21

you, even baptism (not the putting away of the  
defilement of the flesh, but the seeking after

God with a good conscience); through the

\bi

I. PETER 3. 22-4. 15

2 resurrection of Jesus Christ, who is at the right Eph. i. 21.  
hand of God, having gone into heaven; angels  
and authorities and powers being made subject  
to him.

1 FORASMUCH then as Christ suffered in the  
flesh, arm yourselves likewise with the same

mind ; for he who hath suffered in the flesh hath Phil. u. s.

2 ceased from sin ; that he should live the rest of  
his time in the flesh, no longer to the lusts of

3 men, but to the will of God. For the time past 1 Cor. vi. n.  
is sufficient to have spent in working the will of

the Gentiles, while walking in lasciviousness,  
lusts, excess of wine, revellings, carousings, and

4 profane idolatries; as to which they count it Actsxiii. 4s.  
strange that ye run not with them to the same

5 excess of profligacy, speaking evil of you; but  
they shall give account to him who is ready to

6 judge the living and the dead. For to this end  
the gospel was preached also to those who are  
dead, that they might be judged according to  
men in the flesh, but live according to God in the  
spirit.

7 But the end of all things is at hand; therefore

8 be sober and watchful unto prayer. Above all  
other things have fervent love among your-

9 selves; for love covereth a multitude of sins. Be pro. x. 12.  
hospitable to each other without complaining; Heb. xiii. 2.

10 as each received a gift, ministering the same one to another as good stewards of the manifold

11 grace of God. If any one speak, let him speak 1 Cor. x. 31. as it were oracles of God; if any one minister,

let him do it as of the ability which God supplieth; that God in all things may be glorified through Jesus Christ, whose are the glory and the dominion for ever. Amen.

12 Beloved, let not the fiery trial among you, 1 Cor. Hi. 13. which comes to test you, seem strange to you,

as if some strange thing were happening to you ;

13 but rejoice, inasmuch as ye are partakers of Christ's sufferings ; that, when his glory shall be revealed, ye also may rejoice with exceeding joy.

14 If ye are reproached for the name of Christ, Matt. v. n. blessed are ye, for the Spirit of glory and of God

resteth upon you. For let none of you suffer as

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4. 16-5. 11 I. PETER

a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. Yet if any one suffer as a Christian, let him not be ashamed;

Isa. X. 12. but let him glorify God in this name. For the 17

time has come for judgment to begin at the

Pro. xi. 31. family of God; and if it begin first at us, what

will be the end of those who obey not the gospel of God? And if the righteous scarcely is saved, 18 where will the ungodly and sinful appear ? Where- 19 fore let those who sin according to the will of

Psa. xxxi. 5. God commit their souls, in well doing, to a faith-

ful Creator.

THE elders, therefore, among you, I, who am i

Rom. viii. 17. their fellow-elder, and a witness of the sufferings

of Christ, and also a partaker of the glory which

John xxi. 17. will be revealed, exhort: Tend the flock of God 2

which is among you, not as by constraint, but  
willingly, according to God; not for filthy

I Tim. iv. 12. lucre (a), but of a ready mind; and not as being 3

lords over your charges, but becoming examples  
to the flock. And when the Chief Shepherd 4  
shall appear, ye will receive the fadeless crown  
of glory.

Pro. iii. 34. Likewise, ye younger, submit yourselves to 5

the elder; yea, gird ye all yourselves with hu-  
mility one towards another; for God refeisteth  
the proud, but giveth grace to the humble.  
Therefore humble yourselves under the mighty 6  
hand of God, that He ma<sup>^</sup> exalt you in due

Psa. iv. a 2. time; casting all your anxiety upon Him; for 7

He careth for you.

Be sober, be vigilant; your adversary the 8  
devil, as a roaring lion, walketh about, seeking  
whom he may devour; him resist, stedfast in 9

James iv. 7. the faith, knowing that the same afflictions are

accomplished in yotir brethren who are in the  
world.

Heb. xiii. 21. And the God of all grace, who called you to 10

His eternal glory in Christ, will Himself, after ye  
have suffered a little while, make you perfect,  
establish, strengthen, settle you. Unto Him 11  
the dominion for ever. Amen.

(a) Or base gain.

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I. PETER 5. 12-14

12 BY Silvanus, our faithful brother, as I count 2 Cor. i. 19.  
him, I have written to you briefly, exhorting,

and testifying that this is the true grace of God ;

13 unto; which stand ye fast. She who is in Baby-  
lon, elected together with you, saluteth you;

14 and so doth Mark my son. Salute ye one an- Rom. xvi. 16.  
other with a kiss of love. Peace be with you all

who are in Christ. : :

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THE SECOND GENERAL EPISTLE

OF

PETER

Eph. iy. 5. C YMEON PETER (a), a servant and apostle i

^ of Jesus Christ, to those who, in the right-  
eousness of our God and Saviour (b) Jesus  
Christ, obtained a like precious faith with us:

Dan. iv. i. Grace and peace be multiplied unto you in the 2

knowledge of God and of Jestis our Lord ; seeing 3  
that His divine power hath granted unto us all  
things which pertain to life and godliness,

a Tim. i. 9. through the knowledge of Him who called us by

His own glory and virtue; whereby He hath 4  
given to us His precious and exceedingly great  
promises; that by these ye may become par-

Heb. xii. 10. takers of the Divine nature, having escaped the  
corruption which is in the world through lust.

Phil. i. 9. And, for this very reason using all diligence, 5

in your faith supply virtue; and in your virtue,  
knowledge ; and in your knowledge, self-control ; 6

James i. 4. and in your self-control, patience; and in your

John xiii. 34. patience, godliness ; and in your godliness, 7

brotherly kindness ; and in your brotherly kind-

John XV. 2. ness, love. For if these thmgs are in you and 8

abound, they show you to be neither slothful  
nor tmfniitful unto the knowledge of our Lord

I John ii. 9. Jesus Christ. For he who lacketh these things 9

IS blind, and cannot see afar off, and has for-  
gotten that he was cleansed from his old sins.

Rev. xxii. 14. Wherefore, the more, brethren, give diligence 10

to make your calling and election sure ; for if ye  
do these things ye will never fall ; for so will be 1 1  
ministered unto you abundantly an entrance  
into the everlasting kingdom of our Lord and  
Saviour Jesus Christ.

(a) Some MSS. have "Simon Peter." (See note on Acts  
XV. 14.) (b) Or our God and the Saviour.

1 2 Wherefore I shall always be ready to put you  
in remembrance of these things, though ye know  
them and are established in the present truth.

13 Yea, I think it right, as long as I am in this 2 Pet. iii. i.  
tabernacle, to stir jrou up by putting you in

14 remembrance; knowing that shortly I must put John X3d. 18.  
off my tabernacle, even as our Lord Jesus Christ

15 showed me. Moreover I will give all diligence  
that ye may be able after my decease to have  
these things always in remembrance.

16 For, when we made known to you the power 2 Cor. iv. 2.  
and coming of oiu\* Lord Jesus Chnst, we did not

follow cunningly devised fables, but had been

17 eye-witnesses 01 his majesty. For he received  
from God the Father honour and glory, when  
there was borne to him from the resplendent

glory such an utterance, \*\*This is My Son, My Matt. iii. 17.

18 beloved, in whom I am well pleased." And  
this voice borne from heaven we oiu^elves heard  
when we were with him on the holy moimt.

19 We have also a surer word of prophecy; Psa. cxix. 105.  
whereto ye do well to take heed, as to a lamp

which shineth in a dark place, until the day  
dawn, and the day star arise in yoiu\* hearts;

20 knowing this first, that no prophecy of the

21 scripture may be privately mterpreted. For  
prophecy came not at any time by the will of Luke i. 70.  
man ; but men, being moved by the Holy Spirit,

spoke from God.

1 But there arose false prophets also among the Deut. xiii. i.  
people, even as among vou there will be false  
teachers, who will privily bring in destructive

heresies, even denying the Lord (a) who bought

them, and bringing on themselves swift de-

struction. And many will follow their licentious ways ; by reason of whom the way of truth will

be evil spoken of. And through covetousness Jude 4, 7. they will by deceitful utterances make gain of

you; but the sentence long ago given against them lingereth not, and their destruction slumbereth not.

4 For if God spared not angels when they sinned, but cast them down to hell, and com-

(a) Or "• Master," as in Acts iv. 24, Jude 4, and Rev. vi. 10.

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2. S-1S , H. PETER.

mitted them to pits of darkness, to be reserved unto judgment; and spared not the old world, 5

Gen. vii. 23.^ bringing in a flood .Upon the world of the un-

Gen. viii. ) godly ; yet saved (with seven others) Noah, a

herald of righteousness ; and burning the, cities 6

Gen. xix. 24. of Sodom and Gomorrah to ashes, condemned

them with an overthrow, making them an example unto those who. should thereafter lead ungodly lives ; and delivered righteous Lot distressed with the licentious life of the wicked; (for that righteous man dwelling among them, 8 in seeing, and hearing, vexed his righteous soul from day to day with their inlawful deed»;) -

Psa. xxxiv. 15. the Lord knoweth how to deliver the godly out 9

of trial, and to reserve the unrighteous under

Heb. xiii. 4. punishment unto the day of judgment; but es- 10

. pecially thosfe who walk according to the flesh  
m the lust of impurity,, and despise authority.

Jude 8, 10. While railing at dignities, they tremble not,

being prestimptuous, self-willed; whereas angels, 11  
though greater in might and power, bring not  
before the Lord a railing judgment against  
them. But these, as unreasoning creatures, 12  
made njaturally to be taken and, destroyed, speak  
evil of things which they understand,' not, and  
will also perish in their own corruption, sufiFering

Phil. iii. 19. wrong as the reward of wrong-doing. They 13

cotmt it, pleasure to riot in the daytime;' spots  
they are and blemishes, revelling in their own  
, deceivings (a) while they feast with, you; having 14  
eyes which are full of adultery (/»), and cannot  
cease from; sin; alluring vmstable souls; having  
hearts fexercised in covetoustiess ; children; of a

Num. xxii. 7. curse; who, leaving the right way, wandered 15

off, having followed the way of .Balaam, son oi  
Beor, one who loved the wages of tmrighteous-  
..;■● ness, but was rebuked for his iniqtiity; a dumb 16  
ass speaking: with man's voice checked the 'mad-  
ness of: the prophet.

Eph. iv. 14. These are wells without water, and mists 17

driven by a storm; to whom the blackpeiss of  
darkness is reserved. For, when they spe^k grqat ijs

(a) Some MSS. have "love feasts."

(b) Lit. of an adulteress.

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11. PETER 2. 19-3.^

swelling words of vanity, they allure through the  
lusts of the flesh, through wantonness, such as  
are. scarcely escaping from those who live in error.

19 In which they promise them liberty, they themselves

are the slaves of corruption ; for by John viii. 3.  
whosoever a man is overcome, to him he is

20 brought into bondage. For if those who, Luke xi. 26  
through the knowledge of the Lord and Saviour

Jesus Christ, escaped the pollutions of the world,  
become again entangled therein and overcome,  
the last state has become worse with them than

21 the first. For it would be better for them not Pro. xii. 28.  
to have known the way of righteousness, than,

after they had known it, to turn back from the

22 holy commandment delivered to them. It happens Pro. jcxvi. 1  
happened to them according to the true proverb,

'\*A dog turning back to its own vomit," and  
\*\*A sow which had washed, to wallowing in the  
mire." '

1 THIS second epistle, beloved, I now write to  
you ; in which I stir up your sincere mind by way

2 of remembrance ; that ye may be heedful of the  
words which were spoken before by the holy  
prophets, and of the commandment of the Lord

3 And Saviour through your apostles ; knowing  
this first, that scoffers in the last days will come

with scoffing, walking according to their own Eze. xii. 22.

4 lusts, and saying. Where is the promise of his  
coming? for, since the fathers fell asleep, all  
things continue as they were from the beginning

5 of the creation. For this they wilfully ignore, that  
by the word of God there were of old, firmaments  
heavens, and an earth formed out of water and Gen. vii.

6 by means of water; whereby the world which

then was, being overflowed with water, per-

ished; but the heavens and the earth which are now, by the same word have been stored with fire, being kept unto a day of judgment and of destruction of ungodly men.

8 But, beloved, be not too mindful of this one psal. xc. 4. thing, that one day is with the Lord as a thousand years, and a thousand years are as one day.

9 The Lord is not slack concerning his promise, as some men count slackness ; but is long-suffering

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### 3..IO-18 II. PETER

towards you, wishing not that any should perish, but that all should come to repentance. But, lo

Psa. cii. a6. like a thief, a day of the Lord will come, in

which the heavens will pass away with a rushing noise, while elements burning with fervent heat will be dissolved; and the earth and the works . which are therein will be disclosed (a).

