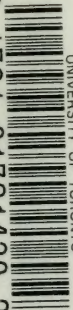


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THE  
NEW TESTAMENT  
OF  
OUR LORD AND SAVIOUR  
JESUS CHRIST

TRANSLATED OUT OF THE GREEK

BEING THE VERSION SET FORTH A.D. 1611

COMPARED WITH THE MOST ANCIENT AUTHORITIES AND REVISED

A.D. 1881

NEW YORK  
HARPER & BROTHERS, FRANKLIN SQUARE

1882



# THE NEW TESTAMENT

IN THE

## ORIGINAL GREEK

THE TEXT REVISED BY

BROOKE FOSS WESTCOTT, D.D.

CANON OF PETERBOROUGH, AND REGIUS PROFESSOR OF DIVINITY, CAMBRIDGE

AND

FENTON JOHN ANTHONY HORT, D.D.

HULSEAN PROFESSOR OF DIVINITY, CAMBRIDGE

*AMERICAN EDITION*

WITH AN INTRODUCTION

By PHILIP SCHAFF, D.D., LL.D.


PROFESSOR IN THE UNION THEOLOGICAL SEMINARY, NEW YORK  
PRESIDENT OF THE AMERICAN BIBLE REVISION COMMITTEE

NEW YORK

HARPER & BROTHERS, FRANKLIN SQUARE

1882

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*ALIORUM LITTERAE SUNT EIUSMODI UT NON PARUM  
MULTOS PAENITUERIT INSUMPTAE IN ILLIS OPERAE. . .  
AT FELIX ILLE QUEM IN HISCE LITTERIS MEDITANTEM  
MORS OCCUPAT. HAS IGITUR TOTO PECTORE SITIAMUS  
OMNES, HAS AMPECTAMUR, IN HIS IUGITER VERSE-  
MUR, HAS EXOSCULEMUR, HIS DEMUM IMMORIAMUR,  
IN HAS TRANSFORMEMUR, QUANDOQUIDEM ABEUNT STU-  
DIA IN MORES. . . HAE TIBI SACROSANCTAE MENTIS  
ILLIUS VIVAM REFERUNT IMAGINEM, IPSUMQUE CHRIS-  
TUM LOQUENTEM, SANANTEM, MORIENTEM, RESURGEN-  
TEM, DENIQUE TOTUM ITA PRAESENTEM REDDUNT, UT  
MINUS VISURUS SIS SI CORAM OCULIS CONSPICIAS.*

ERASMUS

MDXVI



## PUBLISHERS' NOTE.

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THE extraordinary interest with which the Revised English Version of the New Testament has been received, and the universal desire to form a just and intelligent estimate of its value, have prompted the publication of several treatises, of a critical or of an explanatory character, dealing with the work of the Revisers, its object, its instruments, its methods, and its results. While such books may be eminently suited to the necessities of the general reader, the purposes of the student and the scholar can be efficiently served only by the text of the New Testament in the original Greek, collated, in accordance with recognised principles of criticism, by men of trained taste and acknowledged ability, from the best sources accessible at the present time. Such a work is opportunely furnished in the beautiful text of Westcott and Hort.

In this edition of the New Testament, which has been prepared by the Publishers at the suggestion of several eminent scholars, the Revised English Version has been arranged so as to correspond as nearly as possible, page by page, with Westcott and Hort's Greek text—the two works being printed on opposite pages. This arrangement has rendered necessary in the English portion a partial departure from the order of books adopted by the Revisers, as well as the transposition of a certain passage in the Gospel

of S. John (vii. 53—viii. 11) to the end of that gospel. In other respects, the English portion of the work is identical with the Revised Version as issued by the Publishers, except that a translation has been added of the alternative ending of the Gospel of S. Mark, while the Revisers' Preface has been omitted, with a view to keep the size of the book within convenient limits. The Greek has been printed from plates containing the final corrections of the editors, and the English from the type used in the briefer editions of the Revised Version issued by the Publishers.

It is hoped that, by facilitating comparison between the latest English translation and the purest and most recent Greek text of the New Testament, this edition will win for itself a useful and conspicuous place among the practical apparatus of the student and the Biblical scholar.

HARPER & BROTHERS.



INTRODUCTION  
TO THE  
AMERICAN EDITION.

BY  
PHILIP SCHIAFF.

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*Merits of the Edition.*

THE seventeenth day of May, 1881, marks an epoch in the history of the New Testament. It is the birthday both of the purest English translation and of the purest Greek text of that little book which contains the inspired message of God's wisdom and love to mankind, and which forms the highest standard of Christian faith and duty.

The coincidence is remarkable. The original and the translation were matured during the same long period by harmonious, though independent, co-operation. The Editors of the Greek text were members of the English New Testament Company of Revisers; the English and American Revisers had the confidential use of advanced proof-sheets of this edition of the Greek text as they proceeded, and their translation is perhaps more nearly conformed to it than to any other printed edition from Erasmus and Beza down to Tischendorf and Tregelles.

The *Textus Receptus*, so called, was announced to the world by the Leyden publishers in 1633, with the bold

declaration, "*Textum ergo habes nunc ab omnibus receptum.*" I venture to introduce the Greek Testament of Westcott and Hort with the modest assertion, *Hic habes textum omnium editionum antiquissimum et purissimum.* It is based exclusively on documentary evidence, and on the most careful comparison of all the ancient sources of the text as they have been collected and made available by the indefatigable diligence of former editors, especially of Lachmann, Tischendorf, and Tregelles. It embodies the results of the combined labours of more than a quarter of a century. It will, of course, not supersede the large editions which contain the whole critical apparatus; but it will take its rank at once among the best standard editions of the Greek Testament.\*

I became personally acquainted with the editors and their work twelve years ago (at Harrow, in 1869), and saw them afterwards repeatedly at Cambridge, London, and Peterborough. I formed such a favourable opinion of the value of their labours that I engaged from them and their publisher (Mr. Macmillan) duplicate plates for an Ameri-

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\* The *Saturday Review* of London for May 21, 1881, in a notice of the Revised Version of the New Testament, incidentally mentions this Greek edition with the remark, "The Clarendon Press volume [Archdeacon Palmer's Greek Test.] is beautifully printed. Though this again, is eclipsed by the exquisite edition of Dr. Westcott's and Dr. Hort's Greek text, issued by the Pitt Press on the same 17th of May, a day to be much remembered by Biblical critics. This last work, formed exclusively on documentary evidence, without reference to any printed text, has been long expected by scholars. *It is probably the most important contribution to Biblical learning in our generation.* The Revisers, it is understood, had the advantage of consulting it during the progress of their work."

can edition, which is now published by the Messrs. Harper & Brothers.\* This opinion ripened into conviction by constant use, since 1870, of proof-sheets of this text, in my edition of Lange's "Commentary on John" (see the critical notes), in my exegetical lectures, and in my labours as a member of the Revision Committee.

Drs. Westcott and Hort are ranked in England among the best Greek and Biblical scholars of the age. Dr. Hort (educated at Rugby School and Trinity College, Cambridge) is Hulsean Professor of Divinity in the University of Cambridge (since 1878). He is probably more familiar with the textual history of the Greek Testament than any other man living. He exerted great influence in the Revision Company on all matters of reading. His *Two Dissertations on μωρογενής Θεός and on the Constantinopolitan Creed* (1876) evince a rare degree of patristic learning and critical acumen.

\* The letter of the Messrs. Harper, in which they accepted my proposition, is dated May 17, 1871, on the same day of the same month on which the book was published ten years afterwards in London. But as Westcott and Hort did not contemplate a critical apparatus below the text, I made subsequently an agreement with my friend, Prof. Tischendorf, for the preparation of an American edition containing his own latest text, with a very brief digest of his critical apparatus (somewhat similar to his *editio critica minor*, only more condensed, and confined to the oldest readings) for the use of students; thinking that there would be room for two editions, each having its special merits. Tischendorf actually began the work in 1873, and several sheets were set up at Leipsic when his death, in December, 1874, ended his earthly labours, preventing him from even preparing the Prolegomena to his eighth critical edition. I know of no scholars who could better carry out the plan of such an edition than Prof. Dr. Ezra Abbot in Cambridge, Mass., and Dr. Caspar René Gregory in Leipsic.

Dr. Westcott (born 1825; educated at Trinity College, Cambridge) is Regius Professor of Divinity at Cambridge (since 1870), and Canon of Peterborough (since 1869). He is the author of several able and useful works, as a *History of the English Bible*; a *History of the Canon of the New Testament*; an *Introduction to the Study of the Gospels*; and a *Commentary on the Gospel of John*, which ranks among the best parts of the *Speaker's Commentary*. These two scholars have been in constant correspondence with each other, and kept a journal of their discussions of all the important textual questions. Few works have ever been prepared with so much labour, care, and devotion as this edition of the Greek Testament, begun in 1853 and finished in 1881.

The Introduction and Appendix, which the editors promise to publish shortly in a separate volume, will contain a full exposition of the principles and results of textual criticism. Without anticipating their elaborate treatise, which I have not yet seen, I propose, with their consent, to furnish the readers of this volume with such preliminary information as is necessary for an intelligent use of this or any other critical edition of the Greek Testament.

#### *Literature.*

The chief authorities for the topics discussed in this introduction are the following works:

JO. JAC. WETSTEIN: Ἡ Καινὴ Διαθήκη. *Norum Testamentum Græcum editionis receptæ cum lectionibus variantibus*, etc. Amstel. 1751-52, 2 tom. fol. Prolegomena in tom. i. pp. 1-222.

JO. JAC. GRIESBACH: *Norum Testamentum Græce. Ed. 2da. Halæ Sax. et Lond. 1796-1806*, 2 vols. 8vo. *Ed. tertiam emend. et auctam cur. David Schulz. Vol. i. Berolini, 1827.* Præfationes et Prolegomena, vol. i. pp. iii.-lvi. i.-cxxvii. Also his *Symbolæ Criticæ* (1785-93), with his *Meletemata*, and *Commentarius Criticus in Textum Græcum N. T.* (1798 and 1811).



CAR. LACHMANN: *Novum Testamentum Græce et Latine*. Berlin, 1842-50, 8vo. Præfatio, vol. i. pp. v.-lvi.; vol. ii. pp. iii.-xxvi. Comp. also Lachmann's article in explanation and defence of his critical system, in the *Studien und Kritiken* for 1830, No. IV., pp. 817-845.

AEN. FRID. CONST. TISCHENDORF: *Novum Testamentum Græce. Ad antiquissimos testes denuo recensuit, apparatus criticum omni studio perfectum apposuit, commentationem isagogicam præterivit. Editio septima*, Lips. 1859, 2 vols. 8vo. Prolegomena, vol. i. pp. xiii.-cclxxviii. The text of this edition is superseded by the *editio octava critica maior*, Lips. 1869-72, 2 vols. The new Prolegomena, which the author did not live to finish, but which have been prepared by Dr. Gregory, with the aid of Dr. Ezra Abbot, are now in course of publication at Leipsic.

SAMUEL PRIDEAUX TREGELLES: *The Greek New Testament, edited from Ancient Authorities, with the Latin Version of Jerome, from the Codex Amiatinus*. London, published in parts from 1857 to 1879, 1 vol. 4to. The 7th part (published in 1879, after the death of Dr. Tregelles) contains the Prolegomena, with Addenda and Corrigenda, compiled and edited by Rev. Dr. Hort and Rev. A. W. Streane. Comp. also TREGELLES: *Account of the Printed Text of the Greek New Testament, with Remarks on its Revision upon Critical Principles*. London, 1854. And the first part (prepared by Tregelles) of the fourth volume of Horne's *Introduction to the Holy Scriptures*, 10th ed. London, 1856; 14th ed. 1877; also published separately as an *Introduction to the Textual Criticism of the New Testament*, London, 1856, etc.

HENRY ALFORD: *The Greek Testament*. London, 6th ed. 1868, etc. Prolegomena, vol. i. chaps. vi. and vii. pp. 73-148.

ED. REUSS: *Bibliotheca Novi Testamenti Græci*. Brunsvigæ, 1872 (pp. 313). The most complete list of all the printed editions of the Greek Testament.

FR. H. AMBROSE SCRIVENER: *A Plain Introduction to the Criticism of the New Testament*. London, 1861; 2d ed. 1874. The best work on the subject in the English language. Comp. also his *Six Lectures on the Text of the New Testament*, Cambridge and London, 1875.

C. E. HAMMOND: *Outlines of Textual Criticism Applied to the New Testament*. Oxford, 1872; 2d ed. 1876.

The Critical Introductions to the New Testament by HUG, DE WETTE, BLEEK, REUSS (5th ed. 1874); and several articles

on Bible Text in Herzog's *Real-Encyk.* (new ed. ii. 400-437), and Smith's *Dict. of the Bible* (iii. 2112-2139, Amer. ed.); an essay of Dr. EZRA ABBOT in *Anglo-American Bible Revision*, Philadelphia, 2d ed. 1879 (pp. 86-98); the third part of EDWARD C. MITCHELL'S *Critical Handbook*, published by the London Religious Tract Society, London, also Andover, 1880 (pp. 67-143).

The Prolegomena to Tischendorf's eighth critical edition, and the Introduction and Appendix of Westcott and Hort, may be referred to in advance as promising the latest and most accurate information on textual criticism applied to the New Testament.

## I. SOURCES OF THE TEXT OF THE NEW TESTAMENT.

The original autographs\* of the apostolic writings are lost beyond all reasonable hope of discovery, and are not even mentioned by the post-apostolic authors as being extant anywhere, or as having been seen by them.† They perished, probably before the close of the first century, with the brittle paper then in ordinary use (the Egyptian papyrus), like all other ancient writings (with the exception of a few that were accidentally preserved in Egyptian tombs and mummies, or under the lava of Vesuvius at Herculaneum and Pompeii). God has not chosen to exempt the Bible by a miracle from the fate of other books, but has wisely left room for the diligence and research of man, who is responsible for the use of all the facilities within his reach for the study of the Bible. He has not provided for inspired transcribers any more than inspired printers, nor for infallible translators any more than infallible commentators and readers. He wastes no miracles. He

\* *Autographa, ἀρχέτυπα, ἰδιόχειρα.*

† On the disputed passage of Tertullian, who speaks of *ipsæ authenticæ litteræ Apostolorum*, see Scrivener, p. 446.

desires free and intelligent worshippers. "The letter killeth, but the spirit giveth life." The Bible, in its origin and history, is a human as well as a divine book, and must be studied under this twofold aspect. It is the incarnation of God's truth, and reflects the divine-human person of Christ, to whom it bears witness as the Alpha and Omega, as the Way, the Life, and the Truth. Even if we had the apostolic autographs, there would be room for verbal criticism, since they, like other ancient books, were written as a continuous whole, without accents, without punctuation, without division of sentences or words, without titles and subscriptions, without even the name of the author unless it was part of the text itself.

In the absence of the autographs, we must depend upon copies, or secondary sources. But these are, fortunately, far more numerous and trustworthy for the Greek Testament than for any ancient classic. "In the variety and fulness of the evidence on which it rests, the text of the New Testament stands absolutely and unapproachably alone among ancient prose writings" (W. and H., p. 561).

The sources of the text are threefold: Manuscript Copies, Ancient Versions, and Patristic Quotations.

### 1. THE GREEK MANUSCRIPTS.

The Manuscripts, or Codices,\* are the direct and most important sources. They number now over seventeen hundred, counting all classes, and new ones may yet be dis-

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\* *Codex*, or *caudex*, means, originally, *the trunk of a tree, stock, stem*; then a *block of wood* split or sawn into planks, leaves, or tablets, and fastened together; hence a *book*, as the ancients wrote on tablets of wood smeared with wax, the leaves being laid one upon another. The Hebrew manuscripts are in rolls.

covered.\* They differ in age, extent, and value. They were written between the fourth and sixteenth centuries; the oldest date from the middle of the fourth century, and rest, of course, on still older copies. Few manuscripts of Greek or Roman classics are older than the ninth or tenth century. The Medicean MS. of Virgil is of the fourth century, the Vatican MS. of Dion Cassius of the fifth. The oldest MSS. of Æschylus and Sophocles date from the tenth, those of Euripides from the twelfth century. The oldest complete copy of Homer is from the thirteenth century, though considerable papyrus fragments have been recently discovered which may date from the fifth or sixth. Some MSS. cover the whole New Testament, some only parts; and hence they are divided into five or six classes, according as they contain the Gospels, or the Acts, or the Catholic Epistles, or the Pauline Epistles, or the Apocalypse, or only the Scripture lessons from the Gospels or Acts and Epistles (the lectionaries). Those which cover more than one of these classes, or the whole New Testament, are numbered in the lists two, three, or more times. The Gospel MSS. are the most numerous, those of the Apocalypse the least numerous. Some MSS. are written with great care, some contain many errors of transcribers. Most of them

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\* The total number of MSS. recorded by Dr. Scrivener, including lectionaries, is 158 uncials and 1605 cursives (p. 269, comp. p. x.). But his list is incomplete. He gives an Index of about 1277 separate Greek MSS. of the New Testament, arranged according to the countries where they are now deposited (pp. 571-584). He assigns 3 to Denmark, 293 to England, 238 to France, 96 to Germany, 6 to Holland, 3 to Ireland, 368 to Italy, 81 to Russia, 8 to Scotland, 23 to Spain, 1 to Sweden, 14 to Switzerland, 104 to Turkey, 39 unknown. See also Edward C. Mitchell, *Critical Handbook*, Tables viii. ix. and x.



give the Greek text only, a few the Latin version also (hence called *codices bilingues* or *Græco-Latini*), e. g. Cod. D (or Beza) for the Gospels and Acts, Cod. D (Claromontanus) for the Pauline Epistles, and Cod. Δ (Sangallensis) for the Gospels. They were written in the East, mostly in Alexandria and Constantinople; for in Europe (with the exception of Greece, Lower Italy, and Sicily) the knowledge of the Greek language disappeared after the fifth century till the revival of learning in the fifteenth, and the Latin Vulgate supplied the place of the Greek and Hebrew Bible. Some words of frequent occurrence are usually abridged (as  $\Theta\sigma = \Theta\epsilon\acute{o}\varsigma$ ,  $\kappa\sigma = \kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ ,  $\iota\sigma = \text{Ἰησοῦς}$ ,  $\pi\nu\alpha = \pi\nu\epsilon\acute{\upsilon}\mu\alpha$ ).

The MSS. are divided into two classes, *uncial* and *cursive*. The former are written in large or capital letters (*litteræ unciales* or *majusculæ*), the latter in small letters (*litteræ minusculæ*) or in current hand. The uncial MSS. are older, from the fourth to the tenth century, and hence more valuable, but were discovered and used long after the cursive. Two of them, the Sinaitic and the Vatican, date from the middle of the fourth century.

### A. *Uncial Manuscripts.*

The uncial MSS. are designated (since Wetstein, 1752), for the sake of brevity, by the capital letters of the Latin alphabet (A, B, C, D, etc.), with the help of Greek letters for a few MSS. beyond Cod. Z, and the Hebrew letter Aleph (א) for the Sinaitic MS. which was discovered last and precedes Cod. A.\*

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\* The present usage arose from the accidental circumstance that the Codex Alexandrinus was designated as Cod. A in the lower margin of Walton's Polyglot (Scrivener, *loc. cit.* p. 72, 2d ed.). A far better system would be to designate them in

The uncials are written on costly and durable vellum or parchment, on quarto or small folio pages of one or two, very rarely of three or four, columns. The older ones have no division of words or sentences except for paragraphs, no accents or ornaments, and but very few pause-marks. Hence it requires some practice to read them with ease.

The date and place, which were not marked on MSS. earlier than the tenth century, can be only approximately ascertained from the material, the form of letters, the style of writing, the presence or absence of the Ammonian sections (*κεφάλαια, capitula*) in the Gospels, the Eusebian Canons (or tables of references to the Ammonian sections, after 340, when Eusebius died), the Euthalian sections in the Acts and Epistles, and the stichometric divisions or lines (*στίχοι*) corresponding to sentences (both introduced by Euthalius, cir. A.D. 458),\* marks of punctuation (ninth century), etc. Sometimes a second or third hand has introduced punctuation and accents or different readings. Hence the distinction of *lectiones a prima manu*, marked by a \*; *a secunda manu* (\*\*, or <sup>2</sup>, or <sup>b</sup>); *a tertia manu* (\*\*\*, or <sup>3</sup>, or <sup>c</sup>).

the order of their age or value, which would place B and x before A. But the usage in this case can as little be altered as the traditional division into chapters and verses. Mill cited the copies by abridgments of their names, e. g. *Alc., Cant., Mont.*; but this mode would now take too much space. Wetstein knew 14 uncial MSS. of the Gospels, which he designated from A to O, and about 112 cursives, besides 24 Evangelistaries. See his list at the close of the Prolegomena, pp. 220-222.

\* Afterwards these stichometric divisions were abandoned as too costly, and gave way to dots or other marks between the sentences. This was the beginning of punctuation.

Some MSS. (as Codd. C, P, Q, R, Z, Ξ) have been written twice over, owing to the scarcity and costliness of parchment, and are called *codices rescripti*, or palimpsests (*παλίμψηστοι*); the new book being written between the lines, or across, or in place of the old Bible text.

Constantine the Great ordered from Eusebius, for the churches of Constantinople, the preparation of fifty MSS. of the Bible, to be written "on artificially wrought skins by skilful calligraphists."\* To judge from this fact, the number of uncials was once very large, but most of them perished in the Middle Ages. The whole number now known is less than one hundred. Scrivener reckons 56 for the Gospels (most of them only fragmentary), 14 for the Acts, 6 for the Catholic Epistles, 15 for the Pauline Epistles, 5 for the Apocalypse, exclusive of the uncial lectionaries, which are not marked by capitals, but by Arabic numerals, like cursive MSS. of all classes.† Dr. Ezra Abbot (in a private letter of June 21, 1881) kindly furnishes me with the result of his own careful researches. The number of *distinct* uncial MSS. of the New Testament (not including lectionaries) at present known is 83. We have for the Gospels 61; for the Acts 15; for the Catholic Epistles 7; for the Pauline Epistles 20; and for the Apocalypse 5. This includes the Codex Rossanensis, and three or four small fragments not used by Tischendorf. Dr. Abbot's list is as follows:

Gospels: Ⲡ A B C D E F F<sup>a</sup> G H I<sup>1.3.4.5</sup> I<sup>b</sup> K L M N O O<sup>abc def</sup>  
 P Q R S T T<sup>woi</sup> T<sup>b c d e</sup> U V W<sup>abc def</sup> X Y Z Γ Δ  
 Θ<sup>abc def gh</sup> Λ Ξ Π Σ = 61.

\* Eusebius, *Vita Const.* iv. 36, Πεντήκοντα σωματῖα ἐν ἑφξέραις ἰγκατασκευόις . . . ὑπὸ τεχνιτῶν καλλιγράφων.

† Scrivener, *Introd.* p. 72 (2d ed. 1874).

Acts:  $\aleph$  A B C D E<sup>(2)</sup> F<sup>a</sup> G<sup>(2)</sup> G<sup>b</sup> H<sup>(2)</sup> I<sup>2. 5. 6.</sup> L<sup>(2)</sup> P<sup>(2)</sup> = 15.  
 Cath.:  $\aleph$  A B C K<sup>(2)</sup> L<sup>(2)</sup> P<sup>(2)</sup> = 7.  
 Paul:  $\aleph$  A B C D<sup>(2)</sup> E<sup>(3)</sup> F<sup>(2)</sup> F<sup>a</sup> G<sup>(3)</sup> H<sup>(2)</sup> I<sup>2.</sup> K<sup>(2)</sup> L<sup>(2)</sup> M<sup>(2)</sup>  
 N<sup>(2)</sup> O<sup>(2)</sup> O<sup>b(2)</sup> P<sup>(2)</sup> Q<sup>(2)</sup> R<sup>(2)</sup> = 20.  
 Apoc.:  $\aleph$  A B<sup>(2)</sup> C P = 5.

Whole number of *distinct* MSS.:

$\aleph$  A B B<sup>apoc</sup> C D<sup>evv. act</sup> D<sup>paul</sup> E E<sup>act</sup> E<sup>paul</sup> F F<sup>paul</sup> F<sup>a</sup> G G<sup>act</sup> G<sup>paul</sup>  
 G<sup>b( act)</sup> H H<sup>act</sup> H<sup>paul</sup> I<sup>1. 2. 3. 4. 5. 6. 7.</sup> I<sup>b</sup> K K<sup>cath. paul</sup> L L<sup>act. cath. paul</sup>  
 M M<sup>paul</sup> N N<sup>paul</sup> O O<sup>a b c d e f</sup> O<sup>paul</sup> O<sup>b( paul)</sup> P P<sup>act. cath. paul. apoc</sup>  
 Q Q<sup>paul</sup> R R<sup>paul</sup> S T (or T<sup>a</sup>) T<sup>woi</sup> T<sup>b c d e</sup> U V W<sup>a b c d e f</sup> X Y Z  
 $\Gamma$   $\Delta$   $\Theta$   $\alpha$   $\beta$   $\gamma$   $\delta$   $\epsilon$   $\zeta$   $\eta$   $\theta$   $\iota$   $\kappa$   $\lambda$   $\mu$   $\nu$   $\xi$   $\pi$   $\sigma$  = 83.

The Sinaitic and the Vatican MSS. are by far the most important for antiquity, completeness, and value. I give a brief description of the best uncial MSS. which are most frequently quoted by critics.

(1.) Uncials of the *first* class. They are four—two from the fourth, two from the fifth century; one complete ( $\aleph$ ), two nearly complete (A and B), one defective (C). To these is usually added D as the fifth of the great uncials, but it contains only the Gospels and Acts, and has strange peculiarities. In the Gospels the text of C, L, Z,  $\Xi$ , and of  $\Delta$  in Mark, is better than that of A, but in the rest of the New Testament A is undoubtedly, after  $\aleph$  and B, the most important MS.

$\aleph$  (Aleph). Codex SINAITICUS, formerly in the Convent of Mount Sinai (hence its name), now in the Imperial Library at St. Petersburg. It dates from the middle of the fourth century, is written on fine parchment (13½ inches wide by 14¾ high), in large uncials, with four columns to a page (of 48 lines each). It has 346½ leaves. It was discovered and secured by the indefatigable Prof. C. Tischendorf, in the Convent of St. Catharine, at the foot of Mount Sinai,



on the 4th of February, 1859.\* It was published at St. Petersburg (printed at Leipsic) at the expense of the Czar Alexander II. in celebration of the first millennium of the Russian empire, in accurate imitation by types specially

\* The story of the discovery, which made Tischendorf one of the happiest men I ever knew, reads like an heroic romance. His three journeys from Leipsic to Mount Sinai, in pursuit of manuscript treasures, in 1844, 1853, and 1859; his first rescue of forty-three leaves of the Septuagint from a waste-basket in the Convent of St. Catharine in 1844; his final discovery of the whole Cod. Sinaiticus in 1859, with the powerful aid of the recommendation of that noble Czar who met such a terrible death at the hands of the Nihilists in 1881; his patient labor in transcribing it at Cairo, and in its publication at Leipsic, in connection with a great national event of the Russian empire; his controversy with the Greek Simonides, who impudently claimed to have written the codex on Mount Athos in 1839 and 1840—are all told by himself, not without some excusable vanity, in his *Reise in den Orient* (1845-46), and *Aus dem heil. Lande* (1862); his *Notitia Codicis Sinaitici* (1860); the Prolegomena to his editions (1862 and 1865); and his two controversial pamphlets, *Die Aufzeichnungen der Sinaibibel* (1863), and *Waffen der Finsterniss wider die Sinaibibel* (1863). When, on a visit to Mount Sinai in March, 1877, I saw a copy of the magnificent four-volume edition in the convent library, and mentioned the name of Tischendorf, the sub-prior kindled up in indignation and called him a thief, who had stolen their greatest treasure on the pretext of a temporary loan; and when I reminded him of the large reward of the Emperor of Russia, who had furnished a new silver shrine for the coffin of St. Catharine, he admitted it reluctantly; but remarked that they did not want the silver, but the manuscript—the manuscript which these monks could not read, and were at one time ready to throw into the fire! After long delays, the MS. was formally presented to the Czar in 1869 by the new prior, archbishop Kallistratos, and the monks of the Convents of St. Catharine and Cairo. See Tischendorf. *Die Sinaibibel* (1871), p. 91.

cast, in four folio volumes.\* The New Testament was also separately edited by Tischendorf in smaller type in quarto (Leipsic, 1863), in four columns; and an octavo edition in ordinary type (ibid. 1865). Dr. Scrivener has published a "Full Collation of the Sinaitic MS. with the Received Text of the New Testament" (2d ed. 1867).

Codex  $\alpha$  is the most complete, and also (with the exception, perhaps, of the Vatican MS.) the oldest, or, at all events, one of the two oldest MSS., although it was last found and used. Tischendorf calls it "*omnium codicum uncialium solus integer omniumque antiquissimus.*" He assigns it to the age of Eusebius the historian, who died in 340; and thinks it not improbable that it was one of the fifty copies which Constantine had ordered to be prepared for the churches of Constantinople in 331, and that it was sent by the Emperor Justinian to the Convent of Mount Sinai, which he founded.† It contains large portions of

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\* *Bibliorum Codex Sinaiticus Petropolitanus. Auspiciis augustissimis Imperatoris Alexandri II., ex tenebris protraxit in Europam transtulit ad iurandas atque illustrandas sacras litteras edidit* CONSTANTINUS TISCHENDORF. Petropoli, MDCCCLXII. The first volume contains the dedication to the Emperor (dated Lips. <sup>30 Aug.</sup> 1862, <sub>11 Sept.</sub>), the Prolegomena, Notes on the corrections by later hands, and twenty-one plates (in fac-simile); vols. ii. and iii. contain the Septuagint; vol. iv. the Greek Testament (134½ leaves), the Epistle of Barnabas (foll. 135-141), and a part of the Pastor Hermæ (foll. 142-148). Copies of this rare and costly edition are in the Astor Library, the Lenox Library, the Union Theological Seminary, New York, at Cambridge, Andover, and in other libraries of America.

† Tischendorf's edition of the English New Test., Leips. 1869, p. xii. After a more careful inspection of the Vatican MS. in 1866, he has somewhat modified his view of the priority of the

the Old Testament in the Septuagint Version (199 leaves), and the whole New Testament, without any omission, together with the Epistle of Barnabas, all in Greek, and a part of the Pastor Hermæ in Greek (147½ leaves). It is much disfigured by numerous corrections made by the original scribes or several later writers, especially one of the fourth century (Ⲙ<sup>a</sup>), whose emendations are very valuable, and one of the seventh (Ⲙ<sup>c</sup>). It often confirms Cod. Vaticanus in characteristic readings (as *μορογενής* *Θεός* for *υἱός*, in John i. 18; *τὴν ἐκκλησίαν τοῦ Θεοῦ* for *κυρίου*, in Acts xx. 28; *ὁ εἰς ἐφανερῶθη* for *Θεός*, in 1 Tim. iii. 16), and omissions, as the doxology (Matt. vi. 13); the end of Mark (xvi. 9–20); the passage of the woman taken in adultery (John vii. 53–viii. 11), in part, also, the Old Latin Version; but sometimes it supports other witnesses. It has contributed very much towards the settlement of the text, and stimulated the progress of the revision movement in England, in connection with Tischendorf's Tauchnitz edition of King James's Version (1869), which gives in foot-notes the chief readings of the three great uncials Ⲙ, B, and A.

Tischendorf first copied the Sinaitic MS., with the help

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Sinaitic over the Vatican MS., and assigns them both to the middle of the fourth century, maintaining even that one of the scribes of Ⲙ (who wrote six leaves, and whom he designates D) wrote the New Testament part of B. Compare the learned and very able essay of Dr. Ezra Abbot (against Mr. Burgon): "Comparative Antiquity of the Sinaitic and Vatican MSS.," in the *Journal of the American Oriental Society*, vol. x. (1872), pp. 189–200. Gebhardt, in Herzog's *Real-Encyclopädie* (new ed.), vol. ii. p. 414, pronounces Burgon's attempt to prove the higher antiquity of the Vatican MS. by fifty to one hundred years an entire failure.

of German scribes, at Cairo; and from this copy, which the Professor showed me at Leipsic, the printed editions were prepared. As neither Tischendorf nor his scribes were infallible, some errors may have crept in, so that, in doubtful cases, a resort to the original MS. in St. Petersburg is necessary. Tregelles has inspected it. Considerable portions of it have been photographed, and real fac-similes are given in Tischendorf's three editions, and in Scrivener's Introduction. Mr. Burgon, also, in his book on the *Last Twelve Verses of Mark*, gives an exact fac-simile of a page, taken at St. Petersburg, which shows the last two columns of Mark (to xvi. 8) and the first two columns of Luke.

ΚΑΙ ΟΜΟΛΟΓΟΥΜΕ  
 ΝΩΣ ΜΕΓΑ ΕΣΤΙΝ  
 ΤΟ ΤΗΣ ΕΥΣΕΒΕΙΑΣ  
 ΜΥΣΤΗΡΙΟΝ ΟΣ  
 ΦΑΝΕΡΩΘΗΕΝ ΣΑΡ  
 ΚΙ· ΕΔΙΚΑΙΩΘΗΕΝ  
 ΠΝΙΩ ΦΘΗΛΤΕΛΟΙ  
 ΕΚΗΡΥΧΘΗΕΝ Ε  
 ΘΝΕΣΙΝ ΕΠΙΣΤΕΥ  
 ΘΗΕΝ ΚΟΣΜΩ·  
 ΑΝΕΛΗΜΦΘΗΕΝ  
 ΔΟΣΗ

*Specimen of the Codex Sinaiticus, containing 1 Tim. iii. 16:*

και ομολογουμεν ως μεγα εστιν | το της ευσεβειας | μυστηριον ος εφανερωθη εν σαρκι· εδικαιωθη εν | πνι ωφθη αγγελοις | εκηρυχθη εν εθνεσιν επιστευθη εν κοσμω· | ανελημφθη εν | δοξη.



A. Codex ALEXANDRINUS of the fifth century, in quarto and two columns ( $12\frac{3}{4}$  inches high,  $10\frac{1}{4}$  broad), given by Patriarch Cyril Lucar of Constantinople (the unlucky reformer, formerly of Alexandria) to King Charles I. (1628), now in the British Museum, London, where the open volume of the New Testament is exhibited in the MS. room. It was probably written in Alexandria. It contains on 773 leaves the Old Testament, in the Septuagint Version (edited by Baber, London, 1816-28), and the New Testament; but, unfortunately, with the omission of Matt. i. 1-xxv. 6, John vi. 50-viii. 52, and 2 Cor. iv. 13-xii. 6. It also has at the end the Greek Epistle of Clement of Rome to the Corinthians, with a fragment of a second epistle, or homily. This was the only MS. extant of Clement before the discovery by Philotheos Bryennios of the copy at Constantinople (1875). The New Testament of the Alexandrian MS. was published by Charles G. Woide in uncial type (London, 1786), and by B. H. Cowper, in common type (ibid. 1860). We have it now in a most beautiful photographic fac-simile, issued by the Trustees of the British Museum, London, 1879.

Cod. A is the first uncial MS. that was used by textual critics. It presents a text which occupies an intermediate position between the oldest uncial and the later text. It occupies the third or fourth rank among the MSS. next to  $\alpha$  and B, and perhaps C. See fac-similes in Woide and Scrivener. On the following page we give two specimens.

B. Codex VATICANUS, of the middle of the fourth century, on very fine thin vellum, in small but clear and neat uncial letters, in three columns (of 42 lines each), to a quarto page (10 inches by  $10\frac{1}{2}$ ), preserved in the Vatican Library at Rome (No. 1209). It is more accurately written than

ΕΝ ΑΡΧῆ ΕΠΟΙΗΣΕΝ ΘΕΟΣ ΤΟΝ ΟΥ-  
 ΡΑΝΟΝ ΚΑΙ ΤΗΝ ΓῆΝ Ἡ ΔΕ Γῆ ἩΝ ἌΟ-  
 ΡΑΤΟΣ ΚΑΙ ἌΚΑΤΑΣΚΕΥΑΣΤΟΣ.  
 ΚΑΙ ΣΚΟΤΟΣ ἘΠάνω τῆς ἀβύσσου.

ΠΡΟΣΕΧΕΤΕ ΕΑΥΤΟΙΣ ΚΑΙ ΠΑΝΤΙ Π-  
 ΠΟΙΜΝΙΩ· ΕΝ Ω ὙΜΑΣ ΤΟ Πᾶν το  
 ΑΓΙΟΝ ΕΘΕΤΟ ΕΠΙΣΚΟΠΟΥΣ·  
 ΠΟΙΜΑΙΝΕΙΝ ΤΗΝ ΕΚΚΛΗΣΙΑΝ  
 ΤΟΥ ΚΥ̅ΝΗ ΠΕΡΙΕΠΟΙΗΣΑΤΟ ΔΙΑ  
 ΤΟΥ ΑΙΜΑΤΟΣ ΤΟΥ ΙΔΙΟΥ·

*Specimens of the Codex Alexandrinus.*

The first is in bright red, with breathings and accents, and contains Gen. i. 1, 2, Sept. (Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν ἐν | ρανὸν καὶ τὴν γῆν ἢ δὲ γῆ ἦν ἄο | ρατος καὶ ἀκατασκεύαστος· | καὶ σκότος ἐπάνω τῆς ἀβύσσου). The second specimen is in common ink, and contains Acts xx. 28 (Προσεχετε εαυτοῖς καὶ παντὶ τῷ | ποιμνίῳ· ἐν ᾧ ὑμας τὸ πᾶν το | ἀγιον εθετο ἐπισκοποῦσ· | ποιμαί- νειν τὴν ἐκκλησίαν | τοῦ κυ̅νῃ περιεποιήσατο διὰ | τοῦ αἵματος τοῦ ἰδίου. A favours κυρίου versus Θεοῦ.

the Sinaitic MS., but not so complete. It was apparently copied in Egypt by a skilful and critical scribe, and brought to Rome shortly after the establishment of the Vatican Library by Pope Nicholas V. in 1448; perhaps (as Dr. Scrivener conjectures) by the learned Cardinal Bessarion, who laboured for the reunion of the Greek and Latin churches. It was entered in the earliest catalogue of that library, made in 1475. It contains the whole Bible as far as and including

Heb. ix. 14, and breaks off in the middle of the verse and of the word καθα|ριεῖ. The Pastoral Epistles, Philemon, and the Apocalypse are lost. It was long watched with jealous care by the papal authorities, very imperfectly known to Mill and Wetstein, but partially collated, under considerable restrictions, by Bartolocci, librarian of the Vatican (1669), the Abbate Mico for Thomas Bentley (about 1720, published 1799), Andrew Birch of Copenhagen (1788, publ. 1798–1801), Hug (1809, he first fully recognised its paramount value), Tischendorf (1843, 1844, 1866), Tregelles (1845), Dressel (1855), Burgon (1860), Alford (1861), and his secretary, Mr. Cure (in 1862). It was first printed under the supervision of the celebrated Cardinal Angelo Mai (d. 1854), Rome, 1828–38, but not published till 1857 (in 5 vols., the fifth containing the New Testament); and so inaccurately that this edition is critically worthless. The New Testament was again published separately, with some improvements, by Vercellone, Rome, 1859; more critically by Tischendorf, Leipsic, 1867, from a partial inspection of two weeks under the constant supervision of C. Vercellone, who learned from the German expert some useful lessons in editorial work. Now, at last, we have a complete and critical, though by no means infallible, quasi fac-simile edition of the whole Vatican MS. by Vercellone (d. 1869) and Jos. Cozza, Rome, 1868–72.\* The type used was cast from the same moulds as that employed for Tischendorf's edition of the Codex Sinaiticus, and was lent by him to the papal government; but he complained of the bad use the Roman printers made of it.†

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\* Gaetano Sergio has been associated with Cozza since Vercellone's death.

† The full title reads *Bibliorum Sacrorum Græcus Codex Vati-*

“The Vatican,” says Dr. Scrivener, “is probably the oldest vellum manuscript in existence, and is the glory of the Vatican Library.” It is the chief authority among MSS. for the Greek Testament of Westcott and Hort; while Tischendorf, in his last editions, very naturally shows a preference for the Sinaitic Codex of his own discovery. It presents, upon the whole, the shortest text; but the charge of omissions of many words and whole clauses is founded on the false assumption that the Elzevir text is the standard. Westcott and Hort say (p. 557): “The fondness for omissions, which has sometimes been attributed to the scribe of the Vatican, is imaginary, except, perhaps, single petty words.” The agreement of B and  $\aleph$  is (with few exceptions) a strong presumptive evidence for the genuineness of a reading, and, when supported by other ante-Nicene testimony, it is conclusive.

The specimen on the following page is borrowed from Scrivener, and contains the last verses in Mark (xvi. 3–8).

C. Codex REGIUS, or EPHRAEMI SYRI, of the fifth century;\*

*canus auspice Pio IX. Pontifice Maximo collatis studiis Caroli Verzellone Sodalitæ Barnabite et Josephi Cozza Monachi Basiliani editus.* Romæ, typis et impensis S. Congregationis de Propaganda Fide. 1868. Beautifully printed on vellum paper. Four volumes contain the Septuagint (i. Pentateuch and Jos.; ii. Judges, etc.; iii. The Psalms, etc.; iv. Esther, etc.), one volume the New Testament; a sixth volume is promised for the Prolegomena and Notes. The New Testament appeared in 1868 as tom. v. It gives the original MS. down to Heb. ix. 14, in 284 large pages. The rest of the Epistle to the Hebrews and the Apocalypse (from pp. 285 to 302) are supplied from a later text (*recentiori manu*) in ordinary Greek type, and have therefore no critical value. The Pastoral Epistles and the Epistle to Philemon are wanting altogether. I used the copy in the Astor Library.

\* Tischendorf regards C as older than A; and in the Gospels it has a much better text.







sive interpolations, *e. g.*, a paragraph after Luke vi. 4 (which is found nowhere else): "On the same day he [Jesus] beheld a certain man working on the Sabbath, and said unto him, Man, blessed art thou if thou knowest what thou doest; but if thou knowest not, thou art cursed and a transgressor of the law." It differs more than any other from the received Greek text, but it often agrees in remarkable readings with the ancient Latin and Syriac versions. Alford (i. 110) thinks that it was written in France by a Latin transcriber ignorant of Greek. Beza procured it from the monastery of St. Irenæus at Lyons in 1562, but did not use it on account of its many departures from other MSS. Tregelles remarks that "its evidence *when alone*, especially in additions, is of scarcely any value as to the genuine text; but of the very greatest when corroborated by other very ancient authority."

(2.) Uncials of the *second* class, defective and of later date.

D, for the Pauline Epistles. Codex CLAROMONTANUS; of the sixth century; defective, but very valuable; in the National Library at Paris. Edited by Tischendorf, Leipsic, 1852. Beza procured it from Clermont, and made some use of it (1582). It is Greek and Latin, stichometric, with accents by a later hand, but no division of words.

E, for the Gospels. Codex BASILIENSIS; eighth century; in the library at Basle; defective in Luke. Erasmus overlooked it. Collated by Tischendorf (1843), Müller, and Tregelles (1846). It is better than most of the second-class uncials. It approaches to the *Textus Receptus*.

E, for the Acts. Codex LAUDIANUS; in Oxford; with a close Latin version on the left column; of the sixth century; probably brought from Tarsus to England by Theodore of Canterbury (d. 690), and used by the Venerable

Bede (d. 735); newly published by Tischendorf, in the ninth vol. of his *Monumenta Sacra*, 1870. Very valuable.

E, for the Pauline Epistles. Codex SANGERMANENSIS; Græco-Latin; formerly at Saint-Germain des Prés, near Paris; now at St. Petersburg. In the Greek a mere copy of D (Claramont.) after it had been altered by several hands. Ninth or tenth century.

F, for the Gospels. Codex BOREELIANUS; once possessed by John Boreel (d. 1629), Dutch ambassador in London under James I.; now in the library of the University at Utrecht. Not important.

F, for the Pauline Epistles. Codex AUGIENSIS; Græco-Latin; at Cambridge; published by Dr. Scrivener, 1859, in common type. Ninth century.

G, for the Pauline Epistles. Codex BOERNERIANUS; was either copied from F (Hort), or from the same archetype (Tischendorf, Scrivener). Ninth century. It is a part of the same MS. as Δ of the Gospels. Purchased by Prof. C. F. Boerner at Leipsic, 1705; in the Royal Library at Dresden.

I, for the Gospels. Codex REGIUS; published by Tischendorf, 1846; written in the 8th century; full of errors in spelling, but very remarkable for its agreement with B and Origen. Now in Paris.

P, for Acts, Epistles, and Revelation, with some defects. Codex PORFIRIANUS, a palimpsest of the ninth century, in possession of Archbishop Porfiri at St. Petersburg; edited by Tischendorf, 1865 and 1869. It generally confirms A and C, but often  $\aleph$  against all the rest.

Z, for Matthew. Codex DUBLINENSIS (Dublin); sixth century; one of the chief palimpsests. Text in value next to  $\aleph$  and B. Edited by Barrett, 1801; better by T. K. Abbott, 1880.

Γ, for the Gospels. Codex TISCHENDORFIANUS IV.; discovered by Tischendorf in an Eastern monastery; sold to the Bodleian Library in 1855; from the ninth or tenth century. Another portion of the same MS. was discovered by Tischendorf in 1859, and taken to St. Petersburg. Nearly complete. An inscription at the close of John fixes the date probably at Nov. 27, 844 (according to Tischendorf), or 979 (according to Gardthausen).

Δ, for the Gospels. Codex SANGALLENSIS (St. Gall); from the ninth century; probably written by Irish monks at St. Gall. Published at Zurich, 1836, by Rettig, in lithographed fac-simile. The text is very valuable in the Gospel of Mark.

Α. Codex TISCHENDORFIANUS III., containing Luke and John; now in the Bodleian Library; collated by Tischendorf (who brought it from the East) and Tregelles. Ninth century.

Ξ. Codex ZACYNTHIUS, a palimpsest of the 8th century; formerly at the island of Zante; presented in 1821 to the British and Foreign Bible Society in London; edited by Tregelles, 1861; containing considerable portions of Luke's Gospel. Text very valuable.

Π. Codex PETROPOLITANUS, brought by Tischendorf from Smyrna to St. Petersburg; containing the four Gospels, nearly complete; collated by Tischendorf, 1864 and 1865. Ninth century.

(3.) For a description of the other fragmentary uncials we must refer the reader to the authorities above quoted, especially Scrivener and Tischendorf, and also to the useful and convenient Table VIII. in Mitchell's *Handbook*. But one more we must mention, which has been discovered since, and has not yet been utilized by the critics. We mean

Σ. Codex ROSSANENSIS, found by two German scholars, Oscar von Gebhardt and Adolf Harnack, in March, 1879, at Rossano, in Calabria, in possession of the archbishop, who got it from the library of the former convent. It is beautifully written, with silver letters, on purple-coloured parchment (very rare among Greek MSS.), and richly ornamented with pictures; hence important for the history of Christian art. It consists of 188 leaves of two columns of twenty lines each, and contains the Gospels of Matthew and Mark (Luke and John are lost). The Gospel of Matthew ends with the words, ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ. Gebhardt and Harnack assign it to the sixth century. The text shows a departure from the oldest MSS. (α and β), and an approach to the amended Latin text. In this respect it resembles D. It contains, however, the doxology in the Lord's Prayer, Matt. vi. 13. See *Evangeliorum Codex argenteus purpureus Rossanensis (Σ), litteris argenteis sexto ut videtur sæculo scriptus picturisque ornatus*. By O. von Gebhardt and Adolf Harnack, Leipsic, 1880. With fac-similes of portions of the text and outline sketches of the pictures. A full edition of the codex is promised.

We give a fac-simile from this work.

#### B. THE CURSIVE MANUSCRIPTS.

The cursive MSS. are indicated by Arabic numerals. They were written in current hand on vellum or parchment (*membrana*); or on cotton paper (*charta bombycina*, also *charta Damascena*, from the place of manufacture), which came into use in the ninth and tenth centuries; or on linen paper (*charta proper*), which was employed first in the twelfth century. Some are richly illuminated. They date from the tenth to the middle of the fifteenth century, when



TAF I

ΨΥΧΡΟΥΝ ΥΒ ΖΕ ΓΑΡ  
ΥΜΙΝ

ΠΟΝΗΡΟΥ ΟΤΙ  
ΣΟΥ ΕΣΤΙΝ Η ΒΑ  
ΣΙΛΕΙΑ ΚΑΙ Η ΔΥ  
ΝΑΜΙΣ ΚΑΙ Η ΔΟ  
ΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩ  
ΝΑΣ ΑΜΗΝ  
ΕΑΝ ΓΑΡ ΑΦΗΤΕ  
ΜΑ ΤΟΙΣ ΑΝΘΡΩΠΙΣΤΑ  
ΠΑΡΑΠΤΩΜΑΤΑ

EV MATTHAEI VI 13 14

(COD. FOL. 26\*)

ΧΘ ΙΨ ΙΨ ΧΕ ΤΟΥ  
ΙΩ ΦΑ ΠΟ

*Specimen of the Codex Rossanensis, containing Matt. vi. 13, 14.*

πονηρου οτι | σου εστιν η βα|σιλεια και η δυναμις και η δοξα εις τους αιω|  
νας αμην. Εαν γαρ αφητε | τοις ανθρωποις τα | παραπτωματα.

the invention of the art of printing substituted a much easier and cheaper mode of multiplying books. A few, however, were written in the sixteenth century.

They are much more numerous than the uncials. We have, in round figures, more than 600 cursive MSS. of the Gospels; over 200 of the Acts and Catholic Epistles; nearly 300 of the Pauline Epistles; about 100 of Revelation, exclusive of more than 400 lectionaries which contain only the Scripture lessons for public service.\*

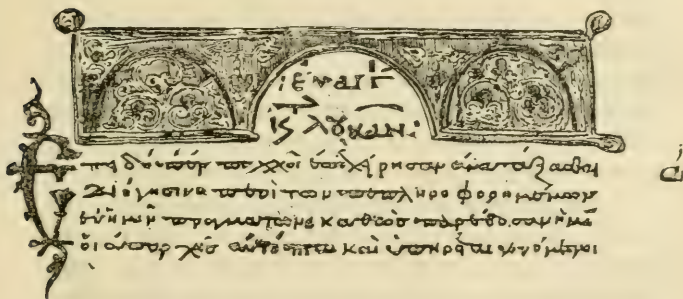
The critical value of the cursives is, of course, not near so great as that of the uncials, because they are much further removed from the primitive source. But some twenty or thirty of them are very important for their agreement with the oldest authorities, or for some other peculiarity. Cod. 33 (Regius 14, Colbertinus 2844, in Paris, eleventh century), which contains all the New Testament except the Apocalypse, and agrees mostly with B, D, L, is "the queen of the cursive MSS.;" Scrivener says its readings "deserve the utmost attention;" and Tregelles calls it "the most important of the Biblical MSS. in cursive letters extant," but it suffered "most from damp and decay." Besides this, we mention Cod. 1 (Cod. Basiliensis), 22, 28, 59, 66, 69, 102, 118, 124, 131, 157, 201, 209, of the Gospels; 13, 15, 18,

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\* Dr. Scrivener gives a careful description of 469 cursive MSS. for the Gospels (pp. 164-209), and of a large number of MSS. for the other books of the New Testament (pp. 209-249). Then follows a section on the lectionaries or manuscript service-books of the Greek Church (250-269), which have as yet received little attention from Biblical critics. Dean Alford gives also a list of 469 cursive MSS. in convenient columns (Prolegg. i. 120-137). Compare Table IX. in Mitchell, pp. 119-132.

36, 40, 73, 180, and especially 61, of the Acts; 17, 31, 37, 46, 47, 67\*\*, 73, 80, 109, of the Pauline Epistles; 7, 14, 31, 38, 47, 51, 82, 95, of the Apocalypse. Cod. 61 (Montfortianus, of the 16th century, in Dublin) is celebrated in the controversy on the spurious passage 1 John v. 7, which it contains on a glazed page, to protect it, and which passed from this MS. into the printed editions of the common Greek text, and the translations made from it. The cursive MSS. have been chiefly compared by Mill, Wetstein, Griesbach, Matthæi, Scholz, Tischendorf, Tregelles, and Scrivener; but many are yet waiting examination.

The following is a specimen of Cod. 1 Basiliensis of the Gospels (tenth century); known to Erasmus, but little used by him; collated by Wetstein, Roth, and Tregelles.



*Specimen of the Codex Basiliensis, of the tenth century, containing Luke i. 1, 2, nearly as in all Greek Testaments.*

εὐαγγ[ελιον] κατὰ λουκᾶν:

επειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι | διήγησιν περὶ τῶν πε-  
 πληροφορημένων | ἐν ἡμῖν πραγμάτων. καθὼς παρέδωκαν ἡμῖ | οἱ  
 ἀπαρχῆσ αὐτόπται καὶ ὑπηρεται γενόμενοι.

## 2. THE ANCIENT VERSIONS.

Next to the study of the MSS., the most important aids in textual criticism are the ancient versions, or translations of the Scriptures from the Hebrew and Greek into vernacular languages. They are, however, only *indirect* sources, as we must translate them back into the original, except in omissions and additions, which are apparent at once. If, for instance, the Latin versions in Rom. v. 1 translate *habemus*, it is plain that they read in their Greek MSS. the subjunctive ἔχωμεν (*let us have*), and not the indicative ἔχομεν (*habemus, we have*); or if they read in John i. 18 *unigenitus Filius*, they support the reading *υἱός* instead of θεός (*Deus*). In point of age, some versions, being made in the second century, antedate our oldest Greek MSS., which are not earlier than the fourth. But they have undergone the same textual corruptions, and no MS. copy of a version is earlier than the fourth century. Some of them are as yet imperfectly edited. Even a satisfactory critical edition of the Vulgate is still a desideratum. As Dr. Westcott says, "While the interpreter of the New Testament will be fully justified in setting aside without scruple the authority of early versions, there are sometimes ambiguous passages in which a version may preserve the traditional sense (John i. 3, 9; viii. 25, etc.), or indicate an early difference of translation; and then its evidence may be of the highest value. But even here the judgment must be free. Versions supply authority for the text, and opinion only for the rendering."\* It matters comparatively little whether they

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\* Smith's *Diet. of the Bible*, Amer. ed. vol. iv. p. 3479, art. "Vulgate."

be elegant or wretched, so long as they reflect with accuracy the original text. One service of great importance they can be manifestly depended upon to render—to tell where insertions or omissions occur in the original text before the translator. It is therefore satisfactory evidence against the genuineness of any particular passage that it is not found in the most ancient versions.

The most important of these versions are the Syriac, the Old Latin, the Vulgate, the Æthiopic, the Egyptian, the Gothic, and the Armenian.

#### A. *Syriac Versions.*

(a.) The PESHITO, the “Simple”—so called because of its fidelity to the Greek—dates in its oldest form (see below, CURETONIAN) from the middle of the second century. It supplied the wants of the Syrian Christians before the unhappy schism in that Church (fifth century), and by its use in common has been always a bond of union between the different sects, who still read it as a sacred classic, although its language is no longer the vernacular. The Peshito is the most faithful and accurate of the older versions, and has been called “the queen of versions.” It is almost literal, yet idiomatic, and rarely loose and paraphrastic. It is very important to the critic. The text connects it in many places with D and the Latin versions. Notwithstanding its age and value, it was not known to Europe until 1552; and in 1555, at Vienna, the first edition appeared, at the expense of the Emperor Ferdinand I., edited by Albert Widmanstadt, the imperial chancellor. This edition is yet highly esteemed. The best modern editions, although none are superior, are those of Prof. Lee, printed by the British and Foreign Bible Society, and of William



Greenfield, in Bagster's Polyglot, and separately. The peculiarity of the Peshito version, and a proof of its early date, is its omission of 2 Peter, 2 and 3 John, Jude, and the Apocalypse. Dr. Murdock has published a "Literal Translation from the Syriac Peshito Version" (New York, 1851). A translation of the Acts and Epistles from the Peshito, by J. W. Etheridge, appeared in London, 1849.

(b.) The PHILOXENIAN or HARCLEAN version, so called from its patron Philoxenus, Monophysite bishop of Mabug (Hierapolis), in Eastern Syria (488-518), and from Thomas of Harkel, a subsequent editor, who was likewise a Monophysite bishop of Mabug. It is "probably the most servile version of Scripture ever made" (Scrivener). It is based upon the Peshito, and forces it into rigorous conformity with the letter of the Greek at the expense of the spirit. It dates from A.D. 508, and was revised by Thomas of Harkel, 616. It contains the whole New Testament, except the Apocalypse, and is therefore more complete than the Peshito, which omits four Epistles besides. The only edition of the Philoxenian is that of Joseph White, printed by the Clarendon Press, Oxford, 1778-1803, 4 vols. 4to. Bernstein has published the Gospel of John (Leips. 1853).

(c.) The CURETONIAN Syriac is a mere fragment of the Gospels (consisting of 82½ leaves), but very old and valuable; though overestimated by Canon Cureton, who thought it "retained, to a great extent, the identical terms and expressions of St. Matthew's Hebrew Gospel." It is regarded by most scholars, as Cureton, Payne Smith, Hermansen, Ewald, Crowfoot, Tregelles, and Westcott and Hort, as the oldest form of the Syriac version, the "Peshito" in its present form holding a relation to it similar to that of the

Vulgate to the Old Latin. Dean Alford calls it "the earliest and most important of all versions." Dr. Scrivener, however, places it decidedly below the Peshito. It was found by Archdeacon Tattam in 1842, with 550 other MSS., in a convent of the Nitrian Desert (70 miles north-west of Cairo), and brought to the British Museum; and was published by Cureton in 1858, with a literal English translation. It agrees remarkably with D and the Old Latin, while the Peshito mostly favours A. It contains large portions of Matthew, Luke, and John, and the last four verses of Mark.

Dr. Brugsch, the celebrated Egyptologist, afterwards discovered three additional leaves in the *binding* of a MS. of the Peshito which came from the Nitrian convent (1871). They were published by Rödiger in the *Monatsbericht* of the Berlin Academy for July, 1872; and also privately by Prof. Wright, as an appendix to Cureton's volume. The leaves contain Luke xv. 22-xvi. 12; xvii. 1-23; John vii. 37-viii. 19. The Curetonian Syriac, including these new leaves, has been translated into Greek by J. R. Crowfoot in his *Fragmenta Evangelica*, 2 parts, London, 1870-71[72].

(d.) The JERUSALEM Syriac. The principal MS. known is an Evangelistary in the Vatican, dated A.D. 1030. This has been published at Verona (1861-64, 2 vols. 4to) by Count Francis Miniscalchi Erizzo. Fragments of two other MSS. are in the British Museum, and of two more at St. Petersburg. The text of these has been published by Land, *Anecdota Syriaca*, vol. iv. (1875). The version is quite independent of the Peshito, and is referred by Tischendorf to the fifth century. It is in a peculiar dialect, and seems to have been little used.

### B. *Latin Versions.*

(a.) THE OLD LATIN (ITALA). This version is not found complete; but from the quotations of the Latin fathers, especially those in Tertullian, Cyprian, Lucifer of Cagliari, Hilary of Poitiers, Hilary the deacon or Ambrosiaster, Ambrose, Victorinus, Jerome, Rufinus, Augustine, Pelagius, and in the Apocalypse Primasius, its text can be in large measure restored. See Hermann Rönseh, *Das N. T. Tertullian's, aus den Schriften des Letzeren möglichst vollständig reconstruirt*, Leipsic, 1871 (731 pages).

The version is nearest in age to the Peshito, and may be assigned to the middle of the second century. It was not the work of one man, nor suffered to go uncorrected by many. Hence the confusion into which the matter has fallen, and the different accounts of it by different scholars; some holding that there were many versions before Jerome, in proof of which statement they quote Augustine, *De Doctr. Christ.* ii. 11; others holding that there was only one version, and citing in proof Jerome. But by the simple and natural explanation that there were many revisions of the one old translation, Augustine and Jerome can be reconciled.

The version is made from the Septuagint in the Old Testament; is verbal, rough, and clumsy; the language is the degenerate Latin of the second century, with admixture of colloquial and provincial forms. But this admixture rendered it soon unintelligible, and necessitated constant revisions, and, eventually, a new and thorough translation from the original tongues.

The balance of probability is in favour of North Africa as the place of its origin, because there, rather than in Italy.

there was an immediate demand for a Latin translation; while in the Roman Church the Greek language prevailed during the first and second centuries. Hence the name "Italic" or "Vetus Itala" is incorrect. Augustine (*De Doctr. Christ.* ii. 15) speaks of a translation which he calls the *Itala*, and which he preferred to all the others. This was manifestly a recension of the same Old Latin version, made or used in Italy.

This Old Latin version never attained to much authority; the Greek being regarded as the authentic text, even in the early Latin Church. At the same time, the version is one of the most significant monuments of Christian antiquity, the medium of divine truth unto the Latin peoples for centuries, and of great value to the Bible critic by reason of its antiquity and literalness. The Apocryphal books of Wisdom, Ecclesiasticus, 1 and 2 Maccabees, Baruch, Prayer of Manasseh, and 4 Ezra (2 Esdras) were, in a substantially unchanged form, embodied in the Vulgate. In the Old Testament the Psalms were similarly transferred.

There is still lacking a really trustworthy edition of the existing portions of the Old Latin version. For the New Testament there exist, however, more than twenty very ancient but fragmentary MSS. of the Gospels, and some (imperfect) of the Acts and the Pauline Epistles; while there is only one yet known of the Apocalypse, and but few fragments of the Catholic Epistles. The principal MSS. of the Gospels representing the *African* text are *Codex Vercellensis* (a), supposed to have been written by Eusebius, Bishop of Vercelli, cir. A.D. 365; *Veronensis* (b), of the fourth or fifth century; and *Colbertinus* (c), at Paris, of the eleventh century, the only complete MS. *Codex Brixianus* (f), at Brescia, of the sixth century, represents a later revision,

probably Augustine's *Itala*. *Codex Bobbiensis* (k), now in Turin, of the fourth or fifth century, collated by Tischendorf, has a remarkable and valuable text; and the same is true of *Codex Palatinus* (e), at Vienna, fifth century.

Peter Sabatier's *Bibliorum Sacrorum Latine Versiones Antiquæ, seu Vetus Italica et cæteræ quæcunque in Codd. MSS. et Antiquorum Libris reperiri potuerunt* (Remis, i. e. Rheims, 1743-49, 3 tom. fol.; new title-page, Paris, 1751) remains the most complete edition of the Old Latin version, but many parts of each Testament have been carefully collated or edited subsequently. Worthy of special mention, for the Gospels, are Bianchini's *Evangeliarium Quadruplex Latine Versionis Antiquæ, seu Veteris Italicæ, editum ex Codicibus Manuscriptis*, Romæ, 1749, 2 tom. fol.; Scrivener's *Codex Bezae*, Cambridge, 1864; Tischendorf's *Evangelium Palatinum* (Lips. 1847); and Haase's *Codex Rehdigeranus* (Breslau, 1865-66). For the Acts, see Scrivener's *Codex Bezae*, and Belsheim's *Die Apostelgeschichte und die Offenbarung Johannis in einer alten lat. Uebersetzung aus dem Gigas Librorum*, Christiania, 1879; for the Pauline Epistles, Tischendorf's *Codex Claromontanus* (1852), and Scrivener's *Codex Augiensis*, Cambridge, 1859; for the Catholic and Pauline Epistles (merely fragments), see Ziegler's *Italafragmente*, Marburg, 1876; for the Apocalypse, see Belsheim, as above. Belsheim's *Codex Aureus* of the Gospels (Christiania, 1878) is rather a MS. of the Vulgate than of the Old Latin, though the text is mixed.

On the whole subject, consult Hermann Rönch, *Itala und Vulgata. Das Sprachidiom der urchristlichen Itala und der katholischen Vulgata*, 2d ed., revised, Marburg, 1875; L. Ziegler, *Die latein. Bibelübersetzungen vor Hieronymus und die Itala des Augustinus*, München, 1879 (he proves



the existence of several Latin versions or revisions before Jerome); O. F. Fritzsche, *Latein. Bibelübersetzungen*, in the new ed. of Herzog, vol. viii., 1881, pp. 433-472; and Westcott's art. "Vulgate," in Smith's *Dict. of the Bible*. There is a good condensed account, revised by Dr. Abbot, in Mitchell's *Critical Handbook* (1880), p. 133 sq.

(b.) The Latin VULGATE. In the course of time the text of the Old Latin became so corrupt that a thorough revision was imperative, and was intrusted by Pope Damasus, in 382, to Jerome (d. 419), the most learned scholar of his day, and of all the Latin fathers best qualified, by genius, taste, and knowledge of Hebrew and Greek, for this difficult task. He began upon the New Testament, and proceeded cautiously, making as few changes as possible, so as not to arouse the opposition of those who, as he says, "thought that ignorance was holiness." But his scholarly instincts, no less than his convictions of duty towards the Divine Word, impelled him to go beyond his instructions, and make a new version of the Old Testament directly from the Hebrew, of which, however, it does not concern us at present to speak. Jerome's revision and new translation (finished 405) encountered much opposition, which greatly irritated his temper and betrayed him into contemptuous abuse of his opponents, whom he styled "*bipedes asellos*." But, by inherent virtues, rather than by external authority, it passed into such current use that in the eighth century it was the Vulgate, the common version, in the Western churches. It became much corrupted by frequent copying. Alcuin, at the instance of Charlemagne, revised it circa 802, by the collation of various good MSS., and substantially in this form it passed down to the invention of printing.

The first book printed was the Vulgate—the so-called Mazarin Bible (Gutenberg and Fust, Mayence, 1455). Printing, however, fixed errors and gave them wider currency, and revision was felt once more to be imperative.

In the Council of Trent (Dec. 13, 1545, to Dec. 4, 1563) the matter was introduced Feb. 4, 1546, and the recommendation of revision passed on April 8; but it was not until 1590, in the pontificate of Sixtus V., that the revised edition of the Vulgate appeared. The scholarly pope took active interest in the work, rejecting or confirming the suggestions of the board of revisers, and corrected the proof-sheets with his own hand. It was prefaced by the famous, and, as the event showed, by no means infallible, constitution *Æternus ille* (dated March 1, 1589), in which the pope said, “By the fulness of apostolical power, we decree and declare that this edition of the sacred Latin Vulgate of the Old and New Testaments, which has been received as authentic by the Council of Trent, . . . be received and held as true, legitimate, authentic, and unquestioned, in all public and private disputation, reading, preaching, and explanation.” He further forbade any alteration whatever; ordered this text, and none other, henceforth to be printed; and hurled anathemas against every one disobeying the constitution. But, alas for the pope! the immaculate edition was full of errors and blunders; and no sooner was he dead (Aug. 27, 1590) than the demand for a new edition arose. Bellarmine suggested an ingenious though dishonourable escape from the awkward predicament in which Sixtus had placed the Church—viz., that a corrected edition should be hastily printed under the name of Sixtus, in which the blame of the errors should be thrown upon the printer! His recommendation was adopted, but it was not

until 1592, under Clement VIII., that the revised edition appeared. The Clementine edition is the standard in the Roman Catholic Church, in which this Latin translation takes precedence of the Hebrew and Greek originals, as the support of doctrine and guide of life.

The materials for a more critical edition of the Vulgate than the Clementine are very abundant. There are numerous MSS., and much labour has already been expended upon the work. The most famous of these MSS. are (a) Codex Amiatinus, from the Cistercian Monastery of Monte Amiantino, in Tuscany, now in the Laurentian Library at Florence; it contains the Old and New Testaments almost complete, dates from 541, and is the oldest and best MS. The New Testament was edited by Tischendorf, Leipsic, 1850, 2d ed. 1854, and by Tregelles (in his edition of the Greek Testament, with the variations of the Clementine text). (b) Codex Fuldensis, in the Abbey of Fulda, Hesse-Cassel; contains the New Testament; dates from 546. Collated by Lachmann for his large edition of the Greek Testament, and edited by E. Ranke, Marburg and Leipsic, 1868. (c) Codex Ferojuliensis (sixth century), at Friuli; Matthew, Luke, and John published by Bianchini, *Evang. Quadruplex*, Appendix. Part of the same MS. is at Prague (Pragensis). (d) Codex Harleian. 1775 (seventh century), of the Gospels, partially collated by Griesbach, *Symb. Crit.* vol. i. (e) Codex Toletanus, at Toledo; written in Gothic letters in the eighth century; collated by the Sixtine correctors and by Vercellone. It contains both Testaments. Its readings are given by Bianchini, *Vindiciæ Canon. Scripturarum*, Rome, 1740.

The best edition of the variations is that of Carlo Vercellone, *Varie Lectiones Vulg. Lat. Bibliorum Editionis*,

Rom. tom. i. 1860; tom. ii. pars 1, 1862; pars 2, 1864. Unfinished. A very important work, but, unfortunately, without either the authorized or the corrected text. Fritzsehe says (*loc. cit.* p. 458), "Even to-day there is wanting a text which answers the demands of science; and Protestantism alone can and ought to accomplish this work, already too long neglected."

### C. *Æthiopic Version.*

There must have been a call for a translation of the New Testament very shortly after Christianity entered Abyssinia. So, although the tradition which assigns it to Abba Salama (Fruementius), the first bishop, be unreliable, the version probably dates from the fourth century, as Dillmann asserts. This scholar likewise praises the version for its fidelity and general smoothness. The New Testament has been edited by Thomas Pell Platt for the British and Foreign Bible Society (1826-30); but, unfortunately, it is almost useless for critical purposes, because so dependent upon recent MSS. Gildemeister, professor in Marburg, collated some portions of the *Æthiopic* New Testament for Tischendorf's edition of 1859.

### D. *Old Egyptian, or Coptic, Versions.\**

These are in the two dialects, the *Thebaic* or *Sahidic*, and the *Memphitic* or *Bahiric*. They are, Bishop Lightfoot declares,† "entirely independent;" the former is "rougher,

\* Copt is probably an Arabic transformation of the Greek *Αἴγυπτος*, and is applied to the Christian inhabitants of Egypt, who inherited the old Egyptian (demotic) language, together with their religion.

† He prepared the chapter on the Egyptian Versions in Dr Scrivener's Introduction, pp. 319-357.

less polished, and less faithful to the original" than the latter. Both contain many Greek words, and are of great textual value, as they independently preserve a very ancient text from different manuscripts, with the adoption of many Greek words. Schwartze and Lightfoot infer from historical notices that the greatest part of the New Testament, if not all, was translated into the Egyptian dialects in the second century. We have no satisfactory edition of either version.

The *editio princeps* of the Memphitic Version for Lower Egypt is that of Wilkins (Oxford, 1716), based upon copious materials, but not carried out with much critical sagacity. Still, nothing better than his work has yet appeared, except an edition of the four Gospels by M. G. Schwartze (Leips. 1846 and 1847, 2 vols.), and of the Acts and Epistles by P. Boetticher, *alias* P. A. de Lagarde, of Göttingen (Halle, 1852). The Apocalypse is omitted. The New Testament in Coptic (Memphitic) and Arabic was published by the Society for Promoting Christian Knowledge (1847-52), under the editorial care of "Henry Tattam, the presbyter of the Anglican Church for the Holy Patriarch and the Church of Christ in Egypt." It is beautifully printed, but of no critical value, because no various readings are recorded. The basis of this edition is a copy belonging to the Coptic Patriarch.

The *editio princeps* of the Thebaic Version for Upper Egypt is that of C. G. Woide, completed by Ford, Oxford, 1799. The version is yet in a very fragmentary condition, and there is need of an edition in which the fragments shall all be collected. The Thebaic Version is less valuable than the Memphitic; its text is less pure, and shows a certain infusion of those readings which are called Western,



though to nothing like the same extent as the Old Latin and the Old Syriac.

### E. Gothic Version.

It is the work of Ulphilas (311–381, or 313–383\*), the apostle of Christianity to the Goths, who in the fourth century translated the Old Testament from the Septuagint and the New Testament from the Greek into Gothic. There are seven famous codices of this version: (a) Codex Argenteus, fragments of the Gospels, dates from the earlier part of the sixth century; (b) Codex Carolinus, forty verses of the Epistle to the Romans; (c) Palimpsest fragments of five codices (published by Mai and Castiglione, Milan, 1819–39), portions of Esther, Nehemiah, the Gospels, and Paul's Epistles. The best editions of all these fragments are by H. C. von der Gabelentz and J. Loebe: *Ulphilas. Vet. et N. Test. Versionis Gothicae Fragmenta quae supersunt* (Leipsic, 1836–46), and by E. Bernhardt (Halle, 1875), each of which is provided with a complete apparatus. Stamm's *Ulphilas*, 7th ed. by Moritz Heyne, with Grammar and Lexicon, Paderborn, 1878, is the most convenient for the student of the language; Bernhardt's is the best for text-critical purposes. Comp. also W. Bessell: *Das Leben des Ulphilas und die Bekehrung der Gothen zum Christenthum* (Göttingen, 1860). Dr. R. Müller and Dr. H. Hoeppe have just published the Gothic Gospel of Mark with a grammatical commentary: *Ulphilas: Evangelium Marci grammatisch erläutert*, Berlin, 1881 (pp. 72). The last seven verses of Mark are wanting.

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\* The date 318–388 is exploded; but it is not certain whether we should adopt 311–381 (Stamm, Bernhardt) or 313–383 (Krafft in Herzog, Davidson).

### F. *Armenian Version.*

It belongs to the fifth century, and is the work of Miesrob and Moses Chorenensis. It has considerable critical value, though the existing MSS. are not very ancient, and there are wide differences among them. The version embraces the entire Bible. The first edition appeared at Amsterdam, 1666, under the care of Bishop Usean of Erivan; the best edition, founded on manuscripts, is by Zohrab—New Testament, 1789; whole Bible, 1805. It is now regularly published by the British and Foreign Bible Society.

On the Armenian Version, see the article by Tregelles in Smith's *Bible Dict.*, Am. ed., vol. iv. p. 3374.

We pass by the *Slavonic*, *Arabic*, and *Persic* versions, which are of too late a date to be of critical value for the restoration of the primitive text.

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### 3. PATRISTIC QUOTATIONS.

The third source of textual criticism is furnished by the quotations in the early Christian writers, from which the greater part of the New Testament might be reconstructed. The Greek fathers give direct, the Latin fathers indirect, testimony to the original text. Some of them—as Irenæus, Origen, Tertullian—are older than our oldest MSS., and therefore of the greatest value.

But the fathers must be used with great care and discrimination. They were theologians and Christians rather than critics. They often quote very loosely, simply from memory, and more for doctrinal, polemical, and practical than critical purposes. Their testimony is fragmentary, and fails us where we most wish and need information. Besides, their editors have so frequently thought they were

doing a service when they corrected their quotations that it is at all times difficult to tell just what the text was before them. Dr. Tregelles\* plainly puts the case, and shows the true principles which should guide the critic. The chief benefit of patristic quotations consists not so much in their independent value as in their corroborative force, by establishing a reading which rests on good authority of MSS. or versions. When they are single and unsupported, they deserve little or no credit.

The most valuable works for critical purposes are commentaries and homilies which explain the text consecutively. Origen, Eusebius, and Jerôme are by far the most learned Biblical scholars among the ancient fathers, and have more weight than all the rest as witnesses for the text. The number of ecclesiastical writers that have been consulted by various critics considerably exceeds one hundred, but only a few yield substantial results. We confine our list to the first five centuries.†

#### A. *Greek Fathers.*

First century : The apostolic fathers, so called—Clement of Rome, Polycarp, Ignatius, Barnabas—would, as pupils of the apostles, be the oldest and most important witnesses ; but they still lived in the element of oral tradition within the hearing of the apostles, and hence they quote few passages from the New Testament.

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\* In Horne's *Introduction* (14th ed. London, 1877), vol. iv. pp. 329-342.

† Alford (i. 140-143) gives an alphabetical list of over one hundred and fifty ancient writers. See also the lists in Scholz, Tischendorf, Scrivener (p. 372 sq.), and Mitchell (Tables XI. and XII.).

Second century: Justin Martyr (d. 167) comes next in the order of time, and makes much use of the four Gospels, but in a very free and loose way. Irenæus of Lyons (d. 202) is the most important witness of the second century, and his great work against the Gnostic heresies is replete with Scripture knowledge, but exists for the most part only in a Latin version.\*

Third century: Clemens Alexandrinus (d. 220), and still more the great Origen (184-254). Next to them Hippolytus (disciple of Irenæus, about 220), Gregory Thaumaturgus (disciple of Origen, 243), Dionysius Alexandrinus (265), and Methodius (d. 311).

In the fourth and fifth centuries: Eusebius the historian (d. 340, much used by Tischendorf and Tregelles), Athanasius (d. 373), Basilus Magnus (d. 379), Gregory Nazianzen (d. 389), Gregory Nyssen (d. 371), Ephraem Syrus (d. 373), Cyril of Jerusalem (d. 386), Didymus of Alexandria (d. 395), Chrysostom (d. 407), Epiphanius (d. 403), Theodore of Mopsuestia (d. 428), Cyril of Alexandria (d. 444), and Theodoret (d. 458).

### B. *Latin Fathers.*

Second century: Tertullian (about 200), very important for the Old Latin Version.

Third century: Cyprian (d. 258), Novatian (fl. 251), Lactantius (306).

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\* He testifies, *e. g.*, to the last twelve verses of Mark, and to the existence of two readings of the mystic number in Rev. xiii. 18: the one is 666, which he found in the best copies, and explains to mean *Lateinos* (while several modern exegetes make it out to mean, in Hebrew letters, *Neron Caesar*); the other 616, which is the numerical value of *Nero* (without the final *n*) *Caesar*.

Fourth and fifth centuries: Hilary of Poitiers (354), Lucifer of Cagliari (d. cir. 370), Victorinus Afer (d. cir. 370), Ambrose (d. 379), Ambrosiaster or Pseudo-Ambrose, probably to be identified with Hilary the deacon (about 384), Pelagius (417), Augustine (a profound divine and spiritual commentator, but a poor linguist and critic, d. 430), and, most of all, Jerome, the translator of the Latin Bible from the original Hebrew and Greek (d. 419).

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## II. THE VARIATIONS AND TEXTUAL CRITICISM.

### 1. ORIGIN OF VARIATIONS.

In such a vast number of manuscript copies of the New Testament there must needs be a multitude of variations. They are partly unintentional or accidental, partly intentional or designed. Errors of the first class proceed either from misreading, or from mishearing (in case of dictation), or from fault of memory. Errors of the second class are due either to misjudgment, or to an innocent desire to correct supposed mistakes, to supply defects, to harmonize apparent discrepancies, or to wilful corruption for sectarian purposes. Cases of wilful mutilation or corruption of the text are, however, exceedingly rare. Transcribers had too much reverence for the words of Christ and his inspired apostles to be guilty of it, though in making their choice between conflicting readings they would naturally be biassed by their theological opinions.\*

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\* "The charges against the heretics of wilful corruption of the text (setting aside avowed excision like that of Marcion) rest on no good foundation. In the definite instances alleged



## 2. NUMBER OF VARIATIONS

The variations began very early, with the first copies, and continued to increase till the art of printing superseded the necessity of transcribing, and substituted typographical errors for errors of copyists. They were gradually found out as the collection and examination of the sources progressed. Dr. John Mill, in 1707, roughly estimated the number at 30,000. Since that time it has risen to "at least fourfold that quantity," as Dr. Scrivener wrote in 1874, and now cannot fall much short of 150,000, if we include the variations in the order of words, the mode of spelling, and other trifles which are ignored even in the most extensive critical editions. This number far exceeds that of any ancient book, for the simple reason that the New Testament was far more frequently copied, translated, and quoted than the most celebrated works of Greek and Roman genius.

## 3. VALUE OF VARIATIONS.

This multitude of various readings of the Greek text need not puzzle or alarm any Christian. It is the natural result

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by ancient writers (John i. 13; iii. 6; Mark xiii. 32) the 'heretical' reading turns out to be the true one. Epiphanius charges the *orthodox* with omitting Luke xxii. 43, 44, to remove a difficulty. This is the most plausible case of alleged wilful corruption. But Westcott and Hort, with Mr. Norton and Granville Penn (comp. Weiss) regard the passage as a later addition, and I am disposed to agree with them. No case of deliberate, wilful corruption, *affecting any considerable number of MSS.*, on the part either of the heretics or the orthodox, can be anywhere made out. Rash attempts to correct supposed error must not be confounded with wilful corruption" (Dr. Abbot, private letter).

of the great wealth of our documentary resources; it is a testimony to the immense importance of the New Testament; it does not affect, but rather insures, the integrity of the text; and it is a useful stimulus to study.

Only about 400 of the 100,000 or 150,000 variations materially affect the sense. Of these, again, not more than about fifty are really important for some reason or other; and even of these fifty not one affects an article of faith or precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenour of Scripture teaching. The *Textus Receptus* of Stephens, Beza, and Elzevir, and of our English version, teach precisely the same Christianity as the uncial text of the Sinaitic and Vatican MSS., the oldest versions, and the Anglo-American revision. Richard Bentley, the ablest and boldest of classical critics of England, affirms that even the worst of MSS. does not pervert or set aside "one article of faith or moral precept." Dr. Ezra Abbot, who ranks among the first textual critics, and is not hampered by orthodox bias (being a Unitarian), asserts that "no Christian doctrine or duty rests on those portions of the text which are affected by differences in the manuscripts; still less is anything *essential* in Christianity touched by the various readings. They do, to be sure, affect the bearing of a few passages on the doctrine of the Trinity; but the truth or falsity of the doctrine by no means depends upon the reading of those passages."\*

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\* *Anglo-American Bible Revision*, p. 92. In a later article (*Sunday School Times*, Phila., May 28, 1881) he makes a similar assertion with special reference to the English revision: "This host of various readings may startle one who is not acquainted with the subject, and he may imagine that the whole text of

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Moreover, the large number of various readings is a positive advantage in ascertaining the true text. The word of the wise man may be applied here: "In the multitude

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the New Testament is thus rendered uncertain. But a careful analysis will show that nineteen twentieths of these are of no more consequence than the palpable errata in the first proof of a modern printer; they have so little authority, or are so manifestly false, that they may be at once dismissed from consideration. Of those which remain, probably nine tenths are of no importance as regards the sense; the differences either cannot be represented in a translation, or affect the form of expression merely, not the essential meaning of the sentence. Though the corrections made by the revisers in the Greek text of the New Testament followed by our translators probably exceed two thousand, hardly one tenth of them, perhaps not one twentieth, will be noticed by the ordinary reader. Of the small residue, many are indeed of sufficient interest and importance to constitute one of the strongest reasons for making a new revision, which should no longer suffer the known errors of copyists to take the place of the words of the evangelists and apostles. But the chief value of the work accomplished by the self-denying scholars who have spent so much time and labour in the search for manuscripts, and in their collation or publication, does not consist, after all, in the corrections of the text which have resulted from their researches. These corrections may affect a few of the passages which have been relied on for the support of certain doctrines, but not to such an extent as essentially to alter the state of the question. Still less is any question of Christian duty touched by the multitude of various readings. The greatest service which the scholars who have devoted themselves to critical studies and the collection of critical materials have rendered has been the establishment of the fact that, on the whole, the New Testament writings have come down to us in a text remarkably free from important corruptions, even in the late and inferior manuscripts on which the so-called 'received text' was founded; while the helps which

of counsellors there is safety" (Prov. xi. 14). The original reading is sure to be preserved in one or more of these sources. Hence we need not, as in the case of the ancient classics, resort to subjective conjectural criticism, which never leads to absolute certainty. The very multitude of readings is the best guarantee of the essential integrity of the New Testament.

This fact was long ago clearly stated by Richard Bentley, when the resources of the text were not nearly so abundant. Fertile and ingenious as he was in his conjectural emendations of classical authors, he yet declares, in his Prospectus for a new edition of the Greek Testament (1720), that "in the sacred writings there is no place for conjectures and emendations. Diligence and fidelity, with some judgment and experience, are the characters here requisite." And in another place:\* "If there had been but one MS. of the Greek Testament at the restoration of learning, about two centuries ago, then we had had no *various readings* at all. And would the text be in a better condition then than now we have 30,000? So far from that, that in the best single copy extant we should have some hundreds of faults and some omissions irreparable. Besides that, the suspicions of fraud and foul play would have

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we now possess for restoring it to its primitive purity far exceed those which we enjoy in the case of any eminent classical author whose works have come down to us. The multitude of 'various readings,' which to the thoughtless or ignorant seems so alarming, is simply the result of the extraordinary richness and variety of our critical resources."

\* In his reply, under the pseudonym of *Philoleutherus Lipsiensis*, to the deist Anthony Collins, who, in his *Discourse of Free-thinking* (1713), represented the 30,000 variations of Mill as fatal to the authority of the New Testament.

been increased immensely. It is good, therefore, to have more anchors than one. . . . It is a good providence and a great blessing that so many manuscripts of the New Testament are still amongst us; some procured from Egypt, others from Asia, others found in the Western churches. For the very distances of places, as well as numbers of the books, demonstrate that there could be no collusion, no altering, nor interpolating one copy by another, nor all by any of them. In profane authors whereof one manuscript only had the luck to be preserved, as Velleius Paterculus among the Latins, and Hesychius among the Greeks, the faults of the scribes are found so numerous, and the defects so beyond all redress, that, notwithstanding the pains of the learnedest and acutest critics for two whole centuries, these books still are, and are like to continue, a mere heap of errors. On the contrary, where the copies of any author are numerous, though the *various readings* always increase in proportion, there the text, by an accurate collation of them, made by skilful and judicious hands, is ever the more correct, and comes nearer to the true words of the author." And again: "Make your 30,000 (variations) as many more—if numbers of copies can ever reach that sum—all the better to a knowing and a serious reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or a fool, and yet with the most sinistrous and absurd choice, he shall not extinguish the light of any one chapter, nor so disguise Christianity but that every feature of it will still be the same."

To quote a modern authority: "So far," says Dr. Scrivener (p. 4), "is the copiousness of our stores from causing doubt or perplexity to the genuine student of Holy Script-



ure, that it leads him to recognise the more fully its general integrity in the midst of partial variation. What would the thoughtful reader of Æschylus give for the like guidance through the obscurities which vex his patience and mar his enjoyment of that sublime poet?"

#### 4. CLASSES OF VARIATIONS.

The variations which really involve the sense may, with Dr. Tregelles, be reduced to three classes—omissions, or additions, or substitutions of words and phrases.

(1.) *Omissions.* These occur very often from homœoteuton (ὁμοιοτέλευτον), when two lines or clauses end with the same word or words, which may be easily overlooked. A very important case of this kind is the sentence in 1 John ii. 23: ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει (the same ending as in the preceding clause), which is not found in the *Textus Receptus*, and is italicised in the English Version; but sustained by  $\aleph$ , A, B, C, P, and other authorities, and properly restored in the English Revision. Here the older text restores what the later lost.

(2.) *Additions* are very numerous in the later MSS. and in the *Textus Receptus*, which must be eliminated according to the oldest and best authorities. They may be divided into several classes.

(a.) Additions caused by transferring a genuine word or passage from one book to another; first on the margin or between the lines, and then into the text. These cases are most frequent in the parallel sections of the Gospels. They began probably with the Gospel Harmonies, the oldest of which is Tatian's *Diatessaron*, from the second century. See in the *Text. Rec.*, Matt. i. 25 (supplemented from Luke ii. 7); Matt. v. 44 (from Luke vi. 27, 28);

Matt. ix. 13 (from Luke v. 32); Matt. xvii. 21 (from Mark ix. 29); Matt. xix. 16, 17 (comp. Mark x. 17, 18; Luke xviii. 18, 19); Matt. xix. 20 (from Mark x. 20 and Luke xviii. 21); Mark iii. 5 and Luke vi. 10 (from Matt. xii. 13); Mark vi. 11 (from Matt. x. 15); Mark xiii. 14 (from Matt. xxiv. 15); Mark xv. 28 (from Luke xxii. 37); Luke iv. 2, 4, 5, 8 (comp. Matt. iv. 2, 4, 8, 10); Luke xi. 2, 4 (from Matt. vi. 9, 10, 13); John vi. 69 (from Matt. xvi. 16); Acts ix. 5, 6 (from xxvi. 14, 15; xxii. 10), etc. By removing these interpolations of words and clauses, otherwise genuine, we lose nothing and gain a better insight into the individuality of each Gospel.

(b.) Amplifications of quotations from the Old Testament, Matt. ii. 18; xv. 8; Luke iv. 18, 19; Rom. xiii. 9; Heb. ii. 7; xii. 20, etc. These are all right in the Septuagint.

(c.) Insertions of words and proper names (instead of pronouns) from lectionaries for the Church service, especially those of the Gospels (Evangelistaria). Hence the frequent interpolation or changed position of Ἰησοῦς (*e. g.*, Matt. iv. 18; viii. 5; xiv. 22; John i. 44). Comp. also Luke vii. 31 (the prefix εἶπε δὲ ὁ κύριος), and x. 22 (καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε).

(d.) Additions from a love of paraphrase, which characterizes all the sources embraced by Westcott and Hort under the designation of the "Western" text. In this respect King James's revisers have imitated the old copyists and translators, but have acted more honestly by printing their numerous and mostly useless interpolations in italics.

(e.) Additions from oral tradition, ancient liturgies, and explanatory glosses. Under this head we may place the most important and serious interpolations, which are re-

jected by the severer class of critics, although some may be defended with solid arguments. They are as follows:

The doxology in the Lord's Prayer (Matt. vi. 13), which was unknown to Origen, Tertullian, and Cyprian (in their commentaries on the Lord's Prayer), and is missing in the oldest MSS., in the Itala and Vulgate. It probably came in from 1 Chron. xxix. 11, and from the ancient liturgies.\*

The passage about the descent of the angel troubling the pool of Bethesda (John v. 3, 4, from "waiting" till "he had"), which expresses a popular superstition.

The section on the woman taken in adultery (John vii. 53-viii. 11, in ten MSS. at the end of the Gospel of John, in four at the end of Luke xxi.), which no doubt rests on a primitive and authentic tradition, but was not written by John.

The concluding twelve verses of Mark (xvi. 9-20), which are, however, sustained by witnesses older than our oldest MSS.†

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\* The English Revision puts the doxology in the margin. It was a case of honesty versus prudence. No change seems to have given wider dissatisfaction than this. The doxology is very appropriate, and will always be used; but this, of course, does not affect the critical question, which is simply one of evidence. Its insertion from liturgical usage is far more easily accounted for than its omission.

† The genuineness of the conclusion of Mark has been defended with minute learning and ability by John W. Burgon, B.D. (now archdeacon of Chichester), in an almost exhaustive monograph of 334 pages: *The Last Twelve Verses of the Gospel according to S. Mark Vindicated against Recent Critical Objections and Established*, Oxford and London, 1871. His apologetic zeal leads him into injustice to the oldest and best MSS. which omit the passage, and to the most meritorious modern critics—Tisch-

The baptismal confession of the eunuch (Acts viii. 37), which came in from ecclesiastical use.

The passage of the three heavenly witnesses (1 John v. 7, 8), which is wanting in all the uncials, in all the ancient versions (including the best MSS. of the Vulgate), and in all the Greek fathers. It first appeared in Latin copies, and only in two very late Greek MSS., of no authority. The internal evidence is likewise against it, since John would not have written "the Father and the *Word* and the Holy Spirit," but "the Father and the *Son*," or "*God* and the *Word*," etc. Hence it is universally given up by critics.\*

endorf and Tregelles. His arguments against  $\aleph$  and B prove altogether too much, and would destroy our confidence in *all* MSS., versions, and citations. Dr. Scrivener also (pp. 507-513), defends the genuineness of Mark xvi. 9-20. It seems impossible that the evangelist should have ended his book so abruptly with *ἐφοβήθητο γὰρ*. The oldest versions and lectionaries contain the section in whole or in part. Irenæus treats it as an integral portion of Mark (*Adv. Hæc.* iii. 10, 6). The Vatican MS. leaves the whole third column blank, but concludes the Gospel of Mark in the second column, at ver. 8, with the usual arabesque and the subscription *KATA ΜΑΡΚΟΝ*, leaving an intervening space of only three lines (not enough for two verses). Burgon and Scrivener make much of the fact that this blank column is the only vacant column in the Vatican MS.; but Dr. Abbot replies that two columns are left blank at the end of Nehemiah, and a column and a half at the end of the book of Tobit, presenting an appearance very similar to that of the end of Mark. Tischendorf and Tregelles set the twelve verses apart; Westcott and Hort enclose them in double brackets; the Anglo-American Revision properly retains them with a marginal note.

\* Even Dr. Scrivener, one of the most conservative critics, says (p. 561), "To maintain the genuineness of this passage is simply impossible." More than fifty volumes and pamphlets have been written on this controversy.

(3.) *Substitutions* of one word for another, similar in spelling or sound. Here belong the remarkable variations in John i. 18 (*μονογενῆς θεός*, abridged Θ̄C, or *υἰός*, abridged ΥC), in Luke ii. 14 (*εὐδοκία*, or *εὐδοκίας*); in Rom. v. 1 (*ἔχομεν*, or *ἔχομεν*), in 1 Tim. iii. 16 (*ὄς*, OC, or *θεός*, Θ̄C), in Apoc. xvii. 8 (*καίπερ ἐστίν*, for *καὶ παρέσται*).

Other substitutions are due to the aim of harmonizing passages, or of correcting a supposed error, as *ἐν τοῖς προφήταις* for *ἐν τῷ Ἡσαΐα τῷ προφήτῃ*, in Mark i. 2; *Βηθαβαρᾶ* for *Βηθαρία*, in John i. 28 (due, perhaps, to the conjecture of Origen); *τὴν ἐκκλησίαν τοῦ κυρίου* for *τοῦ θεοῦ*, if not *vice versa*, in Acts xx. 28.

#### 5. OBJECT OF TEXTUAL CRITICISM.

The textual variations necessitate textual criticism, which has gradually grown to the proportion and dignity of a special branch of sacred learning. It was matured with the discovery and collection of the material during the eighteenth century, and reached its height within the last twenty years. It has been cultivated mostly by Protestant scholars—Swiss, German, Dutch, and English. A few Catholics—like Hug and Scholz, Vereellone and Cozza—have nobly taken part in the work; but, upon the whole, the Roman Church cares more for tradition than for the Bible, and is satisfied with the Latin Vulgate sanctioned by the Council of Trent. Protestant Bible Societies have been denounced as dangerous and pestiferous by several popes.

The object of textual criticism, as applied to the Greek Testament, is to ascertain and restore, as far as possible, the original text as it came from the pens of the apostolic authors. It aims to show not what they ought to have written, but what they actually did write.



## 6. CRITICAL RULES.

Since Bengel, Wetstein, and Griesbach, the critical process has been reduced to certain rules, but there is considerable diversity in the mode and extent of their application. The following may be regarded as being sound, and more or less accepted by the best modern critics.

(1.) Knowledge of documentary evidence must precede the choice of readings.

(2.) All kinds of evidence must be taken into account, according to their intrinsic value.

(3.) The sources of the text must be carefully sifted and classified, and the authorities must be weighed rather than numbered. One independent manuscript may be worth two dozen which are copied from the same original. On closer inspection, the witnesses are found to fall into certain groups or families, and to represent certain tendencies. Bengel and Griesbach first arranged them into recensions or families. Westcott and Hort have modified and perfected this system. They distinguish between the Western, the Alexandrian, the Syrian, and the neutral texts.

(4.) The restoration of the pure text is founded on the history and genealogy of the textual corruptions.

(5.) The older reading is preferable to the later, because it is presumably nearer the source. In exceptional cases later copies may represent a more ancient reading.

(6.) The shorter reading is preferable to the longer, because insertions and additions are more probable than omissions. "*Brevior lectio præferenda est verbosiori*" (Griesbach).

(7.) The more difficult reading is preferable to the easier. "*Lectio difficilior principatum tenet*" was Bengel's first rule.

(8.) The reading which explains the origin of the other readings is preferable. This rule is emphasised by Tischendorf.

(9.) "That reading is preferable which best suits the peculiar style, manner, and habits of thought of the author; it being the tendency of copyists to overlook the idiosyncracies of the writer" (Scrivener).

(10.) That reading is preferable which shows no doctrinal bias, whether orthodox or heretical.

(11.) The agreement of the most ancient witnesses of all classes decides the true reading against all mediæval copies and printed editions.

(12.) The primary uncials,  $\aleph$ , B, C, and A—especially  $\aleph$  and B—if sustained by ancient versions and ante-Nicene citations, outweigh all later authorities, and give us presumably the original text.

#### 7. APPLICATION OF THE RULES.

The application of these critical canons decides, in the main, against the *Textus Receptus*, so called, from which the Protestant versions were made, and in favour of an uncial text. The former rests on a few and late, mostly cursive MSS., which have very little, or no authority when compared with much older authorities which have since been brought to light. It abounds in later additions, harmless as they may be. It arose, as it were, by accident, before the material for the science of criticism was collected and examined. Erasmus, Stephens, and Beza were good scholars, but could accomplish little with the scanty resources at their command. Griesbach, Lachmann, Tregelles, and Tischendorf have the advantage over them in the possession of an immense critical apparatus which has been accu-

mulating for three hundred years. We are now able to go back from the cursive text of the fifteenth century to a text at least a thousand years older—a text of the Nicene and ante-Nicene age.

It has taken a long time for scholars to become emancipated from the tyranny of the *Textus Receptus*, and it will be a long time before the people can be weaned from the authority of the vernacular versions based upon it. But the truth will prevail at last over tradition and habit. *Amicus Stephanus, amicus Beza, sed magis amica veritas.*

The loss of the traditional text is more than made up by the gain. The substance remains, the form only is changed. The true text is shorter, but it is also older, purer, and stronger. By that we must abide until new discoveries bring us still nearer to the inspired original.

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### III. THE PRINTED EDITIONS OF THE GREEK TEXT.

The history of the printed text of the Greek Testament may be divided into three periods:

(1.) The period of the unlimited reign of the Received Text, so called, from 1516 to 1750 or 1770.

(2.) The transition period from the Received Text to the Uncial Text, 1770 to 1830.

(3.) The restoration of the oldest and purest text, 1830 to 1881.

Dr. Reuss, of Strasburg, who is in possession of the largest private collection of editions of the Greek Testament, gives a chronological list of 584 distinct and 151 title editions of the Greek Testament, printed from 1514

to 1870, and divides them into twenty-seven families.\* I confine myself here to the leading editions which mark an epoch in the history of textual criticism.

1. THE PERIOD OF THE TEXTUS RECEPTUS. FROM ERASMUS AND STEPHENS TO BENDEL AND WETSTEIN.—A.D. 1516–1750.

This period extends from the Reformation to the middle of the 18th century. The text of Erasmus, with a few improvements of Stephens, Beza, and the Elzevirs, assumed a stereotyped character, and acquired absolute dominion among scholars. The Protestant versions made from this text gained the same authority among the laity. Both were practically considered to be the inspired word of God, and every departure from them was looked upon with suspicion.

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\* See his *Bibliotheca Novi Test. Græci* (1872). The editions are classified as follows:

I. Editio Complutensis; II. Editiones Erasmicæ; III. Editio Compluto-Erasmica; IV. Editio Colinaï; V. Editiones Stephanicæ; VI. Editiones Erasmo-Stephanicæ; VII. Editiones Compluto-Stephanicæ; VIII. Editiones Bezanæ; IX. Editiones Stephano-Bezanæ; X. Editiones Stephano-Plantinianæ; XI. Editiones Elzevirianæ; XII. Editiones Stephano-Elzevirianæ; XIII. Editiones Elzeviro-Plantinianæ; XIV. Editiones criticæ ante-Griesbachianæ; XV. Editiones Griesbachianæ; XVI. Editiones Matthæianæ; XVII. Editiones Griesbachio-Elzevirianæ; XVIII. Editiones Knappianæ; XIX. Editiones criticæ minores post-Griesbachianæ; XX. Editiones Scholzianæ; XXI. Editiones Lachmannianæ; XXII. Editiones Griesbachio-Lachmannianæ; XXIII. Editiones Tischendorffianæ; XXIV. Editiones mixtæ recentiores; XXV. Editiones nondum collatæ; XXVI. Editiones dubiæ; XXVII. Editiones spuria. To these should be added the edition of Tregelles and the edition of Westcott and Hort

The Roman Catholic Church held, and still holds, with the same unreasonable tenacity to Jerome's Vulgate, which, as a translation, is still further removed from the fountain of inspiration, though based in part on an older text.

(1.) The first published (not printed) edition of the Greek Testament is that of ERASMUS (urged by the enterprising publisher Frobenius, who offered to pay him as much "as anybody"), at Basle, Switzerland, 1516, fol.

It was a most timely publication, just one year before the Reformation. Erasmus was the best classical scholar of his age (a better Latinist than Hellenist), and one of the forerunners of the Reformation, although he afterwards withdrew from it and died on the division line between two ages and two churches (1536). He furnished Luther and Tyndale the text for their vernacular versions, which became the most powerful levers of the Reformation in Germany and England.

The first edition was taken chiefly from two late Basle MSS. of the Gospels and Epistles, which are still preserved in the University Library at Basle, and have the marks of the printer's pages (as I observed in 1879). They date from the fourteenth or fifteenth century. Erasmus compared them with two others. For the Apocalypse he had only one MS., borrowed from Reuchlin, then lost sight of, but recently found again in 1861;\* defective on the last leaf (containing the last six verses, which he retranslated from the Vulgate into poor Greek). Made in great haste, in less than six months, and full of errors. Elegant Latin version. Dedicated to Pope Leo X. Erasmus himself,

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\* By Dr. Delitzsch, in the library of the princely house of Oettingen-Wallerstein. See his *Handschriftliche Funde*, Heft i. and ii. 1861 and 1862.



aided by Æcolampadius, published five editions, with slight improvements, all Græco-Latin. Second edition, 1519 (the basis of Luther's translation); third, 1522; fourth, 1527; fifth, 1535; besides other editions which appeared at Venice, Strasburg, Basle, Paris, etc.\*

The entire apparatus of Erasmus never exceeded eight MSS. The best he had he used least, because he was afraid of it; namely, a cursive of the tenth century, numbered 1, which agrees better with the uncial than with the received text. He also took the liberty of occasionally correcting or supplementing his text from the Vulgate.

(2.) The COMPLUTENSIAN New Testament, in the Polyglot Bible of Complutum, or Alcalá de Henares, in Spain, prepared under the direction of Cardinal FRANCIS XIMENES DE CISNEROS (archbishop of Toledo), and published 1520, with papal approbation, in 6 vols. The work was begun 1502, in celebration of the birth of Charles V., and the New Testament was completed Jan. 10, 1514; the fourth vol., July 10, 1517 (the year of the Reformation); but not pub-

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\* Reuss gives the titles of these editions, and says (*Biblioth.* p. 26) that they vary in sixty-two out of a thousand places which he compared. Mill's estimate of the variations is far below the mark; see Scrivener, p. 385. Of the first edition Erasmus himself says, "*præcipitatum fuit verius quam editum*," in order that his publisher might anticipate the publication of the Complutensian Polyglot. The second edition is more correct. The third edition first inserted the spurious passage of the three witnesses (1 John v. 7) from the Codex Montfortianus of the sixteenth century. The fourth edition adds, in a third parallel column, the Latin Vulgate, besides the Greek and his own version. The fifth edition omits the Vulgate, but otherwise hardly differs from the fourth; and from these two, in the main, the *Textus Receptus* is ultimately derived.

lished till 1520, four years after the first edition of Erasmus (who did not see the Polyglot till 1522), and three years after the cardinal's death (who died 1517, at the age of eighty-one). Pope Leo would not give his approbation till March 22, 1520; even then there was some delay, and the work did not get into general circulation before 1522.

The New Testament forms vol. v., and gives the Greek and the Latin Vulgate. Vols. ii., iii., and iv. contain the Old Testament with the Apocrypha. The canonical books of the Old Testament are given in three languages: the Latin Vulgate characteristically holds the place of honour in the middle, between the Greek Septuagint and the Hebrew original. This signifies, according to the Prolegomena, that Christ, *i. e.* the Roman or Latin Church, was crucified between two robbers, *i. e.* the Jewish Synagogue and the schismatical Greek Church! The sixth vol. contains lexica, indexes, etc. Only six hundred copies were printed; hence the work is very rare.

The liberal cardinal spent on his Polyglot 50,000 ducats, or about \$115,000. But it was only one fourth of his yearly income.\*

The text of the New Testament is mostly derived from late MSS. not specified, and not described except in the general terms "very ancient and correct," and procured from Rome.†

\* See a full description in Tregelles, *Account of the Printed Text*, etc., pp. 1-19.

† On the textual sources of the Complutensian Polyglot, see Tregelles, *loc. cit.*, pp. 12-18. Reuss (*Biblioth.* pp. 16-24) gives a list of the readings peculiar to this Greek Testament. An accurate reprint was edited by P. A. Gratz, Tübingen, 1821; 2d ed. Mayence, 1827, with changes in the orthography and punctua-

(3.) Editions of the great printer and scholar ROBERT STEPHENS (STEPHANUS, ESTIENNE, 1503-59), published at Paris in 1546 and 1549, 16mo (called, from the first words of the preface, the *O mirificam* editions); 1550, in folio; and at Geneva in 1551, 16mo. His son Henry (1528-98) collated the MSS. employed for these editions, which were greatly admired for their excellent type, cast at the expense of the French government.

Stephens's "royal edition" (*editio regia*) of 1550 is the most celebrated, and the nearest source of the *Textus Receptus*.\* The text was mainly taken from Erasmus (the editions of 1527 and 1535), with marginal readings from the Complutensian edition, and fifteen MSS. of the Paris library, two of them valuable (D and L), but least used. It was republished by F. II. Scrivener, 1859; new edition 1877, with the variations of Beza (1565), Elzevir (1624), Lachmann, Tischendorf, and Tregelles.

The edition of 1551, which was published at Geneva (where Robert Stephens spent his last years as a professed Protestant), though chiefly a reprint of the Royal edition of 1550 in inferior style, is remarkable for the versicular division which here appears for the first time, and which Robert Stephens is said to have made on horseback on a journey from Paris to Lyons. The edition contains the Greek text in the middle of the page, with the Latin Vulgate on the inner side, and the Erasmian version on the outer. The versicular division is injudicious, and breaks

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tion. Leander Van Ess published an editio Compluto-Erasmica, Tüb. 1827. See Reuss, p. 45.

\* Reuss (p. 53): "*Est hæc ipsa editio ex qua derivatur quem nostri textum receptum vulgo vocant, nomine rei minus bene ap-  
tato.*"

up the text, sometimes in the middle of the sentence, into fragments, instead of presenting it in natural sections; but it is convenient for reference, and has become indispensable by long use. The English Revision judiciously combines both methods.

(4.) THÉODORE DE BÈZE (BEZA, 1519-1605), Calvin's friend and successor in Geneva, who came into possession of some valuable old MSS. (Cod. Cantabr. and Claromont.), but made little use of them, published several folio editions of Stephens's Greek text (4th ed.), with some changes and a Latin translation of his own, Geneva, 1565, 1582, 1588 (many copies dated 1589), 1598 (reprinted in Cambridge, 1642).\*

Beza was a poor critic, but an eminent theologian and commentator, and enjoyed, with Calvin and Bullinger, the highest respect in England during the reigns of Elizabeth and James I. His editions were chiefly used for the Authorised English version of 1611, in connection with the last editions of Stephens.†

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\* Beza called the edition of 1565 the second, but his first, 1557, was only his Latin version with annotations, for which he cared more than for the Greek text. Scrivener (*Introd.* 2d ed. p. 390) gives 1559 as the date of the first edition; but this is an error; see Reuss, *Biblioth.* p. 72 sq. Others speak of an edition of 1576; but this was edited by Henry Stephens. Besides the four folio editions noticed above, Beza published several octavo editions with his Latin version and short marginal notes (1565-67-80-90, 1604). For a full description, see Masch's *Le Long, Bibl. Sacra*, pars i. pp. 307-316.

† On the precise Greek text of the English version, see Dr. Abbot's researches in my Introduction to Lightfoot, Trench, and Ellicott on the *Revision of the New Testament*, New York, 1873, pp. xxvii.-xxix. He shows that the English version agrees

(5.) The brothers BONAVENTURE and ABRAHAM ELZEVIR, enterprising publishers in Holland, issued, with the aid of unknown editors, several editions at Leyden, 1624, 1633, 1641; originally taken (not from Stephens, but) from Beza's smaller edition of 1565, with a few changes from his later editions. Neatly printed, and of handy size, they were popular and authoritative for a long period. The preface to the second edition boldly proclaims: "*Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus.*" Hence the name *Textus Receptus*, or commonly received standard text, which became a part of orthodoxy on the Continent; while in England Stephens's edition of 1550 acquired this authority; but both agree substantially.\* Erasmus is the first, Elzevir's editor the last author, so to say, of the *Textus Receptus*. All the Holland editions were scrupulously copied from the Elzevir text, and Wetstein could not get authority to print his famous Greek Testament (1751-52) except on condition of following it.†

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with Beza (ed. 1589) against Stephens (ed. 1550) in about ninety places, with Stephens against Beza in about forty, and differs from both in thirty or forty places. Beza's Latin version, which was superior to the preceding ones, and his notes, had also considerable influence, which was misleading in many instances, but, on the whole, beneficial. See B. F. Westcott, *History of the English Bible* (Lond. 1868), p. 294.

\* Mill observed but twelve variations. Tischendorf (p. lxxxv. 7th ed.) gives a list of 150 changes; Scrivener (p. 392) states the number at 287. These variations are as unimportant as the variations of the different editions of King James's English version, which number over 20,000.

† For a history of the Elzevir family and a list of their publications, see *Les Elzevier. Histoire et Annales typographiques, par*



(6.) BRIAN WALTON'S *Polyglot Bible*, Lond. 1657, 6 tom. fol. The New Testament (tom. v.) gives the Greek text of Stephens, 1550, with the Latin Vulgate, the Peshito Syriac, the Æthiopic, and Arabic versions. In the Gospels a Persian version is added. Each Oriental version has a collateral Latin translation. At the foot of the Greek text are given the readings of Cod. A. The sixth or supplementary volume furnishes a critical apparatus gathered from sixteen authorities, by the care of the celebrated Archbishop Usher (1580-1656), who had been appointed a member of the Westminster Assembly of Divines, but never attended. Walton (1600-1661) was a royalist, during the civil war, and chaplain to Charles I., and after the Restoration consecrated bishop of Chester (1661). But the *Polyglot* was published under the patronage of Cromwell, who allowed the paper to be imported free of duty. This patronage was afterwards disowned; hence there are two kinds of

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ALPHONSE WILLEMS, Brux. et Paris, 1880, 2 vols. The titles of the first two editions (1624 and 1633) are as follows:

Ἡ Καινὴ Διαθήκη. Novum Testamentvm, ex Regijs alijsque optimis editionibus cum curâ expressum. Lvgdvni Batavorvm, ex Officina Elzeviriana. cIo Io c xxiv. 12mo or 24mo.

(“ *Cette édition du N. T. est réputée correcte, mais elle a été effacée par celle de 1633.*” Willems, i. 98.)

Ἡ Καινὴ Διαθήκη. Novum Testamentum. Ex Regijs alijsque optimis editionibus, hac nova expressum: cui quid accesserit, Præfatio docebit. Lvgd. Batavorvm, ex Officina Elzeviriorum. cIo Io c xxxiii. 12mo or 24mo.

The second is the most beautiful and correct edition. One of the two editions dated 1641 (that printed by the Elzevirs for Whitaker of London) has notes of Robert Stephens, Joseph Scaliger, Isaac Casaubon, etc. Later editions were printed at Amsterdam.

copies—the one called “republican” (with compliments to Cromwell in the preface, but *no* dedication), the other “loyal” and dedicated to Charles II.\*

Walton's Polyglot is less magnificent than the Paris Polyglot (Paris, 1645, in 10 vols.), but more ample, commodious, and critical.†

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\* “Twelve copies were struck off on large paper. By Cromwell's permission the paper for this work was allowed to be imported free of duty, and honourable mention is made of him in the Preface. On the Restoration this courtesy was dishonourably withdrawn, and the usual Bible dedication sycophancy transferred to Charles II., at the expense of several cancels; and in this, the ‘Loyal’ copy, so called in contradistinction to the ‘Republican,’ Cromwell is spoken of as ‘Maximus ille Draco.’ This is said to have been the first work printed by subscription in England” (*The Bibles in the Carlton Exhibition*, London, 1877, p. 119 sq.). Comp. H. J. Todd's *Memoirs of the Life and Writings of Brian Walton*, London, 1821, 2 vols.

† Brian Walton was involved in a controversy with Dr. John Owen, the famous Puritan divine, who labored to defend, from purely dogmatic premises, without regard to stubborn facts, the scholastic theory that inspiration involved not only the religious doctrines, but “every tittle and iota,” and that “the Scriptures of the O. and N. Testaments were immediately and entirely given out by God himself, his mind being in them represented unto us without the least interveniency of such mediums and ways as were capable of giving change or alteration to the least iota or syllable.” (*Of the Integrity and Purity of the Hebrew Text of the Scriptures, with Considerations on the Prolegomena and Appendix to the late ‘Biblia Polyglotta,’* Oxford, 1659.) To this Walton replied, forcibly and conclusively, in *The Considerator Considered*, London, 1659. He maintained that the authority of the Scriptures, as a *certain* and *sufficient* rule of faith, does not depend upon any human authority or any human theory of inspiration, and that Owen's view was contrary to undeniable facts, and

(7.) JOHN MILL'S *Novum Testamentum Græcum*, Oxon. 1707, fol.; often reprinted, especially in England. The fruit of thirty years' labour. A vastly increased critical apparatus.\* The text is from Stephens, 1550. It had been preceded by the New Testament of Bishop JOHN FELL, Oxford, 1675; an edition "more valuable for the impulse it gave to subsequent investigators than for the richness of its own stores of fresh materials" (Scrivener, p. 395).

BENTLEY'S proposed edition, 1720. Dr. Richard Bentley (1662-1742), whose rare classical scholarship and critical discernment pre-eminently fitted him for the task, made extensive and expensive preparations for a new edition of the Greek and Latin Testament. He, unfortunately, failed to execute his design; but he discovered the true principle which, a century afterwards, was executed by the critical genius of Lachmann. He proposed to go back from the *Textus Receptus* to the oldest text of the first five centuries, hoping that "by taking 2000 errors out of the Pope's Vulgate and as many out of the Protestant Pope Stephens's," he could "set out an edition of each in columns, without using any book under 900 years old, that shall so exactly agree word for word, and order for order, that no two tallies, nor two indentures, can agree better." He issued his *Proposals* for such an edition in 1720, with the last chap-

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contrary to the judgment of the Reformers and the chief Protestant divines and linguists from Luther and Calvin down to Grotius and Cappellus. "The truth needs not the patronage of an untruth."

\* See the list of Mill's MSS. in Scrivener, p. 398. Küster's reprint of Mill, with additions, Amsterdam and Leipsic, also Rotterdam, 1710, deserves to be mentioned.

ter of Revelation in Greek and Latin as a specimen. The scheme was frustrated by an angry controversy between him and Conyers Middleton, and other contentions in which he was involved, by his unruly temper, at Cambridge. The money paid in advance (two thousand guineas) was returned to the subscribers by his nephew, whom he made his literary executor. All that is left is a mass of critical material in the library of Trinity College, Cambridge, including the collation of the Codex Vaticanus, which was transcribed by Woide and edited by Ford in 1799. Bentley was too sanguine in his expectations, and too confident and hasty in his conclusions; but his edition, as Tregelles says, "would have been a valuable contribution towards the establishment of a settled text: it would at least have shaken the foundations of the *Textus Receptus*; and it might well have formed the basis of further labours."

After Bentley's death active interest in Biblical criticism in England ceased for nearly a century, and the work was carried on mainly by German scholars.

(8.) J. A. BENDEL (1687-1752), a most original, profound, pregnant, and devout commentator, author of the invaluable *Gnomon*, which is a marvel of *multum in parvo*, edited a Greek Testament at Tübingen, 1734 and 1755, and wrote several critical dissertations. He became a critic from conscientious scruples, but was confirmed in his faith by thorough research. He divided the textual witnesses into families; facilitated the method of comparing and weighing the readings; suggested true principles of criticism; and departed, in the Apocalypse (his favorite study), from the *Textus Receptus*. Most of his cautious changes have been approved. In the *apparatus criticus* he first set the example of recording the testimonies for and

against the received reading, but he did it only in rare instances. "The peculiar importance of Bengel's New Testament is due to the critical principles developed therein. Not only was his native acuteness of great service to him when weighing the conflicting probabilities of internal evidence, but in his fertile mind sprang up the germ of that theory of *families* or *recensions* which was afterwards expanded by J. S. Semler (1725-91), and grew to such formidable dimensions in the skilful hands of Griesbach."\*

(9.) JO. JAC. WETSTEIN† (1693-1754): *Novum Testamentum Græcum Editionis Receptæ cum Lectionibus*, etc., Amstel. 1751-52, 2 tom. fol. The text is mainly from the Elzevir editions, with some readings from Fell's text. He made large additions to the apparatus, and carefully described the MSS. and other sources in the Prolegomena, i. 1-222; ii. 3-15, 449-454, 741-43. His magnificent edition contains also a learned commentary, with illustrations from Hebrew, Greek, and Latin authors.

Wetstein was far inferior to Bengel in judgment, but surpassed him in the extent of his resources. He was neither a sound theologian nor a safe critic, but a most industrious worker and collator. His New Testament repre-

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\* Scrivener, p. 403. Comp. on Bengel the biographies of Burk (1831) and Wächter (1865), and an article in Herzog, ii. 295-301 (new ed.).

† His family name was *Wettstein* (see Hagenbach's art. in Herzog, vol. xviii. p. 74); but he signed himself in Latin *Wetstenius*; and hence English, Dutch, and most German writers spell the name *Wetstein*. He was a native of Basle, and for some time assistant pastor of his father at St. Leonhard's; but, being suspected of Arian and Socinian heresy, he was deposed and exiled from his native city (1730). He obtained a professorship at the Arminian College at Amsterdam (1733).



sents the labour of forty years. He had a natural passion for the study of MSS. ; made extensive literary journeys ; collated about 102 MSS. (among them A, C, and D) with greater care than had been done before, and introduced the system of citing them by Latin letters and Arabic numerals. His Prolegomena are disfigured by the long and painful history of his controversy with his narrow orthodox opponents, Isclin and Frey ; he depreciated the merits of Bengel ; but his New Testament is still valuable as a storehouse of parallel passages from the ancient classics.

During the next twenty years little was done for textual criticism. JOHANN SALOMO SEMLER, the father of German rationalism (1725-91), but, in what he called "Privat-Frömmigkeit" (personal piety), a pietist and an earnest opponent of deism, re-edited Wetstein's Prolegomena with valuable suggestions (Halle, 1764), and stimulated the zeal of his great pupil Griesbach.

## 2. SECOND PERIOD : TRANSITION FROM THE TEXTUS RECEPTUS TO THE UNCIAL TEXT. FROM GRIESBACH TO LACHMANN—A. D. 1770-1830.

This period shows enlarged comparison of the three sources of the text, the discovery of critical canons, a gradual improvement of the *Textus Receptus*, and approach to an older and better text ; but the former was still retained as a basis on a prescriptive right.

(10.) The period is introduced by the honoured name of JOHANN JACOB GRIESBACH (1745-1812), professor of divinity at Halle and then at Jena. He made the study of textual criticism of the Greek Testament his life-work, and combined all the necessary qualifications of accurate learning, patient industry, and sound judgment. His editions

from 1775 to 1806 mark the beginning of a really critical text, based upon fixed rules. Among these are, that a reading must be supported by ancient testimony; that the shorter reading is preferable to the longer, the more difficult to the easy, the unusual to the usual. He sifted Wetstein's apparatus with scrupulous care; enlarged it by collecting the citations of Origen, and utilizing the Old Latin texts, published by Bianchini and Sabatier; improved and developed Bengel's system of recensions, classifying the authorities under three heads—the Western (D, Latin versions, fathers), the Alexandrian (B, C, L, etc., a recension of the corrupt Western text), and the Constantinopolitan (A, flowing from both); but recognised also mixed and transitional texts, decided for the readings of the largest relative extent, but departed from the Elzevir text only for clear and urgent reasons. His critical canons are well-considered and sound; but he was too much fettered by his recension theory, which was ably criticised and modified by Hug, a Roman Catholic scholar (1765–1846).

Principal editions, Halle and London, 1775–77, 1796–1806, 2 tom. 8vo; reprinted, London, 1809 and 1818 (a very fine edition); an improved third edition of the Gospels by David Schulz, 1827, with Prolegomena and an enlarged apparatus. Griesbach's text is the basis of many manual editions by Schott, Knapp, Tittmann, Hahn, Theile, and of several English and American editions.

While Griesbach was engaged in his work, several scholars made valuable additions to the critical apparatus, the results of which he incorporated in his last edition.

C. F. MATTHÆI (professor at Wittenberg, then at Moscow; d. 1811), Griesbach's opponent, ridiculed the system

of recensions, despised the most ancient authorities, and furnished a text from about a hundred Moscow MSS., all of Constantinopolitan origin, to which he attributed too great a value. The result by no means justified his pretensions and passionate attacks upon others. His *Novum Test. Græce et Lat.* was published at Riga, 1782-88, 12 vols. 8vo; an edition with the Greek text only, in 3 vols. (1803-7).

The Danish professors BIRCH, ADLER, and MOLDENHAWER collected, at the expense of the King of Denmark, a large and valuable amount of new critical material in Italy and Spain, including the readings of the Vatican MS., published by Birch, 1788-1801. During the same period Codd. A, D, and other important MSS. were published.

F. C. ALTER, in his Greek Test., Vienna, 1786-87, 8vo, gave the readings of twenty-two Vienna MSS., and also of four MSS. of the Slavonic version.

The new discoveries of these scholars went far to confirm Griesbach's critical judgment.

(11.) J. M. A. SCHOLZ (a pupil of Hug, and Roman Catholic professor in Bonn; d. 1852): *Novum Testamentum Græce*, etc., 1830-36, 2 vols. 4to; the text reprinted by Bagster, London, with the English version.

Scholz was a poor critic, but an extensive collator. He examined many new MSS. in different countries, though not very accurately, and gave the preference to the Byzantine family, as distinct from the Alexandrian. He frequently departed from the received text, yet, upon the whole, preserved it in preference to that of the Vulgate (which is remarkable for a Roman Catholic). His edition has found greater favour in England than in Germany. It marks no advance upon Griesbach.

3. THIRD PERIOD: THE RESTORATION OF THE PRIMITIVE TEXT. FROM LACHMANN AND TISCHENDORF TO WESTCOTT AND HORT—A.D. 1830-81.

(12.) CARL LACHMANN (professor of classical philology in Berlin; d. 1851): *Novum Testamentum Græce et Latine*, Berol. 1842-50, 2 vols. Comp. his art. in the *Studien und Kritiken*, 1830, No. 4, pp. 817-845. Lachmann had previously published a small edition in 1831, with various readings at the end. In the larger edition he was aided by the younger PHILIP BUTTMANN, who added the apparatus of the Greek text, and published also another small edition based on the Vatican MS., 1856, 1862, and 1865.

Lachmann was not a professional theologian, and not hampered by traditional prejudice. His object was to restore the oldest accessible text, *i. e.* the text of the fourth or fifth century, as found in the oldest sources then known (especially Codd. A, B, C, Itala, Vulgate, ante-Nicene fathers); yet not as a final text, but simply as a sure *historical basis* for further operations of internal criticism. He gives, with diplomatic accuracy, even palpable writing errors if sufficiently attested; not as proceeding from the original writers, but as parts of the *textus traditus* of the fourth century. His range of authorities was limited; Cod. Sinaiticus had not yet been discovered, and Codd. B and C not critically edited. But to him belongs the credit of having broken a new path, and established, with the genius and experience of a master critic, the true basis. He carried out the hint of Bentley and Bengel, and had the boldness to destroy the tyranny of the *Textus Receptus*, and to substitute for it the uncial text of the Nicene age.

Lachmann met with much opposition from the profession-

al theologians, even from such a liberal critic as De Wette, who thought that he had wasted his time and strength. Such is the power of habit and prejudice that every inch of ground in the march of progress is disputed, and must be fairly conquered. But his principles are now pretty generally acknowledged as correct.\*

(13.) CONSTANTIN VON TISCHENDORF (professor of theology at Leipsic: b. 1815, d. 1874): *Novum Testamentum Græce*, etc., *ed. octava critica maior*, Lips.: issued at intervals, in eleven parts, from 1864 to 1872, 2 vols., with a full critical apparatus.

Prof. Tischendorf is by far the most industrious, enterprising, and successful textual critic of the nineteenth century. He visited the principal libraries of Europe in search of documents: made four journeys to England, and three to the Orient: discovered, collated, copied, and edited many most important MSS.: and published, between 1841 and 1873, no less than twenty-four editions of the Greek Testament (including the reissues of his stereotyped *editio academica*). Four of these—issued 1841, 1849, 1859, and 1872—mark a progress in the acquisition of new material. The catalogue of his publications, most of them relating to Biblical criticism, covers more than ten octavo pages. In 1873 he hoped to attend the General Conference of the Evangelical Alliance in New York, and to read a paper on the influence of the Apocryphal Gospels on the formation of the Roman Catholic theory and worship of the Virgin

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\* Tregelles (p. 99): "Lachmann led the way in casting aside the so-called *Textus Receptus*, and boldly placing the New Testament wholly and entirely on the basis of actual authority." Reuss calls him (*Biblioth.* p. 239) "*vir doctissimus et κοινωβιβος*." Scrivener (p. 422 sqq.) depreciates his merits.



Mary. I had transmitted to him, in the name of the American branch, two free tickets for himself and his son, and provided comfortable lodgings, when a fatal stroke of apoplexy suddenly arrested his earthly labours, May 5, 1873, although he lingered till Dec. 7, 1874.\*

Tischendorf started from the basis of Lachmann, but with a less rigorous application of his principle, and with a much larger number of authorities. He intended to give not only the oldest, but also the best, text, with the aid of all authorities. His judgment was influenced by subjective considerations and a very impulsive temper; hence frequent changes in his many editions, which he honestly confessed, quoting Tischendorf versus Tischendorf, but they mark the progress in the range of his resources and knowledge. In his last and best edition he returns again to the uncial authorities, after a temporary departure to later documents, and gives full credit to his own greatest discovery, the MS. from the Mount of Legislation.

\* See J. E. Volbeding, *Constantin Tischendorf in seiner 25-jährigen schriftstellerischen Wirksamkeit*, Leips. 1862; Dr. Abbot's article on Tischendorf in the *Unitarian Review* for March, 1875; Dr. Gregory's article in the *Bibliotheca Sacra* for January, 1876; and for his moral and religious character, the addresses of his pastor, Dr. Ahlfeld, and his colleagues Drs. Kahnis and Luthardt, *Am Sarge Tischendorf's*, with a list of his writings, Leips. 1874. These addresses bring into prominence his noble qualities, which were somewhat concealed to the superficial observer by a skin disease—his personal vanity and overfondness for his many and well-earned titles and twenty or more decorations from sovereigns which were displayed in his parlor. He took a prominent part in the united deputations of the Evangelical Alliance to the Czar and Prince Gortschakoff, at Friedrichshafen, in behalf of the persecuted Lutherans in the Baltic provinces, in 1871, at the risk of his popularity at the Russian court.

The Latin Prolegomena to this edition have been prepared, since 1876, by an American scholar, Dr. Caspar René Gregory, residing at Leipsic, with the efficient aid of Dr. Ezra Abbot, of Cambridge, Mass., and will soon be published. Thus America is permitted to take an important part in this great work of restoring the purest text of the book of books by completing the noblest monument of German scholarship in the line of textual criticism.\*

(14.) SAM. PRIDEAUX TREGELLES (1813-1875): *The Greek New Testament, edited from ancient authorities, with the Latin Version of Jerome from the Codex Amiatinus*, London; issued in parts from 1857 to 1879, 4to. He had previously edited *The Book of Revelation in Greek*, 1844.

Dr. Tregelles devoted his whole life to this useful and hereulean task, with a reverent and devout spirit similar to that of Bengel.† He visited many libraries in Europe, col-

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\* See an article by Dr. Abbot in the *Harvard Register*, Cambridge, Mass., 1881, pp. 322, 323. We learn from this that the Prolegomena will give the fullest description of the critical material and a key to the multitudinous abbreviations of Tischendorf's apparatus, which to ordinary readers are about as intelligible as a hieroglyphic alphabet. The "Addenda et Emendanda" will contain a formidable list of errors in the text and apparatus which scholars have detected, and additional references to new sources. I regret that I could not avail myself of these Prolegomena, but I had the benefit of Dr. Abbot's valuable suggestions and aid in reading the proof of this Introduction, which I was obliged to prepare within a few weeks.

† Dr. T. was of Quaker descent, and associated for a time with the "Plymouth Brethren." He edited *The Englishman's Greek Concordance to the N. T.* (1839), *The Englishman's Hebrew and Chaldee Concordance of the O. T.* (1843, 2 vols.), a translation of *Gesenius's Hebrew and Chaldee Lexicon* (1847), and other useful books. He was very poor, but in his later years he received a

lated the most important uncial and cursive MSS., and published the palimpsest Codex Zaeynthius (on Luke). He was far behind Tischendorf in the extent of his resources, but more scrupulously accurate in the use of them.\* He followed Lachmann's principle. He left behind him a monumental work of painstaking, conscientious, and devout scholarship. But it needs to be corrected and supplemented from the Codex Sinaiticus, and the critical edition of the Codex Vaticanus, which he was not permitted to inspect in Rome by the jealous authorities. Like Tischendorf, he was prevented from completing his work, and was struck down by paralysis while engaged in concluding the last chapters of Revelation (in 1870). He never recovered, and could not take part in the labours of the English Revision Committee, of which he was appointed a member. The Prolegomena were compiled and edited four years after his death by Dr. Hort and Rev. A. W. Streane, 1879.

(15.) WESTCOTT and HORT: *The New Testament in the Original Greek*, Cambridge and London, Macmillan & Co.; New York, Harper & Brothers, 1881.

Of this, the last and the best critical edition of the Greek Testament, which was begun in 1853 and completed in 1881, we have said enough in the beginning of this Introduction.

Simultaneously with this edition there appeared two other editions of the Greek Testament, which make no

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pension of £200 from the civil list. His belief in verbal inspiration made him, like Bengel, a verbal critic.

\* Dr. Scrivener remarks (p. 431): "Where Tischendorf and Tregelles differ" (in collation), "the latter is seldom in the wrong."

claim to be independent critical recensions of the text, but have a special interest and value in connection with the Westminster or Anglo-American Revision, and supplement each other. They were carefully prepared by two members of the New Testament Company of Revisers, but it is distinctly stated that "the Revisers are not responsible" for the publication. They were undertaken by the English University Presses.

Dr. SCRIVENER, in his edition published by the University Press of Cambridge, gives *The New Testament in the Original Greek, according to the Text followed in the Authorised Version (i. e. the Textus Receptus of Beza's edition of 1598), together with the Variations adopted in the Revised Version*. He puts the new readings at the foot of the page, and prints the displaced readings of the text in heavier type.

Dr. PALMER, archdeacon of Oxford, in *The Greek Testament, with the Readings adopted by the Revisers of the Authorised Version*, published by the Clarendon Press, Oxford, 1881, pursues the opposite method: he presents the Greek text followed by the Revisers, and puts the discarded readings of the *Textus Receptus* and of the version of 1611 in foot-notes. The Revisers state, in the Preface from the Jerusalem Chamber (p. xiii., royal-octavo ed.), that they did not esteem it within their province "to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised." Dr. Palmer, with the aid of lists of readings prepared by the Revisers in the progress of their work, has constructed a continuous text, taking for the basis the third edition of Stephens

(1550), and following it closely in all cases in which the Revisers did not express a preference for other readings; even the orthography, the spelling of proper names, and the typographical peculiarities or errors of Stephens are, with a few exceptions, retained. The chapters are marked as in Stephens's edition of 1550, the distribution into verses accords with that in the Authorised Version, and the division into paragraphs is conformed to the English Revision of 1881.

The year 1881 is fruitful above any other in editions of the New Testament in Greek and the Revised English Version; and the demand for the latter in Great Britain and the United States is beyond all precedent in the history of literature. We may well call it the year of the republication of the Gospel. The immense stimulus thus given to a careful and comparative study of the words of Christ and his apostles must bear rich fruit. The first printed edition of the Greek Testament in 1516 was followed by the great Reformation of 1517. May the numerous editions of 1881 lead to a deeper understanding and wider spread of the Christianity of Christ!

NEW YORK, *August 1, 1881.*



## INDEX TO NOTATION.

The notation adopted in this work is used to draw attention to three classes of passages:

(1.) Passages where it has been found impossible to decide which of two or more various readings is certainly right.

(2.) Passages containing readings in regard to which some suspicion is entertained by the editors.

(3.) Passages where interpolations of special interest occur in certain documents.

In connection with all passages of the first class, alternative readings are given, which have a reasonable probability of being genuine. Of these alternative readings, those which on the whole are the more probable, or the better attested, are printed in the text as the primary readings; the secondary readings being distinguished by a notation which varies according as they differ from the primary readings by omission, addition, or substitution.

### MARKS IN THE TEXT.

[ ] These marks indicate that the word or words enclosed in them are omitted in secondary readings. Thus, in Matt. vii. 24 (p. 17), *τοὺς λόγους τούτους* is the primary reading, *τοὺς λόγους*, without *τούτους*, the secondary reading.