John XV. I a. Seeing that all these things are being thus dis- 1 1

solved, what manner of persons ought ye to be in holy conduct and godliness, looking for and 12 hastening the coming of the day of God, by reason of which the heavens being on fire will be dissolved, and elements burning with fervent

Isa. ixv. 17. j. heat are melting away? But we, according to 13

Isa. ixvi. 12. f His promise, are looking for new heavens and a new earth wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for 14 such things, be diligent that ye may be found by Him in peace, without spot and blameless. And 15 account the long-suffering of our Lord to be for

salvation; even as our beloved brother Paul  
also according to the wisdom given him wrote

John xvi. 13. to you; as also in all his epistles, speaking in 16

them of these things ; wherem are some matters  
hard to be understood, which those who are  
unlearned and unstable pervert to their own  
destruction, as they do also the other Scriptures.  
Ye therefore, beloved, seeing that ye know 17

2 Tim. iv. 18. these things beforehand, beware lest ye, being

^ led away with the error of the wicked, fall from

Col. i. 23. your own stedfastness. But grow in grace, and 18

m the knowledge of our Lord and Saviotir Jesus  
Christ. To him be glory both now and for ever.

(a) Lit. fotmd; some MSS. have "burnt up.

t»

ATO

THE FIRST EPISTLE GENERAL

OF

JOHN

I HTHAT which was from the beginning, which John i. i.  
« we have heard, which we have seen with  
our eyes, which we looked upon, and our hands Luke xxiv. 39.

3 felt, of the word of life ; – and the life was mani- John xvii. 3.  
fested, and we have seen it, and bear testimony,

and declare to you the eternal life which was with the Father, and was manifested to us; -

3 that which we have seen and heard we declare John xvii. 21. to you also, that ye also may have fellowship

with us; and truly our fellowship is with the

4 Father, and with His Son Jesus Christ. And John xv. n. these things we write, that our joy may be fulfilled.

5 And this is the message which we have heard

from him, and declare to you: God is light, and I Tim. vi. 16. in Him there is no darkness at all.

6 If we say that we have fellowship with Him, Eph. i. 7. yet walk in darkness, we lie, and do not the

7 truth; but if we walk in the light as He is in

the light, we have fellowship one with another, Heb. ix. 14. and the blood of Jesus His Son cleanseth us from all sin.

8 If we say, "We have no sin," we are deceiving- Pro. xx. 9.

9 ing ourselves, and the truth is not in us. If we

confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say, "We have not sinned," we call Him a liar, and His word is not in us.

1 My little children, these things I write to you, that ye may not sin. And if any one sin, we have

an Advocate (a) with the Father, Jesus Christ in Rom. viii. 34.

2 the righteous; and he is the propitiation (6) for our sins. 1 John xiv. 16.

(a) Or Comforter; Gr. Paraclete. (6) Or atonement.

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2. 3-1? I- JOHN

Rom. iii. 25. for OUT sins ; and not for otirs only, but also for  
the whole world.

Luke vi. 46. Aficl if we atfq Jceepin^T )^ comnian<d^rients we 3

thereby perceive that we know huri. He wlio' 4  
saith, I know him, and keepeth not his com-  
mandments, is a liar, and the truth is not in him.  
But whoso keepeth his word, in him verily the 5  
love of (a) God has-beeti perfected; hereby we  
know that we are ibi him: /Kfe who saith he 6  
abideth in him ought himself al^o to walk even  
as he walked.

' ' Beloved^I write no new commandment to vot(, 7  
bkit an old commandment which ye had froiti  
the beginning. The old commandment is the

John xiii. 34. word which ye heard. Again, a new command- 8

ment I write to you, which thing is true in him.  
and in you; because the darkness is passing^

2 Pet. i. 9. away, and the true light is now shiningi He 9

who saith that he is in the light, yet hateth his  
brother, is in darkness even until now. He who 10  
loveth his brother abideth in the light, and there

Pro. iv. as. is in him no occasion of stumbling. But he whb 11

hateth his brother is in darkness, and wialketh in  
darkness, and knoweth not whither he goeth,  
because the darkness blinded his eyes.

Psa. XXV. II. I write to you, little children, because your 12

sins have been forgiven you for his name's sake.  
I write to you, fathers, because ye have known 13  
Him who is from the beginning. I write to you,  
young nien, because ye have overcome the  
wicked one. I have written to you; little  
children, because ye Imow the Father. I have 14  
written to you, fathers, because ye have known

Eph. vi. 10. Him Who is from the beginning. I have written

to you, young men, because ye are strong, and

the word of God abideth in you, and ye have overcome the wicked one.

Love not the world, neither the things which are in the world. If any one loveth the world,

2 Pet. ii. 10. the love of the Father is not in him. For all

that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not from the Father, but is of the world. And the world

(a) Or for.

I. JOHN 2. 18-3. i.

with the Itist thereof passeth away ; but he who doeth the will of God abideth for ever.

18 Children, it is a last hour; and as ye heard that an antichrist cometh, even now there have arisen many antichrists ; whereby we know that

19 it is a last hour. They went out from us, but 2 Tim. ii. 19. were not of us; for if they had been of us, they

would have continued with us ; but they went out that it might be made manifest that not one of them is of us.

20 And ye have an anointing from the Holy One, 2 Cor. i. 21.

21 and ye all know the truth. I have written to you, not because ye know it not, but because ye

22 know it, and because no lie is of the truth. Who is the liar but he who denieth that Jesus is the

Christ? This is the antichrist, even he who

23 denieth the Father and the Son. Whosoever denieth the Son, neither hath he the Father; he who acknowledgeth the Son, hath the Father also.

24 As for you, let that abide in you, which ye 2 John 6.

heard from the beginning. If that which ye

heard from the beginning shall abide in you, ye  
also will abide in the Son and in the Father.

25 And this is the promise which he himself pro- John xvii. 3.  
mised us, even the eternal life.

26 These things I have written unto you concern-

27 ing those who would seduce you. But the John xiv. 26.  
anointing which 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, abide in him.

28 ■ Aiid now, little children, abide in him; that,  
if he shall appear, we may have confidence, and

2^ not shrink ashamed from him at his coming. If

ye know that he is righteous, ye know that every Jer. xiii. 23.  
one also who doeth righteousness has been be-  
gotten of him.

I Behold, what great love the Father hath be- Eph. ii. 4.  
stowed upon us, that we should be called children  
of God; and such we are. For this reason the  
world knoweth us not, because it knew not him.

a Beloved, we are now children of God, and it Job xix. a6.  
doth not yet appear what we shall be ; we know

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3- 3-19 .

I. JOHN

Matt. V. 8.

Matt. V. 48.

Heb. ix. 26.  
Isa. liii. 4.  
John viii. 44.

1 Pet. i. 23.

John XV. 12.

Gen. iv. 8.  
Num. xxii.  
Niim. xvi. I.

Matt. V. 21.

Deut. XV. 7.

John xiii, 35.

that if he shall appear, we shall be like him; for we shall see him as he is. And every one who hath this hope set c«i him purifieth himself, even as he is ptire.

Every one who doeth sin doeth also lawless- 4  
ness ; and sin is lawlessness. And ye know that 5  
he was manifested to take away sins ; and in him  
is no sin. Every one who abideth in him 6  
sinneth not; every one who sinneth hath not  
seen him, neither known him. Little children, 7  
let no one deceive you; he who doeth righteous-  
ness is righteovis, even as he is righteous. He 8  
who committeth sin is of the devil; for the  
devil sinneth from the beginning. For this pur-  
pose the Son of God was manifested, that he  
might destroy the works of the devil. Every 9  
one who is begotten of Gop committeth not sin ;  
for God's seed remaineth in him, and he cannot  
sin, because he has been begotten of God. In 10

this the children of God are manifested, and the children of the devil. No one who doeth not righteousness is of God, neither is he who loveth not his brother.

For this is the message ye heard from the beginning, that we should love each other; not as Cain was of the wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, brethren, if the world hates you, We know that we have passed from, death to life, because we love the brethren. He who loveth not abideth in death. Every one who hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

Hereby we know what love is, because Christ laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath the good things of this world, and seeth his brother have need, and yet shutteth up his tender compassion from him, how abideth the love of God in him? Little children, let us not love with word, neither with the tongue; but in deed and truth. Hereby we shall know that we are of the truth, and shall assure our hearts be-

M^

I. JOHN 3. 20-4. 12

20 fore him, in whatsoever our hearts condemn us ; for God is greater than our hearts, and knoweth

21 all things. Beloved, if our hearts condemn us

22 not, then we have confidence towards God; and whatsoever we ask, we receive from Him, because we keep His commandments and do those

23 things which are pleasing in His sight. And this is His commandment, that we should believe on

the name of His Son Jesus Christ ; and love each

\*4 other, as He gave us commandment. And he Rom. viii. 9.  
who keepeth His commandments abideth in  
God, and God in him. And hereby we know  
that He abideth in us, by the Spirit which He  
gave us.

1 BELOVED, believe not every spirit, but try Jer. xxix. 8.  
the spirits whether they are from God; because 2 Pet. ii. 18.  
many false prophets have gone out into the

2 world. Herebjr ye know the Spirit of God:

Any spirit which confesseth Jesus Christ as i Cor. xii. 3.

3 having come in the flesh, is from God; and any  
spirit which confesseth not Jesus, is not from  
God; and this is the spirit of antichrist, whereof  
ye have heard that it cometh; and now it is  
already in the world.

4 Ye are from God, little children, and them ye

have overcome ; because He who is in you is Rom. viii. 37.

5 greater than he who is in the world. They are  
from the world; therefore they speak from the

6 world, and the world heareth them. We are  
from God; he who knoweth God heareth us;

he who is not from God heareth us not. Hereby Isa. viii. 20.

we know the spirit of truth, and the spirit of  
error.

7 Beloved, let tis love one another; for love is  
from God; and every one who loveth has been

8 begotten of God, and knoweth God. He who

9 loveth not knew not God; for God is love. In

this the love of God was manifested in us, in John iii. 16.  
that God hath sent His only begotten Son into  
the world that we may live through him.

10 Herein is love, not that we have loved God, but

that He loved us, and sent His Son to be the

11 propitiation for our sins. Beloved, if God so Matt, xviii. 33.

12 loved us, we ought also to love each other. No

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4« 13-S. 6 I. JOHN

pne hath seen God at any time. If we love each other, God abideth in us, and His love is per-

John xiv. 20. fected in us. Hereby we know ihat we abide 13

in Him and He abideth in us, because He hath given us of His Spirit.

And we have seen and testify that the Father 14 hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son 15

Rom. X. 8. of God, God abideth in him, and he in God.

And we have known and have believed the love 16 which God hath in us. God is love; and he who abideth in love abideth in God, and God abideth in him. Herein love has been made 17 perfect with us, that in the day of judgment we may have confidence ; in that as he is, so are we in this world. There is no fear in love; but 18 perfect love casteth out fear; for fear bringeth punishment, and he who feareth has not been

John XV. 16. made perfect in love. We love, because He 19

first loved us.

If a mail\* hateth his brother, and saith, \*\* I love 20 God," he is a liar; for he who loveth not his brother, whom he hath seen, capnot (a) love God

John xiii. 34. whOm he hath not seen ; and we have this com- 2 1

mandment from Him, that whoso loveth God, the same should also love his brother.

John i. 12. Every one who believeth that Jesus is the i

Christ, has been begotten of God; and every one  
who loveth Him who begat loveth him who is  
begotten of Him. .^

Whenever we love God and do His command- 2  
ments, 'we thereby know that we love the child-  
John xiv. 15. ren of God. For this is love of God, that we 3

keep His commandments ; and His commaiid-

I Cor. XV. 57. mehts ate not gtievois. For whatsoever is b6m 4

of God overcometh the. world; and this is the  
Victory which oycercanlfe the world, even our  
faith. Who is he who oVercometh the world, 5  
but he who believeth that Jesus is the Son of  
God?

John xix. 34. This is he who came by water and blood, Jesus 6

Christ; not in the water only, but in .the water  
and in the blood. And it is the Spirit that

(a) Or (according to some ancient MSS.), flow can He.

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I. JOHN 5. 8-21

8\* beareth witness, because the Spirit is truth. For  
there are three that bear witness, the Spirit, and  
the W9,t^r, and jti^e blood ; a^d the th^ee agree in

9 one. If we receive the witness of m^ri, the wit-  
ness of God is greater; for the witness of God is

10 this, that He hath bQsrite. 'Witiess of His Son. He Rom. viii. 16.  
who believeth onixhefecfci '\*of-yoD hath the witness

in himself; he who believeih not .God, hath  
called Him a liar; because he believeth not the  
witness which God gave concerning His Sdn.