⊥ (1.) *Without any accompanying mark in the margin.* This mark indicates the place where secondary readings add the word or words printed in the margin opposite the primary reading. Thus, in Matt. xxiii. 38 (p. 56), *ὁ οἶκος ὑμῶν* is the primary reading, *ὁ οἶκος ὑμῶν ξεῖνος* the secondary reading.

(2.) *Accompanied by the marks †† in the margin,* it indicates that certain 'Western' documents contain, in places thus distinguished, interpolations embracing some apparently fresh or distinctive matter, but having no sufficient

intrinsic claim to any form of incorporation with the New Testament; such interpolations being printed opposite to it in the margin between the special marks ††. See Matt. xx. 16 (p. 47), where some 'Western' documents interpolate, after ἔσχατοι, the clause πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.

[ ] These marks enclose portions of the text to which the contents of the opposite margin refer. They are used in the following cases:

(1.) *Without any accompanying mark in the margin*, to indicate words and passages for which secondary readings are printed opposite in the margin. Thus, in Matt. xvi. 20 (p. 39), ἐπιτίμησεν is the primary reading, διεστείλατο the secondary reading.

(2.) *Accompanied by 'Ap. †' in the margin*, to indicate portions of the text which, in the judgement of the editors, probably contain some "primitive" error, that is, an error affecting the text of all existing documents, and thus incapable of being rectified without the aid of conjecture; such places being the subject of notes in the Appendix. See Matt. xv. 30 (p. 37), χωλούς, κυλλούς, τυφλούς, κωφούς.

(3.) *Accompanied by the marginal marks ††*, to indicate portions of the text for which 'Western' documents substitute the word or words printed opposite in the margin between the special marks ††; such substitutions being similar in character to the 'Western' interpolations already mentioned. Thus, in Matt. viii. 12 (p. 18), some 'Western' documents substitute ἐξελείσονται for ἐκβληθήσονται of the text.

†† These marks indicate that the word or words enclosed within them are apparently right, and are attested largely, though not by the best documents; the better attested readings being printed in the margin with 'Ap.' and noticed in the Appendix. Thus, in Heb. vii. 1 (p. 469), ὁ is apparently right, ὁς the better attested reading.

[ ] These marks enclose (a) a few very early interpolations in the Gospels, omitted by 'Western' documents alone, as in Luke xxii. 19, 20 (p. 177), or by 'Western' and 'Syrian' documents alone, as in Matt. xxvii. 49 (pp. 68, 69); (b) a few interpolations in the Gospels, probably

'Western' in origin, containing important matter apparently derived from extraneous sources, as in Matt. xvi. 2, 3 (p. 38).

#### MARKS IN THE MARGIN.

- [ ] Used in the margin with the same significance as in the text (see above), to distinguish two or more marginal readings which differ from each other merely by the omission or addition of words. Thus two alternative readings are indicated in the margin at Matt. viii. 18 (p. 19), one being *πολλοὺς ὄχλους*, the other *ὄχλους* without *πολλοὺς*. In other cases, two or more marginal readings are separated by *v.* See marg. Matt. xiii. 30 (p. 32).
- Ap.* (1.) *When attached to marginal readings or punctuations,* this indicates that such readings or punctuations are examined in the Appendix.
- “ (2.) *Accompanied by † † in the text.* See † † above.
- “ (3.) *Standing alone, without any corresponding mark in the text,* it indicates places where occur miscellaneous rejected readings which, having some special interest, are noticed in the Appendix. See Matt. xvii. 20 (p. 41).
- Ap. †* Accompanied by  $\lrcorner$  in the text. See  $\lrcorner$  (2.) above.
- $\lrcorner$  † Accompanied by  $\lrcorner$  or  $\lrcorner$  in the text. See  $\lrcorner$  (2.) and  $\lrcorner$  (3.) above.
- \* This mark indicates that the marginal note, being too long to be conveniently inserted in the usual place, has been printed at the foot of the page, where it is distinguished by a corresponding \*. When two notes of this kind occur on one page, the second is indicated by ‡. See Acts xviii. 21 and 27 (p. 290).

#### TYPE AND ARRANGEMENT.

*Uncial* type is employed for quotations from the Old Testament, including phrases borrowed from some one place or a number of places.

*Metrical* arrangement is chosen for poetical and rhythmical passages.

*Short spaces* indicate sub-paragraphs.

The *orthography* is taken from the best MSS.

*List of Noteworthy Variations between the Text of the Revisers and that of Westcott and Hort.*

*Marg.* is placed after a reading of Westcott and Hort when it has been put in the *margin* by the Revisers.

*Sec.* denotes that the reading so indicated is a *secondary* reading of Westcott and Hort.

(Ap. †) denotes that the reading which it follows is suspected by Westcott and Hort of containing a "primitive" error, and is made the subject of a note in their Appendix.

It should be remembered that the Revisers have pronounced no judgment on those parts of the Greek text where the variations would not affect the translation. But in the preparation of this list it has been assumed that the Revisers followed Stephens's edition of 1550, wherever their translation does not show that they chose a different text.

It should be observed, also, that in the great majority of the passages included in this list, the text of the Revisers corresponds with secondary readings of Westcott and Hort, and the text of Westcott and Hort with the marginal readings of the Revisers, so that the two texts are virtually the same.

	Revisers' Text.		Westcott and Hort's Text.
Matt. iii. 16,	ἠνεύχθησαν αὐτῷ Sec.		ἠνεύχθησαν Marg.
iv. 23,	περιῆγεν ὁ Ἰησοῦς		περιῆγεν Marg.
v. 25,	κριτῆς σε παραδῶ τῷ		κριτῆς τῷ Marg.
vi. 1,	Προσέχετε τὴν Sec.		Προσέχετε δὲ τὴν
8,	γὰρ ὁ πατὴρ ὑμῶν Sec.		γὰρ ὁ θεὸς ὁ πατὴρ ὑμῶν Marg.
vii. 13,	πλατεῖα ἢ πύλη καὶ (Probably not genu- ine. See Appendix by W. & H.)		πλατεῖα καὶ Marg.
viii. 9,	ὑπὸ ἔξουσίαν, ἔχων Sec.		ὑπὸ ἔξουσίαν τασσόμε- νος, ἔχων Marg.
10,	οὐδὲ ἐν τῷ Ἰσραὴλ το- σαύτην πίστιν		παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ Marg.

	Revisers' Text.	Westcott and Hort's Text.
Matt. viii. 18,	πολλοὺς ὄχλους Sec.	ὄχλον (with ὄχλους sec.)
ix. 14,	ἠστυέομεν πολλά Sec.	ἠστυέομεν Marg.
18,	εἰς ἔλθων	εἰς προσελθῶν (with προσελθῶν sec. and εἰσελθῶν sec.)
27,	ἠκολούθησαν αὐτῷ Sec.	ἠκολούθησαν
x. 13,	πρὸς ὑμᾶς Sec.	ἐφ' ὑμᾶς
25,	Βεεζεβοὺλ	Βεεζεβοὺλ ( <i>et passim</i> )
xi. 15,	ὅτα ἀκούειν ἀκουέτω	ὅτα ἀκουέτω Marg.
xii. 4,	ἔφαγεν	ἔφαγον Marg.
22,	προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός Sec.	προσηνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν
47,	εἶπεν . . . λαλῆσαι Sec.	Omitted. Marg
xiii. 35,	καταβολῆς κόσμου	καταβολῆς Marg.
44,	καὶ πωλεῖ πάντα ὅσα ἔχει, καὶ Sec.	καὶ πωλεῖ ὅσα ἔχει καὶ
45,	οὐρανῶν ἀνθρώπων ἐμπόρου Sec.	οὐρανῶν ἐμπόρου
xiv. 24,	μέσον τῆς θαλάσσης ἦν Sec.	σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν Marg.
29,	ἔλθειν Sec.	καὶ ἦλθεν Marg.
xv. 31,	λαλοῦντας, κυλλοὺς ὑγεῖς, καὶ Sec.	λαλοῦντας καὶ
xvi. 2, 3,	'Οψίας γενομένης λέγετε Ἐὐδία . . . τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.	Interpolation, probably "Western" in origin. Marg.
21,	ὁ Ἰησοῦς	'Ιησοῦς Χριστὸς Marg.
xvii. 8,	τὸν Ἰησοῦν Sec.	αὐτὸν Ἰησοῦν
15,	πάσχει Sec.	ἔχει
22,	'Αναστρεφομένων	Συστρεφομένων Marg.
xviii. 14,	τοῦ πατρὸς ὑμῶν Sec.	τοῦ πατρὸς μου Marg.
15,	ἁμαρτήσῃ εἰς σέ ὁ	ἁμαρτήσῃ ὁ Marg.
19,	πάλιν λέγω Sec.	πάλιν ἀμὴν λέγω



	Revisers' Text.	Westcott and Hort's Text.
Matt. xix. 4,	ποιήσας	κτίσας Marg.
9, 10,	μοιχᾶται· καὶ ὁ ἀπολε- λυμένην γαμήσας μοι- χᾶται. λέγουσιν	μοιχᾶται. λέγουσιν Marg.
22,	λόγον Sec.	λόγον τοῦτον
24,	εἰελθεῖν, ἢ πλούσιον εἰσελ- θεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ Sec.	εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ
29,	ἑκατονταπλασίονα	πολλαπλασίονα Marg.
xx. 5,	πάλιν Sec.	πάλιν δὲ
8,	ἀπόδος αὐτοῖς Sec.	ἀπόδος
17,	Καὶ ἀναβαίνων ὁ Ἰησοῦς Sec.	Μέλλων δὲ ἀναβαίνειν Ἰησοῦς
xxi. 12,	ιερόν τοῦ θεοῦ ("West- ern" interpolation)	ιερόν Marg.
25,	παρ' ἑαυτοῖς Sec.	ἐν ἑαυτοῖς
29-31,	Οὐ θέλω· . . . ἀπῆλθεν . . . . . Ἐγώ, . . . οὐκ ἀπῆλθεν . . . . Ὁ πρῶτος.	Ἐγώ, . . . οὐκ ἀπῆλθεν . . . . Οὐ θέλω· . . . . ἀπῆλθεν . . . . Ὁ ὑστερος.
xxiii. 4,	βαρέα καὶ ὀνυβάστακ- τα Sec.	βαρέα Marg.
38,	οἶκος ὑμῶν ἔρημος Sec.	οἶκος ὑμῶν Marg.
xxiv. 24,	πλανῆσαι Sec.	πλανᾶσθαι
31,	σάλπιγγος φωνῆς μεγά- λης Sec.	σάλπιγγος μέγλης Marg.
xxvii. 4,	ἀθῶρον Sec.	εἰκαιον Marg.
24,	ἀπὸ τοῦ αἵματος τοῦ δι- καίου τούτου Sec.	ἀπὸ τοῦ αἵματος τούτου Marg.
46,	Ἥλί, Ἥλί	Ἐλωί, Ἐλωί
xxviii. 6,	ἐκεῖτο ὁ κύριος ("West- ern" interpolation)	ἐκεῖτο Marg.
15,	σήμερον Sec.	σήμερον ἡμέρας
Mark i. 1,	Χριστοῦ, υἱοῦ τοῦ θεοῦ	Χριστοῦ. (with υἱοῦ θεοῦ sec.) Marg.
27,	πρὸς ἑαυτοὺς Sec.	αὐτοὺς

	Revisers' Text.	Westcott and Hort's Text.
Mark i. 34,	ἤδειςαν αὐτόν. Sec.	ἤδειςαν αὐτόν Χριστόν εἶναι. Marg.
ii. 1,	εἰς οἶκόν ἐστι	ἐν οἴκῳ ἐστίν
	4, προσεγγίσει	προσενέγκαι Marg.
	16, ἐσθίει καὶ πίνει; Sec.	ἐσθίει; Marg.
iii. 14,	δώδεκα, ἵνα	δώδεκα, οὓς καὶ ἀποστό- λους ὠνόμασεν, ἵνα Marg.
	15, δαιμόνια · καὶ	δαιμόνια · καὶ ἐποίησεν τοὺς δώδεκα καὶ Marg.
	35, ὅς γὰρ ἂν Sec.	ὅς ἂν
iv. 5,	πετρῶδες, ὕπου Sec.	πετρῶδες καὶ ὕπου
vi. 2,	πολλοὶ	οἱ πολλοὶ Marg.
	14, ἔλεγεν Sec.	ἔλεγον Marg.
	22, τῆς θυγατρὸς αὐτῆς τῆς Ἑρωδιάδος	τῆς θυγατρὸς αὐτοῦ Ἑρω- διάδος Marg.
vii. 4,	βαπτίσωνται Sec.	ραντίσωνται Marg.
viii. 12,	λέγω ὑμῖν Sec.	λέγω
	16, ἔχομεν	ἔχουσιν Marg.
ix. 30,	παρεπορεύοντο Sec.	ἐπορεύοντο
	42, τῶν πιστευόντων εἰς ἐμέ	τῶν πιστευόντων Marg.
x. 7,	μητέρα, καὶ προσκολλη- θήσεται πρὸς τὴν γυ- ναῖκα αὐτοῦ, καὶ	μητέρα, καὶ Marg.
	24, δύσκολόν ἐστιν τοὺς πε- ποιθότας ἐπὶ χρήμασιν εἰς	δύσκολόν ἐστιν εἰς Marg.
	35, οἱ υἱοὶ Sec.	οἱ δύο υἱοὶ
xi. 19,	ἐξεπορεύετο Sec.	ἐξεπορεύοντο Marg.
xii. 36,	ὑποπόδιον	ὑποκάτω Marg.
xiii. 15,	ὁ δὲ ἐπὶ Sec.	ὁ ἐπὶ
	33, ἀγρυπνεῖτε καὶ προσεύ- χεσθε	ἀγρυπνεῖτε Marg.
xiv. 7,	αὐτοῖς οἷν αὐτοὺς εὖ	αὐτοῖς πάντοτε εὖ (with αὐτοῖς εὖ sec.)
	20, τὸ τρύβλιον Sec.	τὸ ἐν τρύβλιον

	Revisers' Text.	Westcott and Hort's Text.
Mark xiv. 68.	προαύλιον· και ἀλέκτωρ ἐφώνησε.	προαύλιον. Marg.
xv. 44.	πάλαι ἀπέθανεν· Sec.	ἤδη ἀπέθανεν· Marg.
xvi. 9-20.	Ἀναστάς δὲ πρῶτῃ . . . . . ἐπακολουθούντων σημείων.	Interpolation, probably "Western" in origin. Marg.
Luke iv. 44.	Γαλιλαίας ("Western" substitution)	Ἰουδαίας Marg.
v. 39.	και οὐδεὶς Sec.	Οὐδεὶς (Omit v. 39 for secondary reading)
vi. 31.	και ὑμεῖς ποιεῖτε Sec.	ποιεῖτε
33.	και ἐὰν Sec.	και γὰρ ἐὰν
vii. 39.	προφήτης Sec.	ὁ προφήτης Marg.
viii. 43.	ἦτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ	ἦτις οὐκ Marg.
45.	Πέτρος και οἱ σὺν αὐτῷ	Πέτρος Marg.
ix. 2.	ἰᾶσθαι τοὺς ἀσθενοῦντας	ἰᾶσθαι Marg.
59.	Κύριε, ἐπίτρεψόν· Sec.	Ἐπίτρεψόν
x. 1, 17.	ἐβδομήκοντα Sec.	ἐβδομήκοντα δύο Marg.
38.	εἰς τὸν οἶκον αὐτῆς Sec.	εἰς τὴν οἰκίαν
42.	ἐνὸς δὲ ἐστὶν χρεῖα· Μαρία	ὀλίγων δὲ ἐστὶν χρεῖα ἢ ἐνός· Μαριάμ Marg.
xi. 11.	υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ και ἰχθύν Sec.	υἱὸς ἰχθύν Marg.
24.	λέγει Sec.	τότε λέγει
25.	εὕρισκει σεσαρωμένον Sec.	εὕρισκει σχολάζοντα, σεσαρωμένον
xiv. 5.	ὄνος	υἱὸς Marg.
xv. 21, 22.	υἱὸς σου. εἶπε Sec.	υἱὸς σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου. εἶπεν Marg.
xvi. 12.	ἡμέτερον Sec.	ἡμέτερον Marg.
xvii. 24.	ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ Sec.	ἀνθρώπου Marg.

	Revisers' Text.	Westcott and Hort's Text.
Luke xix. 38,	ὁ ἐρχόμενος Sec.	ὁ ἐρχόμενος, ὁ
xxii. 19, 20,	τὸ ὑπὲρ ὑμῶν διδόμενον ....., τὸ ὑπὲρ ὑμῶν ἐκχυννόμε- νον	Very early interpo- lation, omitted by "Western" docu- ments alone. Marg.
43, 44,	ἠφθθ δὲ αὐτῷ ἄγγελος . . ..... καταβαίνον- τες ἐπὶ τὴν γῆν.	Interpolation, proba- bly "Western" in origin. Marg.
xxiii. 34,	ὁ δὲ Ἰησοῦς ἔλεγεν . . . ..... οἶδασιν τί ποι- οῦσιν.	Interpolation, proba- bly "Western" in origin. Marg.
42,	ἐν τῇ βασιλείᾳ Sec.	εἰς τὴν βασιλείαν Marg.
xxiv. 3,	τοῦ κυρίου Ἰησοῦ	Very early interpo- lation, omitted by "Western" docu- ments alone. Marg.
6,	οὐκ ἔστιν ὧδε, ἀλλὰ ἠγγέ- θη.	" " "
12,	Ὁ δὲ Πέτρος . . . . . . . θαυμάζων τὸ γεγο- νός.	" " "
36,	καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν.	" " "
40,	καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.	" " "
47,	καὶ ἄφεισιν Sec.	εἰς ἄφεισιν Marg.
51,	καὶ ἀνεφέρετο εἰς τὸν οὐ- ρανόν.	Very early interpo- lation, omitted by "Western" docu- ments alone. Marg.
52,	προσκυνήσαντες αὐτὸν	" " "
John i. 3, 4,	ἐν ᾧ γέγονεν. ἐν Sec.	ἐν. ὃ γέγονεν ἐν Marg.
15,	Οὗτος ἦν ὃν εἶπον Sec.	—οὗτος ἦν ὁ εἰπών— Marg.
18,	ὁ μονογενὴς υἱός ("West- ern" substitution)	μονογενὴς θεὸς Marg.

	Revisers' Text.	Westcott and Hort's Text.
John iii. 13,	ἀνθρώπου, ὁ ὢν ἐν τῷ ὀν- ρανῷ. καὶ ("West- ern" interpolation)	ἀνθρώπου. καὶ Marg.
iv. 11,	λέγει αὐτῷ ἡ γυνή Sec.	λέγει αὐτῷ
vi. 14,	ὃ ἐποίησεν σημεῖον Sec.	ἃ ἐποίησεν σημεῖα Marg.
vii. 53-viii. 11,	καὶ ἐπορευθῆσαν . . . . . . . . . . μηκέτι ἀμάρ- τανε.	Interpolation, proba- bly "Western" in origin.
viii. 39,	ἐποιεῖτε Sec.	ποιεῖτε Marg.
ix. 6,	ἐπέχρισεν Sec.	ἐπέθηκεν
35,	τὸν υἱὸν τοῦ θεοῦ	τὸν υἱὸν τοῦ ἀνθρώπου Marg.
x. 18,	αἶρει Sec.	ἦρεν Marg.
22,	Ἐγένετο δὲ	Ἐγένετο τότε Marg.
29,	ὃς δέδωκέν μοι, πάντων μείζων Sec.	ὃ δέδωκέν μοι πάντων μειζόν Marg.
xiv. 11,	πιστεύετε μοι. Sec.	πιστεύετε.
17,	ἐν ὑμῖν ἴσται Sec.	ἐν ὑμῖν ἴστίη
xv. 10,	πατρός μου Sec.	πατρός
14,	ἃ Sec.	ὃ
xvi. 13,	ἀκούσει Sec.	ἀκούει
22,	αἶρει Sec.	ἀρεῖ
xvii. 7, 8,	δέδωκας bis Sec.	ἔδωκας bis
xix. 39,	μίγμα Sec.	ἔλιγμα Marg.
xxi. 16,	πρόβατά Sec.	προβάτιά
Acts ii. 44,	πιστεύσαντες ἦσαν ἐπὶ τὸ αὐτό, καὶ εἶχον Sec.	πιστεύσαντες ἐπὶ τὸ αὐτὸ εἶχον
iv. 1,	ἱερεῖς Sec.	ἀρχιερεῖς Marg.
vi. 3,	ἐπισκέψασθε οὖν	ἐπισκέψασθε δὲ Marg.
vii. 38,	ἡμῖν Sec.	ὑμῖν
viii. 18,	τὸ πνεῦμα τὸ ἅγιον	τὸ πνεῦμα Marg.
ix. 12,	ἄνδρα Ἀνανίαν Sec.	ἄνδρα ἐν ὄραματι Ἀνα- νίαν
x. 19,	τρεις Sec.	δύο
24,	εἰσηλθον	εἰσηλθεν Marg.



	Revisers' Text.	Westcott and Hort's Text.
Acts x. 36, 37,	τὸν λόγον ὃν ἀπέστειλεν . . . Χριστοῦ (οὗτος . . . κύριος) ὑμεῖς οἴδατε, τὸ Sec.	τὸν λόγον ἀπέστειλεν . . . Χριστοῦ· οὗτος . . . κύριος. ὑμεῖς οἴδατε τὸ
45,	ὑσοὶ συνήλθαν Sec.	οὐ συνήλθαν
xi. 3,	Εἰσῆλθες πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας, καὶ συνέφαγες Sec.	εἰσῆλθεν πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγεν
20,	"Ελληνας	'Ελληνιστάς Marg.
23,	τῷ κυρίῳ Sec.	ἐν τῷ κυρίῳ Marg.
xii. 24,	τοῦ θεοῦ Sec.	τοῦ κυρίου
25,	ἐξ Sec.	εἰς Marg.
xv. 24,	ἡμῶν ἐξελθόντες ἐτάρα- ξαν	ἡμῶν ἐτάραξαν Marg.
xvi. 23,	πολλάς τε Sec.	πολλάς δὲ
32,	τοῦ κυρίου Sec.	τοῦ θεοῦ Marg.
xx. 4,	αὐτῷ ἄχοι τῆς Ἀσίας Σώπατρος ("West- ern" interpolation)	αὐτῷ Σώπατρος Marg.
21,	'Ιησοῦν Χριστόν Sec.	'Ιησοῦν Marg.
32,	τῷ θεῷ Sec.	τῷ κυρίῳ Marg.
xxiii. 7,	εἰπόντος Sec.	λαλοῦντος
xxvii. 37,	διακόσται Sec.	ὡς Marg.
xxviii. 1,	Μελίτη	Μελιτήνη Marg.
James ii. 19,	εἰς ἔστιν ὁ θεός· Sec.	εἰς θεὸς ἔστιν; Marg.
26,	ὡσπερ γὰρ τὸ Sec.	ὡσπερ τὸ
iv. 5,	λέγει; πρὸς Sec.	λέγει Πρὸς Marg.
12,	ἔστιν ὁ Sec.	ἔστιν
14,	τὸ τῆς αὔριον· ποία ἡ ζωὴ ὑμῶν; ἀτμὶς γάρ ἔστε ἢ πρὸς	τῆς αὔριον ποία ἡ ζωὴ ὑμῶν· ἀτμὶς γάρ ἔστε πρὸς
v. 3,	ὑμῶν ὡς πῦρ. Sec.	ὑμῶν· ὡς πῦρ
6,	ὑμῖν. Sec.	ὑμῖν;
20,	γινώσκῃτω Sec. ψυχὴν ἐκ θανάτου	γινώσκετε Marg. ψυχὴν αὐτοῦ ἐκ θανάτου (with ψυχὴν ἐκ θανά- του αὐτοῦ sec.)

	Revisers' Text.	Westcott and Hort's Text.
1 Pet. iii. 1.	ἵνα, καὶ εἰ Sec.	ἵνα εἰ
	18, ἔπαθεν Sec.	ἀπέθανεν Marg.
iv. 1.	ἀμαρτίας Sec.	ἀμαρτίαις Marg.
v. 2.	θεοῦ, ἐπισκοποῦντες μὴ έκουσίως κατὰ Θεόν	θεοῦ, μὴ Marg. έκουσίως Marg.
	8, ζητῶν τίνα καταπιεῖν	ζητῶν καταπιεῖν (with ζητῶν τίνα καταπ. sec.)
2 Pet. i. 3.	ἰδία δόξη καὶ ἀρετῇ Sec.	εἰὰ δόξης καὶ ἀρετῆς Marg.
	ii. 13, ἀγάπαις Sec.	ἀπάταις Marg.
	iii. 10, κατακαήσεται	εὐρεθήσεται Marg.
1 John ii. 20,	καὶ οἴδατε πάντα. Sec.	οἴδατε πάντες— Marg.
iv. 15,	Ἰησοῦς Sec.	Ἰησοῦς Χριστός
3 John 4,	χαράν Sec.	χάριν Marg.
Jude 22, 23,	διακρινομένους, οὓς δὲ σώζειτε	διακρινομένους σώζετε
Rom. ii. 16,	ἐν ἡμέρᾳ ὅτε Sec. κρινεῖ Sec.	ἐν ᾗ ἡμέρᾳ κρίνει Marg.
	iii. 2, πρῶτον μὲν ὅτι Sec.	πρῶτον μὲν γὰρ ὅτι
	28, οὖν Sec.	γὰρ Marg.
iv. 1,	ἐροῦμεν ἐρρηκέναι Ἀβρα- ὰμ Sec.	ἐροῦμεν Ἀβραάμ Marg.
	v. 6, ἔτι γὰρ	εἰ γε (Ap. †)
vii. 25,	εὐχαριστῶ Sec.	χάρις δὲ (with χάρις sec.)
	viii. 2, με	σε (Ap. †)
	28, συνεργεῖ εἰς ἀγαθόν Sec.	συνεργεῖ ὁ θεὸς εἰς ἀγαθόν Marg.
ix. 22, 23,	ἀπόλειαν, καὶ ἵνα	ἀπόλειαν, ἵνα Marg.
	z. 9, ἐν τῷ στόματι σου κύριον Ἰησοῦν Sec.	τὸ ῥῆμα ἐν τῷ στόματι σου ὅτι ΚΥΡΙΟΣ ΙΗΣΟΥΣ Marg.
xiv. 5,	ὃς μὲν Sec.	ὃς μὲν γὰρ
xv. 4,	προεγράφη, εἰς Sec.	προεγράφη, πάντα εἰς
	7, ἡμᾶς Sec.	ἡμᾶς Marg.

	Revisers' Text.	Westcott and Hort's Text.
1 Cor.	i. 4, τῷ θεῷ μου	τῷ θεῷ Marg.
	13, Χριστός; Sec.	χριστός. Marg.
	14, εὐχαριστῶ τῷ θεῷ Sec.	εὐχαριστῶ Marg.
	ii. 10, δὲ Sec.	γάρ Marg.
	v. 5, τοῦ κυρίου Ἰησοῦ Sec.	τοῦ κυρίου Marg.
	vi. 11, κυρίου Sec.	κυρίου ἡμῶν
	vii. 15, ἡμᾶς Sec.	ὑμᾶς Marg.
	33, 34, γυναικί. καὶ μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθέ- νος. ἡ ἄγαμος	γυναικί, καὶ μεμέρισται. καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος Marg.
	40, δοκῶ δὲ Sec.	δοκῶ γὰρ
	xiii. 3, καυχῆσωμαι	καυχῆσωμαι Marg.
	xiv. 16, εὐλογῆς πνεύματι Sec.	εὐλογῆς ἐν πνεύματι
	38, ἀγνοεῖτω Sec.	ἀγνοεῖται Marg.
	xv. 14, ἡ πίστις ὑμῶν Sec.	ἡ πίστις ἡμῶν Marg.
	49, φορέσομεν Sec.	φορέσωμεν Marg.
	54, ὅταν δὲ τὸ φθαρόν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν Sec.	ὅταν δὲ τὸ θνητὸν Marg.
2 Cor.	i. 15, χάριν Sec.	χαρὰν Marg.
	ii. 1, δὲ Sec.	γάρ Marg.
	7, τὸναντίον μᾶλλον ὑμᾶς Sec.	τὸναντίον ὑμᾶς Marg.
	iv. 17, θλίψεως ἡμῶν Sec.	θλίψεως
	vii. 8, βλέπω γὰρ ὅτι	βλέπω (Ap.†) ὅτι Marg.
	viii. 7, ἐξ ὑμῶν ἐν ἡμῖν Sec.	ἐξ ἡμῶν ἐν ὑμῖν Marg.
	xii. 10, διωγοῖς, ἐν Sec.	διωγοῖς καὶ
Gal.	i. 3, καὶ κυρίου ἡμῶν Sec.	ἡμῶν καὶ κυρίου Marg.
	iii. 21, ἐκ νόμον ἦν ἡ Sec.	ἐν νόμῳ ἂν ἦν ἡ
	v. 20, ζῆλοι Sec.	ζῆλος
Eph.	iii. 9, φωτίσαι πάντας Sec.	φωτίσαι Marg.
	v. 2, ἡμῶν Sec.	ὑμῶν Marg.
Philip.	ii. 26, πάντας ὑμᾶς Sec.	πάντας ὑμᾶς ἰδεῖν Marg.
	30, Χριστοῦ Sec.	Κυρίου Marg.
Col.	i. 12, ἡμᾶς Sec.	ὑμᾶς Marg.

		Revisers' Text.	Westcott and Hort's Text.
Col.	ii. 7,	περισσεύοντες ἐν εὐχαριστία Sec.	περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστία Marg.
	16,	βρώσει ἢ ἐν Sec.	βρώσει καὶ ἐν
	iii. 6,	ἡ ὄργη τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας	ἡ ὄργη τοῦ θεοῦ Marg.
	iv. 15,	κατ' οἶκον αὐτῶν	κατ' οἶκον αὐτῆς Marg.
1Thess.	ii. 7,	ἡπιοι	νήπιοι Marg.
	iv. 1,	Λοιπὸν οὖν Sec.	Λοιπὸν
	v. 4,	κλέπτῃς Sec.	κλέπτας Marg.
	20,	πάντα δοκιμάζετε Sec.	πάντα δὲ δοκιμάζετε Marg.
	25,	προσεύχεσθε περὶ Sec.	προσεύχεσθε καὶ περὶ Marg.
2Thess.	ii. 3,	ἀμαρτίας Sec.	ἀνομίας Marg.
	iii. 6,	κυρίου ἡμῶν Ἰησοῦ παρελάβοσαν Sec.	κυρίου Ἰησοῦ παρελάβετε Marg.
Heb.	i. 8,	σου, ὁ θεός, εἰς τῆς βασιλείας σου Sec.	σου ὁ θεός εἰς τῆς βασιλείας αὐτοῦ Marg.
	v. 12,	καὶ οὐ Sec.	οὐ
	vi. 2,	διδαχῆς Sec.	διδαχὴν Marg.
	ix. 11,	μελλόντων Sec.	γενομένων Marg.
	14,	ἡμῶν Sec.	ἡμῶν Marg.
	17,	μή ποτε διαθέμενος; Sec.	μὴ τότε διαθέμενος. Marg.
	xiii. 15,	δι' αὐτοῦ οὖν Sec.	δι' αὐτοῦ Marg.
1 Tim.	ii. 8,	διαλογισμοῦ Sec.	διαλογισμῶν
	ii. 15-iii. 1,	σωφροσύνης. Πιστὸς ὁ λόγος,	σωφροσύνης. πιστὸς ὁ λόγος. Marg.
2 Tim.	ii. 14,	κυρίου Sec.	θεοῦ Marg.
	18,	τὴν ἀνάστασιν Sec.	ἀνάστασιν Marg.
Philemon	6,	ἡμῖν Sec.	ἡμῖν Marg.
	25,	κυρίου ἡμῶν Ἰησοῦ Sec.	κυρίου Ἰησοῦ Marg.
Rev.	i. 6,	εἰς τοὺς αἰῶνας τῶν αἰώνων	εἰς τοὺς αἰῶνας Marg.
	ii. 10,	ἔξετε Sec.	ἔχητε Marg.

	Revisers' Text.	Westcott and Hort's Text.
Rev. vii. 1,	ἐπί τι δένδρον Sec.	ἐπί πᾶν δένδρον
xi. 3,	περιβεβλημένοι	περιβεβλημένους (Ap.†)
xii. 8,	ἴσχυσαν Sec.	ἴσχυσεν
xvii. 8,	ὑπάγειν Sec.	ὑπάγει Marg.
xx. 6,	χίλια ἔτη Sec.	τὰ χίλια ἔτη Marg.
xxi. 3,	μετ' αὐτῶν ἔσται, αὐτῶν θεός, καὶ Sec.	μετ' αὐτῶν ἔσται καὶ Marg.
xxii. 21,	Ἰησοῦ Sec.	Ἰησοῦ Χριστοῦ Marg.



*List of Readings and Renderings Preferred by the American Committee, Recorded at their Desire.\**

**Classes of Passages.**

- I. Strike out "S." (i. e. Saint) from the title of the Gospels and from the heading of the pages.
- II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."
- III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."
- IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."
- V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.
- VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.
- VII. Substitute modern forms of speech for the following archaisms, viz. "by" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."
- VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words δαίμων δαιμόνιον); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons").
- IX. After "baptize" let the marg. "Or, in" and the text "with" exchange places.
- X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin, except in Heb. ix. 15-17).
- XI. Wherever "patience" occurs as the rendering of ὑπομονή add "steadfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.
- XII. Let ἀσάριον (Matt. x. 29; Luke xii. 6) be translated "penny," and δηνάριον "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.
- XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "Or, God and the Father" etc.; viz. in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "our God and Father" add the marg. "Or, God and our Father"; viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii. 11, 13; James i. 27. And against the expression "his God and Father" add the marg. "Or, God and his Father," viz. in Rev. i. 6.
- XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.

\* The suggestions of the American Committee not included under the heading "Classes of Passages," have been appended, as foot-notes, to the passages to which they refer.



ΕΥΑΓΓΕΛΙΟΝ

Α

# THE GOSPEL

ACCORDING TO

## S. MATTHEW.

---

<sup>1</sup> Or, *The genealogy of Jesus Christ*    <sup>1</sup>THE book of the <sup>2</sup>generation of Jesus Christ, the **1**  
<sup>2</sup> Or, *birth*: as in ver. 18.    son of David, the son of Abraham.

Abraham begat Isaac; 2  
and Isaac begat Jacob;  
and Jacob begat Judah and his brethren;  
and Judah begat Perez and Zerah of Tamar; 3  
and Perez begat Hezron;  
<sup>3</sup> Gr. *Aram*.    and Hezron begat <sup>3</sup>Ram; 4  
and <sup>3</sup>Ram begat Amminadab;  
and Amminadab begat Nahshon; 4  
and Nahshon begat Salmon; 5  
and Salmon begat Boaz of Rahab; 5  
and Boaz begat Obed of Ruth;  
and Obed begat Jesse;  
and Jesse begat David the king. 6

And David begat Solomon of her *that had been the wife* of Uriah;  
and Solomon begat Rehoboam; 7  
and Rehoboam begat Abijah;  
<sup>4</sup> Gr. *Asaph*.    and Abijah begat <sup>4</sup>Asa; 8  
and <sup>4</sup>Asa begat Jehoshaphat;  
and Jehoshaphat begat Joram;  
and Joram begat Uzziah;

## ΚΑΤΑ ΜΑΘΘΑΙΟΝ

1 ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυεὶδ υἱοῦ Ἀβρααμ.

- 2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαὰκ,  
Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ,  
Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,  
3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ,  
Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρῶμ,  
Ἑσρῶμ δὲ ἐγέννησεν τὸν Ἀράμ,  
4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ,  
Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών,  
Ναασσών δὲ ἐγέννησεν τὸν Σαλμών,  
5 Σαλμών δὲ ἐγέννησεν τὸν Βοὲς ἐκ τῆς Ῥαχάβ,  
Βοὲς δὲ ἐγέννησεν τὸν Ἰωβηδ ἐκ τῆς Ῥούθ,  
Ἰωβηδ δὲ ἐγέννησεν τὸν Ἰεσσαὶ,  
6 Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν βασιλέα.

- Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,  
7 Σολομών δὲ ἐγέννησεν τὸν Ῥοβοάμ,  
Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά,  
Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ,  
Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ,  
8 Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ,  
Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζείαν,

Ὁζείας δὲ ἐγέννησεν τὸν Ἰωαθάμ, 9  
 Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἄχας,  
 Ἄχας δὲ ἐγέννησεν τὸν Ἐζεκίαν,  
 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσή, 10  
 Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμῶς,  
 Ἀμῶς δὲ ἐγέννησεν τὸν Ἰωσειάν,  
 Ἰωσειάς δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς 11  
 αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχινίας ἐγέννησεν 12  
 τὸν Σαλαθιήλ,  
 Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβάβελ,  
 Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιουδ, 13  
 Ἀβιουδ δὲ ἐγέννησεν τὸν Ἐλιακεῖμ,  
 Ἐλιακεῖμ δὲ ἐγέννησεν τὸν Ἀζώρ,  
 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ, 14  
 Σαδώκ δὲ ἐγέννησεν τὸν Ἀχείμ,  
 Ἀχείμ δὲ ἐγέννησεν τὸν Ἐλιοῦδ,  
 Ἐλιοῦδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, 15  
 Ἐλεάζαρ δὲ ἐγέννησεν τὸν Μαθθάν,  
 Μαθθάν δὲ ἐγέννησεν τὸν Ἰακώβ,  
 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ 16  
 ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυεὶδ γενεαὶ 17  
 δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυ-  
 λῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βα-  
 βυλῶνος ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες.



- 9 and Uzziah begat Jotham;  
 and Jotham begat Ahaz;  
 and Ahaz begat Hezekiah;
- 10 and Hezekiah begat Manasseh;  
 and Manasseh begat <sup>1</sup>Amon; 1 Gr. Amos.  
 and <sup>1</sup>Amon begat Josiah;
- 11 and Josiah begat Jechoniah and his brethren, at the  
 time of the <sup>2</sup>carrying away to Babylon. 2 Or, removal to  
Babylon
- 12 And after the <sup>2</sup>carrying away to Babylon, Jechoniah begat <sup>3</sup>Shealtiel;  
 and <sup>3</sup>Shealtiel begat Zerubbabel; 3 Gr. Salathiel.
- 13 and Zerubbabel begat Abiud;  
 and Abiud begat Eliakim;  
 and Eliakim begat Azor;
- 14 and Azor begat Sadoc;  
 and Sadoc begat Achim;  
 and Achim begat Eliud;
- 15 and Eliud begat Eleazar;  
 and Eleazar begat Matthan;  
 and Matthan begat Jacob;
- 16 and Jacob begat Joseph the husband of Mary, of  
 whom was born Jesus, who is called Christ.
- 17 So all the generations from Abraham unto David  
 are fourteen generations; and from David unto the  
<sup>2</sup>carrying away to Babylon fourteen generations;  
 and from the <sup>2</sup>carrying away to Babylon unto the  
 Christ fourteen generations.

1 Or, *generation*:  
as in ver. 1. Now the <sup>1</sup>birth <sup>2</sup>of Jesus Christ was on this wise: 18  
2 Some ancient au-  
thorities read of  
the *Christ*. When his mother Mary had been betrothed to Jo-  
3 Or, *Holy Spirit*:  
and so through-  
out this book. child of the <sup>3</sup>Holy Ghost. And Joseph her hus- 19  
band, being a righteous man, and not willing to  
make her a public example, was minded to put her  
away privily. But when he thought on these things, 20

4 Gr. *begotten*. behold, an angel of the Lord appeared unto him in a  
dream, saying, Joseph, thou son of David, fear not  
to take unto thee Mary thy wife: for that which is  
<sup>4</sup>conceived in her is of the Holy Ghost. And she 21  
shall bring forth a son; and thou shalt call his name  
Jesus; for it is he that shall save his people from  
their sins. Now all this is come to pass, that it 22  
might be fulfilled which was spoken by the Lord  
through the prophet, saying,

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

5 Gr. *Emmanuel*. And they shall call his name <sup>5</sup>Immanuel;  
which is, being interpreted, God with us. And Jo- 24  
seph arose from his sleep, and did as the angel of  
the Lord commanded him, and took unto him his  
wife: and knew her not till she had brought forth a 25  
son: and he called his name JESUS.

Now when Jesus was born in Bethlehem of Judæa **2**  
in the days of Herod the king, behold, <sup>6</sup>wise men  
6 Gr. *Magi*. Com-  
pare Esther i. 13;  
Dan. ii. 12. from the east came to Jerusalem, saying, <sup>7</sup>Where is **2**  
7 Or, *Where is the  
King of the Jews  
that is born?* he that is born King of the Jews? for we saw his  
star in the east, and are come to worship him. And **3**  
when Herod the king heard it, he was troubled, and  
all Jerusalem with him. And gathering together **4**  
all the chief priests and scribes of the people, he in-  
quired of them

- 18 ΤΟΥ ΔΕ [ΙΗΣΟΥ] ΧΡΙΣΤΟΥ ἡ γένεσις οὕτως ἦν. Μινη-  
 στευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ  
 συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος  
 19 ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέ-  
 λων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.  
 20 Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ  
 ἐφάνη αὐτῷ λέγων Ἰωσήφ υἱὸς Δαβίδ, μὴ φοβηθῆς παρα-  
 λαβεῖν Ἐμμανὴν τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννη-  
 21 θέν ἐκ πνεύματος ἔστιν ἅγιον· τέξεται δὲ υἱὸν καὶ καλέ-  
 σεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν  
 22 αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ ὄλον γέγο-  
 ρεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου  
 λέγοντος  
 23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται γίον,  
 καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ·  
 24 ὃ ἔστιν μεθερμηνεζόμενον Μεθ' ἡμῶν ὁ θεός. Ἐγερθεὶς  
 δὲ [ὁ] Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ  
 ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ·  
 25 καὶ οὐκ ἐγίνωσκεν αὐτήν ἕως [οὔ] ἔτεκεν υἱόν· καὶ ἐκάλεσεν  
 τὸ ὄνομα αὐτοῦ Ἰησοῦν.

Χριστοῦ Ἰησοῦ  
*Αβ.*

Μαριάμ

*Αβ.*

- 1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας  
 ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνα-  
 2 τολῶν παρεγένοντο εἰς Ἱεροσόλυμα λέγοντες Πού ἐστὶν  
 ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν  
 ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἦλθομεν προσκυνῆσαι αὐτῷ.  
 3 Ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα  
 4 Ἱεροσόλυμα μετ' αὐτοῦ, καὶ συναγαγὼν πάντας τοὺς ἀρχι-  
 ερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπιθύητο παρ' αὐτῶν

ποῦ ὁ χριστὸς γεννᾶται. οἱ δὲ εἶπαν αὐτῷ Ἐν Βηθλεὲμ 5  
τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου

Καὶ σὺ, Βηθλεὲμ γῆ Ἰούδα,

οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα·

ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος,

ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

Τότε Ἠρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν πα- 7  
ρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας 8  
αὐτοὺς εἰς Βηθλεὲμ εἶπεν Πορευθέντες ἐξετάσατε ἀκρι-  
βῶς περὶ τοῦ παιδίου· ἐπὶ δὲ εὔρητε ἀπαγγείλατέ μοι,  
ὅπως καγὼ ἐλθὼν προσκυνήσω αὐτῷ. οἱ δὲ ἀκούσαντες 9  
τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν  
τῇ ἀνατολῇ προῆγεν αὐτούς, ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ  
ἦν τὸ παιδίον. ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν με- 10  
γάλην σφόδρα. καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδί- 11  
ον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνη-  
σαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνευ-  
καν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. καὶ χρη- 12  
ματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἠρώδη δι' ἄλ-  
λης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. Ἄνα- 13

Α.Ρ.

κατ' ὄναρ ἐφάρη

χωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος Κυρίου φαίνεται κα-  
τ' ὄναρ τῷ Ἰωσήφ λέγων Ἐγερθεὶς παράλαβε τὸ παιδίον  
καὶ τὴν μητέρα αὐτοῦ καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι  
ἐκεῖ ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἠρώδης ζητεῖν τὸ παι-  
δίον τοῦ ἀπολέσαι αὐτό. ὁ δὲ ἐγερθεὶς παρέλαβε τὸ 14  
παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς  
Αἴγυπτον, καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἠρώδου· ἵνα πλη- 15  
ρωθῇ τὸ ρηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος  
Ἐξ Αἰγύπτου ἐκάλεσα τὸν γιόν μου. Τότε 16

Ἠρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθιμώθη λίαν,  
καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθ-  
λεὲμ καὶ ἐν πάσι τοῖς ὀρίοις αὐτῆς ἀπὸ διετούς καὶ κατω-  
τέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. Τότε 17

- 5 where the Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written <sup>1</sup>by the prophet,
- 6 And thou Bethlehem, land of Judah,  
Art in no wise least among the princes of Judah:  
For out of thee shall come forth a governor,  
Which shall be shepherd of my people Israel.
- 7 Then Herod privily called the <sup>2</sup>wise men, and learned of them carefully <sup>3</sup>what time the star appeared.
- 8 And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that
- 9 I also may come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
- 10 And when they saw the star, they rejoiced with exceeding 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 opening their treasures they offered unto him gifts, gold and
- 12 frankincense and myrrh. And being warned of *God* in a dream that they should not return to Herod, they departed into their own country another way.
- 13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.
- 14 And he arose and took the young child and his
- 15 mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.
- 16 Then Herod, when he saw that he was mocked of the <sup>2</sup>wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had
- 17 carefully learned of the <sup>2</sup>wise men. Then

<sup>1</sup> Or, through

<sup>2</sup> Gr. Magi.

<sup>3</sup> Or, the time of the star that appeared

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

was fulfilled that which was spoken <sup>1</sup>by Jeremiah the prophet, saying,

A voice was heard in Ramah, 18  
Weeping and great mourning,  
Rachel weeping for her children;  
And she would not be comforted, because they  
are not.

But when Herod was dead, behold, an angel of the 19  
Lord appeareth in a dream to Joseph in Egypt, say- 20  
ing. Arise and take the young child and his mother,  
and go into the land of Israel: for they are dead  
that sought the young child's life. And he arose 21  
and took the young child and his mother, and came  
into the land of Israel. But when he heard that 22  
Archelaus was reigning over Judæa in the room of  
his father Herod, he was afraid to go thither; and  
being warned *of God* in a dream, he withdrew into  
the parts of Galilee, and came and dwelt in a city 23  
called Nazareth: that it might be fulfilled which  
was spoken <sup>1</sup>by the prophets, that he should be call-  
ed a Nazarene.

And in those days cometh John the Baptist, **3**  
preaching in the wilderness of Judæa, saying. Re- 2  
pent ye; for the kingdom of heaven is at hand. For 3  
this is he that was spoken of <sup>1</sup>by Isaiah the prophet,  
saying,

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

Now John himself had his raiment of camel's hair, 4  
and a leathern girdle about his loins; and his food  
was locusts and wild honey. Then 5



ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος

- 18 ΦΩΝῆ ἔν Ῥαμὰ ἠκούσθη,  
 κλαυθμὸς καὶ ὕδρμὸς πολὺς·  
 Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς,  
 καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἶσιν.
- 19 Τελευτήσαντες δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος Κυρίου φαί-  
 20 νεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ λέγων Ἐγερθεὶς  
 παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύ-  
 ον εἰς γῆν Ἰσραήλ, τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν  
 21 ψυχὴν τοῦ παιδίου. ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον  
 22 καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραήλ. ἀκού-  
 σασ δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ  
 πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματι-  
 σθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,  
 23 καὶ ἐλθὼν κατέκησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως  
 πληρωθῆ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κλη-  
 θήσεται.

- 1 ΕΝ ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ ἐκείναις παραγίνεται Ἰωάννης  
 2 ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας λέγων  
 3 Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. Οὗτος  
 γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἰσαίου τοῦ προφήτου λέγοντος

ΦΩΝῆ ΒΟΩΝΤΟΣ ἐν τῇ ἐρήμῳ

Ἐτοιμάσατε τὴν ὁδὸν Κυρίου,

εὐθείας ποιεῖτε τὰς τρίβοις αὐτοῦ.

- 4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ εἶδμα αὐτοῦ ἀπὸ τριχῶν  
 καμήλου καὶ ζώην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ,  
 5 ἢ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον. Τότε

ἔξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰου-  
 δαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, καὶ ἐβαπτί- 6  
 ζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἑξομολογούμενοι  
 τὰς ἁμαρτίας αὐτῶν. Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων 7  
 καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα εἶπεν αὐ-  
 τοῖς Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ  
 τῆς μελλούσης ὀργῆς; ποιήσατε οὖν καρπὸν ἄξιον τῆς 8  
 μετανοίας· καὶ μὴ δόξετε λέγειν ἐν ἑαυτοῖς Πατέρα ἔχομεν 9  
 τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν  
 λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. ἤδη δὲ ἡ ἀξίνη 10  
 πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ  
 ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.  
 ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω 11  
 μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἰκανὸς  
 τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύ-  
 ματι ἁγίῳ καὶ πυρί· οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, 12  
 καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συναΐξει τὸν σῖτον  
 αὐτοῦ εἰς τὴν ἀποθήκην<sup>†</sup>, τὸ δὲ ἄχυρον κατακαύσει πυρὶ  
 ἀσβέστῳ.

αὐτοῦ

πρὸς αὐτόν

Αβ.

αὐτῷ

μου, ἀγαπητός ἐν

Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς 13  
 Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτι-  
 σθῆναι ὑπ' αὐτοῦ. ὁ δὲ διεκώλυεν αὐτὸν λέγων Ἐγὼ 14  
 χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;  
 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ἐγὼ<sup>†</sup> Ἄφες ἄρτι, οὕτω 15  
 γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην.  
 τότε ἀφῆλθον αὐτόν. βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη 16  
 ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν<sup>†</sup> οἱ οὐρανοί, καὶ  
 εἶδεν πνεῦμα θεοῦ καταβαῖνον ὡσεὶ περιστερὰν ἐρχό-  
 μενον ἐπ' αὐτόν· καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα 17  
 Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν<sup>†</sup> ᾧ εὐδόκησα.

Τότε [ὁ] Ἰησοῦς ἀνῆχθη εἰς τὴν ἔρημον ὑπὸ τῷ πνεύ- 1  
 ματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. καὶ νηστεύσας 2  
 ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὕστερον  
 ἐπέιασεν. Καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ Εἰ 3

went out unto him Jerusalem, and all Judæa, and all  
 6 the region round about Jordan; and they were bap-  
 tized of him in the river Jordan, confessing their  
 7 sins. But when he saw many of the Pharisees and  
 Sadducees coming to his baptism\*, he said unto  
 them, Ye offspring of vipers, who warned you to flee  
 8 from the wrath to come? Bring forth therefore fruit  
 9 worthy of 'repentance: and think not to say within  
 yourselves, We have Abraham to our father: for I  
 say unto you, that God is able of these stones to raise  
 10 up children unto Abraham. And even now is the  
 axe laid unto † the root of the trees: every tree there-  
 fore that bringeth not forth good fruit is hewn down,  
 11 and cast into the fire. I indeed baptize you <sup>2</sup>with  
 water unto repentance: but he that cometh after me  
 is mightier than I, whose shoes I am not <sup>3</sup>worthy to  
 bear: he shall baptize you <sup>2</sup>with the Holy Ghost and  
 12 *with* fire: whose fan is in his hand, and he will  
 thoroughly cleanse his threshing-floor; and he will  
 gather his wheat into the garner, but the chaff he  
 will burn up with unquenchable fire.

13 Then cometh Jesus from Galilee to the Jordan  
 14 unto John, to be baptized of him. But John would  
 have hindered him, saying, I have need to be bap-  
 15 tized of thee, and comest thou to me? But Jesus  
 answering said unto him, Suffer <sup>4</sup>it now: for thus it  
 becometh us to fulfil all righteousness. Then he  
 16 suffereth him. And Jesus, when he was baptized,  
 went up straightway from the water: and lo, the  
 heavens were opened <sup>5</sup>unto him, and he saw the  
 Spirit of God descending as a dove, and coming  
 17 upon him; and lo, a voice out of the heavens, say-  
 ing, <sup>6</sup>This is my beloved Son, in whom I am well  
 pleased.

**4** Then was Jesus led up of the Spirit into the wil-  
 2 derness to be tempted of the devil. And when he had  
 fasted forty days and forty nights, he afterward hun-  
 3 gered. And the tempter came and said unto him, If

<sup>1</sup> Or, your repent  
ance

<sup>2</sup> Or, in

<sup>3</sup> Gr. sufficient.

<sup>4</sup> Or, me

<sup>5</sup> Some ancient au-  
thorities omit un-  
to him.

<sup>6</sup> Or, This is my  
Son; my beloved  
in whom I am  
well pleased. See  
ch. xii. 18.

\* Against "to his baptism" add marg. Or, *for baptism*—*Am. Com.*

† For "is the axe laid unto" read "the axe lieth at" So in Luke  
iii. 9.—*Am. Com.*

1 Gr. loaves.

thou art the Son of God, command that these stones  
become <sup>1</sup>bread. But he answered and said, It is 4  
written, Man shall not live by bread alone, but by  
every word that proceedeth out of the mouth of  
God. Then the devil taketh him into the holy city; 5  
and he set him on the <sup>2</sup>pinnacle of the temple, and 6  
saith unto him, If thou art the Son of God, cast thy-  
self down: for it is written,

2 Gr. uing.

He shall give his angels charge concerning thee:  
And on their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

Jesus said unto him, Again it is written, Thou shalt 7  
not tempt the Lord thy God. Again, the devil tak- 8  
eth him unto an exceeding high mountain, and shew-  
eth him all the kingdoms of the world, and the glory  
of them; and he said unto him, All these things will 9  
I give thee, if thou wilt fall down and worship me.  
Then saith Jesus unto him, Get thee hence, Satan: 10  
for it is written, Thou shalt worship the Lord thy  
God, and him only shalt thou serve. Then the devil 11  
leaveth him; and behold, angels came and minis-  
tered unto him.

3 Or, through

Now when he heard that John was delivered up, he 12  
withdrew into Galilee; and leaving Nazareth, he 13  
came and dwelt in Capernaum, which is by the sea,  
in the borders of Zebulun and Naphtali: that it 14  
might be fulfilled which was spoken <sup>3</sup>by Isaiah the  
prophet, saying,

4 Gr. The way of  
the sea.5 Gr. nations: and  
so elsewhere.

The land of Zebulun and the land of Naphtali, 15

<sup>4</sup>Toward the sea, beyond Jordan,

Galilee of the <sup>5</sup>Gentiles,

The people which sat in darkness 16

Saw a great light,

And to them which sat in the region and shad-  
ow of death,

To them did light spring up.

υἱὸς εἶ τοῦ θεοῦ, εἶπὸν ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.  
 4 ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραπται Οὐκ ἐπ' ἄρτω μόνῳ  
 ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπο-  
 5 ρεγομένῳ διὰ στόματος θεοῦ. Τότε παραλαμβάνει  
 αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἔστησεν αὐτὸν  
 6 ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ λέγει αὐτῷ Εἰ υἱὸς εἶ  
 τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι  
 Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ  
 καὶ ἐπὶ χειρῶν ἀροῦσίν σε,

μὴ ποτε προσκύψῃς πρὸς λίθον τὸν πόδα σοῦ.  
 7 ἔφη αὐτῷ ὁ Ἰησοῦς Πάλιν γέγραπται Οὐκ ἐκπειράσεις  
 8 Ἐκτίον τὸν θεόν σοῦ. Πάλιν παραλαμβάνει αὐτὸν ὁ  
 διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας  
 9 τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ  
 εἶπεν αὐτῷ Ταῦτά σοι πάντα δώσω ἐὰν πεσῶν προσκυ-  
 10 νήσῃς μοι. τότε λέγει αὐτῷ ὁ Ἰησοῦς Ὑπαγε, Σατανᾶ·  
 γέγραπται γὰρ Κύριον τὸν θεόν σοῦ προσκυνήσεις  
 11 καὶ αὐτῷ μόνῳ λατρεύσεις. Τότε ἀφίησιν αὐτὸν ὁ  
 διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν  
 αὐτῷ.

Αρ.

12 Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν  
 13 Γαλιλαίαν. καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν κατέκησεν  
 εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὀρίοις Ζαβουλῶν  
 14 καὶ Νεφθαλεὶμ· ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἰησαίου τοῦ  
 προφήτου λέγοντος

15 Ἦ Ζαβογλῶν καὶ γῆ Νεφθαλεὶμ,  
 ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου  
 Γαλιλαία τῶν ἔθνῶν,  
 16 ὁ λαὸς ὁ καθήμενος ἐν σκοτίᾳ  
 φῶς εἶδεν μέγα,  
 καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου  
 φῶς ἀνέτειλεν αὐτοῖς.





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

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

19 fishers. And he saith unto them, Come ye after me,

20 and I will make you fishers of men. And they

21 straightway left the nets, and followed him. And

going on from thence he saw other two brethren,

James the *son* of Zebedee, and John his brother, in

the boat with Zebedee their father, mending their

22 nets; and he called them. And they straightway

left the boat and their father, and followed him.

23 And <sup>2</sup>Jesus went about in all Galilee, teaching in

their synagogues, and preaching the <sup>3</sup>gospel of the

kingdom, and healing all manner of disease and all

24 manner of sickness among the people. And the re-

port of him went forth into all Syria: and they

brought unto him all that were sick, holden with

divers diseases and torments, <sup>4</sup>possessed with devils,

and epileptic, and palsied; and he healed them.

25 And there followed him great multitudes from Gal-

ilee and Decapolis and Jerusalem and Judæa and

from beyond Jordan.

**5** And seeing the multitudes, he went up into the

mountain: and when he had sat down, his disciples

2 came unto him: and he opened his mouth and taught

them, saying,

<sup>1</sup> Or, *Jacob*: and so elsewhere.

<sup>2</sup> Some ancient authorities read *he*.

<sup>3</sup> Or, *good tidings*: and so elsewhere.

<sup>4</sup> Or, *demoniacs*.

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

<sup>1</sup> Some ancient au-  
thorities trans-  
pose ver. 4 and 5.

<sup>1</sup>Blessed are they that mourn: for they shall be 4  
comforted.

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

Blessed are they that hunger and thirst after right- 6  
eousness: for they shall be filled.

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

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

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

Blessed are they that have been persecuted for 10  
righteousness' sake: for theirs is the kingdom of  
heaven. Blessed are ye when *men* shall reproach 11  
you, and persecute you, and say all manner of evil  
against you falsely, for my sake. Rejoice, and be 12  
exceeding glad: for great is your reward in heaven:  
for so persecuted they the prophets which were be-  
fore you.

Ye are the salt of the earth: but if the salt have 13  
lost its savour, wherewith shall it be salted? it is  
thenceforth good for nothing, but to be cast out  
and trodden under foot of men. Ye are the light 14  
of the world. A city set on a hill cannot be hid.  
Neither do *men* light a lamp, and put it under the 15  
bushel, but on the stand; and it shineth unto all that  
are in the house. Even so let your light shine be- 16  
fore men, that they may see your good works, and  
glorify your Father which is in heaven.

Think not that I came to destroy the law or the 17  
prophets: I came not to destroy, but to fulfil. For 18  
verily I say unto you, Till heaven and earth pass  
away, one jot or one tittle shall in no wise pass away  
from the law, till all things be accomplished. Who- 19  
soever therefore shall break one of these least com-  
mandments, and shall teach men so, shall be called  
least in the kingdom of heaven: but whosoever shall  
do and teach them, he shall be called great in the

- 3 ΜΑΚΑΡΙΟΙ οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
- 4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.
- 5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.<sup>7</sup>
- 6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.
- 7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.
- 8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
- 9 μακάριοι οἱ εἰρηνοποιοί, ὅτι [αὐτοὶ] υἱοὶ θεοῦ κληθήσονται.
- 10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
- 11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἰπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ· χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.
- 13 Ὑμεῖς ἐστὲ τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας μωραθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων· ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
- 17 Μὴ νομίσητε ὅτι ἦλθον καταλύσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλύσαι ἀλλὰ πληρῶσαι· ὅμην γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κερέα οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως [ἂν]
- 19 πάντα γένηται. ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς ὁ ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βα-

-μ. οἱ πραεῖς...  
τὴν γῆν.  
μ. οἱ πενθοῦντες  
...παρακληθήσονται.

σιλεία τῶν οὐρανῶν. λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισ- 20  
σεύσῃ ὑμῶν ἢ δικαιοσύνη πλείον τῶν γραμματέων καὶ  
Φαρισαίων, οὐ μὴ εἰσέλθητέ εἰς τὴν βασιλείαν τῶν οὐ-  
ρανῶν.

Ἦκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐ 21  
φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.

Αρ.

Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ 22  
ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἶπῃ τῷ ἀδελφῷ αὐτοῦ

Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἶπῃ Μωρέ,  
ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. ἐὰν οὖν προσ- 23

φέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κακέει μνησθῆς  
ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶρόν 24

σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε πρῶτον δια-  
λάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθὼν πρόσφερε τὸ

δῶρόν σου. ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου 25  
εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μὴ ποτέ σε παραδῷ ὁ ἀντίδικος

τῷ κριτῇ, καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βλη-  
θήσῃ· ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν 26

ἀποδώσῃ τὸν ἔσχατον κοδράντην. Ἦκούσατε ὅτι 27  
ἐρρέθη Οὐ μοιχεύσεις.

Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέ- 28  
πων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι [αὐτήν] ἤδη ἐμοίχευσεν

αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. εἰ δὲ ὁ ὀφθαλμὸς σου ὁ δεξιὸς 29  
σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ, συμφέρει

γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὄλον τὸ  
σῶμά σου βληθῆ· εἰς γέενναν· καὶ εἰ ἡ δεξιὰ σου χεὶρ 30

σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ, συμ-  
φέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὄλον

τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ. Ἐρρέθη δέ 31  
Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀπο-

στάσιον. Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν 32  
γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτήν μοι-

χευθῆναι[, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχα-  
ται]. Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις 33  
Οὐκ ἐπιорκήσεις, ἀποδώσεις δὲ τῷ κγρίῳ τοὺς ὀρ-

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

21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill

22 shall be in danger of the judgement: but I say unto you, that every one who is angry with his brother<sup>1</sup> shall be in danger of the judgement; and whosoever shall say to his brother, <sup>2</sup>Raca, shall be in danger of the council; and whosoever shall say, <sup>3</sup>Thou fool,

23 shall be in danger <sup>4</sup>of the <sup>5</sup>hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,

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

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

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

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

28 commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy

29 whole body be cast into <sup>7</sup>hell. And if thy right

30 hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body

31 go into <sup>7</sup>hell. It was said also, Whosoever shall put away his wife, let him give her a writing of divorce-

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

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

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

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

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

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

<sup>5</sup> Gr. *Gehenna of fire*.

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

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

but I say unto you, Swear not at all; neither by the <sup>34</sup> heaven, for it is the throne of God; nor by the <sup>35</sup> earth, for it is the footstool of his feet; nor <sup>1</sup>by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou <sup>36</sup> canst not make one hair white or black. <sup>2</sup>But let <sup>37</sup> your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of <sup>3</sup>the evil *one*.

Ye have heard that it was said, An eye for an eye, <sup>38</sup> and a tooth for a tooth: but I say unto you, Resist <sup>39</sup> not <sup>4</sup>him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And <sup>40</sup> if any man would go to law with thee, and take away thy coat, let him have thy cloke also. And <sup>41</sup> whosoever shall <sup>5</sup>compel thee to go one mile, go with him twain. Give to him that asketh thee, and <sup>42</sup> from him that would borrow of thee turn not thou away.

Ye have heard that it was said, Thou shalt love <sup>43</sup> thy neighbour, and hate thine enemy: but I say unto <sup>44</sup> you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father <sup>45</sup> which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love <sup>46</sup> you, what reward have ye? do not even the <sup>6</sup>publicans the same? And if ye salute your brethren only, <sup>47</sup> what do ye more *than others*? do not even the Gentiles the same? Ye therefore shall be perfect, as <sup>48</sup> your heavenly Father is perfect.

Take heed that ye do not your righteousness be- <sup>6</sup>fore men, to be seen of them: else ye have no reward with your Father which is in heaven.

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

<sup>1</sup> Or, toward

<sup>2</sup> Some ancient authorities read *But your speech shall be.*

<sup>3</sup> Or, evil: as in ver. 39; vi. 13.

<sup>4</sup> Or, evil

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

<sup>6</sup> That is, collectors or renters of Roman taxes: and so elsewhere.



34 ΚΟΥΣ ΣΟΥ. Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὄλως· μήτε ἐν  
 35 τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ· μήτε ἐν τῇ  
 γῆ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς  
 Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως·  
 36 μήτε ἐν τῇ κεφαλῇ σου ὀμόσης, ὅτι οὐ δύνασαι μίαν  
 37 τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. Ἔστω δὲ ὁ λόγος  
 ὑμῶν ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ  
 38 ἐστίν. Ἐκούσατε ὅτι ἐρρέθη Ὀφθαλμὸν ἀντὶ  
 39 ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. Ἐγὼ δὲ λέγω ὑμῖν  
 μὴ ἀντιστηναὶ τῷ πονηρῷ· ἀλλ' ὅστις σε ραπίζει εἰς τὴν  
 40 δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ  
 θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ  
 41 καὶ τὸ ἱμάτιον· καὶ ὅστις σε ἀγαρεῦσει μίλιον ἓν, ὑπάγε  
 42 μετ' αὐτοῦ δύο. τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ  
 43 σοῦ δανίσασθαι μὴ ἀποστραφῆς. Ἐκούσατε  
 ὅτι ἐρρέθη Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν  
 44 ἐχθρόν σου. Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθρούς  
 45 ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς· ὅπως  
 γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν  
 ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ  
 45 βρέχει ἐπὶ δικαίους καὶ ἀδίκους. εἰάν γὰρ ἀγαπήσητε τοὺς  
 ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι  
 47 τὸ αὐτὸ ποιοῦσιν; καὶ εἰάν ἀσπάσησθε τοὺς ἀδελφοὺς  
 ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ  
 43 αὐτὸ ποιοῦσιν; Ἐσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατήρ  
 ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

ἐσται | Αρ.