11 And this is the witness, that God hath given to John i 4.

12 us eternal life, and this life is in His Son. He- John v. 24.  
who hath the Soil hath life; and he who hath

not the Son of Gob hath not life.

13 These things I have written to you who be<sup>7</sup> John xx. 31.  
lieve in the name of the Son of Gob, that ye may

14 know that ye have eternal life. And this is the  
confidence which we have towards Him, that if  
we ask any thing according to His will, He

15 heareth us; and if we know that He heareth us,  
whatsoever we ask, we know that we have the Pro. xv. sq.  
petitions which we have asked of Him.

16 If any one see his brother committing a sin  
which is not unto death, he shall ask, and God  
will give him' life for those who sin not unto  
deatti. There is a sin unto death ; I say not  
that he'^ should make request concerning that.

17 All tmrighteousness is sin; and there is a sin' Rom. v. 20.  
which is not unto death.

18 We know that every one who is begotten of

God sinneth not; but he who was begotten of James i. 27.  
God keepeth him (a), and the evil one toucheth

19 him not. And we know that we are from God,-

20 and the whole world lieth in the evil one. And Luke xxiv. 25.  
we know that the Son of God has come, and

has given us undierstanding, that we may know  
Him who is true^ and we, in His Son Jesttfe  
Christ, are in Him who is trtie. He is the true  
God, and eternal life.

21 Little children, keep yourselves from idols. i Cor. x. 14.

\* Veree 7, which appears in rio ancient MS., is . ntjw  
generally regarded as spurious. It is also omitted from, the  
Revised Version,

(a) Or himself, " he who "' in text standing for Jesus Christ.

## THE SECOND EPISTLE OF

JOHN

THE Elder unto the elect lady and her child- i  
 ren, whom I love in truth (and not I only,  
 but also all who know the truth) for the truth's 2  
 sake which dwelleth in us and will be with us  
 for ever. Grace, mercy, and peace will be with j  
 us, from God the Father, and from Tesus Christ,  
 the Son of the Father, in truth and love.

•I rejoiced greatly that I found some of thy 4  
 children walking in the truth, as we received  
 commandment from the Father.

And now I beseech thee. Lady, as writing to 5

I John iii. 23. thee no new commandment, but that which we

had from, the beginning – that we love one an-  
 other. And this is love, that we walk according 6

John xiv. 15. to His commandments. This is the command-

ment in which ye are to walk, as ye heard from

1 John iv. 1. the beginning. For many deceivers went forth 7

into the world, \* they who confess not Jesus  
 Christ as coming in the flesh. Such is the de-  
 ceiver and the antichrist.

Mark xiii. 9. Look to yourselves, that ye lose not those 8

things which we wrought, but that ye receive a

John XV. 6. full reward. Whosoever goeth forward, and 9

abideth not in the doctrine of Christ, hath not  
God. He who abideth in the doctrine hath both

Gal. i. 8. the Father and the Son. If any one come to 10

you and bring not this doctrine, receive him not  
into your house, neither wish him God speed;

I Tim. V. 22. for he who wisheth him God speed is partaker 1 1  
of his evil deeds.

Having many things to say to you, I would 12

I John i. 4. not do so with paper and ink ; but I trust to be  
with you and speak face to face, that our joy  
may be fulfilled.

The children of thy elect sister salute thee. i^

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. THE THIRD EPISTLE OF

JOHN

1 THE Elder to Gaius the 'beloved, whom I love

2 " in truth: Beloved, in all things I wish that  
thou mayest prosper and be in health, even as

3 thy soul prospereth. For I greatly rejoice 1 John 4.  
when brethren came and testified to thy truth,

4 even as thou walkest in truth. I have no

greater joy than this, that I may hear of my Pro. xadii. 24.  
children walking in the truth.

5 Beloved, thou doest faithfully whatsoever 1 Pet. iv. 10.  
thou doest to the brethren, even when strangers;

6 who bore testimony of thy love before the  
church ; whom thou wilt do well to send forward Acts xv. 3.

7 on their journey worthily of God; because for  
the Name's sake they went forth, taking nothing

8 from the Gentiles. We therefore ought to Matt. x. 40.  
receive such, that we may be fellow-workers

with the truth.

9 I have written somewhat to the church; but  
Diotrephes, who loveth to have the pre-eminence

to among them, receiveth us not. Wherefore, if I Pro. x. 8.  
come, I will bring to remembrance his deeds  
which he doeth, prating against us with ma-  
Hcious words; and not content therewith, he  
himself refuseth to receive the brethren, and  
those who would he forbiddeth, and casteth out  
of the church.

11 Beloved, follow not that which is evil, but Psa. xxxvii. 27  
that which is good. He who doeth good is from i John iii. 6.  
God; he who doeth evil hath not seen God.

12 Demetrius hath good report from all men, and  
from the truth itself; yea, we also bear record;  
and thou knowest that our record is true.

13 I had many things to write to thee, but I am  
not minded to write to thee with pen and ink;

14 but I trust that shortly I shall see thee; and we  
will speak face to face. Peace be to thee. Our  
frieh(& salute thee. Salute the friends by name.

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THE GEKfiIAL EtISTLE OF 'JUDAS

COMJfON^Y jCAJvLeD

JUDE

JUDAS, a servant of Jiesu? Christ, and brother i  
of James, to.tnose who are b^oved in Goc(  
the Father^ and preserved for Jestis Christ, being

Rom.yiii. 30. called; mercy, and peace, ; arid love be miilti- 2

plied to you.

Titus 1.4. Beloved, while I was giving all diligence to 3

write to you of our common salvation, I was com-

Gal. ii. 5. pelled to write to you to exhort you to contend

' earnestly for the faith which was once for all  
delivered to the saints. For certain men crept 4

2 Pet. ii. I. in tmawares, who were of old ordained to this

condemnation, ungodly men, who turn the grace  
of God into lasciviousness, and deny. our only  
Master and Lord, Jesus Christ.

But I desire to remind you, who know all 5

I Cor. X. s. things once for all, that the Lord, having saved

the people out of the land of Egypt, afterwards  
destroyed those who believed npt. And angels 6  
who kept not their first estate, but left their own

Rev. XX. 16. habitation, He hath reserved in everlasting

chains under darkness tmto the judgment of the

Gen. xix. 24. Great Day. Even as Sodom and Gomorrah and 7

the cities about them in like niatmer, having  
committed fornication, and gone after strange  
flesh, are set forth as an exfimple, .undergoing the  
vengeanpe of eternal, fire..

..Yet likewise also these in their. dT^ami^igs 8  
defile the flesh, despise dominion, anii speak evil

Dan. xii. i. of dignities. Yet MichaeJ the archangel, when, 9

contending with the devil, he disputed about the

Zee. iii. 2. body of Moses, durst not bring against him a

railing accusation, but. said, The .Lord rebuke  
thee. But these speak evil of those things 10  
which they understand not; but thoise things

which, as brute beasts, they know naturally, in

11 those things they corrupt themselves. Alas for them! for they went in the way of Cain, and ran

greedily in the error of Balaam for reward, and Num. xxri 7. perished in the gainsaying of Korah.

12 These are they who as hidden rocks in your love-feasts feast themselves without fear, tending themselves; clouds without water, carried along by winds; trees of autumn, without fruit,

13 twice dead, plucked up by the roots; raging Isa. Ivii. 20. waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, Zee. xiv. 5. prophesied to these, saying, "Behold, the Lord

15 Cometh with tens of thousands of His saints, to execute judgment on all, and to convict all who are tngodly of all their ungodly deeds which

they impiously committed, and of all the hard Psa. Ixxiii. 9.

speeches which tingodly sinners spoke against

Him."

16 These are murmurers, complainers, walking according to their own lusts; and their mouths speak great swelling words, admiring persons for the sake of gain.

17 But, beloved, remember ye the words which were spoken before by the apostles of otir Lord

18 Jesus Christ; that they tola you, "At the end i Tim. iv. 1. of the time there will be mockers, walking ac-

19 cording to their own ungodly lusts." These are they who make separations, fleshly, not having the Spirit.

20 But ye, beloved, building up yourselves on your col. ii. 7.

21 most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. John xv. 4. Titus ii. 13.

32 And to some who are at variance, be merciful (a) ; i Zee. iii. 2.

33 save them, puljing them out of the fire ; to ' ^^'^' "\*● ^' others be merciful with fear; hating even the garment spotted by the flesh. Rom. xvi. 25.

24 Now unto Him who is able to keep you from falling (6), and to present you without spot

(a) The text here is very uneertain.

(b) Lit. tripping.

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25 JUDE

before the presence of His glory with exceeding joy, to the only God, our Saviour, through Jestis

Cnrst our Lord, belong (a) glory, majesty, dominion, and power, before all time and now and for ever. Amen.

(o) Or be.

Af^%

THE REVELATION

OF JESUS CHRIST TO

JOHN

1 A REVELATION from Jesus Christ, which  
\*^ God gave him, to show to his servants  
things which must shortly come to pass; and he  
sent and signified it by his angel to his servant

2 John ; who testified the word of God, and the  
testimony of Jesus Christ, whatsoever things he

3 saw. He who readeth and they who hear the Lukcxi. a8.  
words of this prophecy and keep those things

which are written therein, blessed are they; for James v. 8.  
the season is at hand.

4 John to the seven churches in Asia : Grace to  
you and peace from "He who is, and who was,  
and who is to come " ; and from the seven spirits

5 which are before His throne ; and from J esus John viii. 14.  
Christ, the faithful witness, the firstborn of the

dead, and the prince of the kings of the eairth.  
Unto him who loveth us, and freed us from our

6 sins by his own blood, and made us a kingdom, Ex. xix. 6.  
priests to God even his. Father; tnto him the

glory and the dominion for ever. Amen.

7 Behold, he cometh with the clouds ; and every  
eye will see him, even they who pierced him;  
and all the tribes of the earth will wail over him.  
Even so, Amen.

8 I am the Alpha and the Omega, saith the \ isa. xli. 4.  
Lord God, He who is, and who was, and who is < Isa. xli v. 6.  
to come, the Almighty.

9 I JOHN, your brother, and companion in the  
tribulation and kingdom and patience in Jesus,  
was in the isle called Patmos, for the word of

xo God and the testimony of Jesus. I was in the

Isa. xl s.  
Zee. xii. 10.

## I. 1 1-2. 4 REVELATION

Eze. i. 27. J  
Eze. xliii. 2. S

a Cor. xii. 2. Spirit on the Lord's day (a), and heard behind  
me a loud voice as of a trumpet, saying: What 11  
thou seest write into a book, and send to the,  
sev^ chvTph^s- to Ephesiis, and; to SInyr»a,l  
and fo ^ergamug, arid to Th^^atira; sixid toS^rdis,'  
and to Philadelphia, and to Laodicea.

Zee. iv. 2. And I turned to see what voice was speaking 12  
to me. And having turned 1 saw seven golden  
lamp-stands; and in the midst of the lamp- 13  
stands, one like tmto a son of n>an, clothed with  
a garment down to the/fdet, and girt about the

Dan. vii. 9. breast with a golden girdle. His head and his 14  
hair were white like white wool, like snow; and  
his eyes were like a flame of fire; and' his feet 15  
Hke burnished brass, as if it had been burnt in a

Isa. xlix. 2. furnace ; and his voice was like the voice of many  
waters. And he had in his right hand seven 16  
stars; and from his mouth came forth a sharp  
two-edged sword ; and his countenance was like

Dan. X. 8. the sun when it shineth in its strength. And 1 7  
when I saw him, I fell at his feet as dead. And  
he laid his right hand upon me, saying, Fear not;

Luke xxiv. 5. I am the First and the Last, and tne Living One; 18  
and I became dead, and, lo, I am aUve for ever-  
more, and have the keys of death and of Hades.

WRITE, therefore, what thou didst see, and 19  
the things which are, and the things which shall  
be hereafter ; the mystery (6) of the seven stars 20  
which thou didst see upon my right hand, and

Matt. V. 15. the seven golden lamp-stands. The seven stars

Phil. ii. 15. are the angels of the seven churches; and the  
seven lamp-stands are the seven churches.

Deut. xxiii. 14, To the angel of the church in Ephesus write : - i

These things saith he who holdeth the seven  
stars in his right hand, who walketh in the midst  
of the seven golden lamp-stands: I know thy 2  
works, and thy labour and patience, and how

I John iv. 1. thou canst not bear those who are evil. And  
thou didst try those who say they are apostles,

Gal. vi. 9. but are not, and didst find them liars ; and thou 3  
hast patience, and didst endure for my name's  
sake and hast not grown weary. But I have 4

(a) Or in the day of the Lord. (6) Or secret meaning.