οὕτως

1 Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπρο-  
 σθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μή-  
 γε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς  
 2 οὐρανοῖς. Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ  
 σαλπίσσης ἔμπροσθέν σου, ὡς περ οἱ ὑπόκριται ποιοῦσιν ἐν  
 ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ  
 τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν

αὐτῶν. σοῦ δὲ ποιούντος ἐλεημοσύνην μὴ γνῶτω ἢ ἀρι- 3  
στερά σου τί ποιεῖ ἢ δεξιὰ σου, ὅπως ἦ σου ἢ ἐλεημοσύνη 4  
ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπο-  
δώσει σοι.

Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε 5  
ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν  
ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχασθαι, ὅπως  
φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν  
μισθὸν αὐτῶν. σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ 6  
ταμεῖον σου καὶ κλείσας τὴν θύραν σου πρόσευξαι  
τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ  
βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι. Προσευχόμενοι δὲ 7  
μὴ βατταλογήσητε ὡσπερ οἱ ἐθνικοί, δοκοῦσιν γὰρ ὅτι ἐν  
τῇ πολυλογία αὐτῶν εἰσακουσθήσονται· μὴ οὖν ὁμοιωθῆτε 8  
αὐτοῖς, οἶδεν γὰρ [ὁ θεὸς] ὁ πατήρ ὑμῶν ὃν χρεῖαν ἔχετε  
πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. Οὕτως οὖν προσεύχασθε 9  
ὑμεῖς

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·

Ἁγιασθήτω τὸ ὄνομά σου,

ἐλθάτω ἡ βασιλεία σου, 10

γενηθήτω τὸ θέλημά σου,

ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον 11

δὸς ἡμῖν σήμερον·

καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, 12

ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, 13

ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, 14

ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ 15

ἀφήτε τοῖς ἀνθρώποις [τὰ παραπτώματα αὐτῶν], οὐδὲ ὁ πα-

τήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. Ὅταν 16

δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί,

ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φαίωσιν τοῖς

3 But when thou doest alms, let not thy left hand  
 4 know what thy right hand doeth: that thine alms  
 may be in secret; and thy Father which seeth in  
 secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypo-  
 crites: for they love to stand and pray in the syna-  
 gogues and in the corners of the streets, that they  
 may be seen of men. Verily I say unto you, They  
 6 have received their reward. But thou, when thou  
 prayest, enter into thine inner chamber, and having  
 shut thy door, pray to thy Father which is in secret,  
 and thy Father which seeth in secret shall recom-  
 7 pense thee. And in praying use not vain repetitions,  
 as the Gentiles do: for they think that they shall be  
 8 heard for their much speaking. Be not therefore  
 like unto them: for <sup>1</sup>your Father knoweth what  
 9 things ye have need of, before ye ask him. After  
 this manner therefore pray ye: Our Father which  
 10 art in heaven, Hallowed be thy name. Thy king-  
 dom come. Thy will be done, as in heaven, so on  
 11 earth. Give us this day <sup>2</sup>our daily bread\*. And  
 12 forgive us our debts, as we also have forgiven our  
 13 debtors. And bring us not into temptation, but de-  
 liver us from <sup>3</sup>the evil *one*.<sup>4</sup> For if ye forgive men  
 14 their trespasses, your heavenly Father will also for-  
 15 give you. But if ye forgive not men their trespasses,  
 neither will your Father forgive your trespasses.

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

<sup>1</sup> Some ancient au-  
 thorities read *God*  
*your Father.*

<sup>2</sup> *Gr. our bread for*  
*the coming day.*

<sup>3</sup> *Or, evil*

<sup>4</sup> Many authori-  
 ties, some an-  
 cient, but with  
 variations, add  
*For thine is the*  
*kingdom, and the*  
*power, and the*  
*glory, for ever.*  
*Amen.*

\* Let the marg. read *Gr. our bread for the coming day, or our need-  
 ful bread.* So in Luke xi. 3.—*Am. Com.*

men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, 17 anoint thy head, and wash thy face; that thou be 18 not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

1 *Gr. dig through.*

Lay not up for yourselves treasures upon the 19 earth, where moth and rust doth consume, and where thieves <sup>1</sup>break through and steal: but lay up for 20 yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not <sup>1</sup>break through nor steal: for where thy treasure is, 21 there will thy heart be also. The lamp of the body 22 is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, 23 thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters: 24 for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. Therefore I 25 say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Be- 26 hold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by 27 being anxious can add one cubit unto his <sup>2</sup>stature\*? And why are ye anxious concerning raiment? Con- 28 sider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that 29 even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of 30 the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Be not therefore anxious, saying, What 31 shall we eat?

2 *Or, age*

\* For "his stature" read "the measure of his life" (with marg. *Or, his stature*) So in Luke xii. 25.—*Am. Com.*

ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν  
 17 μισθὸν αὐτῶν. σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν  
 18 καὶ τὸ πρόσωπόν σου νίψαι, ὅπως μὴ φανῆς ἰστοῖς ἀνθρώ- νηστεύων τοῖς ἀν-  
 ποῖς νηστεύων ἄλλα τῷ πατρὶ σцу τῷ ἐν τῷ κρυφαίῳ· καὶ θρώποις  
 ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.  
 19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς  
 καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορίσσουσιν καὶ  
 20 κλέπτουσιν· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ,  
 ὅπου οὔτε σῆς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ  
 21 διορίσσουσιν οὐδὲ κλέπτουσιν· ὅπου γὰρ ἐστὶν ὁ θη-  
 22 σαυρός σου, ἐκεῖ ἔσται [καὶ] ἡ καρδία σου. Ὁ λύχνος  
 τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ἦ ὁ ὀφθαλμός  
 23 σου ἁπλοῦς, ὅλον τὸ σῶμά σου φωτινὸν ἔσται· ἐὰν δὲ ὁ  
 ὀφθαλμός σου πονηρὸς ἦ, ὅλον τὸ σῶμά σου σκοτινὸν  
 ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος  
 24 πόσον. Οὐδεὶς δύναται δυσι κυρίοις δουλεύειν· ἢ γὰρ  
 τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται  
 καὶ τοῦ ἐτέρου καταφρονηήσει· οὐ δύνασθε θεῷ δουλεῖν  
 25 καὶ μαμωνᾷ. Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ  
 ψυχῇ ὑμῶν τί φάγητε [ἢ τί πίητε], μηδὲ τῷ σώματι ὑμῶν  
 τί ἐνδύσθηθε· οὐχὶ ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς καὶ τὸ  
 26 σῶμα τοῦ ἐνδύματος; ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρα-  
 νοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν  
 εἰς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά·  
 27 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; τίς δὲ ἐξ ὑμῶν μερι-  
 μνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν  
 28 ἓνα; καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ  
 κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθου-  
 29 σιν· λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ  
 30 αὐτοῦ περιεβάλετο ὡς ἐν τούτων. εἰ δὲ τὸν χόρτον τοῦ  
 ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον  
 ὁ θεὸς οὕτως ἀμφιένυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλι-  
 31 γόπιστοι; μὴ οὖν μεριμνήσητε λέγοντες· Τί φάγωμεν;

ἢ Τί πίνωμεν; ἢ Τί περιβαλώμεθα; πάντα γὰρ ταῦτα τὰ 32  
 ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατήρ ὑμῶν ὁ οὐράνιος ὅτι  
 χρῆζετε τούτων ἀπάντων. ζητεῖτε δὲ πρῶτον τὴν βασι- 33  
*Αρ.* λείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προσ-  
 τεθήσεται ὑμῖν. μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἢ 34  
 γὰρ αὔριον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία  
 αὐτῆς.

Μὴ κρίνετε, ἵνα μὴ κριθῆτε· ἐν ᾧ γὰρ κρίματι κρίνετε <sup>1</sup>  
 κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.  
 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ <sup>3</sup>  
 σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ἢ πῶς <sup>4</sup>  
 ἔρεῖς τῷ ἀδελφῷ σου Ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ  
 ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;  
 ὑποκριτὰ, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν, <sup>5</sup>  
 καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ  
 τοῦ ἀδελφοῦ σου. Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ <sup>6</sup>  
 βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μὴ  
 ποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν καὶ  
 στραφέντες ῥήξωσιν ὑμᾶς. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· <sup>7</sup>  
 ζητεῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. πᾶς <sup>8</sup>  
 γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὐρίσκει καὶ τῷ  
*ἀνοίγεται* κρούοντι ἄνοιγῆσεται. ἢ τίς ἐξ ὑμῶν ἄνθρωπος, ὃν <sup>9</sup>  
 αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον—μὴ λίθον ἐπιδώσει αὐτῷ; ἢ <sup>10</sup>  
 καὶ ἰχθὺν αἰτήσῃ—μὴ ὄφιν ἐπιδώσει αὐτῷ; εἰ οὖν ὑμεῖς <sup>11</sup>  
 πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις  
 ὑμῶν, πόσω μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς  
 δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν. Πάντα οὖν ὅσα ἐὰν <sup>12</sup>  
 θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς  
 ποιεῖτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφήται.

*ἢ πύλη Αρ.*

Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα <sup>1</sup> καὶ <sup>13</sup>  
 εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ  
 πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· ὅτι στενὴ ἡ πύλη <sup>14</sup>  
 καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ



or, What shall we drink? or, Wherewithal shall we  
 32 be clothed? For after all these things do the Gen-  
 tiles seek; for your heavenly Father knoweth that  
 33 ye have need of all these things. But seek ye first  
 his kingdom, and his righteousness; and all these  
 34 things shall be added unto you. Be not therefore  
 anxious for the morrow: for the morrow will be  
 anxious for itself. Sufficient unto the day is the  
 evil thereof.

7 Judge not, that ye be not judged. For with  
 what judgement ye judge, ye shall be judged: and  
 with what measure ye mete, it shall be measured  
 3 unto you. And why beholdest thou the mote that  
 is in thy brother's eye, but considerest not the beam  
 4 that is in thine own eye? Or how wilt thou say to  
 thy brother, Let me cast out the mote out of thine  
 5 eye; and lo, the beam is in thine own eye? Thou  
 hypocrite, cast out first the beam out of thine own  
 eye; and then shalt thou see clearly to cast out the  
 mote out of thy brother's eye.

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

7 Ask, and it shall be given you; seek, and ye shall  
 8 find; knock, and it shall be opened unto you: for  
 every one that asketh receiveth; and he that seeketh  
 findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, who, if his son shall  
 10 ask him for a loaf will give him a stone; or if he shall  
 11 ask for a fish, will give him a serpent? If ye then,  
 being evil, know how to give good gifts unto your  
 children, how much more shall your Father which  
 is in heaven give good things to them that ask him?

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

13 Enter ye in by the narrow gate: for wide is the  
 gate, and broad is the way, that leadeth to destruc-  
 14 tion, and many be they that enter in thereby. <sup>2</sup>For  
 narrow is the gate, and straitened the way, that lead-  
 eth unto life, and

<sup>1</sup> Some ancient au-  
 thorities omit *is*  
*the gate.*

<sup>2</sup> Many ancient  
 authorities read  
*How narrow is*  
*the gate &c.*

few be they that find it.

Beware of false prophets, which come to you in 15  
sheep's clothing, but inwardly are ravening wolves.  
By their fruits ye shall know them. Do *men* gather 16  
grapes of thorns, or figs of thistles? Even so every 17  
good tree bringeth forth good fruit; but the corrupt  
tree bringeth forth evil fruit. A good tree cannot 18  
bring forth evil fruit, neither can a corrupt tree bring  
forth good fruit. Every tree that bringeth not forth 19  
good fruit is hewn down, and cast into the fire. 20  
Therefore by their fruits ye shall know them. Not 21  
every one that saith unto me, Lord, Lord, shall enter  
into the kingdom of heaven; but he that doeth the  
will of my Father which is in heaven. Many will 22  
say to me in that day, Lord, Lord, did we not proph-  
esy by thy name, and by thy name cast out <sup>1</sup>devils,  
and by thy name do many <sup>2</sup>mighty works? And 23  
then will I profess unto them, I never knew you:  
depart from me, ye that work iniquity. Every one 24  
therefore which heareth these words of mine, and  
doeth them, shall be likened unto a wise man, which  
built his house upon the rock: and the rain de- 25  
scended, and the floods came, and the winds blew,  
and beat upon that house; and it fell not: for it was  
founded upon the rock. And every one that heareth 26  
these words of mine, and doeth them not, shall be  
likened unto a foolish man, which built his house  
upon the sand: and the rain descended, and the 27  
floods came, and the winds blew, and smote upon  
that house; and it fell: and great was the fall thereof.

And it came to pass, when Jesus ended these 28  
words, the multitudes were astonished at his teach-  
ing: for he taught them as *one* having authority, 29  
and not as

<sup>1</sup> *Gr. demons.*

<sup>2</sup> *Gr. powers.*

15 ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν. Προσέχετε  
 ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν  
 16 ἐνδύμασι προβάτων ἔσωθεν δὲ εἰσὶν λύκοι ἄρπαγες. ἀπὸ  
 τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν  
 17 ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; οὕτω πᾶν  
 δένδρον ἀγαθὸν καρποὺς ἰκαλούς ποιεῖ<sup>†</sup>; τὸ δὲ σαπρὸν δέν-  
 18 δρον καρποὺς ποιηροὺς ποιεῖ· οὐ δύναται δένδρον ἀγαθὸν  
 καρποὺς ποιηροὺς ἐνεγκεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς  
 19 καλοὺς ποιεῖν. πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν  
 20 ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ἄραγε ἀπὸ τῶν καρπῶν  
 21 αὐτῶν ἐπιγνώσεσθε αὐτούς. Οὐ πᾶς ὁ λέγων μοι Κύριε  
 κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ  
 22 ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς<sup>†</sup>.  
 πολλοὶ ἐρεῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ Κύριε κύριε, οὐ  
 23 τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι  
 δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς  
 24 ἐποιήσαμεν; καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε  
 ἔγνω ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν  
 ἀνομίαν.

ποιεῖ καλοὺς

†οὗτος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν<sup>†</sup>

Αρ.

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους [τούτους] καὶ  
 25 ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν  
 αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν. καὶ κατέβη ἡ  
 βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοὶ καὶ  
 26 προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελιώτο  
 γὰρ ἐπὶ τὴν πέτραν. Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους  
 27 τούτους καὶ μὴ ποιῶν αὐτούς ὁμοιωθήσεται ἀνδρὶ μωρῷ,  
 ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον. καὶ  
 28 κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ  
 ἄνεμοὶ καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν  
 ἡ πτώσις αὐτῆς μεγάλη.

28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τού-  
 29 τους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν  
 γὰρ διδάσκων αὐτούς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ

·καὶ οἱ Φαρι-  
σαῖοι·

γραμματεῖς αὐτῶν<sup>†</sup>.

Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ 1  
ὄχλοι πολλοί. Καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκίνει 2  
αὐτῷ λέγων Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι. καὶ 3  
ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων Θέλω, καθαρίσθητι·  
καὶ εὐθέως ἐκαθερίσθη αὐτοῦ ἡ λέπρα. καὶ λέγει αὐτῷ ὁ 4  
Ἰησοῦς Ὅρα μηδενὶ εἶπῃς, ἀλλὰ ὑπαγε σεαυτὸν δεῖξον  
τῷ ἱερεῖ, καὶ προσέειπεν τὸ δῶρον ὃ προσέταξεν Μωϋσῆς  
εἰς μαρτύριον αὐτοῖς. Εἰσελθόντος δὲ αὐτοῦ εἰς 5  
Καφαρναοὺμ προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν  
αὐτὸν καὶ λέγων Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ 6  
παραλυτικός, δεινῶς βασανιζόμενος. λέγει αὐτῷ Ἐγὼ ἐλ- 7  
θὼν θεραπεύσω αὐτόν. ἀποκριθεὶς δὲ ὁ ἑκατόνταρχος ἔφη 8  
Κύριε, οὐκ εἰμὶ ἰκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς·  
ἀλλὰ μόνον εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου· καὶ 9  
γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἔξουσίαν [τασσόμενος], ἔχω  
ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ  
πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ  
μου Ποίησον τοῦτο, καὶ ποιεῖ. ἀκούσας δὲ ὁ Ἰησοῦς 10  
ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν Ἀμὴν λέγω ὑμῖν,  
παρ' οὐδενὶ τούτου πίστιν ἐν τῷ Ἰσραὴλ εὑρον. λέγω 11  
δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσιμῶν ἤξουσιν  
καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ 12  
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ δὲ υἱοὶ τῆς βασιλείας ἐκ-  
βληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ  
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. καὶ εἶπεν ὁ Ἰησοῦς 13  
τῷ ἑκατοντάρχη Ὑπαγε, ὡς ἐπίστευσας γενηθήτω σοι· καὶ  
ιάθη ὁ παῖς ἐν τῇ ᾠρᾷ ἐκείνῃ. Καὶ ἐλθὼν ὁ 14  
Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πειθεράν αὐτοῦ  
βεβλημένην καὶ πυρέσσουσαν· καὶ ἤψατο τῆς χειρὸς αὐ- 15  
τῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ ἠγέρθη, καὶ διηκόνει  
αὐτῷ. Ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ 16

Αφ.

ἡξελεύσονται†

their scribes.

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

3 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way\*, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

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

7 the palsy, grievously tormented. And he saith unto 8 him, I will come and heal him. And the centurion answered and said, Lord, I am not <sup>2</sup>worthy that thou shouldst come under my roof: but only say <sup>3</sup>the <sup>2</sup> Gr. sufficient. <sup>3</sup> Gr. with a word.

9 word, and my <sup>1</sup>servant shall be healed. For I also <sup>4</sup> am a man <sup>4</sup>under authority, having under myself <sup>4</sup> Some ancient authorities insert set: as in Luke vii. 8. soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my

10 <sup>5</sup>servant, Do this, and he doeth it. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, <sup>6</sup>I have not found so

11 great faith, no, not in Israel. And I say unto you, <sup>6</sup> Many ancient authorities read With no man in Israel have I found so great faith. that many shall come from the east and the west, and shall <sup>7</sup>sit down with Abraham, and Isaac, and <sup>7</sup> Gr. recline.

12 Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of

13 teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the <sup>1</sup>servant was healed in that hour.

14 And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. And he touched her hand, and the fever left her; and she arose, and ministered unto him. And when even was come, they brought unto him

\* Here and in Matt. xxvii. 65; Mark i. 44, for "go thy [your] way" read simply "go"—*Am. Com.*

<sup>1</sup> Or, *demoniacs* many <sup>1</sup>possessed with devils: and he cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken <sup>2</sup>by <sup>17</sup>Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

Now when Jesus saw great multitudes about him, <sup>18</sup>he gave commandment to depart unto the other side. <sup>3</sup> Or, *one scribe.* And there came <sup>3</sup>a scribe, and said unto him, <sup>4</sup> Mas- <sup>19</sup>ter, I will follow thee whithersoever thou goest. <sup>4</sup> Or, *Teacher* And Jesus saith unto him, The foxes have holes, <sup>20</sup> <sup>5</sup> Or, *lodging-places.* and the birds of the heaven *have* <sup>5</sup> nests; but the Son of man hath not where to lay his head. And another of the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus saith <sup>21</sup> unto him, Follow me; and leave the dead to bury their own dead.

And when he was entered into a boat, his disciples followed him. And behold, there arose a great <sup>22</sup> tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. And they <sup>23</sup> came to him, and awoke him, saying, Save, Lord; we perish. And he saith unto them, Why are ye <sup>24</sup> fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great <sup>25</sup> calm. And the men marvelled, saying, What manner of man is this, that even the winds and the sea <sup>26</sup> obey him?

And when he was come to the other side into the <sup>27</sup> country of the Gadarenes, there met him two <sup>28</sup> possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. And behold, they cried out, saying, What <sup>29</sup> have we to do with thee, thou Son of God? art thou come hither to torment us before the time? Now <sup>30</sup> there was afar off from them a herd of many swine feeding. And the <sup>6</sup> Or, *demons.* <sup>6</sup> devils besought him, saying, If <sup>31</sup> thou cast us out, send us away into the herd of swine. And he said unto them, Go. And they <sup>32</sup> came out, and went into the swine: and behold, the whole herd rushed down the



- δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ,  
 17 καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· ὅπως πληρω-  
 θῆ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος Ἀγτός  
 τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσοις ἐβάστασεν.  
 18 Ἰδὼν δὲ ὁ Ἰησοῦς ἄχλον<sup>[πολλοῦς]</sup> ἔχλους<sup>υ</sup> περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν  
 19 εἰς τὸ πέραν. Καὶ προσελθὼν εἰς γραμματεὺς  
 εἶπεν αὐτῷ Διδάσκαλε, ἀκολουθήσω σοι ὅπου εἶν ἀπέρχῃ.  
 20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Αἰ ἀλώπεκες φωλεοὺς ἔχουσιν  
 καὶ τὰ πετεῖνά τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ  
 21 ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. Ἄλλος δὲ  
 τῶν μαθητῶν εἶπεν αὐτῷ Κύριε, ἐπίτρεψόν μοι πρῶτον  
 22 ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. ὁ δὲ Ἰησοῦς λέγει  
 αὐτῷ Ἀκολούθει μοι, καὶ ἄψες τοὺς νεκροὺς θάψαι τοὺς  
 23 ἑαυτῶν νεκρούς. Καὶ ἐμβάντι αὐτῷ εἰς πλοῖον  
 24 ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ ἰδοὺ σεισμὸς  
 μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτε-  
 25 σθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθηνδεν. καὶ προσ-  
 ελθόντες ἤγειραν αὐτὸν λέγοντες Κύριε, σῶσον, ἀπολλύ-  
 26 μεθα. καὶ λέγει αὐτοῖς Τί δειλοὶ ἐστε, ὀλιγόπιστοι; τότε  
 ἐγερθεὶς ἐπέτιμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ  
 27 ἐγένετο γαλήνη μεγάλη. Οἱ δὲ ἄνθρωποι ἐθαύμασαν  
 λέγοντες. Ποταπὸς ἐστὶν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θά-  
 28 λασσα αὐτῷ ὑπακούουσιν; Καὶ ἐλθόντος αὐ-  
 τοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν  
 αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μημιεῖων ἐξερχόμενοι, χα-  
 λεπτοὶ λίαν ὥστε μὴ ἰσχύειν τιὰ παρελθεῖν διὰ τῆς ὁδοῦ  
 29 ἐκείνης. καὶ ἰδοὺ ἔκραξαν λέγοντες Τί ἡμῖν καὶ σοί, υἱὲ  
 30 τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; Ἦν  
 δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.  
 31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες Εἰ ἐκβάλλεις  
 ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων.  
 32 καὶ εἶπεν αὐτοῖς Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθαν εἰς  
 τοὺς χοίρους· καὶ ἰδοὺ ὄρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ

κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν 33 ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. καὶ ἰδοὺ 34

τῶν

πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ ἰδόν- 1  
τες αὐτὸν παρεκάλεσαν ὕψως μεταβῆ ἀπὸ τῶν ὀρίων αὐ-  
τῶν. Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν, καὶ ἦλ- 1  
θεν εἰς τὴν ἰδίαν πόλιν. Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυ- 2  
τικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν  
αὐτῶν εἶπεν τῷ παραλυτικῷ Θάρσει, τέκνον· ἀφίενταί  
σου αἱ ἁμαρτίαι. Καὶ ἰδοὺ τινες τῶν γραμματέων εἶπαν 3

ἰδὼν

ἐν ἑαυτοῖς Οὗτος βλασφημεῖ. καὶ εἰδὼς ὁ Ἰησοῦς τὰς 4  
ἐνθυμήσεις αὐτῶν εἶπεν Ἴνα τί ἐνθυμείσθε ποιηρὰ ἐν ταῖς  
καρδίαις ὑμῶν; τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν Ἀφίεν- 5  
ταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἐγειρε καὶ περιπάτει; ἴνα 6  
δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς  
γῆς ἀφίεναι ἁμαρτίας— τότε λέγει τῷ παραλυτικῷ Ἐγει-  
ρε ἄρὸν σου τὴν κλίνην καὶ ὑπαγε εἰς τὸν οἶκόν σου.  
καὶ ἐγερθεὶς ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ. Ἰδόντες δὲ οἱ 7  
ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δότα ἐξου- 8  
σίαν τοιαύτην τοῖς ἀνθρώποις.

Ἐγερθεὶς

Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον 9  
ἐπὶ τὸ τελῶνιον, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ Ἀκο-  
λούθει μοι· καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ 10

ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ  
τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συναρέκειτο τῷ Ἰησοῦ  
καὶ τοῖς μαθηταῖς αὐτοῦ. καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον 11  
τοῖς μαθηταῖς αὐτοῦ Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρ-  
τωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; ὁ δὲ ἀκούσας εἶπεν 12  
Οὐ χρειάν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχον-  
τες. πορευθέντες δὲ μάθετε τί ἐστιν Ἐλεος θέλω καὶ οὐ 13  
θυσίαν· οὐ γὰρ ἤλθον καλέσαι δικαίους ἀλλὰ ἁμαρτω-  
λούς. Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰω- 14

πολλοὶ

άνου λέγοντες Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν,

- steep into the sea, and perished in the waters.
- 33 And they that fed them fled, and went away into the city, and told every thing, and what was befallen
- 34 to them that were <sup>1</sup>possessed with devils. And be- <sup>1</sup> Or, *demons*  
hold, all the city came out to meet Jesus: and when they saw him, they besought *him* that he would depart from their borders.
- 9 And he entered into a boat, and crossed over, and
- 2 came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, <sup>2</sup>Son, be of good cheer; thy sins are forgiven. <sup>2</sup> Gr. *Child*.
- 3 And behold, certain of the scribes said within them- <sup>3</sup> Many ancient  
selves, This man blasphemeth. And Jesus <sup>3</sup>know- authorities read  
ing their thoughts said, Wherefore think ye evil in seeing.
- 5 your hearts? For whether is easier, to say, Thy sins
- 6 are forgiven; or to say, Arise, and walk? But that ye may know that the Son of man hath <sup>4</sup>power\* on earth <sup>4</sup> Or, *authority*
- to forgive sins (then saith he to the sick of the palsy),
- 7 Arise, and take up thy bed, and go unto thy house.
- 8 And he arose, and departed to his house. But when the multitudes saw it, they were afraid, and glorified God, which had given such <sup>4</sup>power\* unto men.
- 9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.
- 10 And it came to pass, as he <sup>5</sup>sat at meat in the <sup>5</sup> Gr. *reclined*:  
house, behold, many publicans and sinners came and and so always.
- 11 sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples,
- Why eateth your <sup>6</sup>Master with the publicans and <sup>6</sup> Or, *Teacher*
- 12 sinners? But when he heard it, he said, They that are <sup>7</sup>whole have no need of a physician, but they <sup>7</sup> Gr. *strong*.
- 13 that are sick. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.
- 14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast <sup>8</sup>oft,
- <sup>8</sup> Some ancient authorities omit *oft*.

\* For "power" read "authority" (see marg. 4) So in Mark ii. 10; Luke v. 24.—*Am. Com.*

but thy disciples fast not? And Jesus said unto them, 15  
 Can the sons of the bride-chamber mourn, as long  
 as the bridegroom is with them? but the days will  
 come, when the bridegroom shall be taken away from  
 them, and then will they fast. And no man put- 16  
 teth a piece of undressed cloth upon an old garment;  
 for that which should fill it up taketh from the gar-  
 ment, and a worse rent is made. Neither do *men* 17  
 put new wine into old <sup>1</sup>wine-skins: else the skins  
 burst, and the wine is spilled, and the skins perish:  
 but they put new wine into fresh wine-skins, and  
 both are preserved.

<sup>1</sup> That is, skins  
 used as bottles.

<sup>2</sup> Gr. one ruler.

While he spake these things unto them, behold, 18  
 there came <sup>2</sup>a ruler, and worshipped him, saying,  
 My daughter is even now dead: but come and lay  
 thy hand upon her, and she shall live. And Jesus 19  
 arose, and followed him, and *so did* his disciples.  
 And behold, a woman, who had an issue of blood 20  
 twelve years, came behind him, and touched the  
 border of his garment: for she said within herself, If 21  
 I do but touch his garment, I shall be <sup>3</sup>made whole.  
 But Jesus turning and seeing her said, Daughter, 22  
 be of good cheer; thy faith hath <sup>4</sup>made thee whole.

<sup>3</sup> Or, saved

<sup>4</sup> Or, saved thee

And the woman was <sup>5</sup>made whole from that hour.  
 And when Jesus came into the ruler's house, and 23  
 saw the flute-players, and the crowd making a  
 tumult, he said, Give place: for the damsel is not 24  
 dead, but sleepeth. And they laughed him to scorn.  
 But when the crowd was put forth, he entered in, 25  
 and took her by the hand; and the damsel arose.  
 And <sup>5</sup>the fame hereof went forth into all that 26  
 land.

<sup>5</sup> Gr. this fame.

And as Jesus passed by from thence, two blind 27  
 men followed him, crying out, and saying, Have  
 mercy on us, thou son of David. And when he was 28  
 come into the house, the blind men came to him:  
 and Jesus saith unto them, Believe ye that I am able  
 to do this? They say unto him, Yea, Lord. Then 29  
 touched he their eyes, saying, According to your  
 faith be it done unto you. And their eyes were 30

- 15 οἱ δὲ μαθηταὶ σοῦ οὐ νηστεύουσιν; καὶ εἶπεν αὐτοῖς  
 ὁ Ἰησοῦς· Μὴ δύναται οἱ υἱοὶ τοῦ ἱνυμφῶνος πεν- ἱνυμφῶνος  
 θεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ ἱνυμφῶνος; ἐλεύσονται δὲ  
 ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ ἱνυμφῶνος, καὶ τότε νη-  
 16 στεύσουσιν. οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνά-  
 φου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ  
 17 τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. οὐδὲ βάλλουσιν  
 οἶνον νέον εἰς ἀσκὸς παλαιούς· εἰ δὲ μῆγε, ῥήγνυνται οἱ  
 ἀσκοί, καὶ ὁ οἶνος ἐκχέεται καὶ οἱ ἀσκοὶ ἀπόλλυνται·  
 ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκὸς καινούς, καὶ ἀμφο-  
 τεροὶ συντηροῦνται.
- 18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων [εἰς] προσελ- εἰσελθῶν  
 θῶν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτε-  
 λεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ  
 19 ζήσεται. καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθει αὐτῷ καὶ οἱ ἠκολούθησεν  
 20 μαθηταὶ αὐτοῦ. Καὶ ἰδοὺ γυνὴ αἰμορροοῦσα δώδεκα ἔτη  
 προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου  
 21 αὐτοῦ· ἔλεγεν γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἄψωμαι τοῦ ἱμα-  
 22 τίου αὐτοῦ σωθήσομαι. ὁ δὲ Ἰησοῦς στραφείς καὶ ἰδὼν  
 αὐτήν εἶπεν· Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν  
 23 σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. Καὶ ἐλθὼν ὁ  
 Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς ἀλητὰς  
 24 καὶ τὸν ὄχλον θορυβούμενον ἔλεγεν· Ἀταχωρεῖτε, οὐ γὰρ  
 ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει· καὶ κάτεγέλων αὐτοῦ.  
 25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς  
 26 αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. Καὶ ἐξῆλθεν ἡ φήμη ἁὐ- αὐτῆς  
 27 τη εἰς ὅλην τὴν γῆν ἐκείνην. Καὶ παράγοντι  
 ἐκείθεν τῷ Ἰησοῦ ἠκολούθησαν ἑξήκοντες δύο τυφλοὶ κράζοντες αὐτῷ  
 28 καὶ λέγοντες· Ἐλέησον ἡμᾶς, υἱὲ Δαυεὶδ. ἐλθόντι δὲ υἱὸς  
 εἰς τὴν οἰκίαν προσῆλθαν αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς  
 ὁ Ἰησοῦς· Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν τοῦτο δύναμαι  
 29 αὐτῷ· Ναί, κύριε. τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων  
 30 Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. καὶ ἠνεώχθησαν

αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων Ὅρατε μηδεὶς γινωσκέτω· οἱ δὲ ἐξεληθόντες διεφήμι- 31  
σαν αὐτὸν ἐν ὅλῃ τῇ γῆ ἐκείνῃ. Αὐτῶν δὲ ἐξερ- 32  
χομένων ἰδοὺ προσήνεγκαν αὐτῷ κωφὸν δαιμονιζόμενον· καὶ 33  
ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύ-  
μασαν οἱ ὄχλοι λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ  
Ἰσραήλ. [οἱ δὲ Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν 34  
δαιμονίων ἐκβάλλει τὰ δαιμόνια.]

Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, 35  
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγ-  
γέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ  
πᾶσαν μαλακίαν. Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγ- 36  
χνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἐριμμένοι  
ὥσεὶ πρόβατα μὴ ἔχοντα ποιμένα. τότε λέγει τοῖς 37  
μαθηταῖς αὐτοῦ Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλί-  
γοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλλῃ ἐργά- 38  
τας εἰς τὸν θερισμὸν αὐτοῦ. Καὶ προσκαλεσάμενος τοὺς 1  
δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων  
ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νό-  
σον καὶ πᾶσαν μαλακίαν. Τῶν δὲ δώδεκα ἀπο- 2  
στόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος  
Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ καὶ Ἰάκωβος ὁ  
τοῦ Ζεβεδαίου καὶ Ἰωάνης ὁ ἀδελφὸς αὐτοῦ, Φίλιππος 3  
καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκω-  
βος ὁ τοῦ Ἀλφαίου καὶ Ἐθαρραίου, Σίμων ὁ Καναναῖος καὶ 4  
Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν. Τού- 5  
τους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς  
λέγων

Εἰς ὅδον ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν  
μὴ εἰσέλθητε· πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ 6  
ἀπολωλότα οἴκου Ἰσραὴλ. πορευόμενοι δὲ κηρύσσετε λέ- 7  
γοντες ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. ἀσθενοῦντας 8



opened. And Jesus <sup>1</sup>strictly charged them, saying, <sup>1</sup> Or, *sternly*  
 31 See that no man know it. But they went forth, and  
 spread abroad his fame in all that land.

32 And as they went forth, behold, there was brought  
 33 to him a dumb man possessed with a <sup>2</sup>devil. And <sup>2</sup> Gr. *demon*.  
 when the <sup>2</sup>devil was cast out, the dumb man spake:  
 and the multitudes marvelled, saying, It was never  
 34 so seen in Israel. But the Pharisees said, <sup>3</sup>By the <sup>3</sup> Or, *In*  
 prince of the <sup>4</sup>devils casteth he out <sup>4</sup>devils. <sup>4</sup> Gr. *demons*

35 And Jesus went about all the cities and the vil-  
 lages, teaching in their synagogues, and preaching  
 the gospel of the kingdom, and healing all manner  
 36 of disease and all manner of sickness. But when  
 he saw the multitudes, he was moved with compas-  
 sion for them, because they were distressed and  
 37 scattered, as sheep not having a shepherd. Then  
 saith he unto his disciples, The harvest truly is plen-  
 38 teous, but the labourers are few. Pray ye therefore  
 the Lord of the harvest, that he send forth labourers  
 10 into his harvest. And he called unto him his twelve  
 disciples, and gave them authority over unclean  
 spirits, to cast them out, and to heal all manner of  
 disease and all manner of sickness.

2 Now the names of the twelve apostles are these:  
 The first, Simon, who is called Peter, and Andrew  
 his brother; James the *son* of Zebedee, and John his  
 3 brother; Philip, and Bartholomew; Thomas, and  
 Matthew the publican; James the *son* of Alphæus,  
 4 and Thaddæus; Simon the <sup>5</sup>Cananean, and Judas  
 5 Iscariot, who also <sup>6</sup>betrayed him. These twelve  
 Jesus sent forth, and charged them, saying,

<sup>5</sup> Or, *Zealot* See  
 Luke vi. 15;  
 Acts i. 13.

<sup>6</sup> Or, *delivered him*  
*up*: and so al-  
 ways.

Go not into *any* way of the Gentiles, and enter not  
 6 into any city of the Samaritans: but go rather to the  
 7 lost sheep of the house of Israel. And as ye go,  
 preach, saying, The kingdom of heaven is at hand.

1 *Gr. demons.*2 *Gr. girdles.*

Heal the sick, raise the dead, cleanse the lepers, cast 8  
 out <sup>1</sup>devils: freely ye received, freely give. Get you 9  
 no gold, nor silver, nor brass in your <sup>2</sup>purses; no 10  
 wallet for *your* journey, neither two coats, nor shoes,  
 nor staff: for the labourer is worthy of his food.  
 And into whatsoever city or village ye shall enter, 11  
 search out who in it is worthy; and there abide till  
 ye go forth. And as ye enter into the house, salute 12  
 it. And if the house be worthy, let your peace come 13  
 upon it: but if it be not worthy, let your peace re-  
 turn to you. And whosoever shall not receive you, 14  
 nor hear your words, as ye go forth out of that house  
 or that city, shake off the dust of your feet. Verily 15  
 I say unto you, It shall be more tolerable for the  
 land of Sodom and Gomorrah in the day of judge-  
 ment, than for that city.

3 *Or, simple*

Behold, I send you forth as sheep in the midst of 16  
 wolves: be ye therefore wise as serpents, and <sup>3</sup>harm-  
 less as doves. But beware of men: for they will 17  
 deliver you up to councils, and in their synagogues  
 they will scourge you; yea and before governors and 18  
 kings shall ye be brought for my sake, for a testi-  
 mony to them and to the Gentiles. But when they 19  
 deliver you up, be not anxious how or what ye shall  
 speak: for it shall be given you in that hour what  
 ye shall speak. For it is not ye that speak, but the 20  
 Spirit of your Father that speaketh in you. And 21  
 brother shall deliver up brother to death, and the  
 father his child: and children shall rise up against  
 parents, and <sup>4</sup>cause them to be put to death. And 22  
 ye shall be hated of all men for my name's sake:  
 but he that endureth to the end, the same shall be  
 saved. But when they persecute you in this city; 23  
 flee into the next: for verily I say unto you, Ye shall  
 not have gone through-the cities of Israel, till the  
 Son of man be come.

4 *Or, put them to death*5 *Or, teacher*6 *Gr. bondservant.*

A disciple is not above his <sup>5</sup>master, nor a <sup>6</sup>servant 24  
 above his lord. It is enough for the disciple that he 25  
 be as his <sup>5</sup>master,

9 θεραπεύετε, νεκρούς ἐγείρετε, λεπρούς καθαρίζετε, δαιμόνια  
 ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. Μὴ κτήσησθε  
 χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὡμῶν,  
 10 μὴ πήραν εἰς ὄδον μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα  
 11 μηδὲ ῥάβδον· ἄξιοι γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. εἰς  
 ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ  
 12 ἄξιός ἐστιν· κακεῖ μέναιτε ἕως ἂν ἐξέλθητε. εἰσερχόμενοι  
 13 δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν· καὶ ἐὰν μὲν ἦ ἡ οἰκία  
 ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἦ ἀξία, ἡ  
 14 εἰρήνη ὑμῶν ἔξω ὑμᾶς ἐπιστραφήτω. καὶ ὅς ἂν μὴ πρὸς  
 15 ὄρατον ἢ τῶν ποδῶν ὑμῶν. ἀμὴν λέγω ὑμῖν, ἀνεκτότερον εκ  
 16 πόλει ἐκεῖνη. Ἴδου ἐγὼ ἀποστέλλω ὑμᾶς ὡς  
 πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις ἢ  
 17 καὶ ἀκέραιοι ὡς αἱ περιστεραί. προσέχετε δὲ ἀπὸ τῶν ἀν-  
 θρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς  
 18 συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· καὶ ἐπὶ ἡγεμόνας  
 δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐ-  
 19 τοῖς καὶ τοῖς ἔθνεσιν. ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μερι-  
 μνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ  
 20 τῇ ὥρᾳ τί λαλήσητε· οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες  
 ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.  
 21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέ-  
 κνον, καὶ ἑπιναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώ-  
 22 σουσιν αὐτούς. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ  
 ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.  
 23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν  
 ἐτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελήσητε τὰς πόλεις  
 24. [τοῦ] Ἰσραὴλ ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. Οὐκ ἔστιν  
 μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον  
 25 αὐτοῦ. ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος

πρὸς

εκ

ὁ ὄφεις

ἐπιναστήσεται

 † καὶ ἐκ ταύτης  
 διώκωσιν ὑμᾶς,  
 φεύγετε εἰς τὴν  
 ἀλλην†

τῷ οἰκοδεσπότῃ... αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδε-  
 . . . τοῖς οἰκιακοῖς σπότῃν Βεζεβεοὺλ ἐπεκάλεσαι, πόσω μᾶλλον τοὺς οἰκιακοὺς ἵ  
 αὐτοῦ. μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκα- 25  
 λυμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ γνω-  
 σθήσεται. ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· 27  
 καὶ ὃ εἰς τὸ οὐδ' ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων. καὶ 28  
 μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα τὴν δὲ  
 ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβεῖσθε δὲ μᾶλλον τὸν  
 δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεένῃ. οὐχὶ 29  
 δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἐν ἑξ' αὐτῶν οὐ πε-  
 σεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. ὑμῶν δὲ καὶ 30  
 αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν. μὴ οὖν 31  
 φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. Πᾶς οὖν 32  
 ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμο-  
 λογήσω καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν  
 οὐρανοῖς· ὅστις ἁρνήσῃται με ἔμπροσθεν τῶν ἀν- 33  
 θρώπων, ἀρνήσομαι καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου  
 τοῦ ἐν τοῖς οὐρανοῖς. Μὴ νομίσητε ὅτι ἦλθον 34  
 βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην  
 ἀλλὰ μάχαιρας. ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ 35  
 πατρὸς αὐτοῦ καὶ θγατέρα κατὰ τῆς μητρὸς αὐτοῦ  
 καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτοῦ, καὶ ἐχθροὶ τοῦ 36  
 ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. Ὁ φιλῶν πατέρα ἢ μη- 37  
 τέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ  
 θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ ὁσ' οὐ λαμ- 38  
 βάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔ-  
 στιν μου ἄξιος. ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, 39  
 καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐ-  
 τήν. Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ 40  
 δεχόμενος δέχεται τὸν ἀποστείλαιτά με. ὁ δεχόμενος προ- 41  
 φήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ  
 ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται.  
 καὶ ὁσ' ἂν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον 42

and the <sup>1</sup>servant as his lord. If they have called <sup>1</sup> Gr. *boulservant*.  
the master of the house <sup>2</sup>Beelzebub, how much <sup>2</sup> Gr. *Beelzebub*:  
25 more *shall they call* them of his household! Fear and so elsewhere.  
them not therefore: for there is nothing covered,  
that shall not be revealed; and hid, that shall  
27 not be known. What I tell you in the darkness,  
speak ye in the light: and what ye hear in the ear,  
28 proclaim upon the housetops. And be not afraid  
of them which kill the body, but are not able to kill  
the soul: but rather fear him which is able to destroy  
29 both soul and body in <sup>3</sup>hell. Are not two sparrows <sup>3</sup> Gr. *Gehenna*.  
sold for a farthing? and not one of them shall fall  
30 on the ground without your Father: but the very  
31 hairs of your head are all numbered. Fear not there-  
fore; ye are of more value than many sparrows.  
32 Every one therefore who shall confess <sup>4</sup>me before <sup>4</sup> Gr. *in me*.  
men, <sup>5</sup>him will I also confess before my Father which <sup>5</sup> Gr. *in him*.  
33 is in heaven. But whosoever shall deny me before  
men, him will I also deny before my Father which  
is in heaven.  
34 Think not that I came to <sup>6</sup>send peace on the earth: <sup>6</sup> Gr. *cast*.  
35 I came not to <sup>6</sup>send peace, but a sword. For I came  
to set a man at variance against his father, and the  
daughter against her mother, and the daughter in  
36 law against her mother in law: and a man's foes  
37 *shall be* they of his own household. He that loveth  
father or mother more than me is not worthy of me;  
and he that loveth son or daughter more than me is  
38 not worthy of me. And he that doth not take his  
39 cross and follow after me, is not worthy of me. He <sup>7</sup> Or, *found*  
that <sup>7</sup>findeth his <sup>8</sup>life\* shall lose it; and he that <sup>8</sup> Or, *soul*  
<sup>9</sup> Or, *lost*  
<sup>9</sup>loseth his <sup>9</sup>life\* for my sake shall find it.  
40 He that receiveth you receiveth me, and he that  
41 receiveth me receiveth him that sent me. He that re-  
ceiveth a prophet in the name of a prophet shall re-  
ceive a prophet's reward; and he that receiveth a  
righteous man in the name of a righteous man shall  
42 receive a righteous man's reward. And whosoever  
shall give to drink unto one of these little ones a cup

\* "life" strike out the marg. So in xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33; John xii. 25.—*Am. Con.*

of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

And it came to pass, when Jesus had made an **11** end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

Now when John heard in the prison the works of **2** the Christ, he sent by his disciples, and said unto **3** him, Art thou he that cometh; or look we for another? And Jesus answered and said unto them, **4** Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the **5** lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have **6** good tidings preached to them. And blessed is he, **7** whosoever shall find none occasion of stumbling in me. And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out for **8** to see? a man clothed in soft *raiment*? Behold, they that wear soft *raiment* are in kings' houses. **9** <sup>2</sup>But wherefore went ye out? to see a prophet? Yea, **10** I say unto you, and much more than a prophet. This **10** is he, of whom it is written,

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

Verily I say unto you, Among them that are born **11** of women there hath not arisen a greater than John the Baptist: yet he that is <sup>3</sup>but little in the kingdom of heaven is greater than he. And from the days **12** of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all the prophets and the law proph- **13** esied until John. And if ye are willing to receive **14** <sup>4</sup>it, this is Elijah, which is to come. He that hath **15** ears <sup>5</sup>to hear, let him hear. But whereunto shall I **16** liken this generation?

<sup>1</sup> Or, the gospel

<sup>2</sup> Many ancient authorities read *But what went ye out to see? a prophet?*

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

<sup>4</sup> Or, him

<sup>5</sup> Some ancient authorities omit to hear.



ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ  
 ἄπολῃσῃ τὸν μισθὸν αὐτοῦ.

ἄπόληται ὁ  
 μισθός

1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσων τοῖς δώ-  
 δεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ  
 κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ  
 3 χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ Σὺ  
 4 εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; καὶ ἀποκριθεὶς ὁ  
 5 Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγεῖλατε Ἰωάνει ἃ  
 6 ἀκούετε καὶ βλέπετε· τυφλοὶ ἄναβλέπουσιν καὶ χωλοὶ  
 περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν,  
 7 καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται· καὶ μα-  
 8 κάριός ἐστίν ὃς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί. Τού-  
 των δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις  
 περὶ Ἰωάνου Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κά-  
 8 λαμον ὑπὸ ἀνέμου σαλευόμενοι; ἀλλὰ τί ἐξήλθατε ἰδεῖν;  
 9 ἀνθρωπον ἐν μαλακοῖς ἠμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ  
 10 φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων. ἀλλὰ τί ἐξήλ-  
 11 θατε; προφήτην ἰδεῖν; ναί, λέγω ὑμῖν, καὶ περισσότερον  
 12 προφήτου. οὗτός ἐστιν περὶ οὗ γέγραπται

ἀναβλέπουσιν

Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώ-  
 13 που σοῦ,  
 14 ὃς κατασκευάσει τὴν ὁδὸν σοῦ ἔμπροσθέν σοῦ.

11 ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μεί-  
 12 ζων Ἰωάνου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασι-  
 13 λείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν. ἀπὸ δὲ τῶν ἡμερῶν  
 14 Ἰωάνου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν  
 15 βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν. πάντες γὰρ οἱ  
 16 προφήται καὶ ὁ νόμος ἕως Ἰωάνου ἐπροφήτευσαν· καὶ εἰ  
 17 θέλετε δέξασθαι, αὐτός ἐστιν Ἡλείας ὁ μέλλων ἔρχεσθαι. Ὁ  
 18 ἔχων ὄψα ἀκουέτω. Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;

ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς ἢ προσφω-  
νοῦντα τοῖς ἐτέροις λέγουσιν

17

Ἠυλόησαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε·

ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε·

ἦλθεν γὰρ Ἰωάνης μῆτε ἐσθίων μῆτε πίνων, καὶ λέγουσιν 18  
Δαιμόνιον ἔχει· ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ 19  
πίνων, καὶ λέγουσιν Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,  
τελωνῶν φίλος καὶ ἀμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ  
τῶν ἔργων αὐτῆς.

Αρ.

Τότε ἤρξατο ὀνειδίξειν τὰς 20  
πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ  
μετενόησαν· Οὐαί σοι, Χοραζεῖν· οὐαί σοι, Βηθσαιδάν· 21  
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενομέ-  
ναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.  
πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἴσται ἐν 22  
ἡμέρᾳ κρίσεως ἢ ὑμῖν. Καὶ σύ, Καφαρναούμ, μὴ ἕως 23  
οὐρανοῦ ὑψωθῆσῃ; ἕως ἄλδοϋ καταβῆσῃ. ὅτι εἰ ἐν Σοδό-  
μοις ἐγενήθησαν αἱ δυνάμεις αἱ γεόμεναι ἐν σοί, ἔμεινεν  
ἂν μέχρι τῆς σήμερον. πλὴν λέγω ὑμῖν ὅτι γῆ Σοδόμων 24  
ἀνεκτότερον ἴσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.

Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν Ἐξομο- 25  
λογοῦμαί σοι, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι  
ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας  
αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμ- 26  
προσθέν σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, 27  
καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν  
πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ  
υἱὸς ἀποκαλύψαι. Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ 28  
πεφορτισμένοι, καὶ γὰρ ἀγαπάσω ὑμᾶς. ἄρατε τὸν ζυγὸν μου 29  
ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς  
τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· ὁ 30  
γὰρ ζυγὸς μου χρηστός καὶ τὸ φορτίον μου ἑλαφρόν ἐστιν.

Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν 1  
διὰ τῶν σποριμῶν· οἱ δὲ μαθηταὶ αὐτοῦ ἐπέινασαν, καὶ

11. 16-12. 1. S. MATTHEW.

It is like unto children sitting in the marketplaces,  
 17 which call unto their fellows, and say, We piped unto  
 you, and ye did not dance; we wailed, and ye did  
 18 not 'mourn. For John came neither eating nor <sup>1 Gr. beat the breast.</sup>  
 19 drinking, and they say, He hath a <sup>2 Gr. demon.</sup> devil. The Son  
 of man came eating and drinking, and they say, Be-  
 hold, a gluttonous man, and a winebibber, a friend  
 of publicans and sinners! And wisdom <sup>3</sup> is justified  
 by her <sup>4</sup> works.

20 Then began he to upbraid the cities wherein most  
 of his <sup>5</sup> mighty works were done, because they re-  
 21 pented not. Woe unto thee, Chorazin! woe unto  
 thee, Bethsaida! for if the <sup>6</sup> mighty works had been  
 done in Tyre and Sidon which were done in you,  
 they would have repented long ago in sackcloth and  
 22 ashes. Howbeit I say unto you, it shall be more tol-  
 erable for Tyre and Sidon in the day of judgement,  
 23 than for you. And thou, Capernaum, shalt thou  
 be exalted unto heaven? thou shalt <sup>6</sup> go down unto  
 Hades: for if the <sup>5</sup> mighty works had been done in  
 Sodom which were done in thee, it would have re-  
 24 mained until this day. Howbeit I say unto you,  
 that it shall be more tolerable for the land of Sodom  
 in the day of judgement, than for thee.

25 At that season Jesus answered and said, I <sup>7</sup> thank  
 thee, O Father, Lord of heaven and earth, that thou  
 didst hide these things from the wise and under-  
 26 standing, and didst reveal them unto babes: yea,  
 Father, <sup>8</sup> for so it was well-pleasing in thy sight. <sup>8 Or, that</sup>

27 All things have been delivered unto me of my Fa-  
 ther: and no one knoweth the Son, save the Father;  
 neither doth any know the Father, save the Son,  
 and he to whomsoever the Son willeth to reveal *him*.

28 Come unto me, all ye that labour and are heavy  
 29 laden, and I will give you rest. Take my yoke  
 upon you, and learn of me: for I am meek and low-  
 ly in heart: and ye shall find rest unto your souls.  
 30 For my yoke is easy, and my burden is light.

12 At that season Jesus went on the sabbath day  
 through the cornfields; and his disciples were an  
 hungry, and

began to pluck ears of corn, and to eat. But the 2  
 Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. But he said unto them, 3  
 Have ye not read what David did, when he was an 4  
 hungry, and they that were with him; how he entered into the house of God, and <sup>1</sup>did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that 6  
<sup>2</sup>one greater than the temple is here. But if ye had 7  
 known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is lord of the sabbath. 8

And he departed thence, and went into their synagogue: and behold, a man having a withered hand. 9  
 And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. And 11  
 he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value 12  
 than a sheep! Wherefore it is lawful to do good on the sabbath day. Then saith he to the man, 13  
 Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. But the 14  
 Pharisees went out, and took counsel against him, how they might destroy him. And Jesus perceiving 15  
 it withdrew from thence: and many followed him; and he healed them all, and charged them that they 16  
 should not make him known: that it might be fulfilled which was spoken by Isaiah the prophet, saying, 17

Behold, my servant whom I have chosen; 18  
 My beloved in whom my soul is well pleased:  
 I will put my Spirit upon him,  
 And he shall declare judgement to the Gentiles.  
 He shall not strive, nor cry aloud; 19

<sup>1</sup> Some ancient authorities read they did eat.

<sup>2</sup> Gr. a greater thing.

<sup>3</sup> Or, through

2 ἤρξαιτο τίλλειν στάχτας καὶ ἐσθίειν. οἱ δὲ Φαρισαῖοι ἰ-  
 δόντες εἶπαν αὐτῷ Ἴδου οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἐξε-  
 3 στιν ποιεῖν ἐν σαββάτῳ. ὁ δὲ εἶπεν αὐτοῖς Οὐκ ἀνέγνω-  
 τε τί ἐποίησεν Δαυεὶδ ὅτε ἐπέινασεν καὶ οἱ μετ' αὐτοῦ;  
 4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς  
 προυθέσεως ἔφαγον, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς  
 5 μετ' αὐτοῦ εἰ μὴ τοῖς ἱερεῦσιν μόνοις; ἢ οὐκ ἀνέγνωτε ἐν  
 τῷ νόμῳ ὅτι τοῖς σάββασι οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάβ-  
 6 βατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; λέγω δὲ ὑμῖν ὅτι  
 τοῦ ἱεροῦ μείζον ἐστὶν ὧδε. εἰ δὲ ἐγνώκετε τί ἐστιν Ἐλεος  
 θέλω καὶ οὐ γένεον, οὐκ ἂν καταδικάσατε τοὺς ἀναι-  
 3 τίους. κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀν-  
 9 θρώπου.

Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν  
 10 συναγωγὴν αὐτῶν· καὶ ἰδοὺ ἀνθρώπος χεῖρα ἔχων ξηρὰν· καὶ  
 ἐπηρώτησαν αὐτὸν λέγοντες Εἰ ἔξεστι τοῖς σάββασι θερα-  
 11 पेῖν; ἵνα κατηγορήσωσιν αὐτοῦ. ὁ δὲ εἶπεν αὐτοῖς Τίς  
 [ἐστὶ] ἐξ ὑμῶν ἀνθρώπος ὃς ἔξει πρόβατον ἐν, καὶ ἐὰν ἐμ-  
 12 πέσῃ τοῦτο τοῖς σάββασι εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ  
 καὶ ἐγερεῖ; πόσω ὦν διαφέρει ἀνθρώπος προβάτου. ὥστε  
 13 ἔξεστιν τοῖς σάββασι καλῶς ποιεῖν. Τότε λέγει τῷ ἀν-  
 θρώπῳ Ἔκτεινόν σου τὴν χεῖρα· καὶ ἐξέτεινεν, καὶ ἀπεκα-  
 14 τεστάθη ὑγιής ὡς ἡ ἄλλη. Ἐξελθόντες δὲ οἱ Φαρι-  
 15 σαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέ-  
 σαι.

Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν.  
 Καὶ ἠκολούθησαν αὐτῷ πολλοί, καὶ ἐθεράπευεν αὐτοῖς  
 16 πάσας, καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν  
 17 ποιήσωσιν· ἵνα πληροῖται τὸ ρηθὲν διὰ Ἠσαΐου τοῦ προ-  
 φῆτου λέγοντος

18 Ἴδοὺ ὁ παῖς μου ὃν ἠρέτισα,  
 ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχὴ μου·  
 19 ἠθέλω τὸ πνεῦμά μου ἐπ' αὐτόν,  
 καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.  
 20 Οὐκ ἐρίσει οὐδέ κραγᾶσει,

οὐδέ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν  
αὐτοῦ.

κάλαμον συντετριμμένον οὗ κατεάζει 20

καὶ λίνον τυχόμενον οὗ σβέσει,

ἕως ἄν ἐκβάλη εἰς νίκος τὴν κρίσιν.

καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἑλπιούσιν. 21

προσηνέχθη αὐτῷ  
δαιμονιζόμενος  
τυφλὸς καὶ κωφός

Τότε προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ 22

κωφόν· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν 23

καὶ βλέπειν. Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον 24

Μήτηρ οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ; οἱ δὲ Φαρισαῖοι ἀκού- 25

σαντες εἶπον Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ 26

Βεεζεβουλ ἄρχοντι τῶν δαιμονίων. Εἰδὼς δὲ τὰς ἐνθ- 27

μήσεις αὐτῶν εἶπεν αὐτοῖς Πᾶσα βασιλεία μερισθεῖσα 28

καθ' ἑαυτῆς ἐρημιούται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα 29

καθ' ἑαυτῆς οὐ σταθήσεται. καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν 30

ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ 31

βασιλεία αὐτοῦ; καὶ εἰ ἐγὼ ἐν Βεεζεβουλ ἐκβάλλω τὰ 32

δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο 33

αὐτοὶ κριταὶ ἔσονται ὑμῶν. εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ 34

ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία 35

τοῦ θεοῦ. ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ 36

ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῆσῃ 37

τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. ὁ μὴ 38

ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ 39

σκορπίζει. Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλα- 40

σφημία ἀφεθήσεται ἢ τοῖς ἀνθρώποις, ἢ δὲ τοῦ πνεύμα- 41

τος βλασφημία οὐκ ἀφεθήσεται. καὶ ὅς ἐὰν εἴπῃ λόγον κα- 42

τὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὅς δ' ἂν εἴπῃ 43

κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε 44

ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. Ἡ 45

ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ 46

ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν· 47

ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. γεννήματα ἐχι- 48

ὑμῶν

οὐ μὴ ἀφεθῆ



- Neither shall any one hear his voice in the streets.
- 20 A bruised reed shall he not break,  
And smoking flax shall he not quench,  
Till he send forth judgement unto victory.
- 21 And in his name shall the Gentiles hope.
- 22 Then was brought unto him <sup>1</sup>one possessed with <sup>1</sup>Or, a demoniac.  
a devil, blind and dumb: and he healed him, inso-  
23 much that the dumb man spake and saw. And all  
the multitudes were amazed, and said, Is this the  
24 son of David\*? But when the Pharisees heard it,  
they said, This man doth not cast out <sup>2</sup>devils, but <sup>2</sup>Gr. demons.  
25 <sup>3</sup>by Beelzebub the prince of the <sup>2</sup>devils. And know- <sup>3</sup>Or, in  
ing their thoughts he said unto them, Every king-  
dom divided against itself is brought to desolation;  
and every city or house divided against itself shall  
26 not stand: and if Satan casteth out Satan, he is di-  
vided against himself; how then shall his kingdom  
27 stand? And if I <sup>3</sup>by Beelzebub cast out <sup>2</sup>devils, <sup>3</sup>by  
whom do your sons cast them out? therefore shall  
28 they be your judges. But if I <sup>3</sup>by the Spirit of God  
cast out <sup>2</sup>devils, then is the kingdom of God come  
29 upon you. Or how can one enter into the house of  
the strong *man*, and spoil his goods, except he first  
bind the strong *man*? and then he will spoil his  
30 house. He that is not with me is against me; and  
31 he that gathereth not with me scattereth. There-  
fore I say unto you, Every sin and blasphemy  
shall be forgiven <sup>4</sup>unto men†: but the blasphemy <sup>4</sup>Some ancient au-  
thorities read  
unto you never.
- 32 against the Spirit shall not be forgiven. And who-  
soever shall speak a word against the Son of man,  
it shall be forgiven him; but whosoever shall speak  
against the Holy Spirit, it shall not be forgiven him,  
neither in this <sup>5</sup>world, nor in that which is to come. <sup>5</sup>Or, age
- 33 Either make the tree good, and its fruit good; or  
make the tree corrupt, and its fruit corrupt: for  
34 the tree is known by its fruit. Ye offspring of vi-

\* For "Is this the son of David?" read "Can this be the son of David?" [comp. John iv. 29].—*Am. Com.*

† "unto men" strike out the marg.—*Am. Com.*

pers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the scribes and Pharisees answered him, saying, <sup>1</sup>Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the <sup>2</sup>whale; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, <sup>3</sup>a greater than Jonah is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, <sup>3</sup>a greater than Solomon is here. But the unclean spirit, when <sup>4</sup>he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then <sup>4</sup>he saith, I will return into my house whence I came out; and when <sup>4</sup>he is come, <sup>4</sup>he findeth it empty, swept, and garnished. Then goeth <sup>4</sup>he, and taketh with <sup>5</sup>himself seven other spirits more evil than <sup>2</sup>himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him.

δινῶν, πῶς δύνασθὲ ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ  
 35 περισεύματος τῆς καρδίας τὸ στόμα λαλεῖ. ὁ ἀγαθὸς  
 ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἄγαθά, καὶ  
 ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλ-  
 36 λει πονηρά. Λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ λαλή-  
 σουσιν οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν  
 37 ἡμέρᾳ κρίσεως· ἐκ γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ ἐκ  
 τῶν λόγων σου καταδικασθήσῃ.

38 Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν γραμματέων καὶ  
 Φαρισαίων λέγοντες· Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον  
 39 ἰδεῖν. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ μοι-  
 χαλὴς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ  
 40 μὴ τὸ σημεῖον Ἰωᾶ τοῦ προφήτου. ὡσπερ γὰρ ἦν Ἰω-  
 νᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς  
 41 νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς  
 γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ἄνδρες Νινευεῖται ἀια-  
 στήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατα-  
 κρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωᾶ, καὶ  
 42 ἰδοὺ πλεῖον Ἰωᾶ ὧδε. βασιλίσσα γότου ἐγερθήσεται ἐν  
 τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν·  
 ὅτι ἤλθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν Σο-  
 43 λομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.

Ἔτι ὅταν  
 δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρ-  
 χεται δι' ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὐρί-  
 44 σκει. τότε λέγει· Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν  
 ἐξῆλθον· καὶ ἐλθὼν εὐρίσκει σχολάζοντα [καὶ] σεσαρωμένον  
 45 καὶ κεκοσμημένον. τότε πορεύεται καὶ παραλαμβάνει μεθ' ἐ-  
 αυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελ-  
 θόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου  
 ἐκείνου χεῖρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ  
 ταύτῃ τῇ πονηρᾷ.

46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ  
 οἱ ἀδελφοὶ αὐτοῦ ἰστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλή-

\* σαι. ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ Τίς <sup>48</sup>  
 ἐστὶν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;  
 καὶ ἔκτεινάς τὴν χεῖρα [αὐτοῦ] ἐπὶ τοὺς μαθητὰς αὐ- <sup>49</sup>  
 τοῦ εἶπεν Ἴδου ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·  
 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ <sup>50</sup>  
 ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ  
 ἐστίν.

εἰς Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ὁ τῆς οἰκίας <sup>1</sup>  
 ἐκάθητο παρὰ τὴν θάλασσαν· καὶ συνήχθησαν πρὸς αὐτὸν <sup>2</sup>  
 ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι,  
 καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν ἰστήκει. καὶ ἐλάλησεν <sup>3</sup>  
 αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων Ἴδου ἐξῆλθεν ὁ σπείρων  
 τοῦ σπείρειν. καὶ ἐν τῷ σπείρειν αὐτὸν ἂ μὲν ἔπεσεν παρὰ <sup>4</sup>  
 τὴν ὁδόν, καὶ ἔλθόντα τὰ πετεινὰ κατέφαγεν αὐτά. ἄλλα <sup>5</sup>  
 δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ  
 εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς, ἡλίου δὲ <sup>6</sup>  
 ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐ-  
 ξηράνθη. ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάθας, καὶ ἀνέβησαν αἱ <sup>7</sup>  
 ἄκανθαί καὶ ἀπέπνιξαν αὐτά. ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν <sup>8</sup>  
 τὴν καλὴν καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν ὃ δὲ ἐξήκον-  
 τα ὃ δὲ τριάκοντα. Ὁ ἔχων ὠτα ἀκούετω. Καὶ <sup>9</sup>  
 προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ Διὰ τί ἐν παραβολαῖς <sup>10</sup>  
 λαλεῖς αὐτοῖς; ὁ δὲ ἀποκριθεὶς εἶπεν ὅτι Ὑμῖν δέδοται <sup>11</sup>  
 γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις  
 δὲ οὐ δέδοται. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισ- <sup>12</sup>  
 σευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐ-  
 τοῦ. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες <sup>13</sup>  
 οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν·  
 καὶ ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαίου ἡ λέγουσα <sup>14</sup>

Ἄκοῦ ἄκούετε καὶ οὐ μὴ συνήτε,

καὶ βλέποντες βλέπετε καὶ οὐ μὴ ἴδητε.

\* εἶπεν δὲ τις αὐτῷ Ἴδου ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλῆσαι.

47 <sup>1</sup>And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

<sup>1</sup> Some ancient authorities omit ver. 47.

13 On that day went Jesus out of the house, and sat by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. And he spake to them many things in parables, saying, Behold, the sower went forth to sow; and as he sowed, some *seeds* fell by the way side, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root, they withered away. And others fell upon the thorns; and the thorns grew up, and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears<sup>2</sup>, let him hear.

<sup>2</sup> Some ancient authorities add here, and in ver. 43, *to hear*: as in Mark iv. 9; Luke viii. 8.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables? And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. And unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise understand:

And seeing ye shall see, and shall in no wise perceive:

For this people's heart is waxed gross, 15  
 And their ears are dull of hearing,  
 And their eyes they have closed;  
 Lest haply they should perceive with their eyes,  
 And hear with their ears,  
 And understand with their heart,  
 And should turn again,  
 And I should heal them.