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REVELATION 2. 5-17

against thee, that thou didst leave thy first love.

5 Remember therefore whence thou hast fallen,

and repent, and do the first works ; else I am Jer. ii. 2.  
coming to thee; and I will remove thy lamp-

6 stand out of its place, unless thou repent. But Matt. xxi. 41.  
this thou hast, that thou hast tested the deeds of the

7 Nicolaitans; which I also hate. He who hath

an ear, let him hear what the Spirit saith to the churches. To him who overcometh I will give the right to eat of the Tree of Life, which is in the Paradise of God. Matt. xi. 15. Gen. ii. 9.

8 Ant> to the angel of the church in Smyrna write: -

These things saith the First and the Last, who

9 became dead, and is alive: I know thy tribulation and thy poverty (but thou art rich), and

the blasphemy of those who say they are Jews,

10 and are twt, but are a synagogue of Satan. Fear not those things which thou art about to suffer; behold, the devil will cast some of you into

prison, that ye may be tested ; and ye will have tribulation ten days. Show thyself faithful unto death, and I will give thee the crown of Life. Matt. x. 22.

11 He who hath an ear, let him hear what the Spirit saith to the churches. He who overcometh shall not be hurt by the second death. James i. 12. Rev. xx. 14.

12 And to the angel of the church in Pergamus write: -

These things saith he who hath the sharp two-

13 edged sword: I know where thou dwellest, even where Satan's throne is; and thou boldest fast my name, and didst not deny my faith, even in

the days of Antipas my witness, my faithful one who was slain among you, where Satan dwelleth. 2 Tim. ii. 12.

14 But I have a few thmgs against thee, because thou hast there those who hold the teaching of Balaam, the man who taught Balak to cast a stumbling-block before the children of Israel,

that they might eat things sacrificed to idols,

15 and commit fornication. So thou hast also those who hold the teaching of the Nicolaitans

16 to a like effect. Repent, therefore; else I am coming to thee. Isa. xi. 4.

coming to thee quickly, and will make war

17 against them with the sword of my mouth. He Psa. xxv. 14.  
T00 hath an ear, let him hear what the Spirit

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2. 18-3- 2

REVELATION

I Kings xvi. 31.  
I Kings xxi. 23.  
a Kings ix. 33.

Rom. ii. 4,

Jer. xvii. 10.

2 Thess. ii. 9.

Psa. ii. 9.

Rev.  
Rev. V. 6.

16.

iTlm. V.16...

saith to the churches, To him who overcometh  
2 will give of the hidden manna and will give  
him a white stone, and on the stone a new name  
written, which no one knoweth except him who  
receiveth it.

And to the angel of the church in Thyatira 18  
write: -

These things saith the Son of God, who hath  
eyes like a flame of fire, and his feet are like  
burnished brass: I know thy works, and thy ip  
love and faith and ministry and patience, and  
thy last works more than the first. Notwith- 2c^  
standing, I have somewhat against thee, be-  
cause thou suffer est the woman Jezebel, who  
calleth herself a prophetess; and she teacheth  
and seduceth my servants to commit fornica-  
tion, and to eat things sacrificed unto idols.  
And I gave her time to repent, and she wiUeth 21  
not to repent of her fornication. Behold, I am 22  
casting her into a bed, and those who commit  
adultery with her into great tribulation, unless  
they repent of her deeds. And I will slay her 23  
children with pestilence; and all the churches  
shall know that I am he who searcheth the  
thoughts and hearts; and I will give to each of  
you according to his works. But I say to you, 24  
the remnant in Thyatira, as many as hold not  
this teaching, who know not (as men say) the  
depths of Satan : I put on you no fresh burden ;  
only, that which ye hold, hold fast till I come. 25  
And he who overcometh, and keepeth my works 26  
unto the end, to him I will give, even as I have  
received it from my Father, authority over the  
nations; and he shall rule them with a rod of 27  
iron, as the vessels of a potter are broken to  
shivers. And I will give him the morning star. 28  
He who hath an ear, let him hear what the 2g  
Spirit saith to the churches.

And to the angel of the church in Sardis i  
write : -

- These things saith he who hath the seven  
spirits of God, and the seven stars: I know thy  
works, that thou hast a name that thou livest,  
yet art dead. Be watchful, and strengthen the 2

things that remain, which were ready to die;

## REVELATION 3. 3-14

for I have not found thy works perfect before my

3 God. Remember therefore how thou hast received and didst hear; and hold it fast and repent. If therefore thou wilt not watch, I will come as doth a thief, and thou shalt not know at

4 what hour I will come upon thee. Yet thou hast a few names in Sardis who defiled not their garments; and they shall walk with me in white;

5 for they are worthy. He who overcometh shall be clothed thus in white raiment; and I will not

blot his name out of the Book of Life ; and I will acknowledge his name before my Father, and

6 before His angels. He who hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church in Philadelphia write: -

These things, saith the Holy One, the true, he who hath the key of David, he who openeth and no one shall shut, and no one

8 openeth: I know thy works; behold, I have set before thee an open door, which no one can shut ; for thou hast a little strength, and didst keep

9 my word, and didst not deny my name. Behold I cause some of the synagogue of Satan - of

those who say that they are Jews, and are not, but lie - behold, I will cause them to come and worship before thy feet, and to know that I loved

10 thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of

trial, the hour which will come upon all the

11 world to try those who dwell upon the earth. I  
come quickly; hold that fast which thou hast,

12 that no one take thy crown. He who overcom-  
eth, I will make him a pillar in the sanctuary  
of my God, and he shall no more go out; and I

will write upon him the name of my God, and Rev. xxi. a.  
the name of the city of my God, the new Jeru-  
salem, which Cometh down out of heaven from  
my God; and I will write upon him my new

13 name. He who hath an ear, let him hear what  
the Spirit saith to the churches.

14 And to the angel of the church in Laodicba Isa. Ixv. 16.  
write : -

These things saith the Amen, the faithful and  
true witness, the origin of the creation of God:

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3. ^5-4. 6

REVELATION

I Kings xviii. 12.

Hos. xii. 8.

Isa. Iv. z.

Pro. iii. II.

Psa. ex. I.

Rev. ii. 7.

Rev. xi. 12.

Eze. i. 36.

. ● . i

Ex. xix. 16.

Eze. i..i?.

Ex. xxiv. 10.

Eze. X. 12.

I know thy works, that thou art neither cold nor 1 5  
hot; I would thou wert cold or hot. So then 16  
because thou art lukewarm, and neither hot nor  
cold;, I am ready to spew thee out of my mouth.  
Because thou say est, \* I am rich and have gained 1 7  
inches and have need of nothing " ; and knowest  
not that thou art the wretched, and poor and  
blind, and naked one; I counsel thee to buy of 18  
me gold refined from the fire, that thou mayest  
become rich; and white raiment, that thou  
mayest be clothed, and that the shame of thy  
, nakedness .may not appear; and eyesalve to  
.anoint thine eyes, that thou mayest see. As 19  
many a\$ I love, I rebuke and chasten ; be zealous  
therefore, aild repent. Behold, I stand at the 20  
door and knock ; if any one hear my. voice and  
open the door, I will come in to him/ ftnd will sup  
■ with him, and he; with me. He who overocttneth, 2 1  
I will grant him to sit with me on my throne,  
even as I also overcame, aiKl sat down with my  
Father on His throng. H^ who hath an ear, let 22  
him hear what the Spirit saith to the churches.

AFTER this I looked, and, behold, a door set i  
open in heaven ● and the first, voice which I heard

^as a& it were of a trumpet speaking with me,  
saying, Come up hither, and I will show thee  
thmgs which must be hereafter.

Immediatelv I was uji the Spirit; and, b^old, 2  
there was a throne set in hieaven, and One was  
isitting upon the throne. And He who sat was, to .3  
look upon, like a jasper sibone and a sardius ; and  
round about thej throne there was a rainbow, in  
appearance like an ^erald. And rotmd about 4  
ithe throne were fotir and: twenty: thrones; and  
upon the thrones Wj^e ^tting four and twenty  
elders, clothed in white raiment ; and upcm their  
heads were crowns of gold. And out of the 5  
thrpne proceed lightnings laind voices and thun-  
derings. And there are ^even torches of fire  
burning before the throne; these are the seven  
spirits of God. And before the throne there is . 6  
as it were a sea of glass like crystal; and in the  
midst. of the; throne, aajd round about it, are  
four, living beings full of ey^ before and behind.

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REVELATION 4. ^-5. 7

7 And the first being is like a lion, and the second

is like a calf, and the third has a face like that Eze. i. 10.  
of a man, and the fourth is like a fi5mig eagle.

& And the four living beings have each of them six Isa. vi. 2.  
wings; and they are full of eyes around and  
within. And they cease not day and night,  
saying.

Holy, holy, holy.

Lord God, the Almighty,

Who was, and is, and is to come!

^ And whenever the living beings give glory and

honour and thanks to Him who sitteth upon the Rev. v. 14.

throne, who liveth for ever, the four and twenty

I o elders will fall down before Him who sitteth upon

the throne, and will worship Him who liveth

for ever, and will cast their crowns before the

throne, saying,

XI Thou art worthy, our Lord and our Gdd, Col. i. 16.

To receive glory and honotir and power;  
For Thou didst create sdl things.  
And for Thy pleasure they were, and were  
created.

1 I AND I saw in the right hand of Him who Eze. ii. 9.  
sitteth upon the throne a book written within and

2 without, sealed with seven seals. And I saw a  
mighty aingel proclaiming in a loud voice: Who  
is worthy to open the book, and to. loose the

3 seals thereof? And no one in heaven or on  
earth or under the earth Was able to open the

4 book, or to look thereon. And I was weeping Gen. xlix. 9.  
much, because no one was found worthy to open

5 the book, or to look thereon. And one of the  
elders said to me, Weep not; behold, the Lion  
which is of the tribe of Judah, the Root of David,  
hath prevailed to open the book, and the seven  
seals thereof.

6 And I saw in the midst of the throne and of  
the four living beings, and in the midst of the  
dders, a Lamb standing, as if it had been slain,  
having seven horns, and seven eyes- which are  
the seven spirits of God sent forth into all the

7 earth. And he came; and he hath taken it out  
of the right hand of Him who sitteth upon the  
throne.

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Isa. liii. 7.

Zee. iv. 10.

a Chron. xvi. 9:

Psa. cxH. 3. And when he had taken the book, the four ^

Hvmg beings and the four and twenty elders fell  
dawn before the Lamb, having each a harp, and  
golden bowls full .of incense, which are the  
prayers of the saints. And they sang a new 9  
song, saying.

Thou art worthy to take the book.

And to open the seals thereof;

For thou wast slain;

Ex. xix. 6. And didst purchase for God by thy blood,

Out of every kindred, and tongue,

Aijul people, and nation;

And thou' madest . them kings and priests i o

to our God;

And they will reign on the earth.

Dan. vii. 10. And I beheld ; and I heard a voice, of many r x

angels round about the throne, and of the living  
beings and the elders ; and the number of them  
was ten thousand times ten thousand, and  
thousands of thousands; they were sa)dnng with i 22  
a loud voice,

The Lamb which was slain is worthy

To receive power, and riches, and wisdom,

. . And strength, and honour,

: ■ . And glory, and blessing.

Phil. ii. 10. AndJ heard every creature which is in heaven, i

aiid on the earth, and under the earth, and on  
the sea, and all which are in them, as they said,

Blessing, and honour, and glory, and power, be

imto Him who sitteth upon the throne and unto

Rev. xix. 4. the Lamb for evef. And the four living beings i

said. Amen; arid the elders fell down and wor-  
shipped.

Rev. V. 5. AND I saw when the Lamb opened one of the

seven seals, and I heard one of the four living

beings say, as with a sound of thimder. Come.

Zee. vi. 3. And I saw, and, behold, a white horse; and he

I<sup>^</sup>. xlv. 3. who sat oh it had a bow; and a crown was given

him; and he went forth conquering, and to conquer.

And when he opened the second seal, I heard the second living being say. Come. And there went out another horse, red; and to Mm who sat thereon it was granted to take peace from

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#### REVELATION 6. 5-1\$

the earth, and that men shotild kill each other; and there was given him a great sword.

5 And when he opened the third seal, I heard the third Hving beine say, Come. And I saw, and, hehold, a black Horse; and he who sat thereon

6 had a balance in his hand. And I heard in the Rev. ix. 4. midst of the four living beings as it were a voice, saying, A quart of wheat for a shilling (a), and three quarts c<sup>^</sup> barley for a shilling (a) ; and see that thou damage not the oil and the wine.