But blessed are your eyes, for they see; and your 16  
 ears, for they hear. For verily I say unto you, that 17  
 many prophets and righteous men desired to see the  
 things which ye see, and saw them not; and to hear  
 the things which ye hear, and heard them not. Hear 18  
 then ye the parable of the sower. When any one 19  
 heareth the word of the kingdom, and understandeth  
 it not, *then* cometh the evil *one*, and snatcheth away  
 that which hath been sown in his heart. This is he  
 that was sown by the way side. And he that was 20  
 sown upon the rocky places, this is he that heareth  
 the word, and straightway with joy receiveth it; yet 21  
 hath he not root in himself, but endureth for a while;  
 and when tribulation or persecution ariseth because  
 of the word, straightway he stumbleth. And he that 22  
 was sown among the thorns, this is he that heareth  
 the word; and the care of the <sup>1</sup>world, and the de-  
 ceitfulness of riches, choke the word, and he be-  
 cometh unfruitful. And he that was sown upon 23  
 the good ground, this is he that heareth the word,  
 and understandeth it; who verily beareth fruit, and  
 bringeth forth, some a hundredfold, some sixty, some  
 thirty.

Another parable set he before them, saying, The 24  
 kingdom of heaven is likened unto a man that sowed  
 good seed in his field: but while men slept, his ene- 25  
 my came and sowed <sup>2</sup>tares also among the wheat,  
 and went away. But when the blade sprang up, and 26  
 brought forth fruit, then appeared the tares also.

And the <sup>3</sup>servants of the householder came and said 27  
 unto him, Sir, didst thou not sow good seed in thy  
 field? whence then hath it tares? And he said unto 28  
 them, <sup>4</sup>An enemy hath done this.

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

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

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

<sup>4</sup> Gr. *A man that is an enemy.*



- 15 ἘΠΑΧΨΝΘΗ ΓΑΡ Ἡ ΚΑΡΔΙΑ ΤΟΥ ΛΑΟΥ ΤΟΥΤΟΥ,  
 ΚΑΙ ΤΟΙΣ ὨΣΙΝ ΒΑΡΕΩΣ ἩΚΟΥΣΑΝ,  
 ΚΑΙ ΤΟΥΣ ὈΦΘΑΛΜΟΥΣ ΑΥΤῶΝ ἘΚΑΜΜΥΣΑΝ·  
 ΜΗ ΠΟΤΕ ἸΔΩΣΙΝ ΤΟΙΣ ὈΦΘΑΛΜΟΙΣ  
 ΚΑΙ ΤΟΙΣ ὨΣΙΝ ἈΚΟΥΣΩΣΙΝ  
 ΚΑΙ Τῆ ΚΑΡΔΙΑ ΣΥΝῶΣΙΝ ΚΑΙ ἘΠΙΣΤΡΕΨΩΣΙΝ,  
 ΚΑΙ ἸΔΟΜΑΙ ΑΥΤΟΥΣ.
- 16 ὕμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὤτα  
 17 [ὕμῶν] ὅτι ἀκούουσιν. ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προ-  
 φῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν,  
 18 καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. Ὑμεῖς  
 19 οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος. Παντὸς  
 ἀκούοιτος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχε-  
 ται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ  
 20 αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. ὁ δὲ ἐπὶ τὰ  
 πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς  
 21 μετὰ χαρᾶς λαμβάνων αὐτόν· οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ  
 ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ  
 22 διὰ τὸν λόγον εὐθὺς σκαταλίζεται. ὁ δὲ εἰς τὰς ἀκύνθους  
 σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα  
 τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου συνπνίγει τὸν λόγον,  
 23 καὶ ἄκαρπος γίνεται. ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς,  
 οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρπο-  
 φορεῖ καὶ ποιεῖ ὃ μὲν ἑκατὸν ὃ δὲ ἐξήκοντα ὃ δὲ τριάκοντα.
- 24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων Ὁμοιώ-  
 θη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρ-  
 25 μα ἐν τῷ ἀγρῷ αὐτοῦ. ἐν δὲ τῷ καθεῦδειν τοὺς ἀνθρώπους  
 ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον  
 26 τοῦ σίτου καὶ ἀπῆλθεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ  
 27 καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. προσελ-  
 θόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ Κύριε,  
 οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν  
 28 ἔχει ζιζάνια; ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς ἀνθρώπου τοῦτο

ἐποίησεν. οἱ δὲ αὐτῷ λέγουσιν Θέλεις οὖν ἀπελθόντες  
 συλλέξωμεν αὐτά; ὁ δὲ φησιν Οὐ, μὴ ποτε συλλέγον- 29  
 τες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον· ἄφετε 30  
 συναϊζάνεσθαι ἀμφοτέρα ἕως τῷ θερισμοῦ· καὶ ἐν καιρῷ  
 τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς Συλλέξατε πρῶτον τὰ ζιζά-  
 νια καὶ δῆσατε αὐτὰ [εἰς] δέσμας πρὸς τὸ κατακαῦσαι αὐτά,  
 τὸν δὲ σῖτον ἑνάγετε εἰς τὴν ἀποθήκην μου. Ἄλ- 31

λην παραβολὴν παρέθηκεν αὐτοῖς λέγων Ὅμοία ἐστὶν ἡ  
 βασιλεία τῶν οὐρανῶν κόκκῳ σιτάπεως, ὃν λαβὼν ἄνθρωπος  
 ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· ὁ μικρότερον μὲν ἐστὶν πάντων 32  
 τῶν σπερμάτων, ὅταν δὲ ἀύξηθῆ μεῖζον τῶν λαχάνων ἐστὶν  
 καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινά τοῦ οὐρανοῦ  
 καὶ κατασκηνοῖν ἐν τοῖς κλάδοις αὐτοῦ. Ἄλ- 33

λην παραβολὴν [ἐλάλησεν αὐτοῖς]. Ὅμοία ἐστὶν ἡ βασι-  
 λεῖα τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γενῆ ἐνέκριψεν εἰς  
 ἀλεύρου σάτα τρία ἕως οὗ ἐξυμώθη ὅλον. Ταῦτα 34  
 πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ  
 χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς· ὅπως πληρωθῆ τὸ 35  
 ῥηθὲν διὰ τοῦ προφήτου λέγοντος

Ἄνοιξω ἐν παραβολαῖς τὸ στόμα μου,  
 ἐρεῖξομαι κεκρῆμμένα ἀπὸ καταβολῆς.

Τότε ἀφείς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. Καὶ 36  
 προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες Διασάφησον  
 ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. ὁ δὲ ἀπο- 37  
 κριθεὶς εἶπεν· Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς  
 τοῦ ἀνθρώπου· ὁ δὲ ἀγρός ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν 38  
 σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζανία  
 εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά 39  
 ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν,  
 οἱ δὲ θερισταὶ ἄγγελοί εἰσιν. ὥσπερ οὖν συλλέγεται τὰ 40  
 ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντε-  
 λείᾳ τοῦ αἰῶνος· ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγ- 41  
 γέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ

ἄχρι π. μέχρι

συναγάγετε

Ἡσαίου Αβ.

- And the <sup>1</sup>servants say unto him, Wilt thou then <sup>1</sup> Gr. bondservants.  
 29 that we go and gather them up? But he saith,  
 Nay; lest haply while ye gather up the tares, ye  
 30 root up the wheat with them. Let both grow to-  
 gether until the harvest: and in the time of the har-  
 vest I will say to the reapers, Gather up first the  
 tares, and bind them in bundles to burn them: but  
 gather the wheat into my barn.
- 31 Another parable set he before them, saying, The  
 kingdom of heaven is like unto a grain of mustard  
 seed, which a man took, and sowed in his field:  
 32 which indeed is less than all seeds; but when it is  
 grown, it is greater than the herbs, and becometh a  
 tree, so that the birds of the heaven come and lodge  
 in the branches thereof.
- 33 Another parable spake he unto them; The king-  
 dom of heaven is like unto leaven, which a woman <sup>2</sup> The word in the  
Greek denotes  
the Hebrew seah,  
a measure con-  
taining nearly a  
peck and a half.  
 took, and hid in three <sup>2</sup>measures of meal, till it was  
 all leavened.
- 34 All these things spake Jesus in parables unto the  
 multitudes; and without a parable spake he noth-  
 35 ing unto them: that it might be fulfilled which was  
 spoken <sup>3</sup>by the prophet, saying, <sup>3</sup> Or, through  
     I will open my mouth in parables;  
     I will utter things hidden from the foundation  
     <sup>4</sup>of the world. <sup>4</sup> Many ancient au-  
thorities omit of  
the world.
- 36 Then he left the multitudes, and went into the  
 house: and his disciples came unto him, saying, Ex-  
 plain unto us the parable of the tares of the field.
- 37 And he answered and said, He that soweth the good  
 38 seed is the Son of man; and the field is the world;  
 and the good seed, these are the sons of the kingdom;  
 39 and the tares are the sons of the evil *one*; and the  
 enemy that sowed them is the devil: and the harvest  
 is <sup>5</sup>the end of the world; and the reapers are angels. <sup>5</sup> Or, the consum-  
mation of the age.
- 40 As therefore the tares are gathered up and burned  
 with fire; so shall it be in <sup>5</sup>the end of the world.
- 41 The Son of man shall send forth his angels, and they  
 shall gather out of his kingdom

all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of <sup>42</sup> fire: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the <sup>43</sup> sun in the kingdom of their Father. He that hath ears, let him hear.

The kingdom of heaven is like unto a treasure <sup>44</sup> hidden in the field; which a man found, and hid; <sup>1 Or, for joy thereof</sup> and <sup>4</sup>in his joy he goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a man <sup>45</sup> that is a merchant seeking goodly pearls: and hav- <sup>46</sup> ing found one pearl of great price, he went and sold all that he had, and bought it.

<sup>2 Gr. drag-net.</sup> Again, the kingdom of heaven is like unto a <sup>2</sup>net, <sup>47</sup> that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on <sup>48</sup> the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So <sup>49</sup> shall it be in <sup>3</sup>the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of <sup>50</sup> fire: there shall be the weeping and gnashing of teeth.

<sup>3 Or, the consumption of the age</sup>

Have ye understood all these things? They say <sup>51</sup> unto him, Yea. And he said unto them, Therefore <sup>52</sup> every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

And it came to pass, when Jesus had finished <sup>53</sup> these parables, he departed thence. And coming <sup>54</sup> into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these <sup>55</sup> mighty works? Is not this the carpenter's son? is <sup>56</sup> not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And <sup>56</sup> his sisters, are they not all with us? Whence then <sup>57</sup> hath this man all these things? And they were <sup>57</sup> <sup>5</sup>offended in him. But Jesus said

<sup>4 Gr. powers.</sup>

<sup>5 Gr. caused to stumble.</sup>

πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,  
 42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται  
 43 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Τότε οἱ δίκαιοι  
 44 αὐτῶν. Ὁ ἔχων ὦτα ἀκούετω. Ὅμοία ἐστὶν

ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ  
 ἀγρῷ, ὃν εὐρὼν ἀνθρώπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς  
 αὐτοῦ ὑπάγει καὶ πωλεῖ ἧ ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν  
 45 ἐκεῖνον. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν

οὐρανῶν ἡ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· εὐρὼν δὲ  
 46 εἶα πολῦτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα  
 47 εἶχεν καὶ ἠγόρασεν αὐτόν. Πάλιν ὁμοία ἐστὶν

ἡ βασιλεία τῶν οὐρανῶν σαγήνη βληθείση εἰς τὴν θάλασσαν  
 48 καὶ ἐκ παντὸς γένους συναγαγούση· ἦν ὅτε ἐπληρώθη  
 ἀναβιβάσαιτες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαιτες συνέλε-  
 49 ξαν τὰ καλά εἰς ἄγγη, τὰ δὲ σαπρὰ ἔξω ἔβαλον. οὕτως  
 ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγε-  
 50 λοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων  
 51 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται  
 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Συν-

ἤκατε ταῦτα πάντα; λέγουσιν αὐτῷ Ναί. ὁ δὲ εἶπεν  
 52 αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασι-  
 λείᾳ τῶν οὐρανῶν ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδεσπότῃ ἵστις  
 ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς  
 53 ταύτας, μετῆρην ἐκεῖθεν. καὶ ἔλθων εἰς τὴν πατρίδα αὐτοῦ  
 54 ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσ-  
 σεσθαι αὐτοὺς καὶ λέγειν· Πόθεν τούτῳ ἡ σοφία αὕτη καὶ  
 55 αἱ δυνάμεις; οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ  
 μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκω-  
 56 βος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελφαὶ  
 αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσὶν; πόθεν οὖν τούτῳ ταῦτα  
 57 πάντα; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν

παιτα

ἀνθρώπω

λέγει

Α.Α.

ιδία

αὐτοῖς Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ<sup>†</sup> πατρίδι  
καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις 58  
πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετραάρχης 1  
τὴν ἀκοὴν Ἰησοῦ, καὶ εἶπεν τοῖς παισὶν αὐτοῦ Οὗτός ἐστιν 2  
Ἰωάνης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ  
διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. Ὁ γὰρ Ἡρώ- 3  
δης κρατήσας τὸν Ἰωάνην ἔδησεν καὶ ἐν φυλακῇ ἀπέθετο  
διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,  
ἔλεγεν γὰρ ὁ Ἰωάνης αὐτῷ Οὐκ ἔξεστίν σοι ἔχειν αὐτήν· 4  
καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προ- 5  
φήτην αὐτὸν εἶχον. γενεσίους δὲ γενομένοις τοῦ Ἡρώδου 6  
ἠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ καὶ  
ἤρρεσεν τῷ Ἡρώδῃ, ὅθεν μετὰ ὄρκου ὠμολόγησεν αὐτῇ 7  
δοῦναι ὃ ἐὰν αἰτήσῃται. ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς 8  
μητρὸς αὐτῆς Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν  
Ἰωάνου τοῦ βαπτιστοῦ. καὶ λυπηθεὶς ὁ βασιλεὺς διὰ 9  
τοὺς ὄρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι,  
καὶ πέμψας ἀπεκεφάλισεν Ἰωάνην ἐν τῇ φυλακῇ· καὶ 10  
ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ,  
καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. Καὶ προσελθόντες οἱ μαθη- 12  
ταὶ αὐτοῦ ἦραν τὸ πτώμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες  
ἀπήγγειλαν τῷ Ἰησοῦ.

Ἀκούσας δὲ ὁ Ἰησοῦς 13  
ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν·  
καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ ἄπειρον ἀπὸ τῶν  
πόλεων. Καὶ ἐξελθὼν εἶδεν πολλὸν ὄχλον, καὶ ἐσπλαγ- 14  
χνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.  
Ὁψίας δὲ γενομένης προσῆλθαν αὐτῷ οἱ μαθηταὶ λέγοντες 15  
Ἐρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπό-  
λυσον<sup>†</sup> τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγο-  
ράσωσιν ἑαυτοῖς βρώματα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς 16  
Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.

παρήλθεν ἡ δὴ  
ἀπόλυσον οὖν

περὶ οἱ



unto them, A prophet is not without honour, save  
 58 in his own country, and in his own house. And  
 he did not many mighty works there because of <sup>1</sup> Gr. *powers*.  
 their unbelief.

14 At that season Herod the tetrarch heard the re-  
 2 port concerning Jesus, and said unto his servants,

This is John the Baptist; he is risen from the dead;  
 3 and therefore do these powers work in him. For  
 Herod had laid hold on John, and bound him, and  
 put him in prison for the sake of Herodias, his  
 4 brother Philip's wife. For John said unto him, It  
 5 is not lawful for thee to have her. And when he  
 would have put him to death, he feared the multi-  
 6 tude, because they counted him as a prophet. But  
 when Herod's birthday came, the daughter of He-  
 rodias danced in the midst, and pleased Herod.  
 7 Whereupon he promised with an oath to give her  
 8 whatsoever she should ask. And she, being put  
 forward by her mother, saith, Give me here in a  
 9 charger the head of John the Baptist. And the  
 king was grieved; but for the sake of his oaths, and  
 of them which sat at meat with him, he commanded  
 10 it to be given; and he sent, and beheaded John in  
 11 the prison. And his head was brought in a charger,  
 and given to the damsel: and she brought it to her  
 12 mother. And his disciples came, and took up the  
 corpse, and buried him; and they went and told  
 Jesus.

13 Now when Jesus heard *it*, he withdrew from  
 thence in a boat, to a desert place apart: and when  
 the multitudes heard *thereof*, they followed him <sup>2</sup> on <sup>2</sup> Or, *by land*  
 14 foot from the cities. And he came forth, and saw  
 a great multitude, and he had compassion on them,  
 15 and healed their sick. And when even was come,  
 the disciples came to him, saying, The place is des-  
 ert, and the time is already past; send the multi-  
 tudes away, that they may go into the villages, and  
 16 buy themselves food. But Jesus said unto them,  
 They have no need to go away; give ye them to eat.

And they say unto him, We have here but five<sup>17</sup> loaves, and two fishes. And he said, Bring them<sup>18</sup> hither to me. And he commanded the multitudes<sup>19</sup> to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. And they did all eat, and were filled: and they took<sup>20</sup> up that which remained over of the broken pieces, twelve baskets full. And they that did eat were<sup>21</sup> about five thousand men, beside women and children.

And straightway he constrained the disciples to<sup>22</sup> enter into the boat, and to go before him unto the other side, till he should send the multitudes away. And after he had sent the multitudes away, he went<sup>23</sup>

<sup>1</sup> Gr. recline.

<sup>2</sup> Some ancient authorities read *was many furlongs distant from the land.*

up into the mountain apart to pray: and when even was come, he was there alone. But the boat<sup>24</sup> was now in the midst of the sea, distressed by the waves; for the wind was contrary. And in the fourth<sup>25</sup> watch of the night he came unto them, walking upon the sea. And when the disciples saw him<sup>26</sup> walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. But<sup>27</sup> straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said,<sup>28</sup> Come. And Peter went down from the boat, and walked upon the waters,<sup>29</sup> to come to Jesus. But<sup>30</sup> when he saw the wind<sup>31</sup>, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand,<sup>31</sup> and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? And<sup>32</sup> when they were gone up into the boat, the wind ceased. And they that were in the boat worshipped<sup>33</sup> him, saying, Of a truth thou art the Son of God.

<sup>3</sup> Some ancient authorities read *and came.*

<sup>4</sup> Many ancient authorities add *strong.*

And when they had crossed over, they came to<sup>34</sup> the land, unto Gennesaret. And when the men of<sup>35</sup> that place knew him, they sent into all that region round about, and

17 οἱ δὲ λέγουσιν αὐτῷ Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους  
 18 καὶ δύο ἰχθύας. ὁ δὲ εἶπεν Φέρετέ μοι ὧδε αὐτούς.  
 19 καὶ ἑκελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου,  
 λαβῶν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας  
 εἰς τὸν οὐρατὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθη-  
 20 ταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις. καὶ ἔφαγον  
 πάντες καὶ ἐχορτάσθησαν, καὶ ἦσαν τὸ περισσεῦον τῶν  
 21 κλασμάτων δώδεκα κοφίνους πλήρεις. οἱ δὲ ἐσθίοντες  
 ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παι-  
 22 δίων. Καὶ [εὐθέως] ἠνάγκασεν τοὺς μαθητὰς ἐμ-  
 βῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως  
 23 οὗ ἀπολύσῃ τοὺς ὄχλους. καὶ ἀπολύσας τοὺς ὄχλους  
 αἰέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεέξασθαι. ὀψίας δὲ γενο-  
 24 μένης μόνος ἦν ἐκεῖ. Τὸ δὲ πλοῖον ἦδη ἑσταδίου πολλοὺς  
 ἀπὸ τῆς γῆς ἀπέειχεν, βασανιζόμενον ὑπὸ τῶν κυμάτων,  
 25 ἦν γὰρ ἐναντίος ὁ ἄνεμος. Τετάρτη δὲ φυλακῇ τῆς νυκτὸς  
 26 ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν. οἱ δὲ  
 μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα  
 ἐταράχθησαν λέγοντες ὅτι Φάντασμα ἐστίν, καὶ ἀπὸ τοῦ  
 27 φόβου ἔκραζαν. εὐθὺς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων  
 28 Θαρσείτε, ἐγὼ εἰμὶ· μὴ φοβεῖσθε. ἀποκριθεὶς δὲ ὁ Πέτρος  
 εἶπεν αὐτῷ Κύριε, εἰ σὺ εἶ, κέλευσόν με ἔλθειν πρὸς σέ  
 29 ἐπὶ τὰ ὕδατα. ὁ δὲ εἶπεν Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ  
 πλοίου Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς  
 30 τὸν Ἰησοῦν. βλέπων δὲ τὸν ἄνεμον ἐφοβήθη, καὶ ἀρξά-  
 μενος καταποντίζεσθαι ἔκραξεν λέγων Κύριε, σῶσόν με.  
 31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπέλαβετο αὐτοῦ  
 32 καὶ λέγει αὐτῷ Ὀλιγόπιστε, εἰς τί ἐδίστασας; καὶ ἀνα-  
 33 βάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. οἱ δὲ  
 ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες Ἀληθῶς θεοῦ  
 34 υἱὸς εἶ. Καὶ διαπεράσαντες ἦλθαν ἐπὶ τὴν γῆν  
 35 εἰς Γενήσαρέτ. καὶ ἐπιγρόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου  
 ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ

ἐκέλευσεν τοὺς...  
χόρτου καὶ λαβῶν

75

μέσον τῆς θαλάσσης ἦν

ἐλθεῖν

προσήμεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, καὶ παρε- 36  
 κάλουν [αὐτὸν] ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱμα-  
 τίου αὐτοῦ· καὶ ὅσοι ἤψαντο διεσώθησαν.

Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρι- 1  
 σαῖοι καὶ γραμματεῖς λέγοντες Διὰ τί οἱ μαθηταί σου πα- 2  
 ραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; ἐν γὰρ  
 νίπτονται τὰς χεῖρας ὅταν ἔρτον ἐσθίωσιν. ὁ δὲ ἀποκρι- 3  
 θεὶς εἶπεν αὐτοῖς Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν  
 τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ὁ γὰρ θεὸς εἶπεν 4  
 Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ Ὁ κακολογῶν  
 πατέρα ἢ μητέρα θανάτῳ τελεγιάτῳ ὑμεῖς δὲ λέγετε 5  
 Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ Δῶρον ὃ ἐὰν ἐξ ἐμοῦ  
 ὠφελῆθῃς, οὐ μὴ τιμῆσει τὸν πατέρα αὐτοῦ· καὶ ἠκυρώ- 6  
 σατε τὸν ἴσχυον τῷ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. ὑπο- 7  
 κριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαίας λέγων

Ὁ λαὸς οὔτος τοῖς χεῖλεσίν με τιμᾷ, 8

ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·

μάτην δὲ κέβονταί με, 9

Διδάσκοντες διδασκαλίαις ἐντάλματα ἀνθρώπων.

Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς Ἀκούετε καὶ 10  
 συνίετε· οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄν- 11  
 θρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο  
 κοινοῖ τὸν ἄνθρωπον. Τότε προσελθόντες οἱ 12

μαθηταὶ λέγουσιν αὐτῷ Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες  
 τὸν λόγον ἐσκανδαλίσθησαν; ὁ δὲ ἀποκριθεὶς εἶπεν Πᾶσα 13  
 φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκρι-  
 ζωθήσεται. ἄφετε αὐτούς· ἴσχυον εἰσιν ὁδηγοί· τυφλὸς 14  
 δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦν-  
 ται. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Φρά- 15

σον ἡμῖν τὴν παραβολήν. ὁ δὲ εἶπεν Ἀκμὴν καὶ ὑμεῖς 16  
 ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς 17  
 τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλ-  
 λεται; τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρ- 18

ἑδηγοὶ εἰσιν τυ-  
 φλοὶ [τυφλάι]

36 brought unto him all that were sick; and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

15 Then there come to Jesus from Jerusalem Pharisees and scribes, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition?

4 For God said, Honour thy father and thy mother: and, He that speaketh evil of father or mother, let

5 him 'die the death. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God;

6 he shall not honour his father<sup>2</sup>. And ye have made void the <sup>3</sup>word of God because of your tradition.

7 Ye hypocrites, well did Isaiah prophesy of you, saying,

8 This people honoureth me with their lips; But their heart is far from me.

9 But in vain do they worship me, Teaching as their doctrines the precepts of men.

10 And he called to him the multitude, and said unto them, Hear, and understand: Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man.

12 Then came the disciples, and said unto him, Knowest thou that the Pharisees were <sup>4</sup>offended, when they

13 heard this saying? But he answered and said, Every <sup>5</sup>plant which my heavenly Father planted not, shall

14 be rooted up. Let them alone: they are blind guides.

And if the blind guide the blind, both shall fall into

15 a pit. And Peter answered and said unto him,

16 Declare unto us the parable. And he said, Are ye

17 also even yet without understanding? Perceive ye

not, that whatsoever goeth into the mouth passeth

18 into the belly, and is cast out into the draught? But

the things which proceed out of the mouth come

<sup>1</sup> Or, surely die

<sup>2</sup> Some ancient authorities add or his mother.

<sup>3</sup> Some ancient authorities read law.

<sup>4</sup> Gr. caused to stumble.

<sup>5</sup> Gr. planting.

forth out of the heart; and they defile the man. For 19  
out of the heart come forth evil thoughts, murders,  
adulteries, fornications, thefts, false witness, rail-  
ings: these are the things which defile the man: but 20  
to eat with unwashen hands defileth not the man.

And Jesus went out thence, and withdrew into the 21  
parts of Tyre and Sidon. And behold, a Canaan- 22  
itish woman came out from those borders, and cried,  
saying, Have mercy on me, O Lord, thou son of Da-  
vid; my daughter is grievously vexed with a <sup>1</sup>devil.  
But he answered her not a word. And his disciples 23  
came and besought him, saying, Send her away; for  
she crieth after us. But he answered and said, I 24  
was not sent but unto the lost sheep of the house  
of Israel. But she came and worshipped him, say- 25  
ing, Lord, help me. And he answered and said, It 26  
is not meet to take the children's <sup>2</sup>bread and cast it  
to the dogs. But she said, Yea, Lord: for even the 27  
dogs eat of the crumbs which fall from their masters'  
table. Then Jesus answered and said unto her, O 28  
woman, great is thy faith: be it done unto thee even  
as thou wilt. And her daughter was healed from  
that hour.

And Jesus departed thence, and came nigh unto 29  
the sea of Galilee; and he went up into the moun-  
tain, and sat there. And there came unto him great 30  
multitudes, having with them the lame, blind, dumb,  
maimed, and many others, and they cast them down  
at his feet; and he healed them: insomuch that the 31  
multitude wondered, when they saw the dumb speak-  
ing, the maimed whole, and the lame walking, and  
the blind seeing: and they glorified the God of Is-  
rael.

And Jesus called unto him his disciples, and said, 32  
I have compassion on the multitude, because they  
continue with me now three days and have nothing  
to eat: and I would not send them away fasting,  
lest haply they faint in the

1 Gr. demon.

2 Or, loaf



19 δίας ἐξέρχεται, κακείνα κοινοὶ τὸν ἄνθρωπον. ἐκ γὰρ τῆς  
καρδίας ἐξέρχονται διαλογισμοὶ ποιηροί, φόνοι, μοιχεῖαι,  
20 πορνείαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. ταῦτά  
ἐστὶν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτοις χερσὶν  
φαγεῖν οὐ κοινοὶ τὸν ἄνθρωπον.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη  
22 Τύρου καὶ Σιδῶνος. Καὶ ἰδοὺ γυνὴ Χανααῖα ἀπὸ τῶν  
ὀρίων ἐκείνων ἐξεληθούσα ἔκραζεν ἰλέγουσα Ἐλέησόν με,  
κύριε υἱὸς Δαυεῖδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.  
23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μα-  
θηταὶ αὐτοῦ ἠρώτουσιν αὐτὸν λέγοντες Ἀπόλυσον αὐτήν, ὅτι  
24 κράζει ὀπισθεν ἡμῶν. ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀπεστά-  
λην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.  
25 ἡ δὲ ἐλθοῦσα προσεκύνη αὐτῷ λέγουσα Κύριε, βοήθει μοι.  
26 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον  
27 τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. ἡ δὲ εἶπεν Ναί,  
κύριε, καὶ [γὰρ] τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν  
28 πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. τότε  
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ Ὡ γύναι, μεγάλη σου ἡ  
πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ  
αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασ-  
30 σαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. καὶ  
προσηλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν ἰχωλοῦς,  
κυλλοῦς, τυφλοῦς, κωφοῦς, καὶ ἑτέρους πολλοῦς, καὶ  
ἔριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἑθεράπευσεν  
31 αὐτούς· ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοῦς  
ἰαλοῦντας καὶ χωλοῦς περιπατοῦντας καὶ τυφλοῦς βλέ-  
32 ποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραὴλ. Ὁ

δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν  
Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι [ἤδη] ἡμέραι τρεῖς  
προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπο-  
λύσαι αὐτοὺς νήστευσι οὐ θέλω, μὴ ποτε ἐκλυθῶσιν ἐν τῇ

ἐκραζεν

νιὲ

Αρ.†

τοὺς ὄχλους

ἀκούοντας | κυλλοῦς

ὕγιεις

ἐδόξαζον

ὁδῷ. καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ Πόθεν ἡμῖν ἐν ἐρήμῳ 33  
 ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον; καὶ λέγει 34  
 αὐτοῖς ὁ Ἰησοῦς Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν Ἑπτὰ,  
 καὶ ὀλίγα ἰχθύδια. καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν 35  
 ἐπὶ τὴν γῆν ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ 36  
 εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς οἱ δὲ μα-  
 θηταὶ τοῖς ὄχλοις. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, 37  
 καὶ τὸ περισσεῦον τῶν κλασμάτων ἦσαν ἑπτὰ σφυρίδας  
 πλήρεις. οἱ δὲ ἐσθιόντες ἦσαν <sup>†</sup> τετρακισχίλιοι ἄνδρες χω- 38  
 ρὶς <sup>†</sup> γυναικῶν καὶ παιδιῶν. Καὶ ἀπολύσας τοὺς ὄχλους 39  
 ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ἔρια Μαγαδάν.

Καὶ προσελθόντες [οἱ] Φαρισαῖοι καὶ Σαδδουκαῖοι πει- 1  
 ράζοντες <sup>†</sup> ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπι-  
 δεῖξαι αὐτοῖς. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς [Ὁψίας γενο- 2  
 μένης λέγετε Εὐδία, πυρράζει γὰρ ὁ οὐρανός· καὶ πρωί 3  
 Σήμερον χειμών, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ  
 μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ  
 σημεῖα τῶν καιρῶν οὐ δύνασθε.] Γενεὰ πονηρὰ καὶ μοι- 4  
 χαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ  
 εἰ μὴ τὸ σημεῖον Ἰωῆ. καὶ καταλιπὼν αὐτοὺς ἀπῆλ-  
 θεν.

Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν 5  
 ἐπελάθοντο <sup>†</sup> ἄρτους λαβεῖν. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς 6  
 Ὁράτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ  
 Σαδδουκαίων. οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι 7  
 Ἄρτους οὐκ ἐλάβομεν. γνοὺς δὲ ὁ Ἰησοῦς εἶπεν Τί διαλο- 8  
 γίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἔχετε;  
 οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν 9  
 πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε; οὐδὲ τοὺς 10  
 ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας σφυρίδας ἐλά-  
 βετε; πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσ- 11  
 ἔχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.  
 τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης [τῶν 12  
 ἄρτων] ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδ-

ὡς

παιδιῶν καὶ γυναικῶν

ἐπηρώτων

λαβεῖν ἄρτους

33 way. And the disciples say unto him, Whence  
 should we have so many loaves in a desert place, as  
 34 to fill so great a multitude? And Jesus saith unto  
 them, How many loaves have ye? And they said,  
 35 Seven, and a few small fishes. And he commanded  
 36 the multitude to sit down on the ground; and he  
 took the seven loaves and the fishes; and he gave  
 thanks and brake, and gave to the disciples, and the  
 37 disciples to the multitudes. And they did all eat,  
 and were filled: and they took up that which re-  
 mained over of the broken pieces, seven baskets full.  
 38 And they that did eat were four thousand men,  
 39 beside women and children. And he sent away the  
 multitudes, and entered into the boat, and came  
 into the borders of Magadan.

16 And the Pharisees and Sadducees came, and  
 tempting him asked him to shew them a sign from 1  
 heaven. But he answered and said unto them,  
 2 When it is evening, ye say, *It will be fair weather:*  
 3 for the heaven is red. And in the morning, *It will be*  
 foul weather to-day: for the heaven is red and low-  
 4 ring. Ye know how to discern the face of the heav-  
 en; but ye cannot *discern* the signs of the times. An  
 evil and adulterous generation seeketh after a sign;  
 and there shall no sign be given unto it, but the sign  
 of Jonah. And he left them, and departed.

5 And the disciples came to the other side and for-  
 6 got to take 2 bread. And Jesus said unto them, Take 2  
 heed and beware of the leaven of the Pharisees and  
 7 Sadducees. And they reasoned among themselves,  
 8 saying, 3 We took no 2 bread. And Jesus perceiving  
 it said, O ye of little faith, why reason ye among  
 9 yourselves, because ye have no 2 bread? Do ye not  
 yet perceive, neither remember the five loaves of the 4  
 five thousand, and how many 4 baskets ye took up?  
 10 Neither the seven loaves of the four thousand, and  
 11 how many 4 baskets ye took up? How is it that ye  
 do not perceive that I spake not to you concerning  
 2 bread? But beware of the leaven of the Pharisees  
 12 and Sadducees. Then understood they how that he  
 bade them not beware of the leaven of 2 bread, but of  
 the teaching of the Pharisees and Sadducees.

The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.

2 Gr. loaves.

3 Or, It is because we took no bread.

4 Basket in ver. 9 and 10 represents different Greek words.

Now when Jesus came into the parts of Cæsarea 13  
 Philippi, he asked his disciples, saying, Who do men  
 say <sup>1</sup>that the Son of man is? And they said, Some 14  
 say John the Baptist; some, Elijah: and others, Jer-  
 emiah, or one of the prophets. He saith unto them, 15  
 But who say ye that I am? And Simon Peter an- 16  
 swered and said, Thou art the Christ, the Son of the  
 living God. And Jesus answered and said unto 17  
 him, Blessed art thou, Simon Bar-Jonah: for flesh  
 and blood hath not revealed it unto thee, but my  
 Father which is in heaven. And I also say unto 18  
 thee, that thou art <sup>2</sup>Peter, and upon this <sup>3</sup>rock I will  
 build my church; and the gates of Hades shall not  
 prevail against it. I will give unto thee the keys of 19  
 the kingdom of heaven: and whatsoever thou shalt  
 bind on earth shall be bound in heaven: and what-  
 soever thou shalt loose on earth shall be loosed in  
 heaven. Then charged he the disciples that they 20  
 should tell no man that he was the Christ.

From that time began <sup>4</sup>Jesus to shew unto his dis- 21  
 ciples, how that he must go unto Jerusalem, and suf-  
 fer many things of the elders and chief priests and  
 scribes, and be killed, and the third day be raised up.  
 And Peter took him, and began to rebuke him, saying, 22  
 Be it far from thee, Lord: this shall never be unto  
 thee. But he turned, and said unto Peter, Get thee 23  
 behind me, Satan: thou art a stumblingblock unto  
 me: for thou mindest not the things of God, but the  
 things of men. Then said Jesus unto his disciples, 24  
 If any man would come after me, let him deny him-  
 self, and take up his cross, and follow me. For 25  
 whosoever would save his <sup>5</sup>life shall lose it: and  
 whosoever shall lose his <sup>6</sup>life for my sake shall find  
 it. For what shall a man be profited, 26

<sup>1</sup> Many ancient authorities read that I the Son of man am. See Mark viii. 27; *say* John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets. Luke ix. 18.

<sup>2</sup> Gr. *Petros*.  
<sup>3</sup> Gr. *petra*.

<sup>4</sup> Some ancient authorities read Jesus Christ.

<sup>5</sup> Or, God *Lave mer y on thee*

<sup>6</sup> Or, *soul*

δουκαίων,

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρίας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων· Τίνα λέγουσιν οἱ  
 14 ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; οἱ δὲ εἶπαν· Οἱ μὲν Ἰωάνην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλείαν, ἕτεροι δὲ Ἰερε-  
 15 μίαν ἢ ἓνα τῶν προφητῶν. λέγει αὐτοῖς Ὑμεῖς δὲ τίνα με  
 16 λέγετε εἶναι; ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· Σὺ εἶ ὁ  
 17 χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. ἀποκριθεὶς δὲ ὁ  
 Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ  
 καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν [τοῖς]  
 18 οὐρανοῖς· καὶ γὰρ ἐγὼ σοὶ λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ  
 ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι  
 19 ᾄδου οὐ κατισχύσουσιν αὐτῆς· δώσω σοὶ τὰς κλεῖδας τῆς  
 βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς  
 ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς  
 20 γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. Τότε ἔπετιμήσεν τοῖς  
 μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτὸς ἐστὶν ὁ χριστός.

διστεῖλατο

21 ΑΠΟ ΤΟΤΕ ἤρξατο Ἰησοῦς Χριστὸς δεικνύειν τοῖς  
 μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ  
 πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ  
 γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆ-  
 22 ναι. καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτι-  
 μᾶν αὐτῷ λέγων· Ἰλεώς σοι, κύριε· οὐ μὴ ἔσται σοι  
 23 τοῦτο. ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ Ὑπαγε ὀπίσω μου,  
 Σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ  
 24 ἀλλὰ τὰ τῶν ἀνθρώπων. Τότε [ὁ] Ἰησοῦς  
 εἶπεν τοῖς μαθηταῖς αὐτοῦ· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,  
 ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ  
 25 ἀκολουθήτω μοι. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ  
 σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν  
 26 αὐτοῦ ἕνεκεν ἐμοῦ εὕρησει αὐτήν. τί γὰρ ὠφελθήσεται

.Αβ.

λέγει αὐτῷ ἐπι-  
 τιμᾶν

ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῆ; ἢ τί δώσει ἄνθρωπος ἀνάλλαγμα τῆς ψυχῆς αὐτοῦ; μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι 27 ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. ἀμὴν 28 λέγω ὑμῖν ὅτι εἰσὶν τινες τῶν ὧδε ἐστώτων οἵτινες οὐ μὴ γέυσονται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέ- 1  
 τρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. καὶ μετεμορ- 2  
 φώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά ὡς τὸ φῶς. καὶ ἰδοὺ ὤφθη αὐτοῖς Μωυσῆς καὶ Ἡλείας συνλαλοῦντες 3 μετ' αὐτοῦ. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ 4 Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε ἄσκην ἢ τρεῖς σκηνάς, σοὶ μίαν καὶ Μωυσῆϊ μίαν καὶ Ἡλείᾳ μίαν. ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτινὴ ἐπεσκίασεν 5 αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ. καὶ ἀκούσαντες οἱ μαθηταὶ ἔπесαν ἐπὶ πρόσωπον 6 αὐτῶν καὶ ἐφοβήθησαν σφόδρα. καὶ προσῆλθεν ὁ Ἰησοῦς 7 καὶ ἀψύμενος αὐτῶν εἶπεν Ἐγέρθητε καὶ μὴ φοβεῖσθε. ἐπάριαιτες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ 8 ἄυτὸν Ἰησοῦν μόνον. Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ 9 ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων Μηδεὶ εἶπητε τὸ ὄραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἔγερθῆ. Καὶ ἐπρωτίησαν αὐτὸν οἱ μαθηταὶ λέγοντες Τί οὖν οἱ 10 γραμματεῖς λέγουσιν ὅτι Ἡλείαν δεῖ ἔλθειν πρῶτον; ὁ δὲ 11 ἀποκριθεὶς εἶπεν Ἡλείας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν ὅτι Ἡλείας ἤδη ἦλθεν, καὶ οὐκ ἐπέ- 12 γνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. τότε 13

τὸν

σκηνάς τρεῖς

τὸν

ἀναστῆ

·13·



- if he shall gain the whole world, and forfeit his <sup>1</sup>life? <sup>1</sup> Or, *soul*  
 or what shall a man give in exchange for his <sup>1</sup>life?  
 27 For the Son of man shall come in the glory of his  
 Father with his angels; and then shall he render  
 28 unto every man according to his <sup>2</sup>deeds. Verily I <sup>2</sup> Gr. *doing*.  
 say unto you, There be some of them that stand  
 here, which shall in no wise taste of death, till they  
 see the Son of man coming in his kingdom.
- 17 And after six days Jesus taketh with him Peter,  
 and James, and John his brother, and bringeth them  
 2 up into a high mountain apart: and he was trans-  
 figured before them: and his face did shine as the  
 sun, and his garments became white as the light.  
 3 And behold, there appeared unto them Moses and  
 4 Elijah talking with him. And Peter answered, and  
 said unto Jesus, Lord, it is good for us to be here: if  
 thou wilt, I will make here three <sup>3</sup>tabernacles; one <sup>3</sup> Or, *booths*  
 for thee, and one for Moses, and one for Elijah.  
 5 While he was yet speaking, behold, a bright cloud  
 overshadowed them: and behold, a voice out of the  
 cloud, saying, This is my beloved Son, in whom I  
 6 am well pleased; hear ye him. And when the dis-  
 ciples heard it, they fell on their face, and were sore  
 7 afraid. And Jesus came and touched them and said,  
 8 Arise, and be not afraid. And lifting up their eyes,  
 they saw no one, save Jesus only.
- 9 And as they were coming down from the moun-  
 tain, Jesus commanded them, saying, Tell the vision  
 to no man, until the Son of man be risen from the  
 10 dead. And his disciples asked him, saying, Why  
 then say the scribes that Elijah must first come?  
 11 And he answered and said, Elijah indeed cometh,  
 12 and shall restore all things: but I say unto you,  
 that Elijah is come already, and they knew him not,  
 but did unto him whatsoever they listed. Even so  
 13 shall the Son of man also suffer of them. Then

understood the disciples that he spake unto them of John the Baptist.

And when they were come to the multitude, there 14 came to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic, 15 and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. And I 16 brought him to thy disciples, and they could not cure him. And Jesus answered and said, O faithless 17 and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. And Jesus rebuked him; and the 18 <sup>1</sup>devil went out from him: and the boy was cured from that hour. Then came the disciples to Jesus 19 apart, and said, Why could not we cast it out? And 20 he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Re-  
move hence to yonder place; and it shall remove; and nothing shall be impossible unto you.<sup>2</sup>

<sup>1</sup> Gr. *demon*.

<sup>2</sup> Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer and fasting.* See Mark ix. 29.

<sup>3</sup> Some ancient authorities read *we are gathering ourselves together.*

And while they <sup>3</sup>abode in Galilee, Jesus said unto <sup>22</sup>them, The Son of man shall be delivered up into the hands of men; and they shall kill him, and the third <sup>23</sup>day he shall be raised up. And they were exceeding sorry.

And when they were come to Capernaum, they <sup>24</sup>that received the <sup>4</sup>half-shekel came to Peter, and said, Doth not your <sup>5</sup>master pay the <sup>4</sup>half-shekel? He <sup>25</sup>saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From stran-<sup>26</sup>gers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou <sup>27</sup>to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened

<sup>4</sup> Gr. *didrachma*.

<sup>5</sup> Or, *teacher*

συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάνου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

- 14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄθρω-  
 15 πος γονυπετῶν αὐτὸν καὶ λέγων Κύριε, ἐλέησόν μου τὸν  
 υἱόν, ὅτι σεληνιαζεται καὶ κακῶς ἔχει, πάσχου πολλάκις γὰρ  
 16 πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ· καὶ προσ-  
 ἤνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν  
 17 αὐτὸν θεραπεῦσαι. Ἐποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὡ [τότε] ἀποκριθεὶς  
 γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν  
 ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.  
 18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ  
 τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας  
 19 ἐκείνης. Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ  
 κατ' ἰδίαν εἶπαν Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν  
 20 αὐτό; ὁ δὲ λέγει αὐτοῖς Διὰ τὴν ὀλιγοπιστίαν ὑμῶν·  
 ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινά-  
 πεως, ἐρεῖτε τῷ ὄρει τούτῳ Μετάβα ἔνθεν ἐκεῖ, καὶ μετα-  
 βήσεται, καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν. Αἱ.

- 22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς  
 ὁ Ἰησοῦς Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς  
 23 χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ  
 ἡμέρᾳ ἔγερθήσεται, καὶ ἐλυπήθησαν σφόδρα. ἀναστήσεται
- 24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ  
 διδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν Ὁ διδάσκαλος  
 25 ὑμῶν οὐ τελεῖ τὰ διδραχμα; λέγει Ναί· καὶ ἔλθόντα εἰσελθίτε  
 εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων Τί σοι  
 δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβά- τίνος  
 νουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν  
 26 ἀλλοτρίων; εἰπόντος δὲ Ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ  
 27 Ἰησοῦς Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί; ἵνα δὲ μὴ σκανδαλίξωμεν  
 σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκι-  
 στρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὴν ἄρον, καὶ ἀνοίξας

τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ. ✕

δε

Ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· καὶ ὅς ἐὰν δέξεται ἐν παιδίῳ τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· ὅς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῆ μύλος ὀνίκος περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῆ ἐν τῷ πελάγει τῆς θαλάσσης. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδαλῶν· ἀνάγκη γὰρ ἔλθειν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται. Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα· βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

[ἐν τῷ οὐρανῷ]

Αρ.

Ὅρατε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. τί ὑμῖν δοκεῖ; ἐὰν γένηται τι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῆ ἐν ἑξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνεήκοντα ἐννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον; καὶ ἐὰν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνεήκοντα ἐννέα τοῖς μὴ πεπλανημένοις. οὕτως οὐκ ἐστὶν θέλημα ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς ἵνα

τοῦ πατρὸς ὑμῶν

his mouth, thou shalt find a <sup>1</sup>shekel: that take, and <sup>1</sup> Gr. *stater*.  
give unto them for me and thee.

- 18** In that hour came the disciples unto Jesus, saying,  
Who then is <sup>2</sup>greatest in the kingdom of heaven? <sup>2</sup> Gr. *greater*.  
<sup>2</sup> And he called to him a little child, and set him in  
<sup>3</sup> the midst of them, and said, Verily I say unto you,  
Except ye turn, and become as little children, ye  
shall in no wise enter into the kingdom of heaven.  
<sup>4</sup> Whosoever therefore shall humble himself as this  
little child, the same is the <sup>2</sup>greatest in the kingdom  
<sup>5</sup> of heaven. And whoso shall receive one such little  
<sup>6</sup> child in my name receiveth me: but whoso shall  
cause one of these little ones which believe on me to  
stumble, it is profitable for him that <sup>3</sup>a great mill- <sup>3</sup> Gr. *a millstone*  
stone should be hanged about his neck, and *that* he *turned by an ass*.  
<sup>7</sup> should be sunk in the depth of the sea. Woe unto  
the world because of occasions of stumbling! for it  
must needs be that the occasions come; but woe to  
<sup>8</sup> that man through whom the occasion cometh! And  
if thy hand or thy foot causeth thee to stumble, cut  
it off, and cast it from thee: it is good for thee to  
enter into life maimed or halt, rather than having  
two hands or two feet to be cast into the eternal fire.  
<sup>9</sup> And if thine eye causeth thee to stumble, pluck it  
out, and cast it from thee: it is good for thee to  
enter into life with one eye, rather than having two  
<sup>10</sup> eyes to be cast into the <sup>4</sup>hell of fire. See that ye <sup>4</sup> Gr. *Gehenna of*  
despise not one of these little ones; for I say unto *fire*.  
you, that in heaven their angels do always behold <sup>5</sup> Many authori-  
the face of my Father which is in heaven. <sup>5</sup> How *ties, some an-  
cient, insert ver.*  
<sup>11</sup> think ye? if any man have a hundred sheep, and *For the Son of*  
one of them be gone astray, doth he not leave the *man came to save*  
ninety and nine, and go unto the mountains, and *that which was*  
<sup>12</sup> seek that which goeth astray? And if so be that *lost. See Luke*  
he find it, verily I say unto you, he rejoiceth over it *xix. 10.*  
more than over the ninety and nine which have not  
<sup>13</sup> gone astray. Even so it is not <sup>6</sup>the will of <sup>7</sup>your <sup>6</sup> Gr. *a thing willed*  
Father which is in heaven, that *before your Fa-  
ther.*  
<sup>7</sup> Some ancient authorities read *my*.

one of these little ones should perish.

<sup>1</sup> Some ancient authorities omit against thee.

And if thy brother sin <sup>2</sup>against thee, go, shew him 15 his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear <sup>16</sup> thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it <sup>17</sup> unto the <sup>2</sup>church: and if he refuse to hear the <sup>2</sup>church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What things soever ye <sup>18</sup> shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two <sup>19</sup> of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three <sup>20</sup> are gathered together in my name, there am I in the midst of them.

<sup>2</sup> Or, congregation

Then came Peter, and said to him, Lord, how oft <sup>21</sup> shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not <sup>22</sup>

<sup>3</sup> Or, seventy times and seven

unto thee, Until seven times; but, Until <sup>3</sup>seventy times seven. Therefore is the kingdom of heaven <sup>23</sup> likened unto a certain king, which would make a reckoning with his <sup>4</sup>servants. And when he had <sup>24</sup>

<sup>4</sup> Gr. bondservants.

begun to reckon, one was brought unto him, which owed him ten thousand <sup>5</sup>talents. But forasmuch as <sup>25</sup>

<sup>5</sup> This talent was probably worth about £240.

he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The <sup>6</sup>ser- <sup>26</sup>

<sup>6</sup> Gr. bondservant.

vant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that <sup>6</sup>servant, being moved <sup>27</sup> with compassion, released him, and forgave him the <sup>7</sup>debt. But that <sup>6</sup>servant went out, and found one <sup>28</sup>

<sup>7</sup> Gr. loan.

of his fellow-servants, which owed him a hundred <sup>8</sup>pence: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. So his <sup>29</sup> fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into <sup>30</sup>

<sup>8</sup> The word in the Greek denotes a coin worth about eight pence half-penny.



- 15 ἀπόληται ἐν τῶν μικρῶν τούτων. Ἐὰν δὲ  
 ἀμαρτήσῃ ὁ ἀδελφός σου, ὕπαγε ἔλεγξον αὐτὸν μεταξύ  
 σου καὶ αὐτοῦ μόνου. εἴαν σου ἀκούσῃ, ἐκέρδησας τὸν  
 16 ἀδελφόν σου· εἴαν δὲ μὴ ἀκούσῃ, παράλαβε ἄνω σου ἔτι ἓνα ἢ δύο μετὰ  
 ἔτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος λόγῳ μαρτύρων ἢ τριῶν σου  
 17 σταθῇ πᾶν ῥήμα· εἴαν δὲ παρακούσῃ αὐτῶν, εἰπὸν τῇ ἐκ-  
 κλησίᾳ· εἴαν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι  
 18 ὡσπερ ὁ ἔθνικὸς καὶ ὁ τελώνης. Ἄμην λέγω  
 ὑμῖν, ὅσα εἴαν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν  
 οὐρανῷ καὶ ὅσα εἴαν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα  
 19 ἐν οὐρανῷ. Πάλιν [ἀμην] λέγω ὑμῖν ὅτι εἴαν δύο συμ-  
 φωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος  
 οὗ εἴαν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς  
 20 μου τοῦ ἐν οὐρανοῖς. οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμέ- Αἴ.  
 νοι εἰς τὸ ἕμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.  
 21 Τότε προσελθὼν ὁ Πέτρος εἶπεν [αὐτῷ] Κύριε, πησάκις  
 ἀμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑ-  
 22 πτάκις; λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι ἕως ἑπτάκις ἀλλὰ  
 23 ἕως ἑβδομηκοντάκις ἑπτά. Διὰ τοῦτο ὁμοιώθη ἡ βασιλεία  
 τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συναῖραι λό-  
 24 γον μετὰ τῶν δούλων αὐτοῦ· ἀρξάμενου δὲ αὐτοῦ συναί-  
 ρειν προσήχθη εἰς αὐτῷ ὀφειλέτης μυρίων ταλάντων.  
 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος  
 πρᾶθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει  
 26 καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δούλος προσκύνει αὐτῷ  
 λέγων Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.  
 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου [ἐκείνου] ἀπέλυσεν  
 28 αὐτόν, καὶ τὸ δάμιον ἀφήκεν αὐτῷ. ἐξελθὼν δὲ ὁ δούλος  
 ἐκείνος εὗρεν ἓνα τῶν συνιδούλων αὐτοῦ ὃς ὄφειλεν αὐτῷ  
 ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων Ἄπό-  
 29 δος εἴ τι ὀφείλεις. πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκά-  
 λει αὐτὸν λέγων Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω  
 30 σοι. ὁ δὲ οὐκ ἠθέλην, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς

φυλακὴν ἕως ἀποδοῦ τὸ ὀφειλόμενον. ἰδόντες οὖν οἱ σύν- 31  
 δουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλ-  
 θόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα.  
 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ 32  
 Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκα σοι,  
 ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύν- 33  
 δουλόν σου, ὡς καὶ γὰρ σὲ ἠλέησα; καὶ ὀργισθεὶς ὁ κύριος 34  
 αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως [οὔ] ἀποδοῦ  
 πᾶν τὸ ὀφειλόμενον. Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος 35  
 ποιήσει ὑμῖν ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ  
 τῶν καρδιῶν ὑμῶν.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τού- 1  
 τους, μετῆρren ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια  
 τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. καὶ ἠκολούθησαν αὐτῷ 2  
 ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

Καὶ προσῆλθαν αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ 3  
 λέγοντες· Εἰ ἔξεστιν ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ  
 πᾶσαν αἰτίαν; ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀνέγνωτε ὅτι 4  
 ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θήλυ ἐποίησεν αὐτοῦς  
 καὶ εἶπεν· Ἐνεκα τούτου καταλείψει ἄνθρωπος τὸν 5  
 πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ  
 αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σὰρκα μίαν; ὥστε οὐκέτι 6  
 εἰσὶν δύο ἀλλὰ σὰρξ μία· ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρω-  
 πος μὴ χωριζέτω. λέγουσιν αὐτῷ· Τί οὖν Μωυσῆς ἐνετείλα- 7  
 αὐτῶν  
 το δοῦναι βιβλίον ἀποστασίου καὶ ἀπολύσαι<sup>†</sup>; λέγει 8  
 αὐτοῖς ὅτι· Μωυσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέ-  
 τρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ  
 γέγονεν οὕτως. Ἔλεγω δὲ ὑμῖν ὅτι ὅς ἂν ἀπολύσῃ τὴν γυ- 9  
 ναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται.  
 λέγουσιν αὐτῷ οἱ μαθηταί· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀν- 10

\* λέγω δὲ ὑμῖν, ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.

31 prison, till he should pay that which was due. So  
 when his fellow-servants saw what was done, they  
 were exceeding sorry, and came and told unto their  
 32 lord all that was done. Then his lord called him  
 unto him, and saith to him, Thou wicked <sup>1</sup>servant,  
 I forgave thee all that debt, because thou besought-  
 33 est me: shouldest not thou also have had mercy on  
 thy fellow-servant, even as I had mercy on thee?  
 34 And his lord was wroth, and delivered him to the  
 35 tormentors, till he should pay all that was due. So  
 shall also my heavenly Father do unto you, if ye  
 forgive not every one his brother from your hearts.

**19** And it came to pass when Jesus had finished these  
 words, he departed from Galilee, and came into the  
 2 borders of Judæa beyond Jordan; and great multi-  
 tudes followed him; and he healed them there.

3 And there came unto him <sup>2</sup>Pharisees, tempting  
 him, and saying, Is it lawful *for a man* to put away  
 4 his wife for every cause? And he answered and  
 said, Have ye not read, that he which <sup>3</sup>made *them*  
 from the beginning made them male and female,  
 5 and said, For this cause shall a man leave his father  
 and mother, and shall cleave to his wife; and the  
 6 twain shall become one flesh? So that they are no  
 more twain, but one flesh. What therefore God  
 7 hath joined together, let not man put asunder. They  
 say unto him, Why then did Moses command to give  
 8 a bill of divorcement, and to put *her* away? He saith  
 unto them, Moses for your hardness of heart suffered  
 you to put away your wives: but from the begin-  
 9 ning it hath not been so. And I say unto you, Who-  
 soever shall put away his wife, <sup>4</sup>except for fornication,  
 and shall marry another, committeth adultery:  
<sup>5</sup>and he that marrieth her when she is put away  
 10 committeth adultery. The disciples say unto him,  
 If the case of the man is so

<sup>1</sup> Gr. *bondservant*.

<sup>2</sup> Many authorities, some ancient, insert *the*.

<sup>3</sup> Some ancient authorities read *created*.

<sup>4</sup> Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress*: as in ch. v. 32.

<sup>5</sup> The following words, to the end of the verse, are omitted by some ancient authorities.

with his wife, it is not expedient to marry. But he 11 said unto them, All men cannot receive this saying, but they to whom it is given. For there are eunuchs, 12 which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Then were there brought unto him little children, 13 that he should lay his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer 14 the little children, and forbid them not, to come unto me: for of such is\* the kingdom of heaven. And he 15 laid his hands on them, and departed thence.

1 Or, *Teacher*

2 Some ancient authorities read *Good Master*. See Mark x. 17; Luke xviii. 18.

3 Some ancient authorities read *Why callest thou me good? None is good save one, even God*. See Mark x. 18; Luke xviii. 19.

And behold, one came to him and said, <sup>1</sup>2 Master, 16 what good thing shall I do, that I may have eternal life? And he said unto him, <sup>3</sup>Why askest thou me 17 concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. He saith unto him, Which? 18 And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy 19 mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these 20 things have I observed: what lack I yet? Jesus 21 said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But 22 when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

And Jesus said unto his disciples, Verily I say 23 unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is 24 easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And when the disciples heard it, they were aston- 25 ished exceedingly, saying, Who then can be saved? And Jesus looking upon *them* said to them, With 26

\* For "of such is" read "to such belongeth" with marg. Or, of such is So in Mark x. 14; Luke xviii. 16.—*Am. Com.*

- 11 Ὁρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι. ὁ δὲ εἶ-  
πεν αὐτοῖς. Οὐ πάντες χωροῦσι τὸν λόγον, ἀλλ' οἷς δέδοται.
- 12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν  
οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν  
ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς  
διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμιος χωρεῖν χω-  
ρεῖτω.
- 13 Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας  
ἐπιθῆ ἑαυτοῖς καὶ προσευξῆται· οἱ δὲ μαθηταὶ ἐπετίμησαν  
14 αὐτοῖς. ὁ δὲ Ἰησοῦς εἶπεν ὅτι Ἄφετε τὰ παιδία καὶ μὴ  
αὐτοῖς κωλύετε αὐτὰ ἔλθειν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν  
15 ἡ βασιλεία τῶν οὐρανῶν. καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς  
ἐπορεύθη ἐκεῖθεν.
- 16 Καὶ ἰδοὺ εἰς προσελθὼν αὐτῷ εἶπεν Διδάσκαλε, τί  
17 ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ  
Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός· εἰ δὲ  
18 θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, ἴσθι τὰς ἐπιτολάς. Ἰλέγει  
αὐτῷ Ποίαις; ὁ δὲ Ἰησοῦς ἔφη Τό Οὐ φοβεῖσθαι, Οὐ  
19 μοιχεύεισθαι, Οὐ κλέπεισθαι, Οὐ ψευδομαρτυρῆσαι, Τίμα  
τὸν πατέρα καὶ τὴν μητέρα, καὶ Ἀγαπήσεισθαι τὸν  
20 πλησίον σου ὡς σεαυτόν. λέγει αὐτῷ ὁ νεανίσκος  
21 Ἰαυτὰ πάντα ἐφύλαξα· τί ἔτι ὑστερῶ; ἔφη αὐτῷ ὁ Ἰη-  
σοῦς Εἰ θέλεις τέλειος εἶναι, ἔπαγε πώλησόν σου τὰ ὑπόρ-  
χοντα καὶ δός [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς,  
22 καὶ δεῦρο ἀκολούθει μοι. ἀκούσας δὲ ὁ νεανίσκος τὸν  
λόγον [τοῦτου] ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα  
23 πολλά. Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ  
Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς  
24 τὴν βασιλείαν τῶν οὐρανῶν· πάλιν δὲ λέγω ὑμῖν, ἐυκόπω-  
τερόν ἐστιν κάμηλον διὰ τρήματος ῥαφίδος εἰσελθεῖν ἢ  
25 πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ. ἀκούσαντες δὲ  
οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες Τίς ἄρα δύ-  
ναται σωθῆναι; ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Παρὰ

αὐτοῖς

Αρ.

τήρησον  
Ποίαις; φησὶν.  
εἶπεν

Αρ.

Πάντα ταυτε.  
λέγει

ὑμῖν ὅτι

τρήματος ἢ διε-  
θεῖν ἢ πλούσιον  
εἰσελθεῖν

ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρά δὲ θεῶν πάντα δύ-  
νατά.

Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ <sup>27</sup>  
 Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί  
 ἄρα ἔσται ἡμῖν; ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω <sup>28</sup>  
 ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ,  
 ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ,  
 καθήσεσθε καὶ ἑξήκοντα ἑπτὰ ἐπὶ δώδεκα θρόνους κρίνοντες τὰς  
 δώδεκα φυλὰς τοῦ Ἰσραὴλ. καὶ πᾶς ὅστις ἀφήκεν οἰκίας <sup>29</sup>  
 ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ  
 ἀγροὺς ἔνεκεν τοῦ ἐμοῦ ὀνόματος, πολλαπλασίονα λήμ-  
 ψεται καὶ ζωὴν αἰώνιον κληρονομήσει. Πολλοὶ δὲ ἔσονται <sup>30</sup>  
 πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι. Ὁμοία γάρ ἐστιν <sup>1</sup>  
 ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις  
 ἐξῆλθεν ἄμα πρῶτὸν μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα  
 αὐτοῦ· συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου <sup>2</sup>  
 τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.  
 καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ <sup>3</sup>  
 ἀγορᾷ ἀργούσ· καὶ ἐκείνοις εἶπεν Ὑπάγετε καὶ ὑμεῖς εἰς <sup>4</sup>  
 τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ἦ δίκαιον δώσω ὑμῖν· οἱ δὲ <sup>5</sup>  
 ἀπήλθον. πάλιν [δὲ] ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν  
 ἐποίησεν ὡσαύτως. περὶ δὲ τὴν ἐνδεκάτην ἐξελθὼν εὗρεν <sup>6</sup>  
 ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς Τί ὧδε ἐστήκατε ὅλην  
 τὴν ἡμέραν ἀργοί; λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς ἐμι- <sup>7</sup>  
 σθώσατο· λέγει αὐτοῖς Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπε-  
 λῶνα. ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος <sup>8</sup>  
 τῷ ἐπιτρόπῳ αὐτοῦ Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος <sup>9</sup>  
 τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρῶ-  
 των. ἐλθόντες δὲ οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνά <sup>9</sup>  
 δηνᾶριον. καὶ ἐλθόντες οἱ πρῶτοι ἐνέμισαν ὅτι πλεῖον λήμ- <sup>10</sup>  
 ψονται· καὶ ἔλαβον [τὸ] ἀνά δηνᾶριον καὶ αὐτοί. λαβόν- <sup>11</sup>  
 τες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου λέγοντες Οὐτοὶ <sup>12</sup>  
 οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἑαυτοὺς ἡμῖν  
 ἐποίησας τοῖς βαστάσασι τὸ βῆρος τῆς ἡμέρας καὶ τὸν

ἰδελφούς ἢ .....  
 ..ἀγροὺς ἢ οἰκίας

αὐτοὶ

αὐτοῖς

ἡμῖν αὐτοὺς



men this is impossible; but with God all things  
 27 are possible. Then answered Peter and said unto  
 him, Lo, we have left all, and followed thee; what  
 28 then shall we have? And Jesus said unto them,  
 Verily I say unto you, that ye which have followed  
 me, in the regeneration when the Son of man shall  
 sit on the throne of his glory, ye also shall sit upon  
 twelve thrones, judging the twelve tribes of Israel.  
 29 And every one that hath left houses, or brethren, or  
 sisters, or father, or mother,<sup>1</sup> or children, or lands,  
 for my name's sake, shall receive <sup>2</sup>a hundredfold,  
 30 and shall inherit eternal life. But many shall be  
 20 last *that are* first; and first *that are* last. For the  
 kingdom of heaven is like unto a man that is\* a  
 householder, which went out early in the morning  
 2 to hire labourers into his vineyard. And when he  
 had agreed with the labourers for a penny a day,  
 3 he sent them into his vineyard. And he went out  
 about the third hour, and saw others standing in the  
 4 marketplace idle; and to them he said, Go ye also  
 into the vineyard, and whatsoever is right I will  
 5 give you. And they went their way. Again he  
 went out about the sixth and the ninth hour, and  
 6 did likewise. And about the eleventh *hour* he went  
 out, and found others standing; and he saith unto  
 7 them, Why stand ye here all the day idle? They  
 say unto him, Because no man hath hired us. He  
 8 saith unto them, Go ye also into the vineyard. And  
 when even was come, the lord of the vineyard saith  
 unto his steward, Call the labourers, and pay them  
 their hire, beginning from the last unto the first.  
 9 And when they came that *were hired* about the  
 eleventh hour, they received every man a <sup>3</sup>penny.  
 10 And when the first came, they supposed that they  
 would receive more; and they likewise received  
 11 every man a <sup>3</sup>penny. And when they received it,  
 12 they murmured against the householder, saying,  
 These last have spent *but* one hour, and thou hast  
 made them equal unto us, which have borne the  
 burden of the day and the

<sup>1</sup> Many ancient authorities add *or wife*: as in Luke xviii. 29.

<sup>2</sup> Some ancient authorities read  *manifold*.

<sup>3</sup> See marginal note on ch. xviii. 28.

\* For "that is" read "that was"—*Am. Com.*

1 Or, *hot wind*

2 See marginal note on ch. xviii. 28.

'scorching heat. But he answered and said to one 13 of them, Friend, I do thee no wrong: didst not thou agree with me for a <sup>2</sup>penny? Take up that which 14 is thine, and go thy way; it is my will to give unto this last, even as unto 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 shall be first, and 16 the first last.

And as Jesus was going up to Jerusalem, he took 17 the twelve disciples apart, and in the way he said unto them, Behold, we go up to Jerusalem; and the 18 Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock, 19 and to scourge, and to crucify: and the third day he shall be raised up.

Then came to him the mother of the sons of 20 Zebedee with her sons, worshipping *him*, and asking a certain thing of him. And he said unto her, 21 What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. But Jesus answered and said, Ye know not 22 what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. He saith unto them, My cup indeed ye shall 23 drink: but to sit on my right hand, and on *my* left hand, is not mine to give, but *it is for them* for whom it hath been prepared of my Father. And 24 when the ten heard it, they were moved with indignation concerning the two brethren. But Jesus call- 25 ed them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it 26 be among you: but whosoever would become great among you shall be your <sup>3</sup>minister; and whosoever 27 would be first among you shall be your <sup>4</sup>servant: even as the Son of man came not to be ministered 28 unto, but to minister, and to give his life a ransom for many.