7 And when he opened the fourth seal, I heard the voice of the lourth Hving being as he said,

8 Come. And I saw, and, behold, a pale horse, Eze. xiv. 21. and the name of him who sat on it was Death, and Hades was following with him. And au- thority was given them over the fourth part of the earth, to slay with sword, and hvmger, and pestilence, and by the beasts of the earth.

9 And when he opened the fifth seal, I saw be- neath the altar the souls of those who had been idain for the word of God, and for the testimony

10 which they held; and they cried with a loud voice. How long, dost Thou, the Sovereign (6), the holy and true, refrain from judging, and from avenging our blood on those who dwell on

11 the earth? And a white robe was given to each of them; and it was said to them, that they should rest yet a little while, until the number of their fellow-servants also and of their brethren, who would be killed even as they had been, should be completed.

12 And I saw when he opened the sixth seal, and there followed a great earthquake; and the sun became black as sackcloth of hair, and the

13 whole moon became like blood; and the stars of the heavens fell to the earth, even as a fig tree casteth its unripe figs when it is shaken by a

14 mighty wind. And the heavens were drawn as a scroll when it is being rolled up; and all the mountains and islands were moved out

15 of their places. And the kings of the earth, and the great men, and the chief captains, and the rich men, and the mighty men, and every

Isa. xxiv. 18.

Isa. xxiv. 23.

Isa. xiii. 13-

Hag. ii. 6.

Joel ii. 51.

Isa. xxxiv. 4.

Isa. ii. 9.

Isa. ii. 17.

Hos. X. 8. i

bondman, and every free man, hid themselves

(a) Or a denarius. (6) Gr. despot, lit. tivastet.

## 6. 16-«7. 10 REVELATION

Isa. xiii. 13. "I in the caverns and in the rocks of the mountains,

Psa. ex. 5. [ and said to the mountains and rocks, Fall on us,

Joel. II. J ^jj^j jj^^jg ^g fj-om the face of Him who sitteth

upon the throne, and from the wrath of the Lamb ;  
for the great day of their wrath has come; and  
who is able to stand ?

AFTER this, I saw four angels standing at the  
four corners of the earth, holding back the four  
winds of the earth, that no wind should blow on  
the earth, or on the sea, or against any tree.

Eze. ix. 2. And I saw ascend from the sunrising another  
angel, who had a seal of the living God; and he  
cried with a loud voice to the four angels to  
whom it was given to injure the earth and the

Eze. ix. 14. sea, Injure not the earth, or the sea, or the trees,  
till we have sealed the servants of our God on  
their foreheads.

Rev. xiv. I. And I' heard the number of those who were  
sealed; a hundred and forty-four thousand,  
sealed out of all the tribes of the children of  
Israel.

Of the tribe of Jud<sup>a</sup> were sealed twelve

thousand.

Of the tribe of Reuben twelve thousand.

Of the tribe of Gad twelve thousand.

Of the tribe of Asher twelve thousand.

Of the tribe of Naphtali twelve thousand.

Of the tribe of Manasseh twelve thousand.  
Of the tribe of Simeon twelve thousand.  
Of the tribe of Levi twelve thousand.  
Of the tribe of Issachar twelve thousand.  
Of the tribe of Zebulun twelve thousand.  
Of the tribe of Joseph twelve thousand.  
Of the tribe of Benjamin twelve thousand.

Rom. xi. 25. After this I saw, and, behold, a great multi- ^

tude which no one could number, out of sd1

nations and kindreds and peoples and tongues,

stood before the throne, and before the Lamb,

Zee iv. 7. clothed in white robes, and having palm

branches in their hands; and they cried with a l0'  
loud voice, saying.

Salvation unto our God who sitteth upon

the throne,

And unto the Lamb.

REVELATION 7. 1 1-8. 6

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

12 throne and worshipped God, saying, J^de 25.

Amen: Blessing and glory and wisdom

And thanksgiving and honour

And power and might

Unto our God for ever! Amen.

13 And one of the elders spoke, saving to me,  
These arrayed in the white robes, wno are they ?

14 and whence came they? And I said to him, My

Lord, thou knowest. And he said to me, They John xvi. 33.  
are those who come out of the great tribulation ;  
and they washed their robes and made them

15 white in the blood of the Lamb. Therefore  
they are before the throne of God, and serve

Him day and night in His sanctuary ; and He Rev. xxi. 3.  
who sitteth on the throne will spread His taber-

16 nacle over them. They shall not hunger any Isa. xlix. 10.  
more, nor thirst any more ; nor shall the sun Isa. xxv. 8.

t 7 strike on them, nor any heat. For the Lamb  
which is in the midst of the throne will be their  
shepherd, and will lead them to living fountains  
of waters; and God will wipe away every tear  
from their eyes.

1 AND when he opened the seventh seal, there Rev. v. 1.  
was silence in heaven about the space of half an  
hour.

2 And I saw the seven angels who stand before  
God; and to them were given seven trumpets.

3 And another angel came and stood at the altar,

having a golden censer; and there was given to i j^y xvi. 1a.  
him much incense, that he should add it to the ■< Ex. xxx. 8.  
prayers of all the saints, upon the golden altar ' Psa. cxli. 2.

4 which is before the throne. And the smoke of  
the incense ascended before God from the  
iEmgers hand with (a) the prayers of the saints.

5 And the angel took the censer, and filled it from Eze. x. a.  
the fire of the altar, and cast it upon the earth;

and there followed thunderings, and voices, and

6 lightnings, and an earthquake. And the seven

(a) Or for.

8. 7-9- 3:

## REVELATION

Joel ii. 30. 1  
Ex. ix. 23./

Ex. vii. 20.

Jer. ix. 15.

Eze. xxxii. 7.  
Isa. xiii. 10.

Rev. xiv. 6.

Luke X. 18.  
Rev. xvii. 8.

Joel ii. 2.

angels who have the seven trumpets prepared themselves to sound.

And the first sounded; and there followed hail and 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 were burnt up, and all the green grass was burnt up.

And the second angel sounded ; and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood ; and the third part of the creatures which were in the sea and had life, died ; and the third part of the ships were destroyed.

And the third angel sounded ; and there fell a great star from the heavens, burning like a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters ; and the name of the star is Wormwood ; and the third part of the waters became wormwood; and from the waters, because they were made bitter, many of mankind died.

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 might not shine for a third part of it, and the night likewise.

And I beheld, and heard an eagle (o) flying in mid-heaven, saying with a loud voice, Alas, Alas, Alas for the inhabitants of the earth, by reason of the rest of the sounds of the trumpet, of the three angels who are about to sound!

And the fifth angel sounded ; and I saw a star fall from the heavens to the earth ; and there was given him the key of the pit of the abyss. And he opened the pit of the abyss; and there arose out of the pit a smoke, like the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit ; and out of the smoke there came locusts upon the earth; and unto them was given authority, as the scorpions

8

10

II

12

13

(a) Or angel (but the reading in the text is now generally accepted).

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REVELATION Q. 4-17.

4 of the earth have authority. And it was told Eze. ix. 6. them that they should hurt not the grass of the

earth, nor any green thing, nor aiiy tree; but only those men who have not the seal of God upon

5 their foreheads. And a charge was given them that they should not kill these men, bat shotild torment them five months; and the torment they inflict is like the torment from a scorpion

6 when it has struck a mask. And in those days Jer. viii. 3. men will seek death, and shall in no wise find it;

and will desire to die, and death fleeth from them.

7 And in likeness the locusts were like horses Joel ii. 4. made ready for battle, and there were on their Dan. vii. 4. heads as it were crowns like gold, and their

8 faces were like the faces of men. And they had

hair like the hair of women, and their teeth were Psa. ivii. 4.

9 like the teeth of lions. And they had breast-

plates, as it were breastplates of iron; and the sound of their wings was like the sound of

10 chariots, of many horses rushing to war. And Nah. ii. 4. they have tails like those of scorpions, and stings ;

and in their tails is their power to hurt men for

11 five months. They have as king over them the Eph. ii. 2. angel of the abyss; his name in Hebrew is Abaddon, and in Greek he hath the name Rev. viii. 13. Apollyon (a).

12 One woe is past ; behold, there come two more woes hereafter.

13 And the sixth angel sounded ; and I heard from the four horns of the golden altar which is before

14 God, a voice saying to the sixth angel who hath the trumpet. Loose the four angels who are bound

at the great river Euphrates. Gen. ii. 14.

15 And the four angels were loosed, who were prepared for that hour and day and month and year,

16 to slay the third part of men. And the number Psa. cxviii. 17. of the armies of the horsemen was twice ten thousand times ten thousand; I heard their

17 number. And thus in the vision I saw the i Chron. xii. 8. horses, and those who sat upon them having breastplates of fire and of jacinth and of brimstone; and the heads of the horses were like the

(a) Or Destroyer.  
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g. i8-^io. 8

## REVELATION

Isa. ix. 15.

Psa. cxv. 4. I  
Psa. cxxxv. IS. f

Rev. xxii. 15.

Eze. ii. 9..  
Jer. XXV. 30.

Dan. viii. 26.

Dan. xii. 4-  
Dan. xii. 7.  
Dan. xii. 9. .

Rev. xi. 15.

Eze. ii. 8.

heads of lions, and out of their mouths issued  
fire and smoke and brimstone.

Through these three scourges the third part of  
men were killed, by the fire, and the smoke, and  
the brimstone^ which issued from their mouths.  
For the power of the horses is in their mouths,  
and in their tails; for their tails are like serpents,  
having heads, and with them they htirt.

And the rest of mankind who were not killed  
by these plagues, repented not of the works of  
their hanas, that they should refrain from wor-  
shipping the evil spirits, and the idols of gold and  
of silver and of brass and of stone and of wood,

which cannot see or hear or walk; neither repented they of their murders, or of their sorceries, or of their fornication, or of their thefts.

And I saw another mighty angel come down from heaven, clothed with a cloud; and the rainbow was on his head, and his face was like the sun, and his feet were like pillars of fire; and he had in his hand a little book set open; and he set his right foot on the sea, and his left foot on the land, and cried with a loud voice, as a lion roareth; and when he had cried, the seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying, Seal up those things which the seven thunders utteral, and write them not.

And the angel whom I saw standing upon the sea and upon the land lifted up his right hand to the heavens, and swore by Him who liveth for ever, who created the heavens and the things which are therein, and the earth and the things which are therein, and the sea and the things which are therein, that there shall be delay (a) no longer; but that in the days of the voice of the seventh angel, when he is about to sound, the mystery (6) of God shall be finished, even as He declared the good news to His servants the prophets.

And the voice which I heard from heaven, I heard it speaking with me again, saying. Go, take the book which is set open in the hand of

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19

20

21

(a) Or time.

(b) Or secret purpose.

6, <^

REVELATION IO, .g-II. 10

the angel who standeth on the sea and on the  
9 land. And I went my way to the angel, telling Eze. iii. i.  
him to give me the little book. And he said to  
me, Take it, and eat it up; and it will make thy  
belly bitter, but in thy mouth it will be as sweet

10 as honey. And I took the little book out of the  
angel's hand, and ate it up; and it was in my  
mouth as sweet as honey; and when I had

11 eaten it, my belly was made bitter. And they

said to me, Thou must prophesy again before Jer. i. 9.  
many peoples and nations and tongues and  
kings.

1 AND there was given me a reed like a rod, JEze. xl. 3.  
and one said. Rise, and measure the sanctuary lEze. xli. 13.  
of God, and the altar, and those who worship

2 therein. But the court which is outside the  
sanctuary, exclude it, and measure it not, for it Dan. vii. 35.  
is given to the Gentiles ; and they will tread the

3 Holy City under foot forty- two mbs/thrs. And I  
will give power to my two witnesses, and they  
shall prophesy for one thousand two hundred and

4 sixty days, clothed in sackcloth. These are the Zec. iv. n.  
two olive trees, and the two lamp-stands which

5 stand before the Lord of the earth. And if any 2 Kings i. 9.  
one seeks to hurt them, fire proceedeth out of their  
mouths, and devoureth their enemies; and if any

one shall seek to hurt them, he :must in this

6 mainer be slain. These have authority to shut i Kings xvii. i.  
the heavens, that it rain not in the days of theit\*  
prophecy; and have authority over the waters ex. vii. 20.  
to tiim them to blood, and to smite the earth

7 with every plague, as often as they will. And Dan. vii.. 21.  
when thfey shall have finished their testimony,

the beast which ascendeth out of the abyss will  
make war against them, and will overcome them

8 and kill them. And their dead bodies lie in the  
street of the great city, which spiritually is  
called Sodom and Egypt; where also their Lord

9 was crucified. And men from ■ among the  
peoples and tribes and tongues and nations look  
upon their dead bodies three day^ and a half,

and suffer not their dead bodies to be put into Psa. ixxix. 3.  
[o graves. And those who dwell upon the earth re\*  
joice over them, and make merry; and they will

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II. 11-12^ 2

REVELATION

Eze. xxxvii. 5.

X Thess. iv. 17.

Mai. iii. 18.

Dan  
Dan

- ".44. I  
. vu. 14. i

Rev. iv. 4.

Psa. ii. X.  
Psa. ii. ^.  
Psa. xlvi. 6.  
Dan. vii. 10.  
Dan. vii. 2a.  
Psa. cxv. 13.  
Dan. xi. 44.

Mic. iv. 9. I.  
Isa. IxvL 7. I

send gifts to each other; because these two prophets tormented those who dwell upon the earth.

And after the three days and a half, a spirit of 1 1 life from God entered them, and they stood upon their feet; and great fear fell upon those who beheld them. And they heard a loud 12 voice from heaven saying to them. Come up hither. And they went up into heaven in the cloud; and their enemies beheld them.

And the same hour there came a great earth- 13 quake, and the tenth part of the city fell, and in the earthquake were slain seven thousand persons; and the remnant were affrighted, and gave glory to the God of heaven.

The second woe is past; behold, the third woe 14 Cometh quicMy.

And the seventh angel sounded; and there 15  
followed loud voices in heaven, saying.

The kingdom of the world  
Has become the kingdom of our Lord,  
And of His Christ ;  
And He shall reign for ever.

And the four and twenty elders who sit before 16  
God on their thrones, fell upon their faces, and  
worshipped God, saying, We give Thee thanks, 17  
O Lord God, the Almighty, who art, and wast;  
because Thou hast taken Thy great power, and  
didst reign. And the nations were angry, and 18  
Thy wrath came, and the time of the dead, that  
they should be judged ; and that Thou shouldst  
give their reward to Thy servants the prophets,  
and to the saints and those who fear Thy name,  
the small and the great; and shouldst destroy  
those who destroy the earth.

And the sanctuary of God was opened in 19  
heaven, and there appeared in His sanctuary  
the ark of His covenant; and there followed  
lightnings, and voices, and thunderings, and an  
earthquake, and great hail.

AND there appeared a great sign in heaven; i  
a woman clothed with the sun, and the moon  
under her feet, and upon her head a crown of  
twelve stars; and she being with child cried out, 2

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REVELATION 12. 3-12

Dan. X. 13.  
Dan. X. 21.  
Dan. xii. i.

travailing in birth, and in agony to bring forth.

3 And there appeared another sign in heaven; Dan. vii. 7.  
and, behold, a great red dragon, having seven

heads and ten horns, and upon his heads seven

4 diadems. And his tail drew the third part of Dan. viii. 10.  
the stars of the heavens, and cast them to the

earth; and the dragon stood before the woman  
who was about to be delivered, to devour her

5 child as soon as she was delivered. And she J Isa. ixvi. 7.  
brought forth a man-child, who is to rule all the ' Psa. ii. 10.  
nations with a rod of iron ; and her child was

6 caught up to God and to His throne. And the

woman & into the wilderness, where she hath Dan. vii. 25.  
a place prepared by God, that there, for one  
thousanci two hundred and sixty days, they may  
nourish her.

7 And there arose a war in heaven, Michael and  
his angels warring against the dragon; and the

8 dragon and his angels made war and prevailed  
not ; neither was their place found any longer in

9 heaven. And the great dragon was cast down,  
the old serpent, called the Devil and Satan, who  
deceiveth the whole world; he was cast down  
unto the earth, and his angels were cast down  
with him.

10 And I heard a loud voice saying in heaven: : Rev. xi. 15.

Now have come the salvation and the power  
And the kingdom of our God,  
And the authority of His Christ;  
For the accuser of our brethren is cast down,  
Who accuseth them before God day and  
night.

1 1 And they overcame him because of the blood Rom. viii. 33.

of the Lamb,  
And because of the word of their testimony ;  
And, even unto death, they loved not their  
lives.

12 Therefore rejoice, O heaven, Psa. xcvi. n.

And ye who dwell therein!

Alas for the inhabitants of the earth  
And of the sea!

For the devil has come down to you.  
Having great wrath

Because he knoweth that he hath but a  
short season.

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## 12. 1 3-13- 7 REVELATION

And when the dragon saw that he was cast 13  
unto the earth, he persecuted the woman who

Dan. vii. 25. had brought forth the man-child. And to 14

Dan. xii. 7. the woman were given the two wings of the

great eagle, that she might fly from the place of  
the serpent into the wilderness, into her place,  
where she is to be nourished for a time and times  
and half a time. And the serpent cast out of his 1 5  
mouth after the woman water like a river, that  
he might cause her to be carried away by the  
flood. And the earth helped the woman, and 16  
the earth opened her mouth and swallowed the  
' flood which the dragon cast out of his mouth.

Gen. iii. 15. And the dragon was wroth with the woman, and 17

• went away to make war with the remnant of her  
seed, who keep the commandments of God iand

Dan. vii. 3. have the testimony of Jesus. And he stood i  
upon the sand of the sea.

Dan. vii. 7. AND I saw a beast rise out of the sea; it had  
ten horns, and seven heads, and upon its horns

ten diadems, and upon its heads names of  
Dan. vii. 5. blasphemy. And the beast which I saw was 2

like a leopard, and its feet were like the feet of  
a bear, and its mouth was like the mouth of a  
' lion ; and the dragon gave it hife power, and his  
throne, and great authority. And I saw one of 3  
its heads as it were mortally wounded ; a!nd its  
mortal wound Was healed ; and the whole earth  
Rev. xvii. 14. wondered after the beast. And they worshipped 4

the dragon because he gave his authority to the  
beast; and they worshipped the beast, saying,  
Who is like the beast? and who is able to make  
war against it?

Dan. vii. 8. j. And there was given to it a mouth speaking 5

Dan. vii. 25. J great things and blasphemies; and authority

was given to it to do its works during forty-two

months. And the beast opened its mouth in 6

blasphemies against God, to blaspheme His

name, and His tabernacle, even those who have

Dan. viii. 10. ) their tabernacle in heaven. And it was per- 7

Dan. viii. 24. (. mitted to make war against the saints ana to

DsSi U. 37. ) overcome them ; and to it was given authority

over every kindred and people and tongue and  
nation.

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REVELATION I3. 8-I4, 3

8 And all who dwell upon the earth will worship  
the beast, every one whose name has not been  
written, from the foundation of the world, in  
the Book of Life of the Lamb which hath been  
9i 10 slain. If any one hath an ear, let him hear. If

any one is for captivity, into captivity he goeth; j Isa. 3d v. 2.  
if any one shall Idll with the sword, ne must be ' ^^' "^- 6-  
lollod with the sword. Here are shown the  
patience and faith of the saints.

11 And I saw another beast coming up out of the  
earth; it had two horns like those of a lamb, and

12 it spoke as a dragon. And it exerciseth all the  
authority of the first beast in its presence, and  
causeth the earth and those who dwell therein to  
worship the first beast, whose mortal wound was

13 healed. And it worketh great signs, so that it Matt. xxiv. 24.  
I maketh fire come down from the heavens to the

14 earth in the presence of men ; and by means of Dan. iii.  
those signs which it was given power to do in

the presence of the beast, it deceiveth those who  
dwell on the earth; saying to them, that they  
shotdd make an image to the beast which hath  
the wound by a sword, yet lived.

15 And it was permitted to give breath to the Rev. xvi. 2.  
image of this beast, that the image should both

speak, and cause that as many as would not

16 worship it should be killed. And it caused all,  
small and great, rich and poor, free and bond,  
to receive a mark on their right hands, or on

17 their foreheads; and that no one might buy or Rev. xv. 2.  
sdl, except him who has the mark - the name of

the beast or the number of its name.

18 Here is seen wisdom. Let him who hath  
[ understanding count the number of the beast;  
I for it is the number of a man ; and its number  
I is six hundred and sixty-six.

1 AND I saw, and, behold, the Lamb stood on J Psa. ii. 6.  
mount Zion, and with him a hundred and forty- \* ^^- ^- '▲●  
four thousand, having his name and the name

2 of his Father written on their foreheads. And Rev. xix. 6.

I heard a sound from heaven, like the sound of  
many waters, and like the sound of loud thunder;  
and the sound which I heard was as of harpers

3 harping with their harps; and they sing a new

SONG

Isa. 42-44

REVELATION

Can. i. 3.

Psa. xxxii. 2.

2 Sam. xxiii. 5.

Matt. iv. 16.

Rev. XV, 4.

Isa. xxi. 9. )

Ter. li. 8. >

Dan. iv. 27. )

Isa. li. 22. )

Jer. XXV. 15. r

Isa. xxxiv. 10.

I Thess. iv. 14.

Dan. vii. 13. j.

Isa. xix. I. )

song before the throne, and before the four living beings and the elders; and no one could learn that song but the hundred and forty-four thousand who were purchased from the earth. These are they who were not defiled with women ; 4 for they are virgins. These are they who follow the Lamb whithersoever he goeth. These were purchased from among men, as firstfruits unto God and the Lamb. And in their mouths was 5 found no lie; they are without spot.

And I saw another angel flying in mid-heaven, 6 having an everlasting gospel to preach to those who are sitting upon the earth, even to every nation and kindred and tongue and people, say- 7 ing with a loud voice. Fear God, and give glory to Him ; for the hour of His judgment has come; and worship Him who made the heavens, and the earth and sea, and fountains of waters.

And another, a second angel, followed, saying, 8 Fallen, fallen has Babylon the great! she who made all the nations drink of the wine of the wrath of her fornication.

And another, a third angel, followed them, 9 saying with a loud voice. If any man worships the beast and its image, and receives its mark on his forehead or on his hand, he shall drink of 10 the wine of the wrath of God which is mingled untempered in the cup of His indignation, and shall be tormented with fire and brimstone in the presence of holy angels and in the presence of the Lamb. And the smoke of the torment 11 of these men ascendeth for ever; and they who worship the beast and its image, and whosoever receiveth the mark of its name, have no rest day or night.

Here is the patience of the saints, who keep 12

the commandments of God and the faith of  
Jesus.

And I heard a voice from heaven saying, 13  
Write, Blessed are the dead who die in the Lord  
henceforth! Yea, saith the Spirit, that they  
may rest from their labours; for their works  
follow with them.

And I saw, and behold, a white cloud, and 14  
upon the cloud one sitting like unto a son of

K>01

REVELATION I4. 15-I5. 4

man, having on his head a golden crown, and in

15 his hand a sharp sickle. And another angel Joeliii. 13.  
came out of the sanctuary, crying with a loud

voice to him who was sitting on the cloud. Send  
out thy sickle, and reap ; for the time has come

16 to reap ; for the harvest of the earth is ripe! And  
he who sat on the cloud cast his sickle on the  
earth; and the earth was reaped.

17 And another angel came out of the sanctuary  
which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, he R^v. xiv. 15.  
who hath authority over fire; and he cried in a

loud voice to him who had the sharp sickle, say-  
ing, Send out thy sharp sickle, and gather the  
clusters of the vine of the earth ; for her grapes

19 are fully ripe. And the angel cast his sickle f Joeliii. 13.  
unto the earth, and gathered the clusters of the J^a. bdii. 3.  
vine of the earth, and cast them into the great am. 1. 15.

20 winepress of the wrath of God. And the wine-  
press was trodden outside the city; and out of Heb. xiii. u.

the winepress came forth blood, as high as the  
horses' bits, for a thousand six hundred furlongs.

1 AND I saw in heaven another sign, great and  
marvellous i seven angels having the last seven  
plagues; for in them is filled up the wrath of

2 &OD. And I saw as it were a sea of glass, min- Eze. xi. 22.  
gled with fire ; and those who had come off  
victorious from the beast and from its image  
and from the number of its name, standing by

3 the sea of glass, having harps of God. And they Ex. xv. i.  
sing the song of Moses the servant of God, and  
the song of the Lamb, saying :

Great and marvellous are Thy works, .  
Lord God, the Almighty;  
Just and true are Th)r ways,  
Thou King of the nations (o).

4 Who will not fear, O Lord, J Jer x  
And glorify Thy name? ] Ps^ . bcxxvi. 9.

For Thou only art holy;  
For all the nations will come and worship  
before Thee;  
For Thy judgments are made manifest.

(o) Or ages, or saints.  
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15« S'"^^. liO REVELATION.