3 Or, *servant*4 Gr. *bondservant*.

- 13 **καύσωνα.** ὁ δὲ ἀποκριθεὶς ἔνι αὐτῶν εἶπεν Ἐταῖρε, οὐκ ἀ- εἶπεν ἐνὶ αὐτῶν  
 14 δικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; ἄρον τὸ σὸν [ἐγώ]  
 καὶ ὑπαγε· θέλω ἰδέε' τούτῳ τῷ ἔσχατῳ δοῦναι ὡς καὶ σοί·  
 15 οὐκ ἔξεστίν μοι ὁ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλ-  
 16 μός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι; Οὕτως ἔσον-  
 ται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι. †  
 †πολλοὶ γὰρ εἰσι  
 κλητοὶ ὀλίγοι δὲ  
 ἐκλεκτοί. †
- 17 Ἐμέλλων δὲ ἀναβαίνειν Ἰησοῦς εἰς Ἱεροσόλυμα παρέλα- Καὶ ἀναβαίνων  
 βεν τοὺς δώδεκα [μαθητὰς] κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν Ἰησοῦς  
 18 αὐτοῖς Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ  
 ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦ-  
 19 σιν, καὶ κατακρινούσιν αὐτὸν [θανάτῳ], καὶ παραδώσουσιν  
 αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ  
 σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἔγερθήσεται. † ἀναστήσεται  
 20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ  
 τῶν υἱῶν αὐτῆς προσκυνούσα καὶ αἰτοῦσά τι ἄπ' αὐτοῦ. παρ'  
 21 ὁ δὲ εἶπεν αὐτῇ Τί θέλεις; λέγει αὐτῷ εἶπε ἵνα ἡ δὲ εἶπεν  
 καθίσωσιν οὗτοι οἱ δύο υἱοὶ μου εἰς ἐκ δεξιῶν καὶ εἰς ἐξ  
 22 εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. ἀποκριθεὶς δὲ ὁ  
 Ἰησοῦς εἶπεν Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ  
 ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ Δυνάμεθα.  
 23 λέγει αὐτοῖς Τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσα  
 ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν † δοῦναι,  
 24 ἀλλ' οἷς ἠτοίμασται ὑπὸ τοῦ πατρὸς μου. καὶ ἀκού- ἢ | τοῦτο  
 25 σαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. ὁ δὲ  
 Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν Οἴδατε ὅτι οἱ ἄρ-  
 χοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι  
 26 κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτως ἐστὶν ἐν ὑμῖν· ἀλλ' ὡς  
 ἂν θέλῃ ἔν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,  
 27 καὶ ὡς ἂν θέλῃ ἔν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δούλος·  
 28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ  
 διακονησάμενος καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. Ἀβ.

Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱερειχῶ ἠκολούθησεν <sup>29</sup>  
 αὐτῷ ὄχλος πολὺς. καὶ ἰδὼν δύο τυφλοὶ καθήμενοι παρὰ <sup>30</sup>  
 τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγον-  
<sup>31</sup>  
 τες Κύριε, ἐλέησον ἡμᾶς, Ἰὼς Δαυεὶδ. ὁ δὲ ὄχλος ἐπετί-  
<sup>32</sup>  
 μησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἔκραξαν λέ-  
 γοντες Κύριε, ἐλέησον ἡμᾶς, Ἰὼς Δαυεὶδ· καὶ στὰς <sup>33</sup>  
 [ὁ] Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν Τί θέλετε ποιήσω  
 ὑμῖν; λέγουσιν αὐτῷ Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ <sup>34</sup>  
 ἡμῶν. Ἰσπλαγχνισθεῖς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀμμάτων  
 αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθ- <sup>1</sup>  
 φαγὴ εἰς τὸ Ὄρος τῶν Ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν  
 δύο μαθητὰς λέγων αὐτοῖς Πορεύεσθε εἰς τὴν κώμην τὴν <sup>2</sup>  
 κατέναντι ὑμῶν, καὶ εὐθὺς εὐρήσετε ὄνον δεδεμένῃν καὶ  
<sup>3</sup>  
 πῶλον μετ' αὐτῆς· λύσαντες ἄγαγέτέ μοι. καὶ ἂν τις  
 ὑμῖν εἴπη τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρεῖαν ἔχει·  
 εὐθὺς δὲ ἀποστελεῖ αὐτούς. Τοῦτο δὲ γέγονεν ἵνα πλη- <sup>4</sup>  
 ρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος

Εἶπατε τῇ θγατρὶ Σιών <sup>5</sup>

Ἰδοὺ ὁ βασιλεὺς σοῦ ἔρχεται σοι  
 πρᾶξ καὶ ἐπιβεβηκὼς ἐπὶ ὄνον  
 καὶ ἐπὶ πῶλον γιόν ὑποζυγίου.

Πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέ- <sup>6</sup>  
 ταξέν αὐτοῖς ὁ Ἰησοῦς ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ <sup>7</sup>  
 ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐ-  
 τῶν. ὁ δὲ πλεῖστος ὄχλος ἕστρωσαν ἑαυτῶν τὰ ἱμάτια <sup>8</sup>  
 ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ  
 ἕστρώννον ἐν τῇ ὁδῷ. οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν <sup>9</sup>  
 καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες

Ὡσαννὰ τῷ υἱῷ Δαυεὶδ·

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου

Ὡσαννὰ ἐν τοῖς ὑψίστοις.

καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ <sup>10</sup>

29 And as they went out from Jericho, a great mul-  
 30 titude followed him. And behold, two blind men  
 sitting by the way side, when they heard that Jesus  
 was passing by, cried out, saying, Lord, have mercy  
 31 on us, thou son of David. And the multitude re-  
 buked them, that they should hold their peace: but  
 they cried out the more, saying, Lord, have mercy  
 32 on us, thou son of David. And Jesus stood still,  
 and called them, and said, What will ye that I  
 33 should do unto you? They say unto him, Lord,  
 34 that our eyes may be opened. And Jesus, being  
 moved with compassion, touched their eyes: and  
 straightway they received their sight, and followed  
 him.

21 And when they drew nigh unto Jerusalem, and  
 came unto Bethphage, unto the mount of Olives,  
 2 then Jesus sent two disciples, saying unto them, Go  
 into the village that is over against you, and straight-  
 way ye shall find an ass tied, and a colt with her:  
 3 loose *them*, and bring *them* unto me. And if any  
 one say aught unto you, ye shall say, The Lord  
 hath need of them; and straightway he will send  
 4 them. Now this is come to pass, that it might be  
 fulfilled which was spoken <sup>1</sup>by the prophet, saying, <sup>1 Or, through.</sup>

5 Tell ye the daughter of Zion,  
 Behold, thy King cometh unto thee,  
 Meek, and riding upon an ass,  
 And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus ap-  
 7 pointed them, and brought the ass, and the colt, and  
 put on them their garments; and he sat thereon.  
 8 And the most part of the multitude spread their  
 garments in the way; and others cut branches from  
 9 the trees, and spread them in the way. And the  
 multitudes that went before him, and that followed,  
 cried, saying, Hosanna to the son of David: Blessed  
*is* he that cometh in the name of the Lord; Hosanna  
 10 in the highest. And when he was come into Jeru-  
 salem, all the city was stirred,

saying, Who is this? And the multitudes said, This 11  
is the prophet, Jesus, from Nazareth of Galilee.

<sup>1</sup> Many ancient au-  
thorities omit  
of God.

And Jesus entered into the temple <sup>1</sup>of God, and 12  
cast out all them that sold and bought in the tem-  
ple, and overthrew the tables of the money-changers,  
and the seats of them that sold the doves; and he 13  
saith unto them, It is written, My house shall be  
called a house of prayer: but ye make it a den of  
robbers. And the blind and the lame came to him 14  
in the temple: and he healed them. But when the 15  
chief priests and the scribes saw the wonderful  
things that he did, and the children that were cry-  
ing in the temple and saying, Hosanna to the son  
of David; they were moved with indignation, and 16  
said unto him, Hearest thou what these are saying?  
And Jesus saith unto them, Yea: did ye never read,  
Out of the mouth of babes and sucklings thou hast  
perfected praise? And he left them, and went forth 17  
out of the city to Bethany, and lodged there.

<sup>2</sup> Or, a single

Now in the morning as he returned to the city, he 18  
hungered. And seeing <sup>2</sup>a fig tree by the way side, 19  
he came to it, and found nothing thereon, but leaves  
only; and he saith unto it, Let there be no fruit from  
thee henceforward for ever. And immediately the  
fig tree withered away. And when the disciples 20  
saw it, they marvelled, saying, How did the fig tree  
immediately wither away? And Jesus answered 21  
and said unto them, Verily I say unto you, If ye  
have faith, and doubt not, ye shall not only do what  
is done to the fig tree, but even if ye shall say unto  
this mountain, Be thou taken up and cast into the  
sea, it shall be done. And all things, whatsoever 22  
ye shall ask in prayer, believing, ye shall receive.

And when he was come into the temple, the chief 23  
priests and the elders of the people came unto him  
as he was teaching, and said, By what authority  
doest thou these things? and who gave thee



11 πόλις λέγουσα Τίς ἐστὶν οὗτος; οἱ δὲ ὄχλοι ἔλεγον Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρεθ τῆς Γαλιλαίας.

12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν<sup>†</sup>, καὶ ἐξέβαλεν  
 πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ  
 τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς κα-  
 13 θέδρας τῶν πωλούντων τὰς περιστεράς, καὶ λέγει αὐτοῖς  
 Γέγραπται Ὁ οἶκος μοῦ οἶκος προσεγχεῖς κληθήσε-  
 14 ται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν. Καὶ προσ-  
 ῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθερά-  
 15 πεισεν αὐτοῖς. Ἰδόντες δὲ οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς  
 τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κρίζοντας  
 ἐν τῷ ἱερῷ καὶ λέγοντας Ὁσαννὰ τῷ υἱῷ Δαυεὶδ  
 16 ἠγανάκτησαν καὶ εἶπαν αὐτῷ Ἀκούεις τί οὗτοι λέγου-  
 σιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς Ναί· οὐδέποτε ἀνέγνωτε  
 ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων καθηρ-  
 17 τίσω αἶνον; Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν  
 ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠύλισθη ἐκεῖ.

† τοῦ θεοῦ †

18 Πρῶτὸν δὲ ἑπαναγαγὼν<sup>†</sup> εἰς τὴν πόλιν ἐπέινασέν· καὶ  
 19 ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ  
 οὐδὲν εἶρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ  
 Οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ  
 20 ἐξηράνθη παραχρῆμα ἢ συκῆ. καὶ ἰδόντες οἱ μαθηταὶ  
 ἐθαύμασαν λέγοντες Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;  
 21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν,  
 εἰ ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς  
 συκῆς ποιήσετε, ἀλλὰ καὶ ἐν τῷ ὄρει τοῦτῳ εἶπητε Ἄρθητι  
 22 καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· καὶ πάντα  
 ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμ-  
 ψεσθε.

Ἀρ.

ἐπανάγων

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν προσῆλθαν αὐτῷ διδά-  
 σκοντι οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες  
 Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν

ἐξουσίαν ταύτην; ἀποκριθεὶς [δὲ] ὁ Ἰησοῦς εἶπεν αὐτοῖς 24  
 Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι  
 καὶ γὰρ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· τὸ βάπτισμα 25  
 τὸ Ἰωάνου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ  
 δὲ διελογίζοντο ἔνῃ ἑαυτοῖς λέγοντες Ἐὰν εἴπωμεν Ἐξ οὐ-  
 ρανοῦ, ἐρεῖ ἡμῖν Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;  
 ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, 26  
 πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάνην· καὶ ἀπο- 27  
 κριθέντες τῷ Ἰησοῦ εἶπαν Οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ  
 αὐτός Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.  
 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο. Ἦ προσελ- 28  
 θὼν τῷ πρώτῳ εἶπεν Τέκνον, ὑπάγε σήμερον ἐργάζου ἐν  
 τῷ ἀμπελῶνι. ὁ δὲ ἀποκριθεὶς εἶπεν Ἐγὼ, κύριε· καὶ 29  
 οὐκ ἀπήλθεν. προσελθὼν δὲ τῷ δευτέρῳ εἶπεν ὡσαύτως· ὁ 30  
 δὲ ἀποκριθεὶς εἶπεν Οὐ θέλω· ὕστερον μεταμελήθεις ἀπῆλ-  
 θεν. τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς; 31  
 λέγουσιν Ὁ ὕστερος. λέγει αὐτοῖς ὁ Ἰησοῦς Ἀμὴν λέγω  
 ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν  
 βασιλείαν τοῦ θεοῦ. ἦλθεν γὰρ Ἰωάνης πρὸς ὑμᾶς ἐν ὁ- 32  
 δῶ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι  
 καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετε-  
 μελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ. Ἄλλ- 33  
 λην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν οἰκοδεσπό-  
 τῃς ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν ἀγτῷ  
 περιέθηκεν καὶ ὠργῆσεν ἐν ἀγτῷ ληνὸν καὶ ἠκο-  
 δόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπε-  
 δήμησεν. ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέ- 34  
 στείλει τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς  
 καρποὺς αὐτοῦ. καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους 35  
 αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβό-  
 λησαν. πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν 36  
 πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ὕστερον δὲ ἀπέ- 37  
 στείλει πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων Ἐντραπήσονται

π-ρ

δύο τέκνα | καὶ

ἀμπελῶνί μου

Αρ.†

24 this authority? And Jesus answered and said unto them, I also will ask you one <sup>1</sup>question, which if ye 1 Gr. or t. tell me, I likewise will tell you by what authority I

25 do these things. The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe

26 him? But if we shall say, From men; we fear the

27 multitude; for all hold John as a prophet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what

28 authority I do these things. But what think ye? A man had two sons; and he came to the first, and

29 said, <sup>2</sup>Son, go work to-day in the vineyard. And 2 Gr. or t. he answered and said, I will not: but afterward he

30 repented himself, and went. And he came to the second, and said likewise. And he answered and

31 said, I *go*, sir: and went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the king-

32 dom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

33 Hear another parable: There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and

34 went into another country. And when the season of the fruits drew near, he sent his <sup>3</sup>servants to the 3 Gr. husbandmen.

35 husbandmen, to receive <sup>4</sup>his fruits. And the hus- 4 Or, the fruits of it bandmen took his <sup>3</sup>servants, and beat one, and killed

36 another, and stoned another. Again, he sent other <sup>3</sup>servants more than the first: and they did unto

37 them in like manner. But afterward he sent unto them his son, saying, They will reverence

my son. But the husbandmen, when they saw the 38  
son, said among themselves, This is the heir; come,  
let us kill him, and take his inheritance. And they 39  
took him, and cast him forth out of the vineyard, and  
killed him. When therefore the lord of the vine- 40  
yard shall come, what will he do unto those husband-  
men? They say unto him, He will miserably de- 41  
stroy those miserable men, and will let out the vine-  
yard unto other husbandmen, which shall render  
him the fruits in their seasons. Jesus saith unto 42  
them, Did ye never read in the scriptures,

The stone which the builders rejected,  
The same was made the head of the corner:  
This was from the Lord,  
And it is marvellous in our eyes?

Therefore say I unto you, The kingdom of God 43  
shall be taken away from you, and shall be given  
to a nation bringing forth the fruits thereof. <sup>1</sup>And 44  
he that falleth on this stone shall be broken to  
pieces: but on whomsoever it shall fall, it will scat-  
ter him as dust. And when the chief priests and 45  
the Pharisees heard his parables, they perceived that  
he spake of them. And when they sought to lay 46  
hold on him, they feared the multitudes, because  
they took him for a prophet.

And Jesus answered and spake again in parables 22  
unto them, saying, The kingdom of heaven is likened 2  
unto a certain king, which made a marriage feast  
for his son, and sent forth his <sup>2</sup>servants to call them 3  
that were bidden to the marriage feast: and they  
would not come. Again he sent forth other <sup>2</sup>ser- 4  
vants, saying, Tell them that are bidden, Behold, I  
have made ready my dinner: my oxen and my fat-  
lings are killed, and all things are ready: come to  
the marriage feast. But they made light of it, and 5  
went their ways, one to his own farm, another to his  
merchandise: and the rest laid hold on his <sup>2</sup>servants, 6  
and entreated them shamefully, and killed them.  
But the king was wroth; and he sent his armies, 7

<sup>1</sup> Some ancient au-  
thorities omit  
ver. 44.

<sup>2</sup> Gr. *bondservants*.

38 τὸν υἱὸν μου· οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν  
 39 ἑαυτοῖς Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν  
 40 αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ· καὶ λαβόντες  
 41 αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελώνος καὶ ἀπέκτειναν· ὅταν  
 οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελώνος, τί ποιήσει τοῖς γεωργοῖς  
 42 ἐκείνοις; λέγουσιν αὐτῷ Κακοὺς κακῶς ἀπολέσει αὐτούς,  
 καὶ τὸν ἀμπελώνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες  
 ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.  
 λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε ἀνέγνωτε ἐν ταῖς γρα-  
 φαῖς

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομογῆντες

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·

παρὰ Κυρίου ἐγένετο αὕτη,

καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἄρθήσεται ἀφ' ὑμῶν ἡ βασιλεία  
 τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

ὑμῖν,

44 [Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν  
 45 δ' ἂν πέσῃ λικμήσει αὐτόν.]

Ἐπί τῷ ἔδαφει·

Ἄκούσαντες δὲ

οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνω-  
 46 σαν ὅτι περὶ αὐτῶν λέγει· καὶ ζητοῦντες αὐτὸν κρατῆ-  
 σαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν  
 1 εἶχον.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν

2 παραβολαῖς αὐτοῖς λέγων Ὁμοιώθη ἡ βασιλεία τῶν οὐρα-  
 νῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ

3 αὐτοῦ· καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς

4 κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν· πάλιν  
 ἀπέστειλεν ἄλλους δούλους λέγων

Εἴπατε τοῖς κεκλη-  
 μένοις Ἴδοὺ τὸ ἀριστόν μου ἡτοίμακα, οἱ ταῦροί μου  
 καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς

5 τοὺς γάμους· οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν

6 ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ  
 κρατήσαντες τοὺς δούλους αὐτοῦ ὑβρίσαν καὶ ἀπέκτειναν.

7 ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα

αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν. τότε λέγει τοῖς δούλοις αὐτοῦ Ὁ μὲν γάμος 8 ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι πορεύεσθε 9 οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὗρητε καλέσατέ εἰς τοὺς γάμους. καὶ ἐξελθόντες οἱ δούλοι 10 ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὗρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ τυμφὼν ἀνακειμένων. εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν 11 ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· καὶ λέγει 12 αὐτῷ Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφिमώθη. τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις Δὴ 13 σαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ 14 ἐκλεκτοί.

Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον 15 ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. καὶ ἀποστέλλουσιν 16 αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιαῶν λέγοντας Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων· εἰπὸν οὖν ἡμῖν τί σοι 17 δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; γνοὺς δὲ 18 ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν Τί με πειράζετε, ὑποκριταί; ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆνσου. οἱ 19 δὲ προσήνεγκαν αὐτῷ δηνάριον. καὶ λέγει αὐτοῖς Ὁ Τίνος 20 ἢ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; λέγουσιν Καίσαρος. τότε 21 λέγει αὐτοῖς Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες 22 αὐτὸν ἀπῆλθαν.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν λέγοντες 23 Διδάσκαλε, Μωσῆς εἶπεν Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν



and destroyed those murderers, and burned their  
 8 city. Then saith he to his 'servants, The wedding <sup>1 Gr. *banquets*</sup>  
 is ready, but they that were bidden were not worthy.  
 9 Go ye therefore unto the partings of the highways,  
 and as many as ye shall find, bid to the marriage  
 10 feast. And those 'servants went out into the high-  
 ways, and gathered together all as many as they  
 found, both bad and good: and the wedding was  
 11 filled with guests. But when the king came in to  
 behold the guests, he saw there a man which had  
 12 not on a wedding-garment: and he saith unto him,  
 Friend, how camest thou in hither not having a  
 13 wedding-garment? And he was speechless. Then  
 the king said to the 'servants, Bind him hand and <sup>2 Or, *ministers*</sup>  
 foot, and cast him out into the outer darkness; there  
 14 shall be the weeping and gnashing of teeth. For  
 many are called, but few chosen.  
 15 Then went the Pharisees, and took counsel how  
 16 they might ensnare him in *his* talk. And they send  
 to him their disciples, with the Herodians, saying,  
 17 'Master, we know that thou art true, and teachest <sup>3 Or, *Teacher*</sup>  
 the way of God in truth, and carest not for any  
 18 one: for thou regardest not the person of men. Tell  
 us therefore, What thinkest thou? Is it lawful to  
 19 give tribute unto Cæsar, or not? But Jesus per-  
 ceived their wickedness, and said, Why tempt ye  
 20 me, ye hypocrites? Shew me the tribute money. <sup>4 See marginal  
note on ch. xxv.  
28.</sup>  
 And they brought unto him a 'penny. And he saith  
 unto them, Whose is this image and superscription?  
 21 They say unto him, Cæsar's. Then saith he unto  
 them, Render therefore unto Cæsar the things that  
 are Cæsar's; and unto God the things that are God's.  
 22 And when they heard it, they marvelled, and left  
 him, and went their way.  
 23 On that day there came to him Sadducees, <sup>5 Gr. *saying*</sup>  
 24 which say that there is no resurrection: and they asked  
 him, saying, 'Master, Moses said, If a man die, hav-  
 ing no children, his brother <sup>6 Gr. *shall go for*  
*the duty of a hus-*  
*band's brother to*  
*his wife. Compare*  
*Deut. xxv.*  
*5.*  
shall marry</sup>

\* For marg. <sup>5</sup> read "Many ancient authorities read *saying*."—*Am. Com.*

his wife, and raise up seed unto his brother. Now 25  
 there were with us seven brethren: and the first mar-  
 ried and deceased, and having no seed left his wife  
 unto his brother; in like manner the second also, and 26  
 the third, unto the 'seventh. And after them all the 27  
 woman died. In the resurrection therefore whose 28  
 wife shall she be of the seven? for they all had her.  
 But Jesus answered and said unto them, Ye do err, 29  
 not knowing the scriptures, nor the power of God.  
 For in the resurrection they neither marry, nor are 30  
 given in marriage, but are as angels<sup>2</sup> in heaven. But 31  
 as touching the resurrection of the dead, have ye  
 not read that which was spoken unto you by God,  
 saying, I am the God of Abraham, and the God of 32  
 Isaac, and the God of Jacob? God is not *the God* of  
 the dead, but of the living. And when the multi- 33  
 tudes heard it, they were astonished at his teaching.

But the Pharisees, when they heard that he had 34  
 put the Sadducees to silence, gathered themselves  
 together. And one of them, a lawyer, asked him a 35  
 question, tempting him, 'Master, which is the great 36  
 commandment in the law? And he said unto him, 37  
 Thou shalt love the Lord thy God with all thy  
 heart, and with all thy soul, and with all thy mind. 38  
 This is the great and first commandment. 'And a 39  
 second like *unto it* is this, Thou shalt love thy  
 neighbour as thyself. On these two command- 40  
 ments hangeth the whole law, and the prophets.

Now while the Pharisees were gathered together, 41  
 Jesus asked them a question, saying, What think ye 42  
 of the Christ? whose son is he? They say unto  
 him, *The son* of David. He saith unto them, How 43  
 then doth David in the Spirit call him Lord, say-  
 ing,

The Lord said unto my Lord, 44  
 Sit thou on my right hand,

Till I put thine enemies underneath thy feet?

If David then calleth him Lord, how is he his son? 45  
 And no one was able to answer him a word, neither 46

<sup>1</sup> Gr. *seven*.

<sup>2</sup> Many ancient au-  
 thorities add of  
 God.

<sup>3</sup> Or, *Teacher*

<sup>4</sup> Or, *And a second  
 is like unto it,  
 Thou shalt love  
 &c.*

ΓΥΝΑΪΚΑ ΑΥΤΟΥΪ ΚΑΙ ΔΝΑΣΤΗΣΕΙ ΣΠΕΡΜΑ ΤΩ ΔΔΕΛΦΩ  
 25 ΑΥΤΟΥΪ. ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος  
 γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφήκεν τὴν  
 26 γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ· ὁμοίως καὶ ὁ δεύτερος  
 27 καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ· ὕστερον δὲ πάντων ἀπέθανεν  
 28 ἡ γυνή. ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται γυ-  
 29 νή; πάντες γὰρ ἔσχον αὐτήν. ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
 εἶπεν αὐτοῖς· Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν  
 30 δύναμιν τοῦ θεοῦ· ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν  
 οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσίν·  
 31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ρη-  
 32 θέν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος· Ἐγὼ εἰμι ὁ θεὸς  
 Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ·  
 33 οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων. Καὶ ἀκούσαίτες  
 οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

34 Οἱ δὲ Φαρισαῖοι ἀκούσαίτες ὅτι ἐφίμωσεν τοὺς Σαδ-  
 35 δουκαίους συνήχθησαν ἐπὶ τὸ αὐτό. καὶ ἐπηρώτησεν εἰς  
 36 ἐξ αὐτῶν νομικὸς πειράζων αὐτόν· Διδάσκαλε, ποία ἐντολὴ  
 37 μεγάλη ἐν τῷ νόμῳ; ὁ δὲ ἔφη αὐτῷ· Ἀγαπήσεις Κύριον  
 τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ  
 38 ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου· αὕτη ἐστὶν ἡ  
 39 μεγάλη καὶ πρώτη ἐντολή. δευτέρα ὁμοία αὕτη· Ἀγα-  
 40πήσεις τὸν πλησίον σου ὡς σεαυτόν. ἐν ταύταις ταῖς  
 δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφη-  
 41ται. Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν  
 42 αὐτοὺς ὁ Ἰησοῦς λέγων· Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ;  
 43 τίνος υἱὸς ἐστίν; λέγουσιν αὐτῷ· Τοῦ Δαυεὶδ. λέγει αὐτοῖς  
 Πῶς οὖν Δαυεὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων  
 44 Εἶπεν Κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου  
 ἕως ἄν θῶ τοὺς ἐχθροὺς σου ὑποκάτω τῶν ποδῶν  
 σου;

45 εἰ οὖν Δαυεὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;  
 46 καὶ οἷδεῖς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγοι, οὐδὲ ἐτόλ-

ὁμοίως | αὐτῷ

κύριοι αὐτοῦ

μησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

Τότε [ὁ] Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθη- 1  
ταῖς αὐτοῦ λέγων Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν 2  
οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· πάντα οὖν ὅσα ἐὰν εἴπω- 3  
σιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ  
ποιεῖτε, λέγουσιν γὰρ καὶ ἐγὼ ποιοῦσιν· δεσμεύουσιν δὲ 4  
καὶ δυσβάστακτα φορτία βαρέα ἑπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώ-  
πων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι 5  
αὐτά· πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι 6  
τοῖς ἀνθρώποις· πλατύνουσι γὰρ τὰ φυλακτήρια αὐτῶν καὶ  
μεγαλύνουσι τὰ κράσπεδα, φιλοῦσι δὲ τὴν πρωτοκλισίαν 6  
ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγω-  
γαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι 7  
ὑπὸ τῶν ἀνθρώπων Ῥαββεῖ. ὑμεῖς δὲ μὴ κληθῆτε 8  
Ῥαββεῖ, εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, πάντες δὲ  
ὑμεῖς ἀδελφοί ἐστε· καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ 9  
τῆς γῆς, εἰς γὰρ ἐστὶν ὑμῶν ὁ πατὴρ ὁ οὐράνιος· μηδὲ 10  
κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστὶν εἰς ὁ χρι-  
στός· ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. Ὅστις δὲ 11  
ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυ-  
τὸν ὑψωθήσεται.

Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ 14  
Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρα-  
νῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε,  
οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. Οὐαὶ ὑμῖν, 15  
γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν  
θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ  
ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.  
Οὐαὶ ὑμῖν, ὀδηγοὶ τυφλοὶ οἱ λέγοντες Ὅς ἂν ὁμόση ἐν 16  
τῷ ναῶ, οὐδέν ἐστιν, ὅς δ' ἂν ὁμόση ἐν τῷ χρυσῷ τοῦ  
ιαοῦ ὀφείλει· μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ 17  
χρυσὸς ἢ ὁ ναὸς ὁ ἀγίας τὸν χρυσόν; καὶ Ὅς ἂν 18  
ὁμόση ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν, ὅς δ' ἂν ὁμόση ἐν  
τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει· ἑ τυφλοί, τί γὰρ μείζων, 19

durst any man from that day forth ask him any more questions.

**23** Then spake Jesus to the multitudes and to his 2 disciples, saying, The scribes and the Pharisees sit 3 on Moses' seat: all things therefore whatsoever they bid you, *these* do and observe: but do not ye after 4 their works; for they say, and do not. Yea, they bind heavy burdens <sup>1</sup>and grievous to be borne, and lay them on men's shoulders; but they themselves 5 will not move them with their finger. But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of 6 *their garments*, and love the chief place at feasts, 7 and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, 8 Rabbi. But be not ye called Rabbi: for one is your 9 teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, 10 <sup>2</sup>which is in heaven\*. Neither be ye called masters: 11 for one is your master, *even* the Christ. But he that 12 is <sup>3</sup>greatest among you shall be your <sup>4</sup>servant. And

<sup>1</sup> Many ancient authorities omit and grievous to be borne.

<sup>2</sup> Gr. *the heavenly*.

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

<sup>4</sup> Or, *minister*

and whosoever shall humble himself shall be exalted.

**13** But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven <sup>5</sup>against men: for ye enter not in yourselves, neither 14 suffer ye them that are entering in to enter. <sup>6</sup>

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

**15** Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of <sup>7</sup>hell than yourselves.

<sup>6</sup> Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.* See Mark xii. 40; Luke xx. 47.

**16** Woe unto you, ye blind guides, which say, Whosoever shall swear by the <sup>8</sup>temple, it is nothing; but whosoever shall swear by the gold of the <sup>9</sup>temple, 17 he is <sup>9</sup>a debtor. Ye fools and <sup>10</sup>blind: for whether is greater, the gold, or the <sup>11</sup>temple that hath sanctified 18 the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the 19 gift that is upon it, he is <sup>12</sup>a debtor. Ye blind: for whether is greater,

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

<sup>8</sup> Or, *sanctuary*: as in ver. 35.

<sup>9</sup> Or, *bound* by his oath

\* For "Father, which is in heaven" read "Father, *even* he who is in heaven."—*Am. Com.*

the gift, or the altar that sanctifieth the gift? He 20  
therefore that sweareth by the altar, sweareth by it,  
and by all things thereon. And he that sweareth 21  
by the temple, sweareth by it, and by him that  
dwelleth therein. And he that sweareth by the 22  
heaven, sweareth by the throne of God, and by him  
that sitteth thereon.

<sup>1</sup> Or, *sanctuary*:  
as in ver. 35.

Woe unto you, scribes and Pharisees, hypocrites! 23  
for ye tithe mint and anise and cummin, and have  
left undone the weightier matters of the law, judge-  
ment\*, and mercy, and faith: but these ye ought to  
have done, and not to have left the other undone.  
Ye blind guides, which strain out the gnat, and swal- 24  
low the camel.

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

Woe unto you, scribes and Pharisees, hypocrites! 25  
for ye cleanse the outside of the cup and of the plat-  
ter, but within they are full from extortion and ex-  
cess. Thou blind Pharisee, cleanse first the inside 26  
of the cup and of the platter, that the outside there-  
of may become clean also.

Woe unto you, scribes and Pharisees, hypocrites! 27  
for ye are like unto whited sepulchres, which out-  
wardly appear beautiful, but inwardly are full of  
dead men's bones, and of all uncleanness. Even so 28  
ye also outwardly appear righteous unto men, but  
inwardly ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! 29  
for ye build the sepulchres of the prophets, and gar-  
nish the tombs of the righteous, and say, If we had 30  
been in the days of our fathers, we should not have  
been partakers with them in the blood of the proph-  
ets. Wherefore ye witness to yourselves, that ye are 31  
sons of them that slew the prophets. Fill ye up then 32  
the measure of your fathers. Ye serpents, ye off- 33  
spring of vipers, how shall ye escape the judgement  
of hell? Therefore, behold, I send unto you proph- 34  
ets, and wise men, and scribes: some of them shall ye  
kill and crucify; and some of them shall ye scourge  
in your synagogues, and persecute from city to city:  
that upon you may come all 35

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

\* For "judgement" read "justice" So in Luke xi. 42.—*Am. Com.*



20 τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; ὁ οὖν  
 ὁμόςσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι  
 21 τοῖς ἐπάνω αὐτοῦ· καὶ ὁ ὁμόςσας ἐν τῷ ναῷ ὁμνύει ἐν αὐ-  
 22 τῷ καὶ ἐν τῷ «κατοικοῦντι» αὐτόν· καὶ ὁ ὁμόςσας ἐν τῷ κατοικήσαντι  
 οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ  
 23 ἐπάνω αὐτοῦ. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑπο-  
 κριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ  
 κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν  
 καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα δὲ ἔδει ποιῆσαι κάκεινα  
 24 μὴ ἀφεῖναι. ὁδηγοὶ τυφλοί, διυλίζοντες τὸν κώνωπα τὴν  
 25 δὲ κάμηλον καταπίνοντες. Οὐαὶ ὑμῖν, γραμματεῖς καὶ  
 Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτη-  
 ρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ὄρπαγῆς  
 26 καὶ ἀκρασίας. Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ  
 εἶτος τοῦ ποτηρίου [καὶ τῆς παροψίδος], ἵνα γένηται καὶ  
 27 τὸ ἐκτὸς αὐτοῦ καθαρὸν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ  
 Φαρισαῖοι ὑποκριταί, ὅτι «παρομοιάζετε» τάφοις κεκοιμημέ- ἐμοιάζετε  
 νοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέ- Αρ.  
 28 μουσιν ὁστέων νεκρῶν καὶ πάσης ἀκαθαρσίας· οὕτως καὶ  
 ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν  
 29 δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας. Οὐαὶ ὑμῖν,  
 γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς  
 τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν  
 30 δικαίων, καὶ λέγετε· Εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέ-  
 ρων ἡμῶν, οὐκ ἂν ἡμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν  
 31 προφητῶν· ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν  
 32 φονευσάντων τοὺς προφήτας. καὶ ὑμεῖς «πληρώσατε» τὸ πληρώσατε  
 33 μέτρον τῶν πατέρων ὑμῶν. ὅφεις γεννήματα ἐχιδνῶν,  
 34 πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γενένης; διὰ τοῦτο «ἰδοὺ» ἰδοὺ  
 ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ  
 γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσατε, καὶ  
 ἐξ αὐτῶν μαστιγώσατε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ  
 35 διώξετε ἀπὸ πόλεως εἰς πόλιν· ὕπως ἔλθῃ ἐφ' ὑμᾶς πᾶν

Αβ.

αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος  
 Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαρα-  
 χίου, ὃν ἐφονεύσατε μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστη-  
 ρίου. ἀμὴν λέγω ὑμῖν, ἡξέει ἑταῦτα πάντα ἐπὶ τὴν γενεὰν  
 ταύτην. Ἰερουσαλημ Ἰερουσαλήμ, ἣ ἀποκτείνουσα τοὺς  
 προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, — ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ  
 τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία [αὐτῆς]  
 ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε; ἰδοὺ ἀφίεται ἡμῖν ὁ  
 οἶκος ἡμῶν. λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπ' ἄρτι  
 ἕως ἂν εἴπητε

Εὔλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξάμενοι αὐτῷ τὰς οἰκοδομὰς  
 τοῦ ἱεροῦ· ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Οὐ βλέπετε ταῦτα πάντα;  
 ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.  
 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ  
 κατ' ἰδίαν λέγοντες Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον  
 τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος. καὶ ἀποκριθεὶς ὁ  
 Ἰησοῦς εἶπεν αὐτοῖς Βλέπετε μὴ τις ὑμᾶς πλανήσῃ· πολλοὶ γὰρ  
 ἐλεύσονται ἐπὶ τῷ ὀνόματι μου λέγοντες Ἐγὼ εἰμι ὁ χριστός, καὶ  
 πολλοὺς πλανήσουσιν. μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς  
 πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὕτως ἔστιν  
 τὸ τέλος. ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεῖα ἐπὶ  
 βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους· πάντα δὲ  
 ταῦτα ἀρχὴ ὀδύων. τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ  
 ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν  
 ἐθνῶν διὰ τὸ ὄνομα μου. καὶ τότε σκανδαλισθήσονται πολλοὶ  
 καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους· καὶ πολλοὶ  
 ψευ-

πάντα ταῦτα

ἐρημος

the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you <sup>1</sup>desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

<sup>1</sup> Some ancient authorities omit *desolate*.

24 And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy <sup>2</sup>coming, and of <sup>3</sup>the end of the world? And Jesus answered and said unto them, Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail. Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another.

11 And many

<sup>2</sup> Gr. *presence*.

<sup>3</sup> Or, *the consummation of the age*

false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love <sup>1</sup> of the many shall wax cold. But he that endureth <sup>1</sup> 13 to the end, the same shall be saved. And <sup>1</sup> this gos- <sup>1</sup> 14 pel of the kingdom shall be preached in the whole <sup>2</sup> world for a testimony unto all the nations; and then shall the end come.

When therefore ye see the abomination of desola- <sup>3</sup> tion, which was spoken of <sup>3</sup> by Daniel the prophet, <sup>4</sup> standing in <sup>4</sup> the holy place (let him that readeth un- <sup>4</sup> derstand), then let them that are in Judæa flee unto <sup>4</sup> 16 the mountains: let him that is on the housetop not <sup>4</sup> 17 go down to take out the things that are in his house: and let him that is in the field not return back to <sup>4</sup> 18 take his cloke. But woe unto them that are with <sup>4</sup> 19 child and to them that give suck in those days! And <sup>4</sup> 20 pray ye that your flight be not in the winter, neither on a sabbath: for then shall be great tribulation, <sup>4</sup> 21 such as hath not been from the beginning of the world until now, no, nor ever shall be. And except <sup>4</sup> 22 those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, <sup>5</sup> 23 Lo, here is the Christ, or, Here; believe <sup>5</sup> it not. For <sup>5</sup> 24 there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I <sup>5</sup> 25 have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe <sup>6</sup> it not. For as the lightning cometh forth from the <sup>6</sup> 27 east, and is seen even unto the west; so shall be the <sup>6</sup> 28 coming of the Son of man. Wheresoever the car- <sup>6</sup> 28 case is, there will the <sup>6</sup> eagles be gathered together.

But immediately, after the tribulation of those days, <sup>7</sup> 29 the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then <sup>7</sup> 30 shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn,

12 δοπροφήται ἐγερθήσονται καὶ πλανήσουσιν πολλούς· καὶ  
 διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν  
 13 πολλῶν. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. καὶ  
 14 κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ  
 τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε  
 15 ἥξει τὸ τέλος. Ὅταν οὖν ἴδῃτε τὸ Βδέλγμα τῆς  
 ἐρῆμώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς  
 16 ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοείτω, τότε οἱ ἐν τῇ  
 17 Ἰουδαίᾳ φευγέτωσαν ἰς τὰ ἴρη, ὁ ἐπὶ τοῦ δώματος μὴ  
 18 καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, καὶ ὁ ἐν τῷ ἀγρῷ  
 19 μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. οὐαὶ δὲ  
 ταῖς ἐν γαστρὶ ἔχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις  
 20 ταῖς ἡμέραις. προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ  
 21 ὑμῶν χειμῶνος μηδὲ σαββάτῳ· ἔσται γὰρ τότε θλίψις  
 μεγάλη οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ  
 22 νῦν οὐδ' οὐ μὴ γένηται. καὶ εἰ μὴ ἐκολοβώθησαν αἱ  
 ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς  
 23 ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι. Τότε ἂν  
 τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ χριστὸς ἢ ὦδε, μὴ πιστεύσητε·  
 24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ  
 δώσουσιν ἡμῖν μεγάλα καὶ τέρατα ὥστε ἵπλανᾶσθαι  
 25 εἰ δυνατόν καὶ τοὺς ἐκλεκτούς· ἰδοὺ προσέρηκα ὑμῖν.  
 26 ἂν οὖν εἴπωσιν ὑμῖν Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλ-  
 27 θητε· Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε· ὥσπερ γὰρ  
 ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως  
 δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·  
 28 ὅπου ἂν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἄετοί.  
 29 Εὐθὺς δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος  
 σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος  
 αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ,  
 30 καὶ αἱ ἀγνάμεις τῶν οὐρανῶν καλεγοῦνται. καὶ  
 τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν  
 οὐρανῷ, καὶ τότε κόψονται πάντες αἱ φύλλαι τῆς γῆς

ἐπὶ

πλανῆσαι

φαιτης

καὶ ὄψονται τὸν γίον τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς· καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ κάλι- 31  
πιγγοῦ ἡ μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐ-  
τοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως [τῶν] ἄκρων ἀγίων. Ἀπὸ δὲ τῆς συκῆς 32

μάθετε τὴν παραβολήν· ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε 33  
ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις· ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ 34  
παρέλθῃ ἡ γενεὰ αὕτη ἕως [ἂν] πάντα ταῦτα γένηται· ὁ 35  
οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ  
παρέλθωσιν. Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας 36

Αφ.

οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ ὁ μόνος· ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, 37  
οὕτως ἐστὶν ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου· ὡς γὰρ 38  
ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ τοῦ κατακλυσμοῦ  
πρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς  
ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ οὐκ ἔγνωσαν 39  
ἕως ἥλθει ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἐστὶν ἡ  
παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου· τότε ἔσονται δύο ἐν τῷ 40  
ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται· δύο ἀλήθουσαι 41  
ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται· γρη- 42  
γορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ἡμέρα ὁ κύριος ὑμῶν  
ἔρχεται· ἐκείνο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης 43  
ποία φυλακῆ ἢ κλέπτῃς ἔρχεται, ἐρηγόρησεν ἂν καὶ οὐκ ἂν  
εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ· διὰ τοῦτο καὶ ὑμεῖς 44  
γίνεσθε ἕτοιμοι, ὅτι ἢ ἐν δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου  
ἔρχεται· τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν 45  
κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι  
αὐτοῖς τὴν τροφήν ἐν καιρῷ· μακάριος ὁ δοῦλος ἐκεῖνος 46  
ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρησει οὕτως ποιῶντα· ἀμὴν 47  
λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστή-



and they shall see the Son of man coming on the  
 31 clouds of heaven with power and great glory. And  
 he shall send forth his angels <sup>1</sup>with <sup>2</sup>a great sound  
 of a trumpet, and they shall gather together his  
 elect from the four winds from one end of heaven  
 to the other.

32 Now from the fig tree learn her parable: when her  
 branch is now become tender, and putteth forth its  
 33 leaves, ye know that the summer is nigh; even so  
 ye also, when ye see all these things, know ye that  
 34 <sup>3</sup>he is nigh, *even* at the doors. Verily I say unto  
 you, This generation shall not pass away, till all  
 35 these things be accomplished. Heaven and earth  
 shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no one, not even  
 the angels of heaven, <sup>4</sup>neither the Son, but the Fa-  
 37 ther only. And as *were* the days of Noah, so shall  
 38 be the <sup>5</sup>coming of the Son of man. For as in those  
 days which were before the flood they were eating  
 and drinking, marrying and giving in marriage, un-  
 39 til the day that Noah entered into the ark, and they  
 knew not until the flood came, and took them all  
 away; so shall be the <sup>6</sup>coming of the Son of man.

40 Then shall two men be in the field; one is taken,  
 41 and one is left: two women *shall be* grinding at the  
 42 mill; one is taken, and one is left. Watch there-  
 fore: for ye know not on what day your Lord com-  
 43 eth. <sup>6</sup>But know this, that if the master of the house  
 had known in what watch the thief was coming, he  
 would have watched, and would not have suffered  
 44 his house to be <sup>7</sup>broken through. Therefore be ye  
 also ready: for in an hour that ye think not the Son  
 45 of man cometh. Who then is the faithful and wise  
<sup>8</sup>servant, whom his lord hath set over his household,  
 46 to give them their food in due season? Blessed is  
 that <sup>8</sup>servant, whom his lord when he cometh shall  
 47 find so doing. Verily I say unto you, that he will  
 set him over all that he hath.

<sup>1</sup> Many ancient authorities read with a great trumpet, and they shall gather &c.

<sup>2</sup> Or, a trumpet of great sound

<sup>3</sup> Or, it

<sup>4</sup> Many authorities, some ancient, omit neither the Son.

<sup>5</sup> Gr. presence.

<sup>6</sup> Or, But this ye know

<sup>7</sup> Gr. digged through.

<sup>8</sup> Gr. bondservant.

<sup>1</sup> *Cr. bondservant.* But if that evil <sup>1</sup>servant shall say in his heart, My 48  
lord tarrieth; and shall begin to beat his fellow-ser- 49  
vants, and shall eat and drink with the drunken; the 50  
lord of that <sup>1</sup>servant shall come in a day when he  
expecteth not, and in an hour when he knoweth not,  
<sup>2</sup> Or, <sup>severely</sup>  
<sup>scourge</sup> *hi-u* and shall <sup>2</sup>cut him asunder, and appoint his portion 51  
with the hypocrites: there shall be the weeping and  
gnashing of teeth.

Then shall the kingdom of heaven be likened <sup>25</sup>  
unto ten virgins, which took their <sup>3</sup>lamps, and went  
<sup>3</sup> Or, *torches* forth to meet the bridegroom. And five of them <sup>2</sup>  
were foolish, and five were wise. For the foolish, <sup>3</sup>  
when they took their <sup>3</sup>lamps, took no oil with them:  
but the wise took oil in their vessels with their <sup>4</sup>  
<sup>3</sup>lamps. Now while the bridegroom tarried, they <sup>5</sup>  
all slumbered and slept. But at midnight there is <sup>6</sup>  
a cry, Behold, the bridegroom! Come ye forth to  
meet him. Then all those virgins arose, and trimmed <sup>7</sup>  
their <sup>3</sup>lamps. And the foolish said unto the wise, <sup>8</sup>  
Give us of your oil; for our <sup>3</sup>lamps are going out.  
But the wise answered, saying, Peradventure there <sup>9</sup>  
will not be enough for us and you: go ye rather to  
them that sell, and buy for yourselves. And while <sup>10</sup>  
they went away to buy, the bridegroom came; and  
they that were ready went in with him to the mar-  
riage feast: and the door was shut. Afterward <sup>11</sup>  
come also the other virgins, saying, Lord, Lord, open  
to us. But he answered and said, Verily I say unto <sup>12</sup>  
you, I know you not. Watch therefore, for ye know <sup>13</sup>  
not the day nor the hour.

For *it is as when* a man, going into another coun- <sup>14</sup>  
<sup>4</sup> Or, *bondservants.* try, called his own <sup>4</sup>servants, and delivered unto  
them his goods. And unto one he gave five talents, 15  
to another two, to another one; to each according  
to his several ability; and he went on his journey.  
Straightway he that received the five talents went <sup>16</sup>  
and traded with them, and made other five talents.  
In like manner he also that *received* the two gained <sup>17</sup>  
other two. But he that 18

48 σει αὐτόν. εἰάν δὲ εἶπη ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ  
 49 καρδίᾳ αὐτοῦ Χρονίζει μου ὁ κύριος, καὶ ἄρξῃται τύπτειν  
 τοὺς συνδούλους αὐτοῦ, ἐσθήη δὲ καὶ πίνῃ μετὰ τῶν με-  
 50 θύντων, ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ  
 51 προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν  
 καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται  
 1 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Τότε  
 ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις,  
 αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάν-  
 2 τησιν τοῦ νυμφίου<sup>†</sup>. πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ † καὶ τῆς νυμφίου  
 3 πέντε φρόνιμοι· αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας  
 4 [αὐτῶν] οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι  
 ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων  
 5 ἑαυτῶν. χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι  
 6 καὶ ἐκάθευδον. μέσης δὲ νυκτὸς κραυγὴ γέγονεν Ἴδου ὁ  
 7 νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν. τότε ἠγέρθησαν πᾶσαι  
 αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.  
 8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν Δότε ἡμῖν ἐκ τοῦ ἐλαίου  
 9 ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβείννῃται. ἀπεκρίθησαν δὲ  
 αἱ φρόνιμοι λέγουσαι Μήποτε οὐ μὴ ἄρκῃ ἡμῖν καὶ οὐκ  
 10 ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγορά-  
 11 σατε ἑαυταῖς. ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ  
 νυμφίος, καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους,  
 12 καὶ ἐκλείσθη ἡ θύρα. ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ  
 13 παρθένοι λέγουσαι Κύριε κύριε, ἀνοιξὸν ἡμῖν· ὁ δὲ ἀποκρι-  
 14 θεὶς εἶπεν Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. Πρηγορεῖτε οὖν,  
 15 ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. Ὡσπερ  
 γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ  
 16 παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, καὶ ᾧ μὲν ἔδωκεν  
 πέντε τάλαντα ᾧ δὲ δύο ᾧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν  
 17 δύναμιν, καὶ ἀπεδήμησεν. εὐθέως πορευθεὶς ὁ τὰ πέντε  
 18 τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα  
 πέντε· ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο· ὁ δὲ τὸ

ἐν λαβῶν ἀπελθὼν ὠρυξέν γῆν καὶ ἔκρυψεν τὸ ἀργύριον  
 τοῦ κυρίου αὐτοῦ. μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος 19  
 τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν. καὶ 20  
 προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα  
 πέντε τάλαντα λέγων Κύριε, πέντε τάλαντά μοι παρέ-  
 δωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα. ἔφη αὐτῷ ὁ 21  
 κύριος αὐτοῦ Εὐ, δούλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς  
 πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν  
 τοῦ κυρίου σου. προσελθὼν καὶ ὁ τὰ δύο τάλαντα εἶπεν 22  
 Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα  
 ἐκέρδησα. ἔφη αὐτῷ ὁ κύριος αὐτοῦ Εὐ, δούλε ἀγαθὲ καὶ 23  
 πιστός, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω·  
 εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. προσελθὼν δὲ καὶ 24  
 ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν Κύριε, ἔγνω σε ὅτι  
 σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνά-  
 γων ὅθεν οὐ διεσκόρπισας· καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα 25  
 τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν. ἀποκριθεὶς 26  
 δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ Πονηρὲ δούλε καὶ ὀκνηρέ,  
 ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ  
 διεσκόρπισα; ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς 27  
 τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν  
 τόκῳ. ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ 28  
 ἔχοντι τὰ δέκα τάλαντα· τῷ γὰρ ἔχοντι παντὶ δοθήσεται 29  
 καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθή-  
 σεται ἀπ' αὐτοῦ. καὶ τὸν ἀχρεῖον δούλον ἐκβάλετε εἰς τὸ 30  
 σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλανθμὸς καὶ ὁ βρυγμὸς  
 τῶν ὀδόντων. Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώ- 31  
 που ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ,  
 τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, καὶ συναχθήσονται 32  
 ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς  
 ἀπ' ἀλλήλων, ὡς περ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ  
 τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν 33  
 αὐτοῦ τὰ δὲ ἐρίφια ἐξ εὐωνύμων. τότε ἐρεῖ ὁ βα- 34

πιστός ἦς

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received the one went away and digged in the earth,  
 19 and hid his lord's money. Now after a long time the  
 lord of those <sup>1</sup>servants cometh, and maketh a reckon- 1 Gr. *louservants*.  
 20 ing with them. And he that received the five talents  
 came and brought other five talents, saying, Lord,  
 thou deliveredst unto me five talents: lo, I have gained  
 21 other five talents. His lord said unto him, Well done,  
 good and faithful <sup>2</sup>servant: thou hast been faithful 2 Gr. *lowl. servant*.  
 over a few things, I will set thee over many things: en-  
 22 ter thou into the joy of thy lord. And he also that  
 received the two talents came and said, Lord, thou  
 deliveredst unto me two talents: lo, I have gained  
 23 other two talents. His lord said unto him, Well  
 done, good and faithful <sup>2</sup>servant; thou hast been  
 faithful over a few things, I will set thee over many  
 24 things: enter thou into the joy of thy lord. And  
 he also that had received the one talent came and  
 said, Lord, I knew thee that thou art a hard man,  
 reaping where thou didst not sow, and gathering  
 25 where thou didst not scatter: and I was afraid, and  
 went away and hid thy talent in the earth: lo, thou  
 26 hast thine own. But his lord answered and said  
 unto him, Thou wicked and slothful <sup>2</sup>servant, thou  
 knewest that I reap where I sowed not, and gather  
 27 where I did not scatter; thou oughtest therefore to  
 have put my money to the bankers, and at my com-  
 ing I should have received back mine own with in-  
 28 terest. Take ye away therefore the talent from him,  
 29 and give it unto him that hath the ten talents. For  
 unto every one that hath shall be given, and he shall  
 have abundance: but from him that hath not, even  
 30 that which he hath shall be taken away. And cast  
 ye out the unprofitable <sup>2</sup>servant into the outer dark-  
 ness: there shall be the weeping and gnashing of  
 teeth.  
 31 But when the Son of man shall come in his glory,  
 and all the angels with him, then shall he sit on the  
 32 throne of his glory: and before him shall be gath-  
 ered all the nations: and he shall separate them one  
 from another, as the shepherd separateth the sheep  
 33 from the <sup>3</sup>goats: and he shall set the sheep on his 3 Gr. *kids*.  
 34 right hand, but the <sup>3</sup>goats on the left. Then shall the

King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was 35 thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I 36 was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer 37 him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And 38 when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee 39 sick, or in prison, and came unto thee? And the 40 King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me. Then shall he say also unto them on the left hand, 41 Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for 42 I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, 43 and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when 44 saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, 45 Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And 46 these shall go away into eternal punishment: but the righteous into eternal life.

And it came to pass, when Jesus had finished all 26 these words, he said unto his disciples, Ye know 2 that after two days the passover cometh, and the Son of man is delivered up to be crucified. Then 3

<sup>1</sup> Or, *Depart from me*  
*in such a case*



σιλεύς τοῖς ἐκ δεξιῶν αὐτοῦ Δεῦτε, οἱ εὐλογημένοι τοῦ  
 πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βα-  
 25 σιλείαν ἀπὸ καταβολῆς κόσμου· ἐπέινασα γὰρ καὶ ἐδώκατέ  
 μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἦμην· καὶ  
 36 συνηγάγετέ με, γυμνὸς καὶ περιεβάλετέ με, ἡσθένησα καὶ  
 ἐπεσκεψασθέ με, ἐν φυλακῇ ἦμην καὶ ἤλθατε πρὸς με.  
 37 τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες Κύριε, πότε  
 σε εἶδαμεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτί-  
 38 σαμεν; πότε δέ σε εἶδαμεν ξένον καὶ συνηγάγομεν, ἢ  
 39 γυμνὸν καὶ περιεβάλομεν; πότε δέ σε εἶδομεν ἀσθενοῦντα  
 40 ἢ ἐν φυλακῇ καὶ ἤλθομεν πρὸς σε; καὶ ἀποκριθεὶς ὁ βα-  
 σιλεύς ἐρεῖ αὐτοῖς Ἄμην λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε  
 ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιή-  
 41 σατε. τότε ἐρεῖ καὶ τοῖς ἐξ ἐνωμένων Πορεύεσθε ἀπ' ἐμοῦ  
 42 διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ· ἐπέινασα γὰρ καὶ  
 οὐκ ἐδώκατέ μοι φαγεῖν, [καὶ] ἐδίψησα καὶ οὐκ ἐποτίσατέ  
 43 με, ξένος ἦμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περι-  
 εβάλετέ με, ἀσθενῆς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκεψασθέ  
 44 με. τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες Κύριε, πότε  
 σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ  
 45 ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμεν σοι; τότε ἀποκριθήσεται  
 αὐτοῖς λέγων Ἄμην λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε  
 46 ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. καὶ ἀπε-  
 λεύσονται οὔτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς  
 ΖΩὴν αἰώνιον.

Αβ. | ἡ ἡτοιμασ-  
 σεν ὁ πατήρ μου

1 ΚΑΙ ΕΓΕΝΕΤΟ ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς  
 2 λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ Οἴδατε ὅτι  
 μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώ-  
 3 που παραδίδοται εἰς τὸ σταυρωθῆναι. Τότε συνη-

χθησαν οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν  
 αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καιάφα, καὶ συνεβου- 4  
 λεύσαντο ἵνα τὸν Ἰησοῦν δόλω κρατήσωσιν καὶ ἀποκτεί-  
 νωσιν· ἔλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένη- 5  
 ται ἐν τῷ λαῷ.

Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος 6  
 τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον 7  
 μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ  
 ἀνακειμένου. ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες 8  
 Εἰς τί ἢ ἀπόλεια αὕτη; ἐδύνατο γὰρ τοῦτο πραθῆναι πολ- 9  
 λοῦ καὶ δοθῆναι πτωχοῖς. γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς 10  
 Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἠργά-  
 σατο εἰς ἐμέ· πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἐαν- 11  
 τῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε· βαλοῦσα γὰρ αὕτη τὸ μύρον 12  
 τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίη-  
 σεν. ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον 13  
 τούτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη  
 εἰς μνημόσυνον αὐτῆς. Τότε πορευθεὶς εἰς τῶν 14  
 δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιε-  
 ρεῖς εἶπεν· Τί θέλετέ μοι δοῦναι καὶ γὰρ ὑμῖν παραδώσω 15  
 αὐτόν; οἱ δὲ ἔσθησαν αὐτῷ τριάκοντα ἄργύρια· καὶ 16  
 ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθόν οἱ μαθηταὶ τῷ 17  
 Ἰησοῦ λέγοντες· Πού θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ  
 πάσχα; ὁ δὲ εἶπεν· Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα 18  
 καὶ εἴπατε αὐτῷ· Ὁ διδάσκαλος λέγει· Ὁ καιρὸς μου  
 ἐγγύς ἐστιν· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν  
 μου· καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ 19  
 Ἰησοῦς, καὶ ἠτοίμασαν τὸ πάσχα. Ὁσίας δὲ 20  
 γενομένης ἀνέκειτο μετὰ τῶν δώδεκα [μαθητῶν]. καὶ 21  
 ἐσθιόντων αὐτῶν εἶπεν· Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν  
 παραδώσει με· καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν 22  
 αὐτῷ εἰς ἕκαστος· Μήτι ἐγώ εἰμι, κύριε; ὁ δὲ ἀποκριθεὶς 23

were gathered together the chief priests, and the elders of the people, unto the court of the high priest, 4 who was called Caiaphas; and they took counsel together that they might take Jesus by subtilty, and 5 kill him. But they said, Not during the feast, lest a tumult arise among the people.

6 Now when Jesus was in Bethany, in the house of 7 Simon the leper, there came unto him a woman having <sup>1 Or, a flask</sup> an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at 8 meat. But when the disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this *ointment* might have been sold for much, 10 and given to the poor. But Jesus perceiving it said unto them, Why trouble ye the woman? for she 11 hath wrought a good work upon me. For ye have the poor always with you; but me ye have not al- 12 ways. For in that she <sup>2 Gr. cast.</sup> poured this ointment upon 13 my body, she did it to prepare me for burial. Verily I say unto you, Wheresoever <sup>3 Or, these good tidings</sup> this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

14 Then one of the twelve, who was called Judas 15 Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of 16 silver. And from that time he sought opportunity to deliver him *unto them*.

17 Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that 18 we make ready for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The <sup>4 Or, Teacher</sup> Master saith, My time is at hand; I 19 keep the passover at thy house with my disciples. 20 And the disciples did as Jesus appointed them; and 21 they made ready the passover. Now when even was come, he was sitting at meat with the twelve 22 <sup>5 Many authorities, some ancient, omit disciples.</sup> disciples; and as they were eating, he said, Verily I say unto you, that one of you shall betray me. 23 And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? And he answered and

said, He that dipped his hand with me in the dish, the same shall betray me. The Son of man 24 goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it <sup>1</sup>for that man if he had not been born. And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said. <sup>2</sup>And as they were eating, Jesus 26 took <sup>3</sup>bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took <sup>4</sup>a cup, and gave thanks, and <sup>5</sup>gave to them, saying, Drink ye all of it; for this is 28 my blood of <sup>4</sup>the <sup>5</sup>covenant, which is shed for many unto remission of sins. But I say unto you, I will 29 not drink\* henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And when they had sung a hymn, they went out 30 unto the mount of Olives.

Then saith Jesus unto them, All ye shall be <sup>6</sup>of- 31 fended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am raised up, I 32 will go before you into Galilee. But Peter answered and said unto him, If all shall be <sup>6</sup>offended in thee, I will never be <sup>6</sup>offended. Jesus said unto 34 him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Peter 35 saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise also said all the disciples.

Then cometh Jesus with them unto <sup>7</sup>a place called 36 Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. And he took with him 37 Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then saith he unto 38 them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.

\* For "I will not drink" read "I shall not drink" Similarly in Mark xiv. 25; Luke xxii. 16, 18.—*Am. Com.*

- εἶπεν Ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρύβλλῳ  
 24 οὗτός με παράδωσει· ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει  
 καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀθρώπῳ ἐκείνῳ  
 δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἶ  
 25 οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος· ἀποκριθεὶς δὲ Ἰούδας ὁ  
 παραδιδούς αὐτὸν εἶπεν Μήτι ἐγὼ εἶμι, ῥαββεΐ; λέγει  
 26 αὐτῷ· Σὺ εἶπας. Ἐσθιόντων δὲ αὐτῶν λαβὼν  
 ὁ Ἰησοῦς ἄρτον· καὶ εὐλογήσας ἐκλάσεν καὶ δούς τοῖς  
 μαθηταῖς εἶπεν Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά  
 27 μου· καὶ λαβὼν ποτήριον [καὶ] εὐχαριστήσας ἔδωκεν αὐ-  
 28 τοῖς λέγων Πίετε ἐξ αὐτοῦ πάντες, τοῦτο γάρ ἐστιν τὸ  
 αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς  
 29 ἄφεσιν ἁμαρτιῶν· λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τού-  
 του τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης  
 ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ  
 30 πατρὸς μου. Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ  
 31 ὄρος τῶν Ἐλαιῶν. Τότε λέγει αὐτοῖς ὁ Ἰησοῦς  
 Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ  
 ταύτῃ, γέγραπται γάρ Πατάξω τὸν ποιμένα, καὶ δια-  
 32 σκορπισθήσονται τὰ πρόβατα τῆς ποιμνῆς· μετὰ δὲ τὸ  
 33 ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν· ἀποκριθεὶς  
 δὲ ὁ Πέτρος εἶπεν αὐτῷ· Εἰ πάντες σκανδαλισθήσονται ἐν  
 34 σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι· ἔφη αὐτῷ ὁ Ἰησοῦς  
 Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆ-  
 35σαι τρίς ἀπαρνήσῃ με· λέγει αὐτῷ ὁ Πέτρος· Κὰν δέῃ  
 με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι· ὁμοίως  
 καὶ πάντες οἱ μαθηταὶ εἶπαν·  
 36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον  
 Γεθσημανεὶ, καὶ λέγει τοῖς μαθηταῖς Καθίσατε αὐτοῦ ἕως  
 37 [οὔ] ἀπελθὼν ἐκεῖ προσεύξομαι· καὶ παραλαβὼν τὸν  
 Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ  
 38 ἀδημονεῖν· τότε λέγει αὐτοῖς Περίλυπός ἐστίν ἡ ψυχὴ  
 μοῦ ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ·

προσελθών

καὶ ἄποπροσελθών] μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ 39  
 προσευχόμενος καὶ λέγων Πάτερ μου, εἰ δυνατόν ἐστιν,  
 παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ  
 θέλω ἀλλ' ὡς σύ. καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ 40  
 εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ Οὕτως  
 οὐκ ἰσχύσατε μίαν ὥραν γρηγορήσαι μετ' ἐμοῦ; γρηγορεῖτε 41  
 καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν  
 πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής. πάλιν ἐκ δευτέρου 42  
 ἀπελθὼν προσηύξατο [λέγων] Πάτερ μου, εἰ οὐ δύναται  
 τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πῶ, γενηθήτω τὸ θέλημά  
 σου. καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν 43  
 γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. καὶ ἀφείδους αὐτοὺς 44  
 πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον  
 εἰπὼν πάλιν. τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει 45  
 αὐτοῖς Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν  
 ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας  
 ἁμαρτωλῶν. ἐγείρεσθε ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδι- 46  
 δούς με. Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰουδαῖοι 47  
 εἰς τῶν δώδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ  
 μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων  
 τοῦ λαοῦ. ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον 48  
 λέγων Ὅν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν.  
 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν Χαῖρε, ῥαββεί 49  
 καὶ κατεφίλησεν αὐτόν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἐταίρε, 50  
 ἐφ' ὃ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ  
 τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν. καὶ ἰδοὺ εἰς τῶν μετὰ 51  
 Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ  
 καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ  
 ὠτίον. τότε λέγει αὐτῷ ὁ Ἰησοῦς Ἀπόστρεψον τὴν 52  
 μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες  
 μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται· ἢ δοκεῖς ὅτι οὐ δύναμαι 53  
 παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι  
 πλείω δώδεκα λεγιῶνας ἀγγέλων; πῶς οἶν πληρωθῶσιν αἱ 54

εἰπὼν. πάλιν τότε

γάρ



39 And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not  
 40 as I will, but as thou wilt. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one  
 41 hour? <sup>1</sup>Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the  
 42 flesh is weak. Again a second time he went away, and prayed, saying, O my Father, if this cannot pass  
 43 away, except I drink it, thy will be done. And he came again and found them sleeping, for their eyes  
 44 were heavy. And he left them again, and went away, and prayed a third time, saying again the same  
 45 words. Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is be-  
 46 trayed unto the hands of sinners. Arise, let us be going: behold, he is at hand that betrayeth me.  
 47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders  
 48 of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he:  
 49 take him. And straightway he came to Jesus, and  
 50 said, Hail, Rabbi; and <sup>2</sup>kissed him. And Jesus said unto him, Friend, *do* that for which thou art come. Then they came and laid hands on Jesus, and took  
 51 him. And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the <sup>3</sup>servant of the high priest, and struck off  
 52 his ear. Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the  
 53 sword shall perish with the sword. Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?  
 54 How then should the scriptures be fulfilled,

<sup>1</sup> Or, *Watch ye, and pray that ye enter not*

<sup>2</sup> Gr. *kissed him much.*

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

that thus it must be? In that hour said Jesus to 55  
the multitudes, Are ye come out as against a robber  
with swords and staves to seize me? I sat daily in  
the temple teaching, and ye took me not. But all 56  
this is come to pass, that the scriptures of the  
prophets might be fulfilled. Then all the disciples  
left him, and fled.