Rev. xi. 19. And afterwards I saw, and the sanctuary of 5

the tabernacle of the testimony in heaven was  
opened; and out of the sanctuary there came, 6  
Clothed in pure shining linen, and girt about  
their breasts with golden girdles, the seven

Eze. X. 7. angels who have the seven plagues. : And one of

this four living beings gave to the seven angels seven golden bowls full of the wrath of God who liyeth /for ever. And the sanctuary was filled with smoke from the glory of God, and from His

Eze. X. 4. I power ; and no one was able to enter the sanc-

Isa vi. 4. y tuary, till the seven plagues of the seven angels

I Kings viii. 10. were ended.

And I heard a loud voice out of the sanctuary i saying to the seven angels, Go your ways, and pour out upon the earth the seven bowls of the wrath of God .

Eze. X. 1. The first departed, and poured out his

Ex. ix. 10.) bowl into the earth; and there came a noisome

and grievous sore upon the men who had the mark of the beast, and upon those who worshipped its image.

Ex. vii. 19. And the second poured out his bowl into the

sea; and it became blood as of a dead man; and every living creature, the things which were in the sea, died.

And the third poured out his bowl into the rivers and the fountains of the waters; and it became blood. And I heard the angels of the waters say. Thou art righteous. Thou who art and wast, the Holy One, because Thou judgest

Ex. vii. 21. us. For they shed the blood of saints and

Eze. xvi. 38. of prophets, and Thou hast given them blood to

drink; they are unworthy! And I heard the altar saying, Even so. Lord God, the Almighty, true and righteous are Thy judgments.

And the fourth poured out his bowl on the sun ; and to him it was given to scorch men with

Dan. V. 22. fire. And men were scorched with great heat, 9

and blasphemed the name of God, who hath the authority over these plagues; and they repented not, to give Him glory.

Ex. X. 23. And the fifth poured out his bowl oti the 10

throne of the beast; and his kingdom became full of darkness ; and they gnawed their tongues

REVELATION 16. 11-1<sup>2</sup>

>

11 through pain, and blasphemed the God of heaven because of their pains and their sores; and they repented not of their deeds.

12 And the sixth poured out his bowl upon the J isa. xi. is. great river Euphrates ; and the water thereof 1 Jer. 1. 38. was dried up, tnat the way of the kings from the

13 sunrising might be prepared. And I saw three unclean spirits like irogs come out of the mouth of the dragon, and out of the mouth of the beast,

14 and out of the mouth of the false proi)het. For Zeph. iii. 8. they are spirits of devils, working signs ; and Joel iii. 2. they go forth to the kings of the whole world,

to gatiier them to the war of the great day of

15 God the Almighty; (Behold, I come as doth a Zee. xiv. 2. thief; biased is he who watcheth, and keepeth

his garments, lest he walk naked, and men see

16 his shame) ; and they brought them together into the place called in Hebrew, Har-magedon.

17 And the seventh poured out his bowl on the Rev. xxi. 6. air; and there came a loud voice out of the sanctuary, from the throne, saying,<sup>^</sup> It is done!

18 And there came lightnings and voices and thim-  
derings; and there came a great earthquake,  
such that there came not, since a man came upon  
the earth, so mighty an earthquake, and so great.

19 And the great city was divided into three parts, Isa. K. 17.  
and the cities of the nations fell; and great  
Babylon was remembered in the sight of God,

that He might give her the cup of the wine of the

20 fierceness of His wrath. And every island fled

21 away, and the mountains were not found. And

out of the heavens there fell upon men a great Ex. ix. 24.  
hail, each stone nearly a hundredweight ; and Ex. ix. 34.  
men blasphemed God because of the plague of  
the hail ; for the plague thereof was exceedingly  
great.

1 AND one of the seven angels who had the Jer. li. 13.  
seven bowls came and talked with me, saying.

Come hither; I will show thee the judgment of  
the great harlot who sitteth upon many waters ;

2 with whom the kings of the earth committed Jer. li. 7.  
fornication, and the inhabitants of the earth

were made drunk with the wine of her fornica-  
tion.

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#### 17\*5-^4 REVELATION

Dan. vii. 7. So he carried me away in spirit into a wilder- 3

ness; and I saw a woman sitting upon a scar-  
let-coloured beast, which was full of names of  
blasphemy, and had seven heads and ten horns.

Jer. li. 7. And the woman was arrayed in purple and scar- 4.

let, and decked with gold and precious stone and pearls, and had in her hand a golden cup full of abominations, even the unclean things of her

2 Thess. ii. 7. fornication ; and upon her forehead was a name 5  
written, a mystery,

BABYLON THE GREAT, THE MOTHER  
OF THE HARLOTS AND ABOMI-  
NATIONS OF THE EARTH.

Rev. xvi. 6. And I saw the woman drunk with the blood of 6  
saints, and with the blood of the martyrs of  
Je^us ; and when I saw her, I wondered with a  
jgreat wonder.

And the angel said to me, Wherefore didst 7  
thou wonder? I will tell thee the m3rstery of  
the woman, and of the beast which carrieth her,  
which hath the seven heads and the ten horns.

Dan. vii. II. The beast which thou sawest was, and is not; 8  
and will ascend out of the abyss, and goeth \nto  
destruction; and those who dwell on the earth.

Rev. xiii. 8. whose names have not been written from the  
foundation of the world upon the Book of Life,  
will wonder when they behold the beast, that it

Rev. xiii. i. was, and is not, and will come. Here is seen the 9  
mind which hath wisdom. The seven heads are  
seven mountains, on which the woman sitteth.  
And they are seven kings; the five have fallen, 10  
the one is, the other has not yet come; and  
when he cometh, he must continue a little wMle.  
And the beast which was, and is not, is, more- 11  
over, itiself eighth, and is from the seven, and

Dan. vii. 20. j. goeth tnto destruction. And the ten horns 12

Dan. vii. 24. J which thou sawest are ten kings, who have re-  
ceivied no kingdom as yet ; but receive authority  
ks kings for one hour, with the beast. These 13  
have one mind, and give their power and au-

Dan. viii. 25. thority to the beast. These will make war with 1 4

the Lamb, and the Lamb will overcome them;

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REVELATION 17. 15-X8, 6

for he is Lord of lords and King of kings ; and those who are with him are called, and chosen, and faithful.

15 And he said to me. The waters which thou sawest, where the harlot sitteth, are peoples and

16 multitudes, and nations and tongues. And the ten horns which thou sawest and the beast, these will hate the harlot, and will make her desolate and naked, and will devour her flesh and bum her

17 with fire. For God put into their hearts to do His mind, and to come to one mind, and to give their kingdom to the beast, until the words of

18 God shaf1 be accomplished. And the woman whom thou didst see is the great city which reigneth over the kings of the earth.

1 After these things I saw another angel coming down from heaven, having great authority; and

2 the earth was lighted up by his glory. And he cried out with a strong voice, sa5dng,

Fallen, fallen, has Babylon the great,  
And has become a habitation of e\`il spirits.  
And a hold of every foul spirit.  
And a hold of every tmclean and hateful  
bird.

3 For all the nations have drunk from the

wine

Of the wrath of her fornication ;

And the kings of the earth committed fornication with her;

And the merchants of the earth became rich

Through the power of her wantonness.

4 And I heard another voice from heaven, saying.

Come out of her, my people,

That ye be not partakers of her sins,

And that ye receive not of her plagues.

5 For her sins clave together, even unto the

heavens ;

And God remembered her unrighteous deeds.

6 Render to her even as she rendered,

And double ye the double according to her

works ;

In the cup which she mingled

Mingle to her double.

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J Isa. viii. 7.

I Jer. xlvii. 2.

Acts iv. «7.

Rev. xvi. 19.

Isa. xxi. 9.  
Jer. li. 8.  
Jer. xiii. 21.

\U

er. li. 7.  
eh. iii. 4.

Isa. Iii. II.  
Fer. 1. 8.  
[er. li. 6.  
)er. li. 9.  
Fer. li. 45.

(I

er. 1. 15.  
er. 1. 29.  
sa. cxxxvii. 8.

i8\* 7-1 7

REVELATION

Isa. xlvii. 7. 1  
Jer. 1. 31. J

Psa. bdi. zi.  
Eze. xxvi. 16.

Rev. xvii. 19.  
Eze. xxvii. 2.

Rev. xvii. 4.

Eze. xxvii. 13.

Luke xvi. 19.

Isa. xxiii. 14.

As much as she glorified herself, 7

And lived wantonly,

So much torment and sorrow give her;

For in her heart she saith,

I sit a queen, and am no widow,

And shall in no wise see sorrow ;

Therefore her plagues shall come in one day, 8

Death, and mourning, and famine;

And she shall be utterly burnt with fire;

For strong is the Lord God who judg<sup>^</sup> her.

And the kings of the earth, who committed 9  
fornication and lived wantonly with her, will  
weep; and when they shall see the smoke of her  
burning, as the)r stand afar off' for fear of her 10  
torment, they will lament over her, sa3ring,

Alas, alas, the great city Babylon,

The mighty city!

For in one hour thy judgment has come.  
And the merchants of the earth weep and 11  
mourn over her; for no one buyeth their freight  
any more; freight of gold, and silver, and 12  
precious stone, and pearls, and fine linen, and  
purple; and silk, and scarlet; and every sweet-  
scented wood, and all manner of vessels of  
ivory ; and all manner of vessels of most precious  
wood and brass and iron and marble; and 13  
cinnamon, and spice, and incense, and ointment,  
and frankincense, and wine, and oil, and fine  
flour, and wheat, and cattle, and sheep, and  
freight of horses and of chariots and of slaves;  
and souls of men. And the fruits which thy 14  
soul longed after departed from thee, and all the  
dainty and the goodly things perished from  
thee.

And men will find them no more at all.  
The merchants of these things, who werethade 15  
rich by her, will stand afar off for the fear of her  
torment, weeping and wailing, saying, 16

Alas, alas, the great city.

Which was clothed in fine linen and purple  
and scarlet.

And decked in gold and precious stone and  
pearl!

For in one hour riches so great have come to 17  
nought.

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REVELATION 18. is-IQi k

And every shipmaster (a), and every Dn6 who  
saileth to a place, and seamen, and as many as Isa. xxxiv. lo.

1 8 trade by sea, stood afar off, and cried out as they  
beheld the smoke of her burning, saying. What  
city is like the great city!

19 And they cast dust on their heads, and were fjossh. vii. 6.  
crying out, weeping and wailing, saying, IJobii. 12.

Alas, alas, the great city.  
Wherein all who had their ships at sea  
Grew rich by reason of her costliness!  
For in one hour she is made desolate: -

20 Rejoice over her, O Heaven, 4 1^ ^liv. 23.  
And ye the saints dnd the apostles and the 1 Jer. li. 48.

prophets;  
For, with her judgment upon you,  
God hath judged' her.

21 And a mighty angel took up a stone like a Jer. U. 63.  
great millstone, and cast it into the sea, skying,  
Thus with violence will Babylon, the great city,  
be thrown down!

And she will be found no more at all.

22 And sound of harpers and musicians isa. xxiv. 8.  
And flute-players and trumpeters' jer. vii. 34.

Will be heard in thee no more at all ;

And craftsman.

Of whatever craft.  
Will be found in thee no more at all ;

And sound of millstone Isa. xxiii. 8.

Will be heard in thee no more at all ;

23 And light of lamp  
Will shine in thee no more at all;

And voice of bridegroom and bride

Will be heard in thee no more at all ;  
For thy merchants  
Were the great men of the earth ;

For by thy sorcery all the nations were de-  
ceived.

24 And in her was found blood of prophets and of Jer. li. 49.  
saints and of all who have been slain upon the

earth.

I I AFTER these things I heard as it were a loud

voice of a great multitude in heaven, of those Rev. xvi. 7.  
who say,

(o) Or pilot.

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I9» 8-II

## REVELATION

Deut. xxxii. 4.

Deut. xxxii. 43.

Isa. xxxiv. 10.

Psa. cxxxv. I. \

Psa. cxxxv. 20. f

Psa. xcvii. i.

Psa. xcvii. 12.

Matt. XXV. 6.

Psa. xlv. 14. \*

Isa. Ixi. 10. f

Rev. xxii. 8.

AND I saw heaven opened, and, behold, a  
white horse, and sitting thereon he who is called

3

4

Hallelujah!

The salvation, and the glory, and the power

Belong to our God ;

For true and righteous are His judgments;

For He judged the great harlot

Who corrupted the earth with her fornication ;

And He wrung vengeance from her hand for  
the blood of His servants.

And a second time they have said, Hallelujah!  
And her smoke goeth up for ever. And the four  
and twenty elders and the four living beings fell  
down and worshipped God who sitteth on the  
throne; and they said. Amen, Hallelujah! And  
a voice came forth from the throne, saying,

Praise our God, all ye His servants.