And they that had taken Jesus led him away to 57  
*the house of Caiaphas* the high priest, where the  
scribes and the elders were gathered together. But 58  
Peter followed him afar off, unto the court of the  
high priest, and entered in, and sat with the officers,  
to see the end. Now the chief priests and the whole 59  
council sought false witness against Jesus, that they  
might put him to death; and they found it not, 60  
though many false witnesses came. But afterward  
came two, and said, This man said, I am able to de- 61  
stroy the temple of God, and to build it in three  
days. And the high priest stood up, and said unto 62  
him, Answerest thou nothing? what is it which these  
witness against thee? But Jesus held his peace. 63  
And the high priest said unto him, I adjure thee by  
the living God, that thou tell us whether thou be the  
Christ, the Son of God. Jesus saith unto him, Thou 64  
hast said: nevertheless I say unto you, Henceforth  
ye shall see the Son of man sitting at the right hand  
of power, and coming on the clouds of heaven.  
Then the high priest rent his garments, saying, He 65  
hath spoken blasphemy: what further need have we  
of witnesses? behold, now ye have heard the blas-  
phemy: what think ye? They answered and said, 66  
He is <sup>2</sup>worthy of death. Then did they spit in his 67  
face and buffet him: and some smote him <sup>3</sup>with the  
palms of their hands, saying, Prophesy unto us, thou 68  
Christ: who is he that struck thee?

Now Peter was sitting without in the court: and 69  
a maid came unto him, saying, Thou also wast with  
Jesus the Galilaean. But he denied before them all, 70  
saying, I know not what thou sayest. And when he 71  
was gone out

<sup>1</sup> Or, *sanctuary*:  
as in ch. xxiii.  
35; xxvii. 5.

<sup>2</sup> Gr. *liable to*.

<sup>3</sup> Or, *with rods*

55 γραφαὶ ὅτι οὕτως δεῖ γενέσθαι; Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν  
ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ  
μαχαιρῶν καὶ ξίλων συλλαβεῖν με; καθ' ἡμέραν ἐν τῷ  
56 ἱερῷ ἐκαθεζόμεν διδάσκων καὶ οὐκ ἐκρατήσατέ με. Τοῦτο  
δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν.  
Τότε οἱ μαθηταὶ Ἦ πάντες ἀφέντες αὐτὸν ἐφύγον.

αὐτοῦ

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊά-  
φαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρσβύτεροι  
58 συνήχθησαν. ὁ δὲ Πέτρος ἠκολούθει αὐτῷ [ἀπὸ] μακρόθεν  
ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο  
59 μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. οἱ δὲ ἀρχιερεῖς καὶ τὸ  
συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ  
60 ὅπως αὐτὸν θανατώσωσιν, καὶ οὐχ εὔρον πολλῶν προσελ-  
θόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο  
61 εἶπαν Οὗτος ἔφη Δύναμαι καταλύσαι τὸν ναὸν τοῦ θεοῦ  
62 καὶ διὰ τριῶν ἡμερῶν οἰκοδομησαί. καὶ ἀναστὰς ὁ ἀρχιε-  
ρεὺς εἶπεν αὐτῷ Οὐδὲν ἀποκρίνη; τί οὗτοί σου καταμαρ-  
63 τυροῦσιν; ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν  
αὐτῷ Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν  
64 εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. λέγει αὐτῷ  
ὁ Ἰησοῦς Σὺ εἶπας ἢ πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε  
τὸν γιόν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν  
τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν  
65 τῷ οὐρανοῦ. τότε ὁ ἀρχιερεὺς διέρηξεν τὰ ἱμάτια  
αὐτοῦ λέγων Ἐβλασφήμησεν· τί ἔτι χρεῖαν ἔχομεν μαρ-  
66 τύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν· τί ὑμῖν δοκεῖ;  
67 οἱ δὲ ἀποκριθέντες εἶπαν Ἐνοχος θανάτου ἐστίν. Τότε  
ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν,  
68 οἱ δὲ ἐράπισαν λέγοντες Προφήτευσον ἡμῖν, χριστέ, τίς  
69 ἐστίν ὁ παῖσας σε; Ὁ δὲ Πέτρος ἐκάθητο ἔξω  
ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα  
70 Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου· ὁ δὲ ἠρτήσατο  
71 ἔμπροσθεν πάντων λέγων Οὐκ οἶδα τί λέγεις. ἐξελθόντα

εἶπας;

δὲ εἰς τὸν πύλωνα εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἐκεῖ  
 Οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου· καὶ πάλιν ἠρνή- 72  
 σατο μετὰ ὄρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. μετὰ μι- 73  
 κρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ Ἐλη-  
 θῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου Ἐθῆλον  
 σε ποιεῖ· τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι 74  
 Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθὺς ἀλέκτωρ ἐφώνησεν·  
 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι 75  
 Πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με, καὶ ἐξελθὼν  
 ἕξω ἔκλαυσεν πικρῶς.

Πρωίας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ 1  
 ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ  
 ὥστε θανατώσαι αὐτόν· καὶ δῆσαντες αὐτὸν ἀπήγαγον καὶ 2  
 παρέδωκαν Ἐπιλάτῳ τῷ ἡγεμόνι. Τότε ἰδὼν 3  
 Ἰούδας ὁ παραδοῦς αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς  
 ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρε-  
 σβυτέροις λέγων Ἡμαρτον παραδοὺς αἷμα δίκαιον· οἱ 4  
 δὲ εἶπαν Τί πρὸς ἡμᾶς; σὺ οἶη. καὶ ῥίψας τὰ ἀργύρια 5  
 εἰς τὸν ταὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγξατο. Οἱ 6  
 δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν Οὐκ ἔξεστιν  
 βαλεῖν αὐτὰ εἰς τὸν κορβαῖν, ἐπεὶ τιμὴ αἵματος ἐστίν·  
 συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν Ἄγρον 7  
 τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις. διὸ ἐκλήθη ὁ ἀγρὸς 8  
 ἐκεῖνος Ἄγρος Αἵματος ἕως τῆς σήμερον. Τότε ἐπλη- 9  
 ρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος  
 Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ  
 τετιμημένου ὃν ἐτιμῆσαντο ἀπὸ γίῶν Ἰσραὴλ, καὶ 10  
 ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ  
 συνέταξέν μοι Κύριος. Ὁ δὲ Ἰησοῦς ἐστάθη 11  
 ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν  
 λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς  
 ἔφη Ἦναι· καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ 12  
 τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο. τότε 13

+ὁμοιάζει!

+Ποντίφ+  
παραδοῦς

ἀθῶν

ΑΓ.

ἔδωκα

αὐτῷ | λέγει;

into the porch, another *maid* saw him, and saith unto them that were there, This man also was with  
 72 Jesus the Nazarene. And again he denied with  
 73 an oath, I know not the man. And after a little while they that stood by came and said to Peter, Of a truth thou also art *one* of them; for thy speech  
 74 bewrayeth thee. Then began he to curse and to swear, I know not the man. And straightway the  
 75 cock crew. And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

27 Now when morning was come, all the chief priests and the elders of the people took counsel against  
 2 Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.

3 Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief  
 4 priests and elders, saying, I have sinned in that I betrayed innocent blood. But they said, What is that  
 5 to us? see thou *to it*. And he cast down the pieces of silver into the sanctuary, and departed; and he  
 6 went away and hanged himself. And the chief priests took the pieces of silver, and said, It is not  
 7 lawful to put them into the <sup>2</sup>treasury, since it is the  
 8 price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in.  
 9 Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was  
 spoken <sup>3</sup>by Jeremiah the prophet, saying, And <sup>4</sup>they  
 took the thirty pieces of silver, the price of him that  
 was priced, <sup>5</sup>whom *certain* of the children of Israel  
 10 did price; and <sup>6</sup>they gave them for the potter's field, as the Lord appointed me.

11 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.  
 12 And when he was accused by the chief priests and  
 13 elders, he answered nothing. Then

<sup>1</sup> Many ancient authorities read *righteous*.

<sup>2</sup> Or, *exchequer*, that is, *treasury*. Compare Mark vii. 11.

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

<sup>4</sup> Or, *I took*

<sup>5</sup> Or, *whom they priced, on the part of the sons of Israel*

<sup>6</sup> Some ancient authorities read *I gave*.



saith Pilate unto him, Hearest thou not how many things they witness against thee? And he gave him 14 no answer, not even to one word: insomuch that the governor marvelled greatly. Now at <sup>1</sup>the feast 15 the governor was wont to release unto the multitude one prisoner, whom they would. And they 16 had then a notable prisoner, called Barabbas. When therefore they were gathered together, Pilate 17 said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him up. And while he was sitting on the 19 judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him. Now the chief priests and 20 the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they 21 said, Barabbas. Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They 22 all say, Let him be crucified. And he said, Why, 23 what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. So when Pilate 24 saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent <sup>2</sup>of the blood of this righteous man: see ye to it. And all the people answered and said, His blood be 25 on us, and on our children. Then released he unto 26 them Barabbas: but Jesus he scourged and delivered to be crucified.

<sup>2</sup> Some ancient authorities read of this blood: see *ye &c.*

Then the soldiers of the governor took Jesus into 27 the <sup>3</sup>palace<sup>\*</sup>, and gathered unto him the whole <sup>4</sup>band. And they <sup>5</sup>stripped him, and put on him a scarlet 28 robe. And they plaited a crown of thorns and put 29 it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! And they spat upon 30 him, and took the reed and smote him on the head.

<sup>3</sup> Gr. *Prætorium*. See Mark xv. 16.

<sup>4</sup> Or, *cohort*

<sup>5</sup> Some ancient authorities read *clothed*.

\* For "palace" read "Prætorium" with marg. Or, *palace* [as in Mark xv. 16] So in John xviii. 23, 33; xix. 9.—*Am. Com.*



λέγει αὐτῷ ὁ Πειλᾶτος Οὐκ ἀκούεις πόσα σε καταμαρ-  
 14 τυροῦσιν; καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε  
 15 θαυμάζειν τὸν ἡγεμόνα λίαν. Κατὰ δὲ ἑορτὴν εἰώθει  
 16 ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον ὃν ἤθελον. εἶχον  
 17 δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν. συνη-  
 γμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πειλᾶτος Τίνα θέλετε  
 ἀπολύσω ὑμῖν, [τὸν] Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον  
 18 Χριστόν; ἧδὲ γοῦρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.  
 19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς  
 αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα Μηδὲν σοὶ καὶ τῷ δικαίῳ  
 ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.  
 20 Οἱ δὲ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους  
 ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν.  
 21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς Τίνα θέλετε ἀπὸ  
 τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν Τὸν Βαραββᾶν.  
 22 λέγει αὐτοῖς ὁ Πειλᾶτος Τί οὖν ποιήσω Ἰησοῦν τὸν λεγό-  
 23 μενον Χριστόν; λέγουσιν πάντες Σταυρωθήτω. ὁ δὲ ἔφη  
 Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες  
 24 Σταυρωθήτω. ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ  
 μᾶλλον θόρυβος γίνεται λαβῶν ὕδωρ ἀπενίψατο τὰς χεῖρας  
 «κατέναντι» τοῦ ὄχλου λέγων Ἐθῶός εἰμι ἀπὸ τοῦ αἵμα-  
 25 τος τούτου· ὑμεῖς ὄψεσθε. καὶ ἀποκριθεὶς πᾶς ὁ λαὸς  
 εἶπεν Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.  
 26 τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φρα-  
 γελλώσας παρέδωκεν ἵνα σταυρωθῇ.  
 27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν  
 Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτὸν ὄλην τὴν  
 28 σπέῖραν. καὶ ἔκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέ-  
 29 θηκαν αὐτῷ, καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν  
 ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ  
 γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζαν αὐτῷ λέγον-  
 30 τες Χαῖρε, «βασιλεῦ» τῶν Ἰουδαίων, καὶ ἔμπτύσαντες εἰς  
 αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν

Αφ.

ἀπέναντι  
τοῦ δικαίου

ἐνδύσαντες

ὁ βασιλεὺς

αὐτοῦ. καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν 31  
 χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγα-  
 γον αὐτὸν εἰς τὸ σταυρώσαι. Ἐξερχόμενοι δὲ 32

†εἰς ἀπάντησιν  
 αὐτοῦ†

εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον ἠγγά-  
 ρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. Καὶ ἐλλόντες εἰς τό- 33  
 πον λεγόμενον Γολγοθά, ὃ ἐστὶν Κρανίου Τόπος λεγόμε-

Αφ.

νος, ἔδωκάν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· 34  
 καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν. σταυρώσαντες δὲ 35

βαλόντες | Αφ.

αὐτὸν διμερίσαντο τὰ ἱμάτια αὐτοῦ ἄλλοις κλῆρον,  
 καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. καὶ ἐπέθηκαν ἐπάνω 36  
 τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην ΟΥΤΟΣ 37  
 ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

Αφ.

Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἰς ἕκ δεξιῶν καὶ 38  
 εἰς ἕξ ἐωνύμων. Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν 39  
 αὐτὸν κινουῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Ὁ 40

θεοῦ εἰ

καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σώσον  
 σεαυτὸν· εἰ υἱὸς ἔῃ τοῦ θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ.  
 ὁμοίως [καὶ] οἱ ἄρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων 41

καὶ πρσβυτέρων ἔλεγον Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύνα- 42  
 ται σῶσαι· βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ  
 τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν. πέποιθεν ἐπὶ 43

τῷ θεῷ

ἄλλοις ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ  
 τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν. πέποιθεν ἐπὶ 43  
 ἄλλοις ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ  
 τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν. πέποιθεν ἐπὶ 43  
 ἄλλοις ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ  
 τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν. πέποιθεν ἐπὶ 43

Αφ.

ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας  
 ἐνάτης. περὶ δὲ τὴν ἐνάτην ὥραν ἐβόησεν ὁ Ἰησοῦς φωνῇ 46

†Ἡλεὶ ἠλεὶ λαμὰ  
 σαφθανεὶ†

μεγάλῃ λέγων Ἐλωὶ ἔλωὶ λεμὰ σαβαχθανεὶ·  
 τοῦτ' ἐστὶν Θεέ μογ θεέ μογ, ἵνα τί με ἐγκατέλιπες;  
 τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι 47

Ἡλείαν φωνεῖ οὗτος. καὶ εὐθὺς δραμῶν εἰς ἕξ αὐτῶν καὶ 48  
 λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ

ἔλεγον

ἐπότιζεν αὐτόν. οἱ δὲ λοιποὶ εἶπαν Ἄφες ἰδῶμεν εἰ 49  
 ἔρχεται Ἡλείας σῶσων αὐτόν. [ἄλλος δὲ λαβὼν λόγχην

31 And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they <sup>1</sup>compelled to go

33 *with them*, that he might bear his cross. And when they were come unto a place called Golgotha, that is

34 to say, The place of a skull, they gave him wine to drink mingled with gall: and when he had tasted it,

35 he would not drink. And when they had crucified him, they parted his garments among them, casting

36 lots: and they sat and watched him there. And they set up over his head his accusation written,

37 **THIS IS JESUS THE KING OF THE JEWS.** Then are there crucified with him two robbers, one on the

38 right hand, and one on the left. And they that

39 passed by railed on him, wagging their heads, and saying, Thou that destroyest the <sup>2</sup>temple, and build-

40 est it in three days, save thyself: if thou art the Son of God, come down from the cross. In like manner

41 also the chief priests mocking *him*, with the scribes and elders, said, He saved others; <sup>3</sup>himself he cannot save. He is the King of Israel; let him now come

42 down from the cross, and we will believe on him. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.

43 And the robbers also that were crucified with him cast upon him the same reproach.

44 Now from the sixth hour there was darkness over

45 all the <sup>4</sup>land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God,

46 <sup>5</sup>why hast thou forsaken me? And some of them that stood there, when they heard it, said, This man calleth Elijah. And straightway one of them ran,

47 and took a sponge, and filled it with vinegar, and

48 put it on a reed, and gave him to drink. And the rest said, Let be; let us see whether Elijah cometh to save him.<sup>6</sup>

<sup>1</sup> Gr. *impressed*.

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

<sup>3</sup> Or, *can he not save himself?*

<sup>4</sup> Or, *earth*

<sup>5</sup> Or, *why didst thou forsake me?*

<sup>6</sup> Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood. See John xix. 34.*

And Jesus cried again with a loud voice, and yielded up his spirit. And behold, the veil of the temple was rent in twain, from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God. And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

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

<sup>2</sup> Or, *a son of God*

And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate

<sup>3</sup> Or, *Take a guard*

<sup>4</sup> Gr. *make it sure, as ye know.*

said unto them, <sup>3</sup>Ye have a guard: go your way, <sup>4</sup>make it *as* sure as

ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα. ]  
 50 ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφήκεν τὸ πνεῦμα.  
 51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη [ἀπ'] ἄνωθεν  
 ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσειέσθη, καὶ αἱ πέτραι ἐσχίσθη-  
 52 σαν, καὶ τὰ μνημεῖα ἀνεώχθησαν καὶ πολλὰ σώματα τῶν  
 53 κεκοιμημένων ἁγίων ἠγέρθησαν, καὶ ἐξελθόντες ἐκ τῶν  
 μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν  
 54 πόλιν καὶ ἐνεφανίσθησαν πολλοῖς. Ὁ δὲ ἑκατόνταρχος  
 καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμόν  
 καὶ τὰ γινόμενα ἐφοβήθησαν σφόδρα, λέγοντες Ἄληθῶς  
 55 Ἔθεοῦ υἱὸς ἦν οὗτος. Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ  
 μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ  
 56 τῆς Γαλιλαίας διακονοῦσαι αὐτῷ· ἐν αἷς ἦν Ἡ Μαρία ἡ  
 Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἡ Ἰωσήφ ἡ μήτηρ  
 καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

57 Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ  
 Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἔμαθητεύθη τῷ  
 58 Ἰησοῦ· οὗτος προσελθὼν τῷ Πειλάτῳ ἠτήσατο τὸ σῶμα  
 59 τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι, καὶ  
 λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ [ἐν] σινδόνι  
 60 καθαρᾷ, καὶ ἔθηκεν αὐτὸ ἐν τῷ καιῷ αὐτοῦ μνημείῳ ὃ ἐλα-  
 τόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ  
 61 θύρᾳ τοῦ μνημείου ἀπῆλθεν. Ἦν δὲ ἐκεῖ Μαρία ἡ  
 Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ  
 62 τάφου. Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν  
 παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι  
 63 πρὸς Πειλάτον λέγοντες Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος  
 ὁ πλάνος εἶπεν ἔτι ζῶν Μετὰ τρεῖς ἡμέρας ἐγείρομαι·  
 64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης  
 ἡμέρας, μὴ ποτε ἐλθόντες εἰ μαθηταὶ ἢ κλέψωσιν αὐτὸν  
 καὶ εἰπωσιν τῷ λαῷ Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται  
 65 ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. ἔφη ἑ αὐτοῖς ὁ  
 Πειλάτος Ἔχετε κουστωδῖαν· ὑπάγετε ἀσφαλίσασθε ὡς

υἱὸς θεοῦ

Μαριὰμ

Αφ. | Ἰωσήφ

ἐμαθητεύσας

αὐτοῦ

δὲ



οἶδατε. οἱ δὲ πορευθέντες ἤσφαλισάντο τὸν τάφον σφρα- 65  
γίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

Ὅψ' ἐδὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, 1  
ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρήσαι  
τὸν τάφον. καὶ ἰδοὺ σεισμός ἐγένετο μέγας· ἄγγελος γὰρ 2  
Κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισε τὸν  
λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς 3  
ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών. ἀπὸ δὲ τοῦ 4  
φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς  
νεκροί. ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν Μὴ 5  
φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον  
ζητεῖτε· οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε 6  
ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ λίθος καὶ ταχὺ πορευθεῖσαι εἴπατε 7  
τοῖς μαθηταῖς αὐτοῦ ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ  
ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε·  
ἰδοὺ εἶπὸν ὑμῖν. καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου 8  
μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς  
μαθηταῖς αὐτοῦ. καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων 9  
Χαίρετε· αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας  
καὶ προσεκύνησαν αὐτῷ. τότε λέγει αὐταῖς ὁ Ἰησοῦς Μὴ 10  
φοβεῖσθε· ὑπάγετε ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλ-  
θωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται. Πο- 11  
ρευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστωδίας ἐλθόντες εἰς  
τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενό- 12  
μενα. καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβουλίον 13  
τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις λέγον- 14  
τες· Εἶπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες  
ἔκλειψαν αὐτὸν ἡμῶν κοιμωμένων· καὶ ἐὰν ἀκουσθῆ τοῦτο 14  
ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμους  
ποιήσομεν. οἱ δὲ λαβόντες ὁ ἀργύρια ἐποίησαν ὡς ἔδει 15  
δάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις  
μέχρι τῆς σήμερον [ἡμέρας]. Οἱ δὲ ἔνδεκα 16  
μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ

Μαρίαι

15 κύριος†

Αρ.†

ὑπο

τε

ἐφημίσθη



66 ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

**28** Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. He is not here; for he is risen, even as he said. Come, see the place <sup>1</sup>where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

<sup>1</sup> Many ancient authorities read where he lay.

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this <sup>2</sup>come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.

<sup>2</sup> Or, come to a hearing before the governor

16 But the eleven disciples went into Galilee, unto the mountain where

Jesus had appointed them. And when they saw 17  
 him, they worshipped *him*: but some doubted. And 18  
 Jesus came to them and spake unto them, saying,  
 All authority hath been given unto me in heaven  
 and on earth. Go ye therefore, and make disci- 19  
 ples of all the nations, baptizing them into the name  
 of the Father and of the Son and of the Holy  
 Ghost: teaching them to observe all things whatso- 20  
 ever I commanded you: and lo, I am with you  
<sup>1</sup>alway, even unto <sup>2</sup>the end of the world.

<sup>1</sup> Gr. *all the days*.

<sup>2</sup> Or, *the consum-*  
*mation of the age*

17 ἐτάξατο αὐτοῖς ὁ Ἰησοῦς, καὶ ἰδόντες αὐτὸν προσεκύ-  
 18 νησαι, οἱ δὲ ἐδίστασαν. καὶ προσελθὼν ὁ Ἰησοῦς ἐλά-  
 λησεν αὐτοῖς λέγων Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐ-  
 19 ρανῶ καὶ ἐπὶ [τῆς] γῆς· πορευθέντες οὖν μαθητεύσατε  
 πάντα τὰ ἔθνη, [βαπτίζοντες] αὐτοὺς εἰς τὸ ὄνομα τοῦ πα-  
 20 τρός καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, διδάσκοντες  
 αὐτοὺς τηρεῖν πάντα ἃσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ  
 μεθ' ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ  
 αἰῶνος.

βαπτίζοντες

## ΚΑΤΑ ΜΑΡΚΟΝ

υἱοῦ θεοῦ *Αβ.*

ΑΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ <sup>†</sup>. 1

Καθὼς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφήτῃ 2  
 Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου  
 σοῦ,

ὅς κατασκευάσει τὴν ὁδόν σου· 3  
 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ

Ἔτοιμάσατε τὴν ὁδὸν Κυρίου,  
 εὐθείας ποιεῖτε τὰς τρίβοις αὐτοῦ,  
 ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων βά- 4  
 πτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. καὶ ἐξεπορεύ- 5  
 ετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυ-  
 μεῖται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ  
 ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. καὶ ἦν ὁ 6  
 Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώην δερματίνην  
 περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἔσθων ἀκρίδας καὶ μέλι ἄγριον.  
 καὶ ἐκήρυσσεν λέγων Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω 7  
 [μου], οὗ οὐκ εἰμὶ ἰκανὸς κύψαι λῦσαι τὸν ἱμάντα τῶν ὑπο-  
 δημάτων αὐτοῦ· ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βα- 8  
 πτίσει ὑμᾶς πνεύματι ἁγίῳ.

Ἐγένετο

Ἐγένετο ἔνθα ἐκείναις ταῖς ἡμέραις ἦλθεν 9  
 Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς

# THE GOSPEL

ACCORDING TO

## S. MARK.

- 1 THE beginning of the gospel of Jesus Christ, <sup>1</sup>the  
Son of God. 1 Some ancient authorities omit the Son of God.
- 2 Even as it is written <sup>2</sup>in Isaiah the prophet.  
Behold, I send my messenger before thy face,  
Who shall prepare thy way;
- 3 The voice of one crying in the wilderness,  
Make ye ready the way of the Lord,  
Make his paths straight;
- 4 John came, who baptized in the wilderness and  
preached the baptism of repentance unto remission  
5 of sins. And there went out unto him all the coun-  
try of Judæa, and all they of Jerusalem; and they  
were baptized of him in the river Jordan, confessing  
6 their sins. And John was clothed with camel's hair,  
and *had* a leathern girdle about his loins, and did eat  
7 locusts and wild honey. And he preached, saying,  
There cometh after me he that is mightier than I,  
the latchet of whose shoes I am not <sup>3</sup>worthy to stoop  
8 down and unloose. I baptized you <sup>4</sup>with water; 3 Gr. sufficient.  
but he shall baptize you <sup>4</sup>with the <sup>5</sup>Holy Ghost. 4 Or, in.
- 9 And it came to pass in those days, that Jesus  
came from Nazareth of Galilee, and was baptized 5 Or, Holy Spirit: and so throughout this book.

1 Gr. *into*.

of John <sup>1</sup>in the Jordan. And straightway coming up 10  
out of the water, he saw the heavens rent asunder,  
and the Spirit as a dove descending upon him: and a 11  
voice came out of the heavens, Thou art my beloved  
Son, in thee I am well pleased.

And straightway the Spirit driveth him forth into 12  
the wilderness. And he was in the wilderness forty 13  
days tempted of Satan; and he was with the wild  
beasts; and the angels ministered unto him.

Now after that John was delivered up, Jesus came 14  
into Galilee, preaching the gospel of God, and say- 15  
ing, The time is fulfilled, and the kingdom of God  
is at hand: repent ye, and believe in the gospel.

And passing along by the sea of Galilee, he saw 16  
Simon and Andrew the brother of Simon casting a  
net in the sea: for they were fishers. And Jesus 17  
said unto them, Come ye after me, and I will make  
you to become fishers of men. And straightway 18  
they left the nets, and followed him. And going on 19  
a little further, he saw James the *son* of Zebedee, and  
John his brother, who also were in the boat mend-  
ing the nets. And straightway he called them: and 20  
they left their father Zebedee in the boat with the  
hired servants, and went after him.

And they go into Capernaum; and straightway 21  
on the sabbath day he entered into the synagogue  
and taught. And they were astonished at his teach- 22  
ing: for he taught them as having authority, and  
not as the scribes. And straightway there was in 23  
their synagogue a man with an unclean spirit; and  
he cried out, saying, What have we to do with thee, 24  
thou Jesus of Nazareth? art thou come to destroy  
us? I know thee who thou art, the Holy One of  
God. And Jesus rebuked <sup>2</sup>him, saying, Hold thy 25  
peace, and come out of him. And the unclean spir- 26  
it, <sup>3</sup>tearing him and crying with a loud voice, came  
out of him.

2 Or, *it*3 Or, *convulsing*



10 τὸν Ἰορδάνην ὑπὸ Ἰωάνου. καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ  
 ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς  
 11 περιστερὰν καταβαίνον εἰς αὐτόν· καὶ φωνὴ [ἐγένετο] ἐκ  
 τῶν οὐρανῶν Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδό-  
 12 κησα.

Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει  
 13 εἰς τὴν ἔρημον. καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέ-  
 ρας πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρί-  
 ων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

14 Καὶ μετὰ τὸ παραδοθῆναι τὸν Ἰωάνην ἦλθεν ὁ  
 Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον  
 15 τοῦ θεοῦ [καὶ λέγων] ὅτι Πηπλήρωται ὁ καιρὸς καὶ  
 ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύ-  
 16 τε ἐν τῷ εὐαγγελίῳ.

Καὶ παράγων παρὰ  
 τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀν-  
 17 δρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θα-  
 λάσσῃ, ἦσαν γὰρ ἀλεεῖς· καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς  
 18 Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλεεῖς  
 ἀνθρώπων. καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν  
 19 αὐτῷ. Καὶ προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβε-  
 δαίου καὶ Ἰωάνην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ  
 20 πλοίῳ καταρτίζοντας τὰ δίκτυα, καὶ εὐθὺς ἐκάλεσεν αὐτούς.  
 καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδάιον ἐν τῷ πλοίῳ  
 μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

Καὶ εἰσπορεύονται εἰς Καφαρναοῦμ. Καὶ εὐθὺς τοῖς  
 22 σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν<sup>1</sup>. καὶ <sup>εἶδιδασκεν εἰς τὴν</sup>  
 ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ἦν γὰρ διδάσκων <sup>συναγωγῆν</sup>  
 23 αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς. καὶ  
 εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι  
 24 ἀκαθάρτῳ, καὶ ἀνέκραξεν λέγων Τί ἡμῖν καὶ σοί, Ἰησοῦ  
 Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; ἰοῖδά<sup>1</sup> σε τίς εἶ, ὁ ἅγιος <sup>οἰδαμέν</sup>  
 25 τοῦ θεοῦ. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς [λέγων] Φιμώ-  
 26 θητι καὶ ἐξελθε ἐξ αὐτοῦ. καὶ σπαράξαν αὐτὸν τὸ πνεῦμα  
 τὸ ἀκάθαρτον καὶ φωνήσαν φωνῇ μεγάλη ἔξῆλθεν ἐξ αὐτοῦ.

πρὸς ἑαυτοὺς

καὶ ἐθαμβήθησαν ἅπαντες, ὥστε συνζητεῖν ἑαυτοὺς<sup>1</sup> λέγον- 27  
 τας· Τί ἐστὶν τοῦτο; διδαχὴ καινὴ· κατ' ἐξουσίαν καὶ τοῖς  
 πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.  
 Καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς παταχοῦ εἰς ὄλην τὴν 23  
 περιχώρον τῆς Γαλιλαίας. Καὶ εὐθὺς ἐκ τῆς 29

ἐξελθὼν ἦλθεν

συναγωγῆς ἑξελθόντες ἦλθαν<sup>2</sup> εἰς τὴν οἰκίαν Σίμωνος καὶ  
 Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάνου. ἡ δὲ πειθερὰ Σίμωνος 30  
 κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.  
 καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς· καὶ ἀ- 31  
 φῆκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς. Ὁ- 32

ψίας δὲ γενομένης, ὅτε ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν  
 πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· καὶ 33  
 ἦν ὄλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν. καὶ ἐθερά- 34  
 πευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαι-  
 μόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφειεν λαλεῖν τὰ δαιμόνια,  
 ὅτι ἤδεισαν αὐτὸν [Χριστὸν εἶναι]. Καὶ 35

πρῶτ' ἐννευχαλίαν ἀναστάς ἐξῆλθεν [καὶ ἀπῆλθει] εἰς ἔρη-  
 μον τόπον κάκεῖ προσήχητο. καὶ κατεδίωξεν αὐτὸν Σίμων 36  
 καὶ οἱ μετ' αὐτοῦ, καὶ εὗρον αὐτὸν καὶ λέγουσιν αὐτῷ 37  
 ὅτι Πάντες ζητοῦσίν σε. καὶ λέγει αὐτοῖς Ἄγωμεν 38  
 ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω,  
 εἰς τοῦτο γὰρ ἐξῆλθον. καὶ ἦλθεν κηρύσσων εἰς τὰς 39  
 συναγωγὰς αὐτῶν εἰς ὄλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια  
 ἐκβάλλων.

ἠῤῥησιθεῖσθε

Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν 40  
 [καὶ γονυπετῶν] λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαι  
 με καθαρῖσαι. καὶ ἑσπλαγχνισθεῖς<sup>3</sup> ἐκτείνας τὴν χεῖρα 41  
 αὐτοῦ ἤψατο καὶ λέγει αὐτῷ Θέλω, καθαρῖσθητι· καὶ 42  
 εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθερίσθη. καὶ 43  
 ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν, καὶ λέγει 44  
 αὐτῷ Ὅρα μηδενὶ μηδὲν εἴπῃς, ἀλλὰ ὑπαγε σεαυτὸν  
 δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου  
 ἅ προσέταξεν Μωυσῆς εἰς μαρτύριον αὐτοῖς. ὁ δὲ ἐξελθὼν 45

27 And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even  
28 the unclean spirits, and they obey him. And the report of him went out straightway everywhere into all the region of Galilee round about.

29 And straightway, <sup>1</sup>when they were come out of the synagogue, they came into the house of Simon  
30 and Andrew, with James and John. Now Simon's wife's mother lay sick of a fever; and straightway  
31 they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were sick, and them that were <sup>2</sup>pos-  
33 sessed with devils. And all the city was gathered  
34 together at the door. And he healed many that were sick with divers diseases, and cast out many  
<sup>3</sup>devils; and he suffered not the <sup>3</sup>devils to speak, because they knew him<sup>4</sup>.

35 And in the morning, a great while before day, he rose up and went out, and departed into a desert  
36 place, and there prayed. And Simon and they that  
37 were with him followed after him; and they found  
38 him, and say unto him, All are seeking thee. And he saith unto them, Let us go elsewhere into the  
next towns, that I may preach there also; for to this  
39 end came I forth. And he went into their synagogues throughout all Galilee, preaching and casting  
out <sup>3</sup>devils.

40 And there cometh to him a leper, beseeching him,  
<sup>5</sup>and kneeling down to him, and saying unto him,  
41 If thou wilt, thou canst make me clean. And being moved with compassion, he stretched forth his  
hand, and touched him, and saith unto him, I will;  
42 be thou made clean. And straightway the leprosy  
43 departed from him, and he was made clean. And he  
<sup>6</sup>strictly charged him, and straightway sent him out,  
44 and saith unto him, See thou say nothing to any man:  
but go thy way, shew thyself to the priest, and offer  
for thy cleansing the things which Moses command-  
45 ed, for a testimony unto them. But he went out, and

<sup>1</sup> Some ancient authorities read *when he was come out of the synagogue, he came* &c.

<sup>2</sup> Or, *demoniacs*.

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

<sup>4</sup> Many ancient authorities add *to be Christ*. See Luke iv. 41.

<sup>5</sup> Some ancient authorities omit *and kneeling down to him*.

<sup>6</sup> Or, *truly*.

1 Gr. word.

2 Gr. *he*.3 Or, *the city*

began to publish it much, and to spread abroad the  
 1 matter, insomuch that 2 Jesus could no more openly  
 enter into 3 a city, but was without in desert places:  
 and they came to him from every quarter.

4 Or, *at home*

And when he entered again into Capernaum after 2  
 some days, it was noised that he was 4 in the house.  
 And many were gathered together, so that there 2  
 was no longer room *for them*, no, not even about  
 the door: and he spake the word unto them. And 3  
 they come, bringing unto him a man sick of the  
 palsy, borne of four. And when they could not 4  
 5 come nigh unto him for the crowd, they uncovered  
 the roof where he was: and when they had broken  
 it up, they let down the bed\* whereon the sick of the  
 palsy lay. And Jesus seeing their faith saith unto 5  
 the sick of the palsy, 6 Son, thy sins are forgiven.

5 Many ancient  
authorities read  
*bring him unto  
him.*6 Gr. *Child*.

But there were certain of the scribes sitting there, 6  
 and reasoning in their hearts, Why doth this man 7  
 thus speak? he blasphemeth: who can forgive sins  
 but one, *even* God? And straightway Jesus, per- 8  
 ceiving in his spirit that they so reasoned within  
 themselves, saith unto them, Why reason ye these  
 things in your hearts? Whether is easier, to say to 9  
 the sick of the palsy, Thy sins are forgiven; or to  
 say, Arise, and take up thy bed\*, and walk? But 10  
 that ye may know that the Son of man hath 7 power  
 on earth to forgive sins (he saith to the sick of the  
 palsy), I say unto thee, Arise, take up thy bed\*, and 11  
 go unto thy house. And he arose, and straightway 12  
 took up the bed\*, and went forth before them all;  
 insomuch that they were all amazed, and glorified  
 God, saying, We never saw it on this fashion.

7 Or, *authority*

And he went forth again by the sea side; and all 13  
 the multitude resorted unto him, and he taught them.  
 And as he passed by, he saw Levi the *son* of Alphæus 14  
 sitting at the place of toll, and he saith unto him,  
 Follow me. And he arose and followed him. And 15  
 it came to pass, that he was sitting at meat in his  
 house, and many 5 publicans and sin-

8 See marginal note  
on Matt. v. 46.

\* "bed" add marg. Or, *pallet* So in vi. 55; John v. 8, 9, 10, 11, 12;  
 Acts v. 15; ix. 33.—*Am. Com.*

ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίξειν τὸν λόγον, ὥστε  
 μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν<sup>1</sup> εἰσελθεῖν, ἀλλὰ εἰς πόλιν φανερώς  
 ἔξω ἐπ' ἐρήμοις τόποις [ἦν]· καὶ ἤρχοντο πρὸς αὐτὸν  
 πάντοθεν.

- 1 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκού-  
 2 σθη ὅτι ἐν οἴκῳ ἐστίν<sup>1</sup>· καὶ συνήχθησαν πολλοὶ ὥστε εἰς οἶκόν ἐστιν  
 μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς  
 3 τὸν λόγον. καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν  
 4 αἰρόμενον ὑπὸ τεσσάρων. καὶ μὴ δυνάμενοι προσειρέγκαι  
 αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ  
 ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς  
 5 κατέκειτο. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ  
 6 παραλυτικῷ Τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι. ἦσαν δέ  
 7 τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν  
 8 ταῖς καρδίαις αὐτῶν Ἔτι οὗτος οὕτω λαλεῖ; βλασφημεῖ· Ὅτι  
 9 τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἰς ὁ θεός; καὶ εὐθύς  
 ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι [οὕτως] διαλογί-  
 ζονται ἐν ἑαυτοῖς λέγει [αὐτοῖς] Τί ταῦτα διαλογίζεσθε ἐν  
 9 ταῖς καρδίαις ὑμῶν; τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παρα-  
 λυτικῷ Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἐγειροῦ  
 10 [καὶ] ἄρον τὸν κράβαττόν σου καὶ περιπάτει; ἵνα δὲ εἰδῆτε  
 ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἁμαρτίας ἐπὶ τῆς γῆς ἀφίεν-  
 ναι ἁμαρτίας  
 11 ἐπὶ τῆς γῆς<sup>1</sup> — λέγει τῷ παραλυτικῷ Σοὶ λέγω, ἔγειρε  
 12 ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου. καὶ  
 ἠγέρθη καὶ εὐθύς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν  
 πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν  
 [λέγοντας] ὅτι Οὕτως οὐδέποτε εἶδαμεν.  
 13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς  
 14 ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. Καὶ  
 παράγων εἶδεν Ἰακώβον τὸν τοῦ Ἀλφαίου καθήμενόν ἐπὶ Ἰακώβου  
 τὸ τελῶνιον, καὶ λέγει αὐτῷ Ἀκολουθεῖ μοι. καὶ ἀναστὰς  
 15 ἠκολούθησεν αὐτῷ. Καὶ γίνεται κατακεῖσθαι  
 αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτω-



λοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ, ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ. καὶ οἱ γραμμα- 15  
 τεῖς τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἀμαρ-  
 τωλῶν καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς αὐτοῦ Ὅτι  
 μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει<sup>†</sup>; καὶ ἀκούσας 17  
 ὁ Ἰησοῦς λέγει αὐτοῖς [ὅτι] Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύ-  
 οντές ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἤλθον καλέσαι  
 δικαίους ἀλλὰ ἀμαρτωλοὺς. Καὶ ἦσαν οἱ μα- 18

θηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι ἰηστεύοντες. καὶ ἔρχονται  
 καὶ λέγουσιν αὐτῷ Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μα-  
 θηταὶ τῶν Φαρισαίων ἰηστεύουσιν, οἱ δὲ σοὶ [μαθηταὶ] οὐ  
 ἰηστεύουσιν; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται 19  
 οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν  
 ἰηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν  
 εὐ δύναται ἰηστεύειν· ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρῆθῃ 20  
 ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε ἰηστεύουσιν ἐν ἐκείνῃ τῇ  
 ἡμέρᾳ. οὐδεὶς ἐπίβλημα βράκου ἀγιάφου ἐπιράπτει ἐπὶ 21  
 ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ  
 τὸ καινὸν τοῦ παλαιοῦ, καὶ χειρὸν σχίσμα γίνεται. καὶ 22  
 οὐδεὶς βάλλας οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή,  
 ῥήξει ὁ οἶνος τοὺς ἀσκούς, καὶ ὁ οἶνος ἀπόλλυται καὶ  
 οἱ ἀσκοί· [ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς.]

Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν ἵδιαπορεύε- 23  
 σθαι<sup>†</sup> διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο  
 ἵδοῦν ποιεῖν<sup>†</sup> τίλλοντας τοὺς στάχυας. καὶ οἱ Φαρισαῖοι 24  
 ἔλεγον αὐτῷ Ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἐξε-  
 στίν; καὶ λέγει αὐτοῖς Οὐδέποτε ἀνέγνωτε τί ἐποίησεν 25  
 Δαυεὶδ ὅτε χρεῖαν ἔσχεν καὶ ἐπίνασεν αὐτὸς καὶ  
 οἱ μετ' αὐτοῦ; [πῶς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ 26  
 ἐπὶ Ἀβιάθαρ ἄρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως  
 ἔφαγεν, οὓς οὐκ ἐξέστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ  
 ἔδωκεν καὶ τοῖς σὺν αὐτῷ κύσιν; καὶ ἔλεγεν αὐτοῖς Τὸ 27  
 σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος

καὶ ἰησοῦ

πορεύεσθαι

ἵδοποιεῖν



ners sat down with Jesus and his disciples: for there  
 16 were many, and they followed him. And the scribes  
 1 of the Pharisees, when they saw that he was eating  
 with the sinners and publicans, said unto his disci-  
 ples, 2He eateth 3and drinketh with publicans and  
 17 sinners. And when Jesus heard it, he saith unto  
 them, They that are 4whole have no need of a physi-  
 cian, but they that are sick: I came not to call the  
 righteous, but sinners.

18 And John's disciples and the Pharisees were fast-  
 ing: and they come and say unto him, Why do  
 John's disciples and the disciples of the Pharisees  
 19 fast, but thy disciples fast not? And Jesus said  
 unto them, Can the sons of the bride-chamber fast,  
 while the bridegroom is with them? as long as they  
 have the bridegroom with them, they cannot fast.  
 20 But the days will come, when the bridegroom shall  
 be taken away from them, and then will they fast  
 21 in that day. No man seweth a piece of undressed  
 cloth on an old garment: else that which should fill  
 it up taketh from it, the new from the old, and a  
 22 worse rent is made. And no man putteth new wine  
 into old 5wine-skins: else the wine will burst the  
 skins, and the wine perisheth, and the skins: but  
 they put new wine into fresh wine-skins.

23 And it came to pass, that he was going on the  
 sabbath day through the cornfields: and his disci-  
 ples 6began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do  
 they on the sabbath day that which is not lawful?

25 And he said unto them, Did ye never read what Da-  
 vid did, when he had need, and was an hungred,

26 he, and they that were with him? How he entered  
 into the house of God 7when Abiathar was high  
 priest, and did eat the shewbread, which it is not  
 lawful to eat save for the priests, and gave also to

27 them that were with him? And he said unto them,  
 The sabbath was made for man, and not man

1 Some ancient authorities read and the Pharisees.

2 Or, How is it that he eateth . . . sinners?

3 Some ancient authorities omit and drinketh.

4 Gr. strong.

5 That is, skins used as bottles.

6 Gr. began to make their ears plucking.

7 Some ancient authorities read in the days of Abiathar the high priest.

for the sabbath: so that the Son of man is lord even 28  
of the sabbath.

And he entered again into the synagogue; and **3**  
there was a man there which had his hand with-  
ered. And they watched him, whether he would **2**  
heal him on the sabbath day; that they might ac-  
cuse him. And he saith unto the man that had **3**  
his hand withered, <sup>1</sup>Stand forth. And he saith **4**  
unto them, Is it lawful on the sabbath day to do  
good, or to do harm? to save a life, or to kill? But  
they held their peace. And when he had looked **5**  
round about on them with anger, being grieved at  
the hardening of their heart, he saith unto the man,  
Stretch forth thy hand. And he stretched it forth:  
and his hand was restored. And the Pharisees went **6**  
out, and straightway with the Herodians took coun-  
sel against him, how they might destroy him.

<sup>1</sup> Gr. *Arise into the  
midst.*

And Jesus with his disciples withdrew to the sea: **7**  
and a great multitude from Galilee followed: and  
from Judæa, and from Jerusalem, and from Idumæa, **8**  
and beyond Jordan, and about Tyre and Sidon, a  
great multitude, hearing <sup>2</sup>what great things he did,  
came unto him. And he spake to his disciples, that **9**  
a little boat should wait on him because of the  
crowd, lest they should throng him: for he had **10**  
healed many; insomuch that as many as had  
<sup>3</sup>plagues <sup>4</sup>pressed upon him that they might touch  
him. And the unclean spirits, whensoever they be- **11**  
held him, fell down before him, and cried, saying,  
Thou art the Son of God. And he charged them **12**  
much that they should not make him known.

<sup>2</sup> Or, *all the things  
that he did*

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

<sup>4</sup> Gr. *fell.*

And he goeth up into the mountain, and calleth **13**  
unto him whom he himself would: and they went  
unto him. And he appointed twelve,<sup>5</sup> that they **14**  
might be with him, and that he might send them  
forth to preach, and to have authority to cast out **15**  
devils: <sup>6</sup>and Simon he surnamed Peter; and James **16**  
the son of Zebedee, and John the brother of James; **17**

<sup>5</sup> Some ancient  
authorities add  
*whom also he  
named apostles.*  
See Luke vi. 13.

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

<sup>7</sup> Some ancient au-  
thorities insert  
*and he appointed  
twelve.*

28 διὰ τὸ σάββατον· ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου  
 1 καὶ τοῦ σαββάτου.

Καὶ εἰσῆλθεν πάλιν εἰς  
 συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν  
 2 χεῖρα· καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει  
 3 αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. καὶ λέγει τῷ ἀθρώπῳ  
 4 τῷ τὴν χεῖρά ἔχοντι ξηράν· Ἐγειρε εἰς τὸ μέσον. καὶ  
 λέγει αὐτοῖς· Ἐξεστὶν τοῖς σάββασιν ἀγαθοποιῆσαι ἢ  
 5 κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων.  
 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συνελπούμενος ἐπὶ  
 τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀθρώπῳ· Ἐκτει-  
 6 νον τὴν «χεῖρά σου»· καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ  
 χεῖρα  
 6 χεὶρ αὐτοῦ. Καὶ ἐξεληθόντες οἱ Φαρισαῖοι εὐθύς μετὰ τῶν  
 Ἑρῳδιανῶν συμβούλιον «ἐδίδουν» κατ' αὐτοῦ ὅπως αὐτὸν  
 ἀπολέσωσιν. ἐποίησαν

7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν  
 πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας  
 8 «ἠκολούθησεν, καὶ ἀπὸ τῆς Ἰουδαίας» καὶ ἀπὸ Ἱεροσολύμων  
 καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ  
 Τύρον καὶ «Σιδῶνα», πλῆθος πολὺ, ἀκούοντες ἴσα «ποιεῖ»  
 9 ἦλθαν πρὸς αὐτόν. καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα  
 πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλί-  
 10 βωσιν αὐτόν· πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν  
 11 αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον μάλιστα. καὶ τὰ  
 πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον  
 αὐτῷ καὶ ἔκραζον «λέγοντα» ὅτι· Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.  
 12 καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιήσω-  
 13 σιν.

Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκα-  
 14 λείται οὓς ἠθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν. καὶ  
 ἐποίησεν δώδεκα, οὓς καὶ ἀποστόλους ἐνόμασεν, ἵνα ὦσιν  
 15 μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν καὶ ἔχειν  
 ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια· καὶ ἐποίησεν τοὺς δώ-  
 16 δεκα (καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι) Πέτρον, καὶ Ἰακώβον  
 17 τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου

καὶ ἀπὸ τῆς Ἰου-  
 δαίας ἠκολούθησεν,

Σιδῶνα,— | ποιεῖ

λέγοντες

ὄνόματα

(καὶ ἐπέθηκεν αὐτοῖς ὄνομα<sup>1</sup> Βοανηργές, ὃ ἐστὶν Υἱὸς Βροτιῆς), καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον 18 καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Ῥαββαθαῖον<sup>2</sup> καὶ Σίμωνα τὸν Καναναῖον καὶ Ἰούδαν Ἰσκα- 19 ριώθ, ὃς καὶ παρέδωκεν αὐτόν.

Καὶ ἔρχεται εἰς οἶκον<sup>3</sup> καὶ συνιέρεται πάλιν [ὁ] ὄχλος, 20 ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν. καὶ ἀκού- 21 σαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν, ἔλεγον γὰρ ὅτι ἐξέστη. καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων κατα- 22 βάντες ἔλεγον ὅτι Βεεζεβούλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. καὶ προσκαλεσάμενος 23 αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῆ, 24 οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη· καὶ ἐὰν οἰκία 25 ἐφ' ἑαυτὴν μερισθῆ, οὐ δυνησεται ἢ οἰκία ἐκείνη στήναι· καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτόν καὶ ἐμερίσθη, οὐ δύ- 26 νεται στήναι ἀλλὰ τέλος ἔχει. ἀλλ' οὐ δύναται οὐδεὶς 27 εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρ- πάσαι ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. Ἀμὴν λέγω ὑμῖν ὅτι πάντα 28 ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημῆσωσιν<sup>4</sup> ὡς δ' ἂν βλα- 29 σφημῆσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχος ἐστὶν αἰωνίου ἁμαρτήματος. ὅτι 30 ἔλεγον Πνεῦμα ἀκάθαρτον ἔχει.

Καὶ ἔρχονται 31 ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν. καὶ ἐκάθητο 32 περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου<sup>5</sup> ἔξω ζητοῦσίν σε. καὶ ἀποκριθεὶς 33 αὐτοῖς λέγει Τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί; καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέ- 34 γει Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου· ὡς<sup>6</sup> τ' ἂν ποι- 35 ῆσῃ τὸ θέλημα<sup>7</sup> τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφῆ

Α.Ρ.

Ἡ καὶ αἱ ἀδελφαὶ σου<sup>5</sup>

γὰρ

τὰ θελήματα

and them he surnamed Boanerges, which is, Sons of  
 18 thunder: and Andrew, and Philip, and Bartholomew,  
 and Matthew, and Thomas, and James the *son*  
 of Alphaeus, and Thaddæus, and Simon the <sup>1</sup>Cananæan,  
 19 and Judas Iscariot, which also betrayed him.

<sup>1</sup> Or, *Zealot*. See  
 Luke vi. 15; Acts  
 i. 13.

20 And he cometh <sup>2</sup>into a house. And the multitude  
 cometh together again, so that they could not so  
 21 much as eat bread. And when his friends heard it,  
 they went out to lay hold on him: for they said, He  
 22 is beside himself. And the scribes which came down  
 from Jerusalem said, He hath Beelzebub, and, <sup>3</sup>By  
 the prince of the <sup>4</sup>devils casteth he out the <sup>4</sup>devils.

23 And he called them unto him, and said unto them  
 24 in parables, How can Satan cast out Satan? And if  
 a kingdom be divided against itself, that kingdom  
 25 cannot stand. And if a house be divided against  
 26 itself, that house will not be able to stand. And if  
 Satan hath risen up against himself, and is divided,  
 27 he cannot stand, but hath an end. But no one can  
 enter into the house of the strong *man*, and spoil  
 his goods, except he first bind the strong *man*; and  
 28 then he will spoil his house. Verily I say unto you,  
 All their sins shall be forgiven unto the sons of men,  
 and their blasphemies wherewith soever they shall  
 29 blaspheme: but whosoever shall blaspheme against  
 the Holy Spirit hath never forgiveness, but is guilty  
 30 of an eternal sin: because they said, He hath an un-  
 clean spirit.

31 And there come his mother and his brethren; and,  
 standing without, they sent unto him, calling him.  
 32 And a multitude was sitting about him; and they  
 say unto him, Behold, thy mother and thy brethren  
 33 without seek for thee. And he answereth them, and  
 34 saith, Who is my mother and my brethren? And  
 looking round on them which sat round about him,  
 35 he saith, Behold, my mother and my brethren! For  
 whosoever shall do the will of God, the same is my  
 brother, and sister,

<sup>2</sup> Or, *home*  
<sup>3</sup> Or, *In*  
<sup>4</sup> Or, *dæmons*.

and mother.

And again he began to teach by the sea side. And **4**  
 there is gathered unto him a very great multitude,  
 so that he entered into a boat, and sat in the sea ;  
 and all the multitude were by the sea on the land.  
 And he taught them many things in parables, and **2**  
 said unto them in his teaching, Hearken: Behold, **3**  
 the sower went forth to sow: and it came to pass, as **4**  
 he sowed, some *seed* fell by the way side, and the  
 birds came and devoured it. And other fell on the **5**  
 rocky *ground*, where it had not much earth; and  
 straightway it sprang up, because it had no deep-  
 ness of earth: and when the sun was risen, it was **6**  
 scorched; and because it had no root, it withered  
 away. And other fell among the thorns, and the **7**  
 thorns grew up, and choked it, and it yielded no  
 fruit. And others fell into the good ground, and **8**  
 yielded fruit, growing up and increasing; and  
 brought forth, thirtyfold, and sixtyfold, and a hun-  
 dredfold. And he said, Who hath ears to hear, let **9**  
 him hear.

And when he was alone, they that were about **10**  
 him with the twelve asked of him the parables.  
 And he said unto them, Unto you is given the mys- **11**  
 tery of the kingdom of God: but unto them that  
 are without, all things are done in parables: that **12**  
 seeing they may see, and not perceive; and hearing  
 they may hear, and not understand; lest haply they  
 should turn again, and it should be forgiven them.  
 And he saith unto them, Know ye not this parable? **13**  
 and how shall ye know all the parables? The sow- **14**  
 er soweth the word. And these are they by the way **15**  
 side, where the word is sown; and when they have  
 heard, straightway cometh Satan, and taketh away  
 the word which hath been sown in them. And **16**  
 these in like manner are they that are sown upon  
 the rocky *places*, who, when they have heard the  
 word, straightway receive it with joy; and they **17**  
 have no root in themselves, but



καὶ μήτηρ ἐστίν.

- 1 Καὶ πάλιν ἤρξατο διδάσκειν παρά τὴν θάλασσαν. καὶ  
 συναγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν εἰς  
 πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄ-  
 2 χλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. καὶ ἐδίδασκεν  
 αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ  
 3 διδαχῇ αὐτοῦ Ἄκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπεί-  
 4 ραι. καὶ ἐγένετο ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρά τὴν  
 5 ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό. καὶ ἄλλο  
 ἔπεσεν ἐπὶ τὸ πετρῶδες [καὶ] ὅπου οὐκ εἶχεν γῆν πολλήν,  
 6 καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς· καὶ ὅτε  
 ἀνέτειλεν ὁ ἥλιος ἔκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν  
 7 ρίζαν ἐξηράνθη. καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ  
 ἀνέβησαν αἱ ἀκανθαὶ καὶ συνέπνιξαν αὐτό, καὶ καρπὸν  
 8 οὐκ ἔδωκεν. καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλήν, καὶ  
 ἐδίδου καρπὸν ἀναβαίοντα καὶ αὐξανόμενα, καὶ ἔφερεν  
 9 εἰς τριάκοντα καὶ ἑνὶ ἑξήκοντα καὶ ἑνὶ ἑκατόν. Καὶ ἔλε-  
 10 γεν Ὁσ ἔχει ὦτα ἀκούειν ἀκούτω. Καὶ ὅτε  
 ἐγένετο κατὰ μόνas, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς  
 11 δώδεκα τὰς παραβολὰς. καὶ ἔλεγεν αὐτοῖς Ὑμῖν τὸ  
 μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ  
 12 τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, ἵνα  
 ΒΛΕΠΟΝΤΕΣ ΒΛΕΠΩΣΙ ΚΑὶ Μὴ ἴδωσιν,  
 καὶ ἀκογόντες ἀκογῶσι καὶ μὴ γινώσκωσιν,  
 Μὴ ποτε ἐπιστρέψωσιν καὶ ἀφεθῆ ἁγτοῖς.  
 13 καὶ λέγει αὐτοῖς Οὐκ οἴδατε τὴν παραβολὴν ταύτην,  
 14 καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; Ὁ σπείρων τὸν  
 15 λόγον σπείρει. οὗτοι δὲ εἰσιν οἱ παρά τὴν ὁδὸν ὅπου  
 σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν εὐθὺς ἔρχεται ὁ  
 Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς.  
 16 καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρῶδη σπειρόμενοι,  
 οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβά-  
 17 νουσιν αὐτόν, καὶ οὐκ ἔχουσιν ρίζαν ἐν ἑαυτοῖς ἀλλὰ

ἐκαυματίσθησαν

εἰς...εἰς σ. ἐν...ἐν

καὶ ὁ συνίων συ-  
 νιέτω

ἔξωθεν.

πρόσκαιροί εἰσιν, εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται. καὶ ἄλλοι εἰσιν οἱ εἰς 18 τὰς ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες, καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συνπνίγουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται. καὶ ἐκεῖνοί εἰσιν 20 οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται καὶ καρποφοροῦσιν ἔν τριάκοντα καὶ [ἐν] ἑξήκοντα καὶ [ἐν] ἑκατόν.

Καὶ ἔλεγεν 21 αὐτοῖς ὅτι Μητι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μῆδιον τεθῆ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῆ; οὐ 22 ἄρα ἔστιν κρυπτὸν εἰ μὴ ἵνα φανερωθῆ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. Εἰ τις ἔχει ὄρα 23 ἀκούειν ἀκουέτω.

Καὶ ἔλεγεν αὐτοῖς Βλέπετε 24 τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν. ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς 25 οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

Καὶ 26 ἔλεγεν Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἀνθρώπος βάλη τὸν σπόρον ἐπὶ τῆς γῆς καὶ καθεύδῃ καὶ ἐγειρήται 27 νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνηται ὡς οὐκ οἶδεν αὐτός. αὐτομάτῃ ἡ γῆ καρποφορεῖ, πρῶτον 28 χόρτον, εἶτεν στάχυν, εἶτεν ἑπλήρη σῖτον ἔν τῷ στάχυϊ.

ὅταν δε παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

Καὶ 30 ἔλεγεν Πᾶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ, ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν; ὡς κόκκῳ σινάπεως, ὃς ὅταν 31 σπαρῆ ἐπὶ τῆς γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς — καὶ ὅταν σπαρῆ, ἀναβαίνει καὶ γίνεται 32 μείζον πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῖν.

Καὶ τοιαύταις παρα- 33 βολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναίτο ἀκοῦειν· χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν 34

ἐν...[ἐν]...[ἐν]

MSS. ὑπὸ Ἀρ.

γὰρ ἐστὶν τι

Αρ.†

endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they  
 18 stumble. And others are they that are sown among the thorns; these are they that have heard the word,  
 19 and the cares of the <sup>1</sup>world, and the deceitfulness of <sup>1</sup>Or, *age* riches, and the lusts of other things entering in, choke  
 20 the word, and it becometh unfruitful. And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirty-fold, and sixty fold, and a hundredfold.

21 And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, *and* not to  
 22 be put on the stand? For there is nothing hid, save that it should be manifested; neither was *anything*  
 23 made secret, but that it should come to light. If  
 24 any man hath ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what  
 measure ye mete it shall be measured unto you: and  
 25 more shall be given unto you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

26 And he said, So is the kingdom of God, as if a  
 27 man should cast seed upon the earth; and should sleep and rise night and day, and the seed should  
 28 spring up and grow, he knoweth not how. The earth <sup>2</sup>beareth fruit of herself; first the blade, then <sup>2</sup>Or, *yieldeth*  
 29 the ear, then the full corn in the ear. But when the fruit <sup>3</sup>is ripe, straightway he <sup>4</sup>putteth forth the sickle, <sup>3</sup>Or, *alloweth*  
 because the harvest is come. <sup>4</sup>Or, *sendeth forth*

30 And he said, How shall we liken the kingdom of  
 31 God? or in what parable shall we set it forth? <sup>5</sup>It <sup>5</sup>Gr. *As unto*  
 is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the  
 32 seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the  
 herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow  
 thereof.

33 And with many such parables spake he the word  
 34 unto them, as they were able to hear it: and without a parable spake he not unto them: but privately

to his own disciples he expounded all things.

And on that day, when even was come, he saith 35  
unto them, Let us go over unto the other side. And 36  
leaving the multitude, they take him with them,  
even as he was, in the boat. And other boats were  
with him. And there ariseth a great storm of wind, 37  
and the waves beat into the boat, insomuch that the  
boat was now filling. And he himself was in the 38  
stern, asleep on the cushion: and they awake him,  
and say unto him, <sup>1</sup>Master, carest thou not that we  
perish? And he awoke, and rebuked the wind, and 39  
said unto the sea, Peace, be still. And the wind  
ceased, and there was a great calm. And he said 40  
unto them, Why are ye fearful? have ye not yet  
faith? And they feared exceedingly, and said one 41  
to another, Who then is this, that even the wind  
and the sea obey him?

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

And they came to the other side of the sea, into the 5  
country of the Gerasenes. And when he was come 2  
out of the boat, straightway there met him out of  
the tombs a man with an unclean spirit, who had his 3  
dwelling in the tombs: and no man could any more  
bind him, no, not with a chain; because that he had 4  
been often bound with fetters and chains, and the  
chains had been rent asunder by him, and the fet-  
ters broken in pieces: and no man had strength to 5  
tame him. And always, night and day, in the tombs 5  
and in the mountains, he was crying out, and cut-  
ting himself with stones. And when he saw Jesus 6  
from afar, he ran and worshipped him; and crying 7  
out with a loud voice, he saith, What have I to do  
with thee, Jesus, thou Son of the Most High God?  
I adjure thee by God, torment me not. For he said 8  
unto him, Come forth, thou unclean spirit, out of  
the man. And he asked him, What is thy name? 9  
And he saith unto him, My name is Legion; for we  
are many. And he besought him much that he 10  
would not send them away out of the country. Now 11  
there was there on the mountain side a great herd of  
swine feeding. And they besought him, saying, Send 12

δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυνεν πάντα.

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης  
 36 Διέλθωμεν εἰς τὸ πέραν. καὶ ἀφέντες τὸν ὄχλον παραλαμ-  
 βάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν  
 37 μετ' αὐτοῦ. καὶ γίνεται λαίλαψ μεγάλη ἀνέμου, καὶ τὰ  
 κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἦδη γερμίζεσθαι τὸ  
 38 πλοῖον. καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον  
 καθεύδων· καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ Διδά-  
 39 σκαλε, σὺ μέλει σοι ὅτι ἀπολλύμεθα; καὶ διεγερθεὶς ἐπε-  
 τίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ Σιώπα, πεφίμωσο.  
 40 καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνῃ μεγάλη. καὶ  
 41 εἶπεν αὐτοῖς Τί δειλοί ἐστε; οὐπω ἔχετε πίστιν; καὶ ἐφο-  
 βήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους Τίς  
 42 ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει  
 1 αὐτῷ; Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης  
 2 εἰς τὴν χώραν τῶν Γερασηνῶν. καὶ ἐξελθόντος αὐτοῦ ἐκ  
 3 τοῦ πλοίου [εὐθύς] ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων  
 4 ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίκησιν εἶχεν  
 ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο  
 4 αὐτὸν δῆσαι διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσει  
 δεδέσθαι καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς  
 5 πέδας συντετριφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι· καὶ  
 διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς  
 6 ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. καὶ ἰδὼν  
 τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτόν,  
 7 καὶ κράζας φωνῇ μεγάλῃ λέγει Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ  
 τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν θεόν, μὴ με βασιλεί-  
 8 σης. ἔλεγεν γὰρ αὐτῷ Ἐξελθε τὸ πνεῦμα τὸ ἀκάθαρτον  
 9 ἐκ τοῦ ἀνθρώπου. καὶ ἐπηρώτα αὐτόν Τί ὄνομά σοι; καὶ  
 10 λέγει αὐτῷ Δεγῶν ὄνομά μου, ὅτι πολλοὶ ἐσμεν· καὶ  
 παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς  
 11 χώρας. Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη  
 12 βοσκομένη· καὶ παρεκάλεσαν αὐτὸν λέγοντες Πέμψον

Αρ.

μοὶ ἐστιν

ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. καὶ ἐπέ- 13  
 τρεψεν αὐτοῖς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα  
 εἰσηλθόντες εἰς τοὺς χοίρους, καὶ ὄρμησεν ἡ ἀγέλη κατὰ τοῦ  
 κρημνοῦ εἰς τὴν θάλασσαν, ὡς δισχιλίοι, καὶ ἐπνίγοντο ἐν  
 τῇ θαλάσῃ. Καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον καὶ ἀπήγ- 14  
 γειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν  
 τί ἐστὶν τὸ γεγονός. καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ 15  
 θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ  
 σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγῶνα, καὶ ἐφοβήθησαν.  
 καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετό τῷ δαιμονι- 16  
 ζομένῳ καὶ περὶ τῶν χοίρων. καὶ ἤρξαντο παρακαλεῖν 17  
 αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν. Καὶ ἐμβαίνοντος 18  
 αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα  
 μετ' αὐτοῦ ᾗ. καὶ οὐκ ἀφήκεν αὐτόν, ἀλλὰ λέγει αὐτῷ 19  
 Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοῦς, καὶ ἀπάγγειλον  
 αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε. καὶ 20  
 ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίη-  
 σεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς 21  
 τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν  
 θάλασσαν. Καὶ ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι 22  
 Ἰάειρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ καὶ 23  
 «παρακαλεῖ» αὐτὸν πολλὰ λέγων ὅτι Τὸ θυγάτριόν μου  
 ἐσχάτως ἔχει, ἵνα ἔλθῶν ἐπιθῆς τὰς χεῖρας αὐτῇ ἵνα σωθῇ  
 καὶ ζήσῃ. καὶ ἀπῆλθεν μετ' αὐτοῦ. Καὶ ἠκολούθει αὐτῷ 24  
 ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν. καὶ γυνὴ οὖσα ἐν 25  
 ῥύσει αἵματος δώδεκα ἔτη καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν 26  
 ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ μηδὲν  
 ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χειρὸν ἐλθοῦσα, ἀκού- 27  
 σασα τὰ περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν  
 ἤψατο τοῦ ἱματίου αὐτοῦ· ἔλεγεν γὰρ ὅτι Ἐὰν ἄψωμαι 28  
 κὰν τῶν ἱματίων αὐτοῦ σωθήσομαι. καὶ εὐθὺς ἐξηράνθη 29  
 ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἵαται

παρακάλει

ἐαυτῆς



us into the swine, that we may enter into them.  
 13 And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they were choked in the  
 14 sea. And they that fed them fled, and told it in the city, and in the country. And they came to  
 15 see what it was that had come to pass. And they come to Jesus, and behold <sup>1</sup>him that was possessed with devils sitting, clothed and in his right mind, *even* him that had the legion: and they were afraid. <sup>1 Or, the demoniac</sup>  
 16 And they that saw it declared unto them how it befell <sup>1</sup>him that was possessed with devils, and concerning the swine. And they began to beseech him  
 17 to depart from their borders. And as he was entering into the boat, he that had been possessed with <sup>2</sup>devils  
 18 besought him that he might be with him. And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had  
 19 mercy on thee. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel. <sup>2 Or, demons.</sup>  
 20 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him: and he was by the sea. And there cometh one of the rulers of the synagogue, Jaïrus  
 21 by name; and seeing him, he falleth at his feet, and beseecheth him much, saying, My little daughter is at the point of death: *I pray thee*, that thou come and lay thy hands on her, that she may be <sup>3</sup>made  
 22 whole, and live. And he went with him; and a great multitude followed him, and they thronged him. <sup>3 Or, saved</sup>  
 23 And a woman, which had an issue of blood twelve  
 24 years, and had suffered many things of many physicians, and had spent all that she had, and was  
 25 nothing bettered, but rather grew worse, having heard the things concerning Jesus, came in the  
 26 crowd behind, and touched his garment. For she said, If I touch but his garments, I shall be <sup>3</sup>made  
 27 whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed

1 Gr. *scourge*.

of her <sup>1</sup>plague. And straightway Jesus, perceiv- 30  
ing in himself that the power *proceeding* from him  
had gone forth, turned him about in the crowd,  
and said, Who touched my garments? And his 31  
disciples said unto him, Thou seest the multitude  
thronging thee, and sayest thou, Who touched me?  
And he looked round about to see her that had done 32  
this thing. But the woman fearing and trembling, 33  
knowing what had been done to her, came and fell  
down before him, and told him all the truth. And 34  
he said unto her, Daughter, thy faith hath <sup>2</sup>made  
thee whole; go in peace, and be whole of thy  
<sup>1</sup>plague.

2 Or, *saved thee*3 Or, *Teacher*4 Or, *overhearing*

While he yet spake, they come from the ruler of 35  
the synagogue's *house*, saying, Thy daughter is dead:  
why troublest thou the <sup>3</sup>Master any further? But 36  
Jesus, <sup>4</sup>not heeding the word spoken, saith unto the  
ruler of the synagogue, Fear not, only believe. And 37  
he suffered no man to follow with him, save Peter,  
and James, and John the brother of James. And 38  
they come to the house of the ruler of the synagogue;  
and he beholdeth a tumult, and *many* weeping and  
wailing greatly. And when he was entered in, he 39  
saith unto them, Why make ye a tumult, and weep?  
the child is not dead, but sleepeth. And they laugh- 40  
ed him to scorn. But he, having put them all forth,  
taketh the father of the child and her mother and  
them that were with him, and goeth in where the  
child was. And taking the child by the hand, he 41  
saith unto her, Talitha cumi; which is, being in-  
terpreted, Damsel, I say unto thee, Arise. And 42  
straightway the damsel rose up, and walked; for  
she was twelve years old. And they were amazed  
straightway with a great amazement. And he 43  
charged them much that no man should know  
this: and he commanded that *something* should be  
given her to eat.

And he went out from thence; and he cometh 6  
into his own country; and his disciples follow him.  
And when the sabbath was come, he began to teach 2  
in the synagogue: and <sup>5</sup>many hearing him were as-  
tonished, saying, Whence hath this man these things?  
and, What is the wisdom that is given unto this  
man, and *what mean* such <sup>6</sup>mighty works

5 Some ancient au-  
thorities insert  
*the*.6 Gr. *powers*.

30 ἀπὸ τῆς μάλιστα. καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγινούσ· ἐν ἑαυτῷ  
 τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθοῦσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ  
 31 ἔλεγεν· Τίς μου ἤψατο τῶν ἱματίων; καὶ ἔλεγον αὐτῷ οἱ  
 μαθηταὶ αὐτοῦ· Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ  
 32 λέγεις· Τίς μου ἤψατο; καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο  
 33 ποιήσασαν. ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα<sup>†</sup>, εἰδυῖα  
 ὁ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν  
 34 αὐτῷ πᾶσαν τὴν ἀλήθειαν. ὁ δὲ εἶπεν αὐτῇ· Θυγάτηρ,  
 ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι  
 35 ὑγίης ἀπὸ τῆς μαστιγῆς σου. Ἐτι αὐτοῦ λαλοῦντος ἔρχον-  
 ται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι Ἡ θυγάτηρ  
 36 σου ἀπέθανεν· τί ἐτι σκύλλεις τὸν διδάσκαλον; ὁ δὲ Ἰησοῦς  
 παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ  
 37· Μὴ φοβοῦ, μόνον πίστευε. καὶ οὐκ ἀφῆκεν οὐδένα με-  
 τ' αὐτοῦ συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰακώβον  
 38 καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. καὶ ἔρχονται εἰς τὸν  
 οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίον-  
 39 τας καὶ ἀλαλάζοντας πολλά, καὶ εἰσελθὼν λέγει αὐτοῖς·  
 Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ  
 40 καθεῖται. καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάν-  
 τας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα  
 καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον·  
 41 καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· Ταλειθά  
 κούμ, ὃ ἔστιν μεθερμηνεύμενον· Τὸ κοράσιον, σοὶ λέγω,  
 42 ἔγειρε. καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν  
 γὰρ ἐτῶν δώδεκα. καὶ ἐξέστησαν εὐθὺς ἐκστάσει μεγάλη.  
 43 καὶ διεστείλατο αὐτοῖς πολλά ἵνα μηδεὶς γινῶι τοῦτο, καὶ  
 εἶπεν δοθῆναι αὐτῇ φαγεῖν.

1 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ,  
 2 καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ γενομένου  
 σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ· καὶ οἱ πολλοὶ  
 ἀκούοντες ἐξεπλήσσοντο λέγοντες· Πόθεν τούτῳ ταῦτα,  
 καὶ τίς ἡ σοφία ἡ δοθεῖσα τούτῳ, καὶ αἱ δυνάμεις τοιαῦται

ἰδιο πεποιθεῖται  
 λάθρα†

*Αρ.* διὰ τῶν χειρῶν αὐτοῦ γινόμεναι; οὐχ οὗτός ἐστιν ὁ τέκτων, 3  
*Αρ.* ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήτος καὶ  
 Ἰουδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε  
 πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. καὶ ἔλεγεν 4  
 αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἐστιν προφήτης ἄτιμος εἰ μὴ ἐν  
 τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ  
 οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν 5  
 δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθερά-  
 πευσεν· καὶ ἔθαύμασεν<sup>1</sup> διὰ τὴν ἀπιστίαν αὐτῶν. 6

*ἐθαύμασεν*

Καὶ περιῆγεν τὰς κόμας κύκλω διδάσκων. Καὶ προσ- 7  
 καλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο  
 δύο, καὶ ἰδίῳ αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρ-  
 τω, καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ 8  
 μὴ ράβδον μένον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώην  
 χαλκόν, ἀλλὰ ὑποδεδεμένους στανάλια, καὶ ἴμην ἐνδύσα- 9  
 σθα<sup>1</sup> δύο χιτῶνας. καὶ ἔλεγεν αὐτοῖς Ὅπου ἐὰν εἰσέλ- 10  
 θητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. καὶ ὅς 11  
 ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευό-  
 μαιοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν  
 ὑμῶν εἰς μαρτύριον αὐτοῖς. Καὶ ἐξελθόντες ἐκήρυξαν ἵνα 12  
 μετανοήσωσιν, καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειπον 13  
 ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

*μὴ ἐνδύσασθε*

Καὶ ἤκουσεν ὁ βασιλεὺς Ἑρῴδης, φανερὸν γὰρ ἐγένετο 14  
 τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον<sup>1</sup> ὅτι Ἰωάνης ὁ βαπτίζων ἐγή-  
 γερται ἐκ νεκρῶν, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν  
 αὐτῷ· ἄλλοι δὲ ἔλεγον ὅτι Ἡλείας ἐστίν· ἄλλοι δὲ ἔλεγον 15  
 ὅτι προφήτης ἕς εἰς τῶν προφητῶν. ἀκούσας δὲ ὁ Ἑρῴ- 16  
 δης ἔλεγεν Ὅν ἐγὼ ἀπεκεφάλισα Ἰωάνην, οὗτος ἠγέρθη.  
 Αὐτὸς γὰρ ὁ Ἑρῴδης ἀποστείλας ἐκράτησεν τὸν Ἰωά- 17  
 νην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἑρῳδιάδα τὴν γυ-  
 ναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν·  
 ἔλεγεν γὰρ ὁ Ἰωάνης τῷ Ἑρῳδῇ ὅτι Οὐκ ἔξεστί σοι 18  
 ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. ἡ δὲ Ἑρῳδιάς ἐνεῖχεν 19

*ἔλεγεν*

3 wrought by his hands? Is not this the carpenter,  
 the son of Mary, and brother of James, and Josés,  
 and Judas, and Simon? and are not his sisters here  
 4 with us? And they were <sup>1</sup>offended in him. And <sup>1</sup>Gr. *caused to*  
 Jesus said unto them, A prophet is not without *stumble.*  
 honour, save in his own country, and among his own  
 5 kin, and in his own house. And he could there do  
 no <sup>2</sup>mighty work, save that he laid his hands upon a <sup>2</sup>Gr. *power.*  
 6 few sick folk, and healed them. And he marvelled  
 because of their unbelief.

And he went round about the villages teaching.

7 And he called unto him the twelve, and began to  
 send them forth by two and two; and he gave them  
 8 authority over the unclean spirits; and he charged  
 them that they should take nothing for *their* journey,  
 save a staff only; no bread, no wallet, no <sup>3</sup>money in <sup>3</sup>Gr. *brass.*  
 9 their <sup>4</sup>purse; but *to go* shod with sandals; and, *said* <sup>4</sup>Gr. *girdle.*  
 10 *he*, put not on two coats. And he said unto them,  
 Wheresoever ye enter into a house, there abide till  
 11 ye depart thence. And whatsoever place shall not  
 receive you, and they hear you not, as ye go forth  
 thence, shake off the dust that is under your feet  
 12 for a testimony unto them. And they went out, and  
 13 preached that *men* should repent. And they cast  
 out many <sup>5</sup>devils, and anointed with oil many that <sup>5</sup>Gr. *demonas.*  
 were sick, and healed them.

14 And king Herod heard *thereof*; for his name had  
 become known: and <sup>6</sup>he said, John <sup>7</sup>the Baptist is <sup>6</sup>Some ancient au-  
 risen from the dead, and therefore do these powers <sup>7</sup>read  
 15 work in him. But others said, It is Elijah. And *they.*  
 others said, *It is* a prophet, *even* as one of the proph-  
 16 ets. But Herod, when he heard *thereof*, said, John,  
 17 whom I beheaded, he is risen. For Herod himself  
 had sent forth and laid hold upon John, and bound  
 him in prison for the sake of Herodias, his brother  
 18 Philip's wife: for he had married her. For John  
 said unto Herod, It is not lawful for thee to have  
 19 thy brother's wife. And Herodias set herself against



him, and desired to kill him ; and she could not ; for Herod feared John, knowing that he was a 20 righteous man and a holy, and kept him safe. And when he heard him, he <sup>1</sup>was much perplexed ; and he heard him gladly. And when a convenient day 21 was come, that Herod on his birthday made a supper to his lords, and the <sup>2</sup>high captains, and the chief men of Galilee ; and when <sup>3</sup>the daughter of 22 Herodias herself came in and danced, <sup>4</sup>she pleased Herod and them that sat at meat with him ; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he 23 sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went out, and said unto her mother, What 24 shall I ask ? And she said, The head of John <sup>5</sup>the Baptist. And she came in straightway with haste 25 unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John <sup>5</sup>the Baptist. And the king was exceeding sorry ; 26 but for the sake of his oaths, and of them that sat at meat, he would not reject her. And straightway 27 the king sent forth a soldier of his guard, and commanded to bring his head : and he went and beheaded him in the prison, and brought his head in 28 a charger, and gave it to the damsel ; and the damsel gave it to her mother. And when his disciples 29 heard *thereof*, they came and took up his corpse, and laid it in a tomb.

And the apostles gather themselves together unto 30 Jesus ; and they told him all things, whatsoever they had done, and whatsoever they had taught. And 31 he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. And they went away in the boat to 32 a desert place apart. And *the people* saw them going, 33 and many knew *them*, and they ran there together <sup>6</sup>on foot from all the cities, and outwent

1 Many ancient authorities read *did* many things.

2 Or, military tribunes  
Gr. chiliarchs.

3 Some ancient authorities read *his* daughter Herodias.

4 Or, it

5 Gr. the Baptist.

6 Or, by land



20 αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο· ὁ γὰρ  
 Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον  
 καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ  
 21 ἠπόρει, καὶ ἠδέως αὐτοῦ ἤκουεν. Καὶ γενομένης ἡμέρας  
 εὐκαιροῦ ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δέιπνον ἐποίησεν  
 τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις  
 22 τῆς Γαλιλαίας, καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἡρω-  
 διᾶδος καὶ ὀρχησαμένης, ἤρρεσεν τῷ Ἡρώδῃ καὶ τοῖς συ-  
 νακακειμένοις. ὁ δὲ βασιλεὺς εἶπεν τῷ κορασίῳ Αἰτησόν  
 23 με ὃ ἐὰν θέλῃς, καὶ δώσω σοι· καὶ ἄμωσεν αὐτῇ ἵνα εἶπῃ·  
 Ἔάν με ἰαίτησῃς δώσω σοι ὅσα ἠέμιστος τῆς βασιλείας μου.  
 24 καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς· Τί αἰτήσωμαι; ἡ δὲ  
 25 εἶπεν· Τὴν κεφαλὴν Ἰωάνου τοῦ βαπτίζοντος. καὶ εἰσελ-  
 θοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ᾗτήσατο  
 λέγουσα· Θέλω ἵνα ἐξαυτῆς δῶς μοι ἐπὶ πίνακι τὴν κεφα-  
 26 λὴν Ἰωάνου τοῦ βαπτιστοῦ. καὶ περίλυπος γενόμενος  
 ὁ βασιλεὺς διὰ τοὺς ἔρκους καὶ τοὺς ἀνακακειμένους οὐκ ἠθέ-  
 27 λησεν ἀθετήσαι αὐτήν· καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς  
 28 σπεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. καὶ  
 ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ καὶ ἤνεγκεν  
 τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κο-  
 29 ρασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.  
 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθαν καὶ ἦραν τὸ πτῶμα  
 αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ  
 ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.  
 31 καὶ λέγει αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον  
 τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι  
 32 καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαιροῦν. καὶ  
 33 ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. καὶ  
 εἶδαν αὐτοὺς ὑπάγοντας καὶ ἔγνωσαν πολλοί, καὶ πεζῇ  
 ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον

Αρ.

 ὅτι ὁ  
 ἐὰν

 ἐπέγνωσαν  
 †καὶ συνήλθον  
 αὐτοῦ†

αυτούς. Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγ- 34  
 χνίσθη ἐπ' αὐτούς ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποι-  
 μένα, καὶ ἤρξατο διδάσκειν αὐτούς πολλά. Καὶ ἤδη 35  
 ὥρας πολλῆς ἔγεγονε ἡ ἡμέρα· καὶ προσελθόντες αὐτῷ οἱ μαθηταὶ  
 αὐτοῦ ἔλεγον ὅτι Ἐρημὸς ἐστὶν ὁ τόπος, καὶ ἤδη ὥρα 36  
 πολλή· ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ  
 ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν. ὁ δὲ 37  
 ἀποκριθεὶς εἶπεν αὐτοῖς Δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ  
 λέγουσιν αὐτῷ Ἀπελθόντες ἀγοράσωμεν δηναρίων δια-  
 κοσίων ἄρτους καὶ δώσωμεν αὐτοῖς φαγεῖν; ὁ δὲ λέγει 38  
 αὐτοῖς Πόσους ἔχετε ἄρτους; ὑπάγετε ἴδετε. καὶ γνόν-  
 τες λέγουσιν Πέντε, καὶ δύο ἰχθύας. καὶ ἐπέταξεν αὐτοῖς 39  
 ἵνα ἀνακλιθῆναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ  
 χόρτῳ. καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ 40  
 κατὰ πενήκοντα. καὶ λαβὼν τοὺς πέντε ἄρτους καὶ 41  
 τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν  
 καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς  
 ἵνα παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν  
 πᾶσιν. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν· καὶ ἦσαν 42  
 κλάσματα δώδεκα κοφίνων πληρώματα καὶ ἀπὸ τῶν 43  
 ἰχθύων. καὶ ἦσαν οἱ φάγοντες τοὺς ἄρτους πεντακισχί- 44  
 λοι ἄνδρες. Καὶ εὐθὺς ἠνάγκασεν τοὺς μα- 45  
 θητάς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ  
 πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον. καὶ 46  
 ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξα-  
 σθαι. καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς 47  
 θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. καὶ ἰδὼν αὐτοὺς 48  
 βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος  
 αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς  
 αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελεν παρελ-  
 θεῖν αὐτούς. οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περι- 49  
 πατοῦντα ἔδοξαν ὅτι φάντασμα ἐστὶν καὶ ἀνέκραξαν, πάν- 50  
 τες γὰρ αὐτὸν εἶδαν καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν

γενομένης

ἔγχεσται

ἀνακλιθῆναι

ἰπάλατι

34 them. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach  
 35 them many things. And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent:  
 36 send them away, that they may go into the country and villages round about, and buy themselves some-  
 37 what to eat. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred <sup>1</sup>pennyworth of bread,  
 38 and give them to eat? And he saith unto them, How many loaves have ye? go *and see*. And when they  
 39 knew, they say, Five, and two fishes. And he commanded them that all should <sup>2</sup>sit down by compa-  
 40 nies upon the green grass. And they sat down in <sup>2</sup> *Gr. recline.*  
 41 ranks, by hundreds, and by fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the  
 42 two fishes divided he among them all. And they  
 43 did all eat, and were filled. And they took up broken pieces, twelve basketfuls, and also of the  
 44 fishes. And they that ate the loaves were five thousand men.  
 45 And straightway he constrained his disciples to enter into the boat, and to go before *him* unto the other side to Bethsaida, while he himself sendeth  
 46 the multitude away. And after he had taken leave of them, he departed into the mountain to pray.  
 47 And when even was come, the boat was in the  
 48 midst of the sea, and he alone on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea;  
 49 and he would have passed by them: but they, when they saw him walking on the sea, supposed  
 50 that it was an apparition, and cried out: for they all saw him, and were troubled. But he straightway spake

<sup>1</sup> See marginal note on Matt. xviii. 28.

<sup>2</sup> *Gr. recline.*

with them, and saith unto them, Be of good cheer :  
it is I ; be not afraid. And he went up unto them 51  
into the boat ; and the wind ceased : and they were  
sore amazed in themselves ; for they understood 52  
not concerning the loaves, but their heart was hard-  
ened.

<sup>1</sup> Or, *crossed over  
to the land, they  
came unto Gen-  
nesaret*

And when they had <sup>1</sup>crossed over, they came to 53  
the land unto Gennesaret, and moored to the shore.  
And when they were come out of the boat, straight- 54  
way *the people* knew him, and ran round about that 55  
whole region, and began to carry about on their  
beds those that were sick, where they heard he was.  
And wheresoever he entered, into villages, or into 56  
cities, or into the country, they laid the sick in the  
marketplaces, and besought him that they might  
touch if it were but the border of his garment : and  
as many as touched <sup>2</sup>him were made whole.

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

And there are gathered together unto him the Pha- <sup>7</sup>  
risees, and certain of the scribes, which had come  
from Jerusalem, and had seen that some of his disci- 2  
ples ate their bread with <sup>3</sup>defiled, that is, unwashen,  
hands. For the Pharisees, and all the Jews, except 3  
they wash their hands <sup>4</sup>diligently, eat not, holding  
the tradition of the elders : and *when they come from* 4  
the marketplace, except they <sup>5</sup>wash<sup>2</sup> themselves,  
they eat not : and many other things<sup>5</sup> there be, which  
they have received to hold, <sup>6</sup>washings of cups, and  
pots, and brasen vessels<sup>7</sup>. And the Pharisees and 5  
the scribes ask him, Why walk not thy disciples ac-  
cording to the tradition of the elders, but eat their  
bread with <sup>3</sup>defiled hands ? And he said unto them, 6  
Well did Isaiah prophesy of you hypocrites, as it is  
written,

<sup>3</sup> Or, *common*

<sup>4</sup> Or, *up to the el-  
bow* Gr. *with the  
foot.*

<sup>5</sup> Gr. *baptize*. Some  
ancient authori-  
ties read *sprinkle  
themselves.*

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

<sup>7</sup> Many ancient au-  
thorities add *and  
couches.*

This people honoureth me with their lips,  
But their heart is far from me.

But in vain do they worship me,

Teaching *as their* doctrines the precepts of men. <sup>7</sup>

Ye leave the commandment of God, and hold fast the 8  
tradition of men. And he said unto them, Full well 9  
do ye reject the

\* For "wash" read "bathe" [comp. Luke xi. 38.]—*Am. Com.*

μετ' αὐτῶν, καὶ λέγει αὐτοῖς Ὁαρσεῖτε, ἐγὼ εἰμι, μὴ  
 51 φοβεῖσθε. καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ  
 52 ἐκόπασεν ὁ ἄνεμος. καὶ λίαν ἐν ἑαυτοῖς ἐξίσταντο, οὐ γὰρ  
 53 συνήκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία πεπω-  
 54 ρωμένη. Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον  
 55 εἰς Γεννησαρέτ καὶ προσωρμίσθησαν. καὶ ἐξελθόντων  
 56 αὐτῶν ἐκ τοῦ πλοίου εὐθὺς ἐπιγνόντες αὐτὸν περιέδρομον  
 ὅλην τὴν χώραν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις  
 τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἔστιν. καὶ  
 ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγροὺς  
 ἐν ταῖς ἀγοραῖς ἔτίθησαν τοὺς ἀσθενοῦντας, καὶ παρεκά-  
 λουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ  
 ἄψωνται· καὶ ὅσοι ἂν ἤψαντο αὐτοῦ ἐσώζοντο.

1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν  
 2 γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων καὶ ἰδόντες τινὰς  
 τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνί-  
 3 πτοις, ἐσθίουσιν τοὺς ἄρτους.—οἱ γὰρ Φαρισαῖοι καὶ πάν-  
 4 τες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐ-  
 σθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων,  
 5 καὶ ἀπ' ἀγορᾶς ἐὰν μὴ ῥαντίσωνται ὀὐκ ἐσθίουσιν, καὶ  
 6 ἄλλα πολλά ἔστιν ἃ παρέλαβον κρατεῖν, βαπτισμὸς  
 7 ποτηρίων καὶ ξεστῶν καὶ χαλκίων<sup>†</sup>.—καὶ ἐπερωτῶσιν  
 αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς Διὰ τί οὐ περιπα-  
 8 τοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυ-  
 9 τέρων, ἀλλὰ κοιναῖς χερσίν ἐσθίουσιν τὸν ἄρτον; ὁ δὲ  
 εἶπεν αὐτοῖς Καλῶς ἐπροφήτευσεν Ἡσαίας περὶ ὑμῶν  
 τῶν ὑποκριτῶν, ὡς γέγραπται ὅτι

Ῥῶτος ὁ λαός τῶν χεῖλεσίν με Ῥιμαί,  
 ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·  
 7 Μάτην δὲ σέβονταί με,

Διδάσκοντες διδασκαλίαις ἐντάλματα ἀνθρώπων·  
 8 ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν  
 9 τῶν ἀνθρώπων. καὶ ἔλεγεν αὐτοῖς Καλῶς ἀθετεῖτε τὴν

†πλατείας

Αβ.

βαπτιστων

†καὶ κλινῶν

Ῥο λαὸς οὐτὸ  
†ἀγαπᾷ

+στήσητε+

ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν ἴτηρήσητε. Μωυσῆς γὰρ εἶπεν Τίμα τὸν πατέρα σοῦ καὶ τὴν 10  
μητέρα σοῦ, καὶ Ὁ κακολογῶν πατέρα ἢ μητέρα  
θανάτῳ τελεγιάτῳ· ὑμεῖς δὲ λέγετε Ἐὰν εἴπῃ ἄνθρω- 11  
πος τῷ πατρὶ ἢ τῇ μητρὶ Κορβάν, ὃ ἐστὶν Δῶρον, ὃ ἐὰν  
ἐξ ἐμοῦ ὠφεληθῆς, οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ 12  
πατρὶ ἢ τῇ μητρὶ, ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παρα- 13  
δόσει ὑμῶν ἢ παρεδώκατε· καὶ παρίμοια τοιαῦτα πολλὰ  
ποιεῖτε. Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν 14  
αὐτοῖς Ἀκούσατέ μου πάντες καὶ σύνετε. οὐδὲν ἔστιν 15  
ἕξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται  
κοινῶσαι αὐτόν· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά  
ἐστὶν τὰ κοινῶντα τὸν ἄνθρωπον. Καὶ ὅτε εἰσῆλθεν εἰς 17  
οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ  
τὴν παραβολήν. καὶ λέγει αὐτοῖς Οὕτως καὶ ὑμεῖς ἀσύ- 18  
νετοὶ ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἕξωθεν εἰσπορευόμενον εἰς  
τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι, ὅτι οὐκ εἰσπο- 19  
ρεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ  
εἰς τὸν ἄφεδρῶνα ἔκπορεύεται; —καθαρίζων πάντα τὰ 20  
βρώματα. ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευό- 21  
μενον ἐκεῖνο κοινοῖ τὸν ἄνθρωπον· ἕσωθεν γὰρ ἐκ τῆς 22  
καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύ-  
ονται, πορνείαι, κλοπαί, φόνοι, μοιχεῖαι, πλεονεξίαι, πονη- 22  
ρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία,  
ὑπερηφανία, ἀφροσύνη· πάντα ταῦτα τὰ πονηρὰ ἕσωθεν 23  
ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

+ὀχετόν+

Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου [καὶ 24  
Σιδῶνος]. Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γινῶναι,  
καὶ οὐκ ἠδυνάσθη λαθεῖν· ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ 25  
αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον,  
ἔλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ· ἡ δὲ γυνὴ 26  
ἦν Ἑλληνίς, Ἰσυροφουίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν  
ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. καὶ 27

Σύρα Φουίκισσα



commandment of God, that ye may keep your tra-  
 10 dition. For Moses said, Honour thy father and thy  
 mother; and, He that speaketh evil of father or  
 11 mother, let him <sup>1</sup>die the death: but ye say, If a man <sup>1</sup>Or, *surely die*  
 shall say to his father or his mother, That where-  
 with thou mightest have been profited by me is Cor-  
 12 ban, that is to say, Given to God; ye no longer suf-  
 fer him to do aught for his father or his mother;  
 13 making void the word of God by your tradition,  
 which ye have delivered: and many such like things  
 14 ye do. And he called to him the multitude again,  
 and said unto them, Hear me all of you, and under-  
 15 stand: there is nothing from without the man, that  
 going into him can defile him: but the things which  
 proceed out of the man are those that defile the man.<sup>2</sup>  
 16 And when he was entered into the house from the  
 multitude, his disciples asked of him the parable.  
 17 And he saith unto them, Are ye so without under-  
 standing also? Perceive ye not, that whatsoever  
 from without goeth into the man, *it* cannot defile  
 19 him; because it goeth not into his heart, but into his  
 belly, and goeth out into the draught? *This he said,*  
 20 making all meats clean. And he said, That which  
 proceedeth out of the man, that defileth the man.  
 21 For from within, out of the heart of men, <sup>3</sup>evil <sup>3</sup>Gr. *thoughts that*  
 22 thoughts proceed, fornications, thefts, murders, adul- *are evil.*  
 teries, covetings, wickednesses, deceit, lascivious-  
 23 ness, an evil eye, railing, pride, foolishness: all these  
 evil things proceed from within, and defile the man.  
 24 And from thence he arose, and went away into the  
 borders of Tyre <sup>4</sup>and Sidon. And he entered into a <sup>4</sup>Some ancient au-  
 house, and would have no man know it: and he could *thorities omit and*  
 25 not be hid. But straightway a woman, whose little *Sidon.*  
 daughter had an unclean spirit, having heard of him,  
 26 came and fell down at his feet. Now the woman was  
 a <sup>5</sup>Greek, a Syrophœnician by race. And she be- <sup>5</sup>Or, *Gentile*  
 sought him that he would cast forth the <sup>6</sup>devil out <sup>6</sup>Gr. *demon.*  
 27 of her daughter. And

1 Or, loaf

he said unto her, Let the children first be filled: for it is not meet to take the children's <sup>1</sup>bread and cast it to the dogs. But she answered and saith unto him, 28 Yea, Lord: even the dogs under the table eat of the children's crumbs. And he said unto her, For this 29 saying go thy way; the <sup>2</sup>devil is gone out of thy daughter. And she went away unto her house, and 30 found the child laid upon the bed, and the <sup>2</sup>devil gone out.

2 Gr. demon.

And again he went out from the borders of Tyre, 31 and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. And 32 they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from 33 the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and look- 34 ing up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And his ears were open- 35 ed, and the bond of his tongue was loosed, and he spake plain. And he charged them that they should 36 tell no man: but the more he charged them, so much the more a great deal they published it. And they 37 were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

In those days, when there was again a great multi- 8 tude, and they had nothing to eat, he called unto him his disciples, and saith unto them, I have compassion 2 on the multitude, because they continue with me now three days, and have nothing to eat: and if I send 3 them away fasting to their home, they will faint in the way; and some of them are come from far. And 4 his disciples answered him, Whence shall one be able to fill these men with <sup>3</sup>bread here in a desert place? And he asked them, How many loaves have ye? And 5 they said, Seven. And he commandeth the multi- 6 tude to sit down on the ground:

3 Gr. loaves.

ἔλεγεν αὐτῇ. Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς  
 28 κυναρίοις βυλεῖν. ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ Ἦναί, + Κύριε, ἀλλο  
 κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν  
 29 ἀπὸ τῶν ψιχίων τῶν παιδίων. καὶ εἶπεν αὐτῇ Διὰ τοῦ-  
 τον τὸν λόγον ὑπάγε, ἐξελίλυθεν ἐκ τῆς θυγατρὸς σου τὸ  
 30 δαιμόνιον. καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὔρεν τὸ  
 παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξε-  
 31 ληλυθός.

Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὀρίων  
 Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θόλασσαν τῆς Γαλιλαίας  
 32 ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως. Καὶ φέρουσιν αὐτῷ κω-  
 φὸν καὶ μογιάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῆ αὐ-  
 33 τῷ τὴν χεῖρα. καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κα-  
 τ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὄπα αὐτοῦ καὶ  
 34 πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, καὶ ἀναβλέψας εἰς τὸν οὐ-  
 ρανὸν ἐστέναξεν, καὶ λέγει αὐτῷ Ἐφθαθά, ὃ ἐστιν Δια-  
 35 νοίχθητι. καὶ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ  
 36 δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς· καὶ διε-  
 στείλατο αὐτοῖς ἵνα μηδεὶ λέγωσιν· ὅσον δὲ αὐτοῖς διε-  
 37 στέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον. καὶ  
 ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες Καλῶς πάντα πε-  
 ποίηκεν, <sup>†</sup> καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ ἀλάλους λα-  
 λεῖν.

1 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος  
 καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθη-  
 2 τὰς λέγει αὐτοῖς Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον ὅτι ἦδη  
 ἡμέραι τρεῖς <sup>†</sup> προσμένουσίν μοι <sup>†</sup> καὶ οὐκ ἔχουσιν τί ἡμέραις τρισὶν  
προσμένουσιν.  
 3 φάγωσιν· καὶ ἐὰν ἀπολύσω αὐτοὺς νήστετε εἰς οἶκον αὐτῶν,  
 ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ μακρόθεν  
 4 εἰσίν. καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι Πό-  
 θεν τούτους δυνήσεται τις ὡδε χορτάσαι ἄρτων ἐπ' ἐρημίαις;  
 5 καὶ ἠρώτα αὐτούς Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν  
 6 Ἑπτὰ. καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς·

καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν καὶ παρέθη-  
 καν τῷ ὄχλῳ· καὶ εἶχαν ἰχθύδια ὀλίγα· καὶ εὐλογήσας 7  
 αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι· καὶ ἔφαγον καὶ ἔχορτά- 8  
 σθησαν, καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σφυρί-  
 δας. ἦσαν δὲ ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς. 9  
 αὐτὸς Καὶ εὐθὺς ἐμβὰς<sup>†</sup> εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ 10  
 ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συνζητεῖν αὐτῷ, 11  
 ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζον-  
 τες αὐτόν· καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει 12  
 ὑμῖν Τί ἢ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω<sup>†</sup>, εἰ δοθή-  
 σεται τῇ γενεᾷ ταύτῃ σημεῖον· καὶ ἀφείς αὐτούς πά- 13  
 λιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν· Καὶ ἐπε- 14  
 λάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον  
 μεθ' ἑαυτῶν ἐν τῷ πλοίῳ· καὶ διεστέλλετο αὐτοῖς λέγων 15  
 Ὁρατε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς  
 ζύμης Ἑρῳδου· καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι 16  
 ἄρτους οὐκ ἔχουσιν· καὶ γνοὺς λέγει αὐτοῖς Τί διαλογί- 17  
 ζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε;  
 πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; ὀφθαλμοῦς ἔχον- 18  
 τος οὐ βλέπετε καὶ ὠτα ἔχοντες οὐκ ἀκοῦετε; καὶ  
 οὐ μνημονεύετε ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς 19  
 πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις  
 ἦρατε; λέγουσιν αὐτῷ Δώδεκα· ὅτε<sup>†</sup> τοὺς ἑπτὰ εἰς τοὺς 20  
 τετρακισχιλίους, πόσων σφυρίδων πληρώματα κλασμάτων  
 ἦρατε; καὶ λέγουσιν αὐτῷ Ἑπτὰ· καὶ ἔλεγεν αὐτοῖς 21  
 Οὐπω συνίετε;

†Βηθανίαν† Καὶ ἔρχονται εἰς Ἡβηθαϊδάν· Καὶ φέρουσιν αὐτῷ 22  
 τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψηται· καὶ 23  
 ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω  
 τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθείς τὰς  
 αὐτὸν εἰ τι βλέπει· χεῖρας αὐτῷ, ἐπηρώτα ἑαυτόν· Εἴ τι βλέπεις; 24

- and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude.
- 7 And they had a few small fishes: and having blessed them, he commanded to set these also before them.
- 8 And they did eat, and were filled: and they took up, of broken pieces that remained over, seven baskets.
- 9 And they were about four thousand: and he sent them away. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.
- 11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, 12 tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given 13 unto this generation. And he left them, and again entering into *the boat* departed to the other side.
- 14 And they forgot to take bread; and they had not 15 in the boat with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod.
- 16 And they reasoned one with another, <sup>1</sup>saying, <sup>2</sup>We 17 have no bread. And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have 18 ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many <sup>3</sup>baskets full of broken pieces 19 took ye up? They say unto him, Twelve. And when the seven among the four thousand, how many <sup>3</sup>basketfuls of broken pieces took ye up? And they 20 say unto him, Seven. And he said unto them, Do ye not yet understand?
- 22 And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him.
- 23 And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, 24 he asked him, Seest thou aught? And he looked

<sup>1</sup> Some ancient authorities read *because they had no bread.*

<sup>2</sup> Or, *It is because we have no bread.*

<sup>3</sup> *Basket* in ver. 19 and 20 represent different Greek words.

up, and said, I see men; for I behold *them* as trees, walking. Then again he laid his hands upon his 25 eyes; and he looked stedfastly, and was restored, and saw all things clearly. And he sent him away 26 to his home, saying, Do not even enter into the village.

And Jesus went forth, and his disciples, into the 27 villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who do men say that I am? And they told him, saying, John the 28 Baptist: and others, Elijah; but others, One of the prophets. And he asked them, But who say ye that 29 I am? Peter answereth and saith unto him, Thou art the Christ. And he charged them that they 30 should tell no man of him. And he began to teach 31 them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. And he spake the saying openly. And 32 Peter took him, and began to rebuke him. But he 33 turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things of God, but the things of men. And he called unto him the multitude with 34 his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save 35 his <sup>1</sup>life shall lose it; and whosoever shall lose his <sup>1</sup>life for my sake and the gospel's shall save it. For 36 what doth it profit a man, to gain the whole world, and forfeit his <sup>1</sup>life? For what should a man give 37 in exchange for his <sup>1</sup>life? For whosoever shall be 38 ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in

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



ψας ἔλεγεν Βλέπω τοὺς ἀθρώπους ὅτι ὡς δείδρα ὀρώ  
 25 περιπατοῦντας. εἶτα πάλιν ἔθηκεν τὰς χεῖρας ἐπὶ τοὺς  
 ὄφθαλμούς αὐτοῦ, καὶ διέβλεψεί, καὶ ἀπεκατέστη, καὶ ἐνέ-  
 26 βλεπεν ἰηλαγωγῶς ἄπαντα. καὶ ἀπέστειλεν αὐτὸν εἰς

ἐηλαγωγῶς

-Μηθεὶ εἶπρε  
τὴν κόμητι-

27 Καὶ ἐξήλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς  
 κώμας Καισαρίας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα  
 τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με λέγουσιν οἱ  
 28 ἄνθρωποι εἶναι; οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην  
 τὸν βαπτιστὴν, καὶ ἄλλοι Ἑλλείσι, ἄλλοι δὲ ὅτι εἰς τῶν  
 29 προφητῶν. καὶ αὐτὸς ἐπηρώτα αὐτούς Ὑμεῖς δὲ τίνα με  
 λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ Σὺ εἶ ὁ  
 30 χριστός. καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ  
 31 αὐτοῦ.

Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ  
 τὸν υἱὸν τοῦ ἀθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμα-  
 σθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν  
 γραμματέων καὶ ἀποκταθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀνα-  
 32 σθῆναι· καὶ παρρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβό-  
 33 μενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. ὁ δὲ  
 ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν  
 Πέτρῳ καὶ λέγει Ὑπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρο-  
 34 νεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀθρώπων.

Καὶ  
 προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ  
 εἶπεν αὐτοῖς Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνη-  
 σάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολου-  
 25 θείτω μοι. ὃς γὰρ ἐὰν θέλῃ τὴν ἑαυτοῦ ψυχὴν ἰσῶσαι  
 ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἔνεκεν  
 36 [ἐμοῦ καὶ] τοῦ εὐαγγελίου σώσει αὐτήν. τί γὰρ ὠφέλει  
 ἄνθρωπον ἰκερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι  
 37 τὴν ψυχὴν αὐτοῦ; τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς  
 38 ψυχῆς αὐτοῦ; ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς  
 λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ  
 ὁ υἱὸς τοῦ ἀθρώπου ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ ἐν

ψυχὴν αὐτοῦ

ὠφέλεισσι τὸν ἄ  
ἄνθρωπον

τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.  
καὶ ἔλεγεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε 1  
τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν  
ἰδῶσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν 2  
τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐ-  
τούς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους. καὶ μετεμορφώθη  
ἔμπροσθεν αὐτῶν, καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα 3  
λευκὰ λίαν οἷα γυαφὸς ἐπὶ τῆς γῆς οὐ δύναται οὕτως  
λευκάναι. καὶ ὤφθη αὐτοῖς Ἡλείας σὺν Μωυσεῖ, καὶ ἦσαν 4  
συνλαλοῦντες τῷ Ἰησοῦ. καὶ ἀποκριθεὶς ὁ Πέτρος λέγει 5  
τῷ Ἰησοῦ Ῥαββεί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ  
ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωυσεῖ μίαν καὶ  
Ἡλείᾳ μίαν. οὐ γὰρ ᾔδει τί ἀποκριθῆ, ἔκφοβοι γὰρ 6  
ἐγένοντο. καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ 7  
ἐγένετο φωνὴ ἐκ τῆς νεφέλης Οὗτός ἐστιν ὁ υἱὸς μου ὁ  
ἀγαπητός, ἀκούετε αὐτοῦ. καὶ ἐξάπινα περιβλεψάμενοι 8  
οὐδέκτι οὐδένα εἶδον ἢ μεθ' ἑαυτῶν εἰ μὴ τὸν Ἰησοῦν μόνον.  
Καὶ καταβαινόντων αὐτῶν ἕκ τῷ ὄρους διεστείλατο 9  
αὐτοῖς ἵνα μηδεὶν ἂ εἶδον διηγῆσονται, εἰ μὴ ὅταν ὁ υἱὸς  
τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ. καὶ τὸν λόγον ἐκρά- 10  
τησαν πρὸς ἑαυτοὺς συνζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν  
ἀναστῆναι. καὶ ἐπηρώτων αὐτὸν λέγοντες Ὅτι λέγουσιν οἱ 11  
γραμματεῖς ὅτι Ἡλείαν δεῖ ἐλθεῖν πρῶτον; ὁ δὲ ἔφη αὐτοῖς 12  
Ἡλείας μὲν ἐλθὼν πρῶτον ἀποκατιστάνει πάντα, καὶ  
πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ  
καὶ ἐξουδειηθῆ; ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἡλείας ἐλήλυθεν, 13  
καὶ ἐποίησαν αὐτῷ ὅσα ἤθελον, καθὼς γέγραπται ἐπ' αὐτόν.  
Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδαν ὄχλον πολὺν 14  
περὶ αὐτοὺς καὶ γραμματεῖς συνζητοῦντας πρὸς αὐτούς.  
καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ 15  
προστρέχοντες ἠσπάζοντο αὐτόν. καὶ ἐπηρώτησεν αὐτούς 16  
Τί συνζητεῖτε πρὸς αὐτούς; καὶ ἀπεκρίθη αὐτῷ εἰς ἐκ τοῦ 17

ἀλλὰ τὸν Ἰησοῦν  
μόνον μεθ' ἑαυτῶν  
ἀπὸ

9 the glory of his Father with the holy angels. And he said unto them, Verily I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power.

2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was  
3 transfigured before them: and his garments became glistening, exceeding white; so as no fuller on earth  
4 can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus.

5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three

1 tabernacles; one for thee, and one for Moses, and <sup>1 Or, booths</sup>

6 one for Elijah. For he wist not what to answer;

7 for they became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye  
8 him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of  
10 man should have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead should mean.

11 And they asked him, saying, "The scribes say that

12 Elijah must first come. And he said unto them,

Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought?

13 But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

14 And when they came to the disciples, they saw a great multitude about them, and scribes question-

15 ing with them. And straightway all the multitude, when they saw him, were greatly amazed, and run-

16 ning to him saluted him. And he asked them,

17 What question ye with them? And one of the multitude answered him, .

<sup>2 Or, How is it that the scribes say . . . come ?</sup>

- 1 Or, *Teacher*      <sup>1</sup>Master, I brought unto thee my son, which hath a dumb spirit; and wheresoever it taketh him, it <sup>2</sup>dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me. And <sup>20</sup>they brought him unto him: and when he saw him, straightway the spirit <sup>3</sup>tare him grievously; and he fell on the ground, and wallowed foaming. And he <sup>21</sup>asked his father, How long time is it since this hath come unto him? And he said, From a child. And <sup>22</sup>oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. And <sup>23</sup>Jesus said unto him, If thou canst! All things are possible to him that believeth. Straightway the father of the child cried out, and said<sup>4</sup>, I believe; help thou mine unbelief. And when Jesus saw that a <sup>25</sup>multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. And having cried out, <sup>26</sup>and <sup>3</sup>torn him much, he came out: and *the child* became as one dead; insomuch that the more part said, He is dead. But Jesus took him by the hand, <sup>27</sup>and raised him up; and he arose. And when he <sup>28</sup>was come into the house, his disciples asked him privately, <sup>5</sup>saying, We could not cast it out. And <sup>29</sup>he said unto them, This kind can come out by nothing, save by prayer<sup>6</sup>.
- And they went forth from thence, and passed <sup>30</sup>through Galilee; and he would not that any man should know it. For he taught his disciples, and <sup>31</sup>said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. But they understood not the saying, and <sup>32</sup>were afraid to ask him.
- And they came to Capernaum: and when he was <sup>33</sup>in the house

1 Or, *Teacher*2 Or, *rendeth him*3 Or, *convulsed*4 Many ancient authorities add *with tears.*5 Or, *How is it that we could not cast it out?*6 Many ancient authorities add *and fasting.*

ὄχλου Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοιτα πνεῦ-  
 18 μα ἄλαλον· καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ ῥῆσσει αὐτόν,  
 καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται· καὶ εἶπα  
 τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν.  
 19 ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει Ὁ· γενὰ ἄπιστος, ἕως  
 πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε  
 20 αὐτὸν πρὸς με· καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν  
 αὐτὸν τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν, καὶ πεσὼν  
 21 ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων· καὶ ἐπηρώτησεν τὸν  
 πατέρα αὐτοῦ Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν  
 22 αὐτῷ; ὁ δὲ εἶπεν Ἐκ παιδιόθεν· καὶ πολλάκις καὶ εἰς  
 πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν·  
 ἀλλ' εἴ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς.  
 23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἔτι δύνη, πάντα δυνατὰ τῷ  
 24 πιστεύοντι· εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν τύ  
 25 Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ· ἰδὼν δὲ ὁ Ἰησοῦς  
 ὅτι ἐπισυντρέχει ὄχλος ἐπέτιμήσεν τῷ πνεύματι τῷ ἀκα-  
 θάρτῳ λέγων αὐτῷ Τοῦ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ  
 ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς  
 26 αὐτόν· καὶ κράξας καὶ πολλὰ σπαράξας ἐξῆλθεν· καὶ  
 ἐγένετο ὡσεὶ νεκρὸς ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέ-  
 27 θανεν· ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν  
 28 αὐτόν, καὶ ἀνέστη· καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ  
 μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν Ὅτι ἡμεῖς  
 29 οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; καὶ εἶπεν αὐτοῖς Τοῦτο  
 τὸ γένος ἐν οὐδενὶ δύναται ἔξελθεῖν εἰ μὴ ἐν προσευχῇ<sup>†</sup>.  
 30 Κάκειθον ἐξελθόντες ἔπορεύοντο<sup>†</sup> διὰ τῆς Γαλιλαίας,  
 31 καὶ οὐκ ἤθελεν ἵνα τις γνοῖ· ἐδίδασκεν γὰρ τοὺς μαθη-  
 τὰς αὐτοῦ καὶ ἔλεγεν [αὐτοῖς] ὅτι Ὁ υἱὸς τοῦ ἀνθρώ-  
 που παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενεῦσιν  
 αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται.  
 32 οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβούντο αὐτὸν ἐπερωτῆσαι.  
 33 Καὶ ἦλθον εἰς Καφαρναούμ· Καὶ ἐν τῇ οἰκίᾳ γεόμε-

†μετὰ δακρύων

† καὶ νηστεία  
περεπορεύοντο

νος ἐπηρώτα αὐτοῦς· Τί ἐν τῇ ὁδῷ διελογίζεσθε; οἱ δὲ <sup>34</sup>  
 ἐσιώπων, πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς  
 μείζων· καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει <sup>35</sup>  
 αὐτοῖς· Εἴ τις θέλει πρῶτος εἶναι ἔσται πάντων ἔσχατος  
 καὶ πάντων διάκονος· καὶ λάβων παιδίον ἔστησεν αὐτὸ ἐν <sup>36</sup>  
 μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς· Ὅς <sup>37</sup>  
 ἂν [ἐν] τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου,  
 ἐμὲ δέχεται· καὶ ὡς ἂν ἐμὲ δέχεται, οὐκ ἐμὲ δέχεται ἀλλὰ  
 τὸν ἀποστείλαντά με· Ἐφη αὐτῷ ὁ Ἰωάννης <sup>38</sup>  
 Διδάσκαλε, εἶδαμέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα  
 δαιμόνια, ἢ καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν·  
 ὁ δὲ Ἰησοῦς εἶπεν· Μὴ κωλύετε αὐτόν, οὐδεὶς γὰρ ἔστιν ὃς <sup>39</sup>  
 ποιήσει δύνανιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ  
 κακολογήσαί με· ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν <sup>40</sup>  
 ἔστιν· Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνό- <sup>41</sup>  
 ματι ὅτι Χριστοῦ ἐστέ, ἀμήν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ  
 τὸν μισθόν αὐτοῦ· Καὶ ὡς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν <sup>42</sup>  
 τούτων τῶν πιστευόντων, καλόν ἐστιν αὐτῷ μᾶλλον εἰ  
 περὶκεῖται μύλος ὀνικός περὶ τὸν τράχηλον αὐτοῦ καὶ  
 βέβληται εἰς τὴν θάλασσαν· Καὶ εἰ ἂν [σκανδαλίσῃ] σε ἢ <sup>43</sup>  
 χεῖρ σου, ἀπόκοψον αὐτήν· καλόν ἐστίν σε κυλλὸν εἰσελ-  
 θεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν  
 γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον· καὶ εἰ ἂν ὁ πούς σου <sup>45</sup>  
 σκανδαλίξῃ σε, ἀπόκοψον αὐτόν· καλόν ἐστίν σε εἰσελθεῖν  
 εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς  
 τὴν γέενναν· καὶ εἰ ἂν ὁ ὀφθαλμὸς σου σκανδαλίξῃ σε, <sup>47</sup>  
 ἔκβαλε αὐτόν· καλόν σέ ἐστιν μονόφθαλμον εἰσελθεῖν εἰς  
 τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι  
 εἰς τὴν γέενναν, ὅπου ὁ σκώληξ ἀγίων οὐκ ἐπιτελεῖται· καὶ <sup>48</sup>  
 τὸ πῦρ οὐκ ἐσβέννυται· Ἐπεὶ γὰρ πυρὶ ἀλισθήσεται· <sup>49</sup>  
 Καλόν τὸ ἅλας· εἰ ἂν δὲ τὸ ἅλας ἀναλον γένηται, ἐν τίνι <sup>50</sup>  
 αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα, καὶ εἰρηνεύετε ἐν  
 ἀλλήλοις·

ἢ ὅς οὐκ ἀκολουθεῖ  
 μεθ' ἡμῶν, καὶ ἐκω-  
 λυόμεν αὐτόν·

σκανδαλίξῃ

τὴν

ἢ πάντα γὰρ θυσία  
 ἀλλ' ἐλισσθήσεται·



- he asked them, What were ye reasoning in the  
 34 way? But they held their peace: for they had  
 disputed one with another in the way, who *was*  
 35 the <sup>1</sup>greatest. And he sat down, and called the <sup>1</sup> *Gr. greater.*  
 twelve; and he saith unto them, If any man would  
 be first, he shall be last of all, and minister of  
 36 all. And he took a little child, and set him in the  
 midst of them: and taking him in his arms, he said  
 37 unto them, Whosoever shall receive one of such lit-  
 tle children in my name, receiveth me: and whoso-  
 ever receiveth me, receiveth not me, but him that  
 sent me.
- 38 John said unto him, <sup>2</sup>Master, we saw one casting <sup>2</sup> *Or, Teacher*  
 out <sup>3</sup>devils in thy name: and we forbade him, be- <sup>3</sup> *Gr. demons.*  
 39 cause he followed not us. But Jesus said, Forbid  
 him not: for there is no man which shall do a  
<sup>4</sup>mighty work in my name, and be able quickly to <sup>4</sup> *Gr. power.*  
 40 speak evil of me. For he that is not against us is  
 41 for us. For whosoever shall give you a cup of wa-  
 ter to drink, <sup>5</sup>because ye are Christ's, verily I say <sup>5</sup> *Gr. in name that*  
 42 unto you, he shall in no wise lose his reward. And <sup>5</sup> *yeats.*  
 whosoever shall cause one of these little ones that  
 believe <sup>6</sup>on me to stumble, it were better for him if <sup>6</sup> *Many ancient au-*  
<sup>7</sup>a great millstone were hanged about his neck, and <sup>7</sup> *thorities omit on*  
 43 he were cast into the sea. And if thy hand cause <sup>7</sup> *us.*  
 thee to stumble, cut it off: it is good for thee to en-  
 ter into life maimed, rather than having thy two  
 hands to go into <sup>8</sup>hell, into the unquenchable fire. <sup>8</sup> *Gr. a millstone*  
 44 And if thy foot cause thee to stumble, cut it off: it <sup>8</sup> *turned by an an.*  
 is good for thee to enter into life halt, rather than hav-  
 45 ing thy two feet to be cast into <sup>9</sup>hell. And if thine <sup>9</sup> *Gr. Gehenna.*  
 eye cause thee to stumble, cast it out: it is good for  
 thee to enter into the kingdom of God with one eye,  
 rather than having two eyes to be cast into <sup>9</sup>hell;  
 46 where their worm dieth not, and the fire is not quenched. <sup>9</sup> *Ver. 44 and 46*  
 47 For every one shall be salted with fire<sup>10</sup>. Salt is <sup>9</sup> *(which are iden-*  
 good: but if the salt have lost its saltness, where- <sup>9</sup> *tical with ver. 48)*  
 with will ye season it? Have salt in yourselves, and <sup>9</sup> *are omitted by*  
 50 be at peace one with another. <sup>9</sup> *the best ancient*  
<sup>10</sup> *authorities.*

And he arose from thence, and cometh into the **10**  
 borders of Judæa and beyond Jordan: and multi-  
 tudes come together unto him again; and, as he was  
 wont, he taught them again. And there came unto **2**  
 him Pharisees, and asked him, Is it lawful for a man  
 to put away *his* wife? tempting him. And he an- **3**  
 swered and said unto them, What did Moses com-  
 mand you? And they said, Moses suffered to write **4**  
 a bill of divorcement, and to put her away. But **5**  
 Jesus said unto them, For your hardness of heart he  
 wrote you this commandment. But from the be- **6**  
 ginning of the creation, Male and female made he  
 them. For this cause shall a man leave his father **7**  
 and mother, <sup>1</sup>and shall cleave to his wife; and the **8**  
 twain shall become one flesh: so that they are no  
 more twain, but one flesh. What therefore God **9**  
 hath joined together, let not man put asunder. And **10**  
 in the house the disciples asked him again of this  
 matter. And he saith unto them, Whosoever shall **11**  
 put away his wife, and marry another, committeth  
 adultery against her: and if she herself shall put **12**  
 away her husband, and marry another, she commit-  
 teth adultery.

<sup>1</sup> Some ancient au-  
 thorities omit  
 and shall cleave  
 to his wife.

And they brought\* unto him little children, that **13**  
 he should touch them: and the disciples rebuked  
 them. But when Jesus saw it, he was moved with **14**  
 indignation, and said unto them, Suffer the little  
 children to come unto me; forbid them not: for of  
 such is the kingdom of God. Verily I say unto **15**  
 you, Whosoever shall not receive the kingdom of  
 God as a little child, he shall in no wise enter there-  
 in. And he took them in his arms, and blessed **16**  
 them, laying his hands upon them.

<sup>2</sup> Or, on his way

And as he was going forth <sup>2</sup>into the way, there ran **17**  
 one to him, and kneeled to him, and asked him, Good  
<sup>3</sup>Master, what shall I do that I may inherit eternal  
 life? And Jesus said unto him, Why callest thou **18**  
 me good? none is good save one, *even* God. Thou **19**  
 knowest the commandments, Do not kill, Do not  
 commit adultery, Do not steal, Do not bear false wit-  
 ness, Do not defraud, Honor thy father and mother.  
 And he said unto him, **20**

<sup>3</sup> Or, Teacher

\* For "brought" read "were bringing" So in Luke xviii. 15.—  
 Am. Com.

- 1 Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας  
 καὶ πέραν τοῦ Ἰορδάνου, καὶ συνπορεύονται πάλιν ὄχλοι  
 2 πρὸς αὐτόν, καὶ ὡς εἴωθει πάλιν ἐδίδασκεν αὐτούς. Καὶ  
 [προσκληθόντες Φαρισαῖοι] ἐπηρώτων αὐτὸν εἰ ἔστιν ἀνδρὶ  
 3 γυναῖκα ἀπολύσαι, πειράζοντες αὐτόν. ὁ δὲ ἀποκριθεὶς  
 4 εἶπεν αὐτοῖς Τί ὑμῖν ἐνετείλατο Μωσῆς; οἱ δὲ εἶπαν  
 Ἐπέτρεψεν Μωσῆς βιβλίον ἀποστασιοῦ γράψαι καὶ  
 5 ἀπολῆσαι. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Πρὸς τὴν σκλη-  
 6 ροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· ἀπὸ  
 δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θήλυ ἐποίησεν [αὐτοῦς]  
 7 ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα ἀγ-  
 8 τοῦ καὶ τὴν μητέρα, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν·  
 9 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ· ὁ οὖν ὁ θεὸς συνέ-  
 10 ζευξεν ἄνθρωπος μὴ χωριζέτω. Καὶ εἰς τὴν οἰκίαν πάλιν  
 11 οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν. καὶ λέγει αὐ-  
 τοῖς Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ  
 12 ἄλλην μοιχᾶται ἐπ' αὐτήν, καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν  
 ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾶται.  
 13 Καὶ προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἄψηται· οἱ δὲ  
 14 μαθηταὶ ἐπετίμησαν αὐτοῖς. ἰδὼν δὲ ὁ Ἰησοῦς ἠγα-  
 νάκτησεν καὶ εἶπεν αὐτοῖς Ἄφετε τὰ παιδία ἔρχεσθαι  
 πρὸς με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ  
 15 βασιλεία τοῦ θεοῦ. ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξῃται τὴν  
 βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.  
 16 καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας  
 ἐπ' αὐτά.  
 17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμῶν εἰς καὶ  
 γοιυπετήσας αὐτὸν ἐπηρώτα αὐτόν Διδάσκαλε ἀγαθέ, τί  
 18 ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω; ὁ δὲ Ἰησοῦς εἶπεν  
 αὐτῷ Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός.  
 19 τὰς ἐντολάς οἶδας Ἥ μὴ φονεύῃς, Ἥ μὴ μοιχεύῃς,  
 Ἥ μὴ κλέψῃς, Ἥ μὴ ψευδομαρτυρήσῃς, Ἥ ἀποστερήσῃς,  
 20 Τίμα τὸν πατέρα σοῦ καὶ τὴν μητέρα. ὁ δὲ ἔφη αὐτῷ

Ἥ μὴ μοιχεύῃς  
 Ἥ μὴ πορνεύῃς

Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν 21 αὐτῷ Ἐν σε ὑστερεῖ ὕπαγε ὅσα ἔχεις πώλησον καὶ δός [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι. ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν 22 λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά. Καὶ 23

περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. οἱ δὲ μαθηταὶ ἔθαμ- 24 βούντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν

*Αβ.* ἀποκριθεὶς λέγει αὐτοῖς Τέκνα, πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν· εὐκοπώτερόν ἐστιν 25

*τῆς τρυμαλιᾶς τῆς* κήμηλον διὰ τρυμαλιᾶς ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. οἱ δὲ 25

περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς αὐτόν Καὶ τίς δύναται σωθῆναι; ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει 27 Παρὰ ἀνθρώποις ἀδύνατον ἀλλ' οὐ παρὰ θεῷ, πάντα γὰρ δυνατὰ παρὰ [τῷ] θεῷ. \*Ἡρξάτο λέγειν ὁ 28

Πέτρος αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι. ἔφη ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν, οὐδεὶς 29 ἔστιν ὃς ἀφήκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγρούς ἕνεκεν ἐμοῦ καὶ [ἕνεκεν] τοῦ εὐαγγελίου, εἰ μὴ λάβῃ ἑκατόνταπλασίονα ἰὺν ἐν τῷ 30

\* *μητέρα* καὶ τούτῳ οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ [μητέρας] καὶ τέκνα καὶ ἀγρούς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον. πολλοὶ δὲ ἔσονται 31 πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι.

Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερουσόλυμα, καὶ 32 ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἔθαμβούντο, οἱ δὲ ἀκολουθοῦντες ἐφοβούντο. καὶ παραλαβὼν πάλιν τοὺς

\* Ἡ ὃς δὲ ἀφήκεν οἰκίαν καὶ ἀδελφὰς καὶ ἀδελφούς· καὶ μητέρα καὶ τέκνα καὶ ἀγρούς μετὰ διωγμοῦ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον λήμψεται.†

- <sup>1</sup>Master, all these things have I observed from my <sup>1</sup> Cr, *Teacher*  
 21 youth. And Jesus looking upon him loved him, and  
 said unto him, One thing thou lackest: go, sell what-  
 soever thou hast, and give to the poor, and thou  
 shalt have treasure in heaven: and come, follow me.  
 22 But his countenance fell at the saying, and he went  
 away sorrowful: for he was one that had great pos-  
 sessions.  
 23 And Jesus looked round about, and saith unto his  
 disciples, How hardly shall they that have riches en-  
 24 ter into the kingdom of God! And the disciples were  
 amazed at his words. But Jesus answereth again, <sup>2</sup> Some ancient au-  
 and saith unto them, Children, how hard is it <sup>2</sup>for  
 them that trust in riches to enter into the kingdom  
 25 of God! It is easier for a camel to go through a nee-  
 dle's eye, than for a rich man to enter into the king-  
 26 dom of God. And they were astonished exceeding- <sup>3</sup> Many ancient  
 27 ly, saying <sup>3</sup>unto him, Then who can be saved? Jesus  
 looking upon them saith, With men it is impossible,  
 but not with God: for all things are possible with  
 28 God. Peter began to say unto him, Lo, we have left  
 29 all, and have followed thee. Jesus said, Verily I say  
 unto you, There is no man that hath left house, or  
 brethren, or sisters, or mother, or father, or children,  
 30 or lands, for my sake, and for the gospel's sake, but  
 he shall receive a hundredfold now in this time,  
 houses, and brethren, and sisters, and mothers, and  
 children, and lands, with persecutions; and in the  
 31 <sup>4</sup>world to come eternal life. But many *that are* first <sup>4</sup> Or, *age*  
 shall be last; and the last first.  
 32 And they were in the way, going up to Jerusalem;  
 and Jesus was going before them: and they were  
 amazed; <sup>5</sup>and they that followed\* were afraid. And  
 he took again the <sup>5</sup> Or, *but some as they followed were afraid*

\* "and they that followed" etc. omit the marg.—*Am. Com.*

twelve, and began to tell them the things that were to happen unto him, *saying*, Behold, we go up to Jeru- 33 salem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, 34 and shall scourge him, and shall kill him; and after three days he shall rise again.

And there come near unto him James and John, 35 the sons of Zebedee, saying unto him, <sup>1</sup>Master, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What 36 would ye that I should do for you? And they said 37 unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. 38 Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? And they said unto him, We are able. And Jesus 39 said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand or on *my* 40 left hand is not mine to give: but *it is for them* for whom it hath been prepared. And when the ten 41 heard it, they began to be moved with indignation concerning James and John. And Jesus called them 42 to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but who- 43 soever would become great among you, shall be your <sup>2</sup>minister: and whosoever would be first among you, 44 shall be <sup>3</sup>servant of all. For verily\* the Son of man 45 came not to be ministered unto, but to minister, and to give his life a ransom for many.

And they come to Jericho: and as he went out 46 from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. And when he heard 47 that it was Jesus of Nazareth,

\* For "For verily" etc. read "For the Son of man also" etc.—*Am. Com.*

<sup>1</sup> Or, Teacher

<sup>2</sup> Or, servant

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



33 δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν  
 ὅτι Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ  
 ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμ-  
 ματεῦσιν, καὶ κατακρινούσιν αὐτὸν θανάτῳ καὶ παραδώ-  
 34 σουσιν αὐτὸν τοῖς ἔθνεσιν καὶ ἐρπαΐξουσιν αὐτῷ καὶ ἐμπτύ-  
 σουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦ-  
 σιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάνης οἱ  
 [δύο] υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ Διδάσκαλε, θέλομεν  
 36 ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσης ἡμῖν. ὁ δὲ εἶπεν αὐτοῖς  
 37 Τί θέλετε ποιήσω ὑμῖν; οἱ δὲ εἶπαν αὐτῷ Δὸς ἡμῖν  
 ἵνα εἰς σοῦ ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν καθίσωμεν ἐν  
 38 τῇ δόξῃ σου. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ οἴδατε τί  
 αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ  
 39 βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; οἱ δὲ εἶπαν  
 αὐτῷ Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Τὸ ποτή-  
 40 ριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτί-  
 ζομαι βαπτισθήσεσθε, τὸ δὲ καθίσει ἐκ δεξιῶν μου ἢ  
 41 ἐξ ἐνωπύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἠτοίμασται.  
 42 καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώ-  
 43 βου καὶ Ἰωάνου. καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς  
 λέγει αὐτοῖς Οἴδατε ὅτι οἱ δοκεῦντες ἀρχεῖν τῶν ἐθνῶν  
 κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζ-  
 43 ζουσιν αὐτῶν. οὐχ οὕτως δὲ ἔστιν ἐν ὑμῖν· ἀλλ' ὅς ἂν  
 θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος,  
 44 καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται πάντων  
 45 δοῦλος· καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακο-  
 νηθῆναι ἀλλὰ διακονησάμενος καὶ δοῦναι τὴν ψυχὴν αὐτοῦ  
 λύτρον ἀντὶ πολλῶν.

46 Καὶ ἔρχονται εἰς Ἱερειχώ. Καὶ ἐκπορευομένου αὐτοῦ  
 ἀπὸ Ἱερειχώ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ  
 ὁ υἱὸς Τιμαίου Βαρτίμαϊος τυφλὸς