Ye who fear Him,

The small and the great.

And I heard as it were the voice of a great  
multitude, and as the voice of many waters, and  
as the voice of mighty thunders, saying.

Hallelujah!

For the Lord our God, the Almighty,  
reigneth!

Let us rejoice and be glad.

And we will give the glory to Him ;

For the marriage of the Lamb came,

And his bride made herself ready;

And to her was granted to array herself

In fine linen.

Shining, pure;

For the fine linen

Is the righteous deeds of the saints.

And he said to me, Write, Blessed are those who have been called to the marriage supper of the Lamb. And he said to me. These are the true sayings of God. And I fell at his feet to worship him. And he said to me, See that thou do it not; I am a fellow-servant with thee, and with thy brethren who have the testimony of Jesus; worship God; for the testimony of Jesus IS the spirit of prophecy.

8

10

II

Sio

REVELATION IQ. 12-20. 2

Psa. ii. 9.

2 Sam. 1. I

Faithftil and True; and in righteousness he

12 judgeth and maketh war. His eyes are a flame Dan. x. 6.  
of fire, and on his head are many diadems ; and  
he hath a name written, which none but him-

13 self knoweth. And he is arrayed in a garment Isa. bdi. 1.  
dipped in blood; and he has been named The Johni. i.

14 Word of God. And the armies which are in  
heaven, clothed in fine linen, white and pure,

15 were following him upon white horses. And out  
of his mouth proceedeth a sharp sword, that  
with it he may smite the nations; and he will  
rule them with a rod of iron; and he treadeth  
the winepress of the fierceness of the wrath of

16 God the Almighty. And he hath on his gar-  
ment and on his thigh a name written,

KING OF KINGS, AND LORD OF LORDS.

17 And in the sun I saw an angel standing; and

he cried with a loud voice, saying to all the birds Isa. xxxiv. 6  
which fly in mid-heaven, Come, gather your- Eze. xxxix. i

18 selves together to the great supper of God; that  
ye may eat flesh of kings, and flesh of captains,  
and flesh of mighty men, and flesh of horses, and  
of those who sit on them, and flesh of all men,  
both free and bond, and small and great.

19 And I saw the beast, and the kings of the Psa. ii. 2.  
earth, and their armies gathered- together to

make the war against him who sat on the horse, '

20 and against his army. And the beast was  
caught, and with him the false prophet who in  
his presence wrought the signs with which he  
deceived those who accepted the mark of the  
beast, and those who worshipped his image.-  
These two were cast alive into the lake of iSJe,

21 which bumeth with brimstone. And the rem- Rev. xix. 17.  
nant were slain with the sword of him who sat

upon the horse, which sword went forth out of  
his mouth; and all the birds were filled with  
their flesh.

) I AND I saw an angel coming down from heaven, Rev. i. 18.  
holding the key of the abyss, and, across his  
2 hand, a great chain. And he laid hold on the 2 Pet. ii. 4.  
dragon, the old serpent, which is the Devil and

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Isa. X3UC. 3  
Dan. vii. .1  
Dan. vii. 2

20."j-13

REVELATION

Dan. vi. 17.

Dan. vii. 22.

Isa. Ixi. 6.

Eze. xxxviii. 2.

Eze. xxxix. i.

Rev. xix. 20.

2 Pet. iii. 10.

Dan. vii. 10.

Dan. vii. 10.

Satan, and bound him a thousand years, and 3  
cast him into the abyss, and locked and seal<sup>^</sup> it  
above him, that he should deceive the nations  
no more till the thousand years should be fin-  
ished; after that he must be loosed for a little  
while:

And I saw thrones, and some sat upon them, 4  
and judgment was given unto them; and I saw  
the souls of those who had been beheaded for the  
testimony of Jesus, and for the word of God, and  
whosoever had not worshipped the beast or his  
image, and had not received his mark upon their  
foreheads and upon their hands ; and they lived  
and reigned with Christ a thousand years. The 5  
rest of the dead lived not until the thousand  
years were finished. This is the first resurrec-  
tion. Blessed a<sup>i</sup>k<sup>d</sup> holy is he w<sup>l</sup>io hath part in 6  
the first resurrection ; on these the second death  
hath no power, but they will be priests of God  
and of -Christ, and will reign with him the thou-  
sand years.

And when the thousand )rears are finished, 7  
Satan will be loosed out of his prison, and will 8  
go out to deceive the nations which are in the  
four quarters of the earth, Gog and Magog, to  
gather them together to the war ; the number  
of them being as the sand of the sea. And they 9  
went up over the breadth of the earth, and en-  
compassed the camp of the saints and the be-  
loved city; and fire came down out of heaven,  
and devoured them. And the Devil, who de- 10  
ceived them, was cast into the lake of fire and

brimstone, where the beast also and the false prophet are; and they will be tormented day and night for ever.

AND I saw a great white throne, and Him 11 who sitteth on it, from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead, the great 1 2 and the small, standing before the throne; and books were opened; and another book was opened, which is the Book of Life; and the dead were judged according to their works, out of the things that had been written in the books. And 13

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REVELATION 20; 1 4-2 1. 9

the sea gave up the dead who were in it; and Death and Hades delivered up the dead who were in them; and they were judged each man

1 4 according to his works. And Death and Hades Hos. xiii. 14. were cast into the lake of fire. This is the second

15 death, the lake of fire. And whosoever was not found written in the Book of Life was cast into the lake of fire.

1 AND I saw new heavens and a new earth;- for Isa. Ixv. 17. the first heavens and the first earth passed away;

2 and no longer is there the sea. And I saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned

3 for her husband. And I heard a loud voice out of the throne, saying.

Behold, the tabernacle of God is with men Eze. xxxviii. 27.

And He will dwell with them,

And they will be His people.

And God Himself will be with them,

4 And will wipe away every tear from their Isa. xxv. 8.

eyes; '

And there will' be death no longer, Isa. ixv. 19.

Neither will there any longer be  
Mourning, or crying, or pain;  
For the firtt things passed away.

5 And He who sitteth tupon the throne «aid, Isa. xliii. 19.  
Behold, I make all things new. ' And He said,'

Write ; for theSe words are faithful and true.'

6 And He said io me. They have come to pa^! I Isa. Iv. i.  
am the Alpha and the Omega, the Beginning

and the End. To him who is athirst I Vml give

7 of the fountain of the Water of Lif e freel'y. He  
who overcometh shall inherit these' thiiig^; and  
I will be to him, God, and he shall be to Me a

8 son. But the fearful, and tinbelievirig, ' and^ Luke xii. 4-  
abominable, and murderers, and fornicat04«,-

and sorcerers, and idolaters, and all Mai's- sKall  
have their part in the lake which bum eth With\*  
fire and brimstone ; which is the second death/

9 And there came one of thd seven angels Whb' Rev. xv. i.  
had the seven bowls, they who wc^e laden witli[

the seven last plagues ; and he talked with- me,'  
saying, Come hither, I will show thee the bride,  
the Lamb's wife. . i i • : :>'.  
5\*3

### 3X- 10-24 REVELATION

Eze. xl. 3. And he carried me away in spirit to a great 10

and lofty mountain, and show^ me the holy

city, Jerusalem, descending out of heaven, from God, having the glory of God. Its light-giver 11 is like a stone most precious, even like a jasper

Eze. xlviii. 31. stcme, shining like crystal; it hath a wall great 12

and high; it hath twelve gates, and at the gates twelve angels, and names written thereon, whddh are the names of the twelve tribes of the children of Israel; on the east three gates, and on the 13 north three gates, and on the south three gates,

Eph. ii. 20. and on the west three gates. And the wall of the 14

city; hath twelve foimdations, and on them twelve names of the twelve apostles of the Lamb.

Zee. ii. I. And he who talked with me had a measure, a 15

Eze. xl. 3. golden reed, that he might measure the city, and

the gates thereof, and the wall thereof. And the 16 city lieth in a square, and its length is as great as the breadth ; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, a himdred 17 and forty-four cubits, according to the measure of a man, that is, of an angel.

And its wall is built of iasper; and the city is 18 pure gold, gold like pure glass. The foundations 19

laa. liv. II. j. of the wall of the city are garnished with all

Eze. xlviii. 35. f manner of precious stones- ythe first fotindation,

jasper; the second, sapphire; the third, chal\*" cedony; the fourth, emerald; the fifth, isar- 20 donyx ; the sixth , sardius ; the seventh , chrysolite ; the eighth, bervl; the ninth, topaz; the tenth, chrysoprase; tne eleventh, jacinth; the twelfth, amethyst. And the twelve gates are twdve 21 pearls ; each of the gates is of one pearl ; and the Street of the city is pure gold, as it were transparent glass.

And I saw in it no sanctuary; for the Lord 22 God the Almighty, and the Lamb, are its sanc-

Isa. xl. 19. tiary. And uie city hath no need of the sun or 23

! of tne moon that tney\* should shine on it; for  
the glory of God enlightened it, and the Lamb  
is the lamp thereof.

Isa. ix. 3. 1 And the nations will walk by the light of it; 24

ias Ix 11' j ^^^ \*^@ kings of the earth are bringing into it

REVLATION

21. 25-22. H

i

25 their glory. And its gates will not be shut at  
all by day; for there will be no night there\*

26 And they will bring into it the glory and the

27 honour of the nations. And there shall in no  
wise enter it anything tinclean, neither he who  
worketh abomination and a lie ; those only shall  
enter who have been written in the Lamb's  
Book of Life.

1 And he showed me a. river of water of li^e,  
bright as crystal, proceeding out of the throne

2 of God and of the Lamb, in the midst of the  
street of the city, and on each side of the river,  
is a Tree of Life, bearing twelve fruits; yidding  
its fruit every month ; and the leaves of the tree  
are for the healing of the nations.

3 And there will be no more curse; but the  
throne of God and of the Lamb will be in it ; and

4 His servants ^1 serve Him; and they will see  
His face; and His name will be on their fore-

5 heads. And there will be night no longer; and they need no light of lamp, neither light of sun; for the Lord God will give light upon them; and they will rei^ for ever.

6 And he said to me. These words are faithful and true; and the Lord, the God of the spirits of the prophets, sent His angel to show to His servants the things which must shortly come to

7 pass. And, lo, I am coming quickly. Blessed is he who keepeth the sayings of the prophecy of this book.

8 And I John saw and heard these things. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me

9 these things. Then he said to me, See that thou do it not ; I am a fellow-servant with thee, and with thy brethren the prophets, and with those who keep the sa)dngs 01 this book; worship God.

10 And he said to me, Seal not the sayings of the

11 prophecy of this book; the time is at hand. He who is unrighteous, let him do unrighteousness still ; and he who is filthy, let him be made filthy still; and he who is righteous, let him work righteousness still; and he who is holy, let him be made holy still.

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Isa. lii- 1.

2fec. xiv. 8.

Eze. xlvii. i.

Eze. xlvii. 7.

Eze. xlvii. 12.

Zee. xiv. II.

Isa. xxiv. 23.  
Isa. ix. 19.  
. Eze. xlviii. 37.

Rev. i. I.

Rev. xxii. 10.

Dan. viii. 26.  
Dan. xii. 4.

## 22. 12-21 REVELATION

Isa. xl. 10. LO! I AM COMING quickly; and my reward 12  
is with me, to render to each according as his

Isa. xli. 4. work 'is. I am the Alpha and the Omega, the 13

Isa. xliv. 6. First and the Last, the Beginning and the End.

Blessed are those who wash their robes (a), that 14  
they may have the authority over the Tree of  
Life, and may enter the city through the gates,

Rev. xxi. 8. Outside are the dogs and the sorcerers, and the 15  
fornicators and the murderers, and the idolaters,  
and every one loving and making a lie.

Isa. xi. X. t ' ■ ^ Jesus sent my angel to testify to you these 16

Isa! xi! 10. 1 things for the churches. I am the root and the  
offspring of David, the bright, the morning, star.

Isa. Iv, I. And the Spirit and the bride say. Come! And 17

Let him who heareth Say, Come! And let him  
who is athirst come; let him who is willing take  
Water of Life freely.

Deut. iv. 2. I testify to every one who heareth the words 18

Deut. xii. 32. of the prophecy of this book. If any one shall

add to these things, God will add to him the  
plagues which 'have been written in this book;  
and if any one shall take away from the words 19  
of the book of this prophecy, God will take away  
his part from the Tree of Life, and out of the  
Holy City, which have been written in this book.

Hab. ii. 3. He who testifieth these things saith. Yea, I 20

am coming quickly.

Amen. Come^ Lord Jesus.

2 Thess. iii. 18. The grace of the Lord Jesus be with all. 21

.(d) Some MSS. have "those who do his commandments."

THB EKD.

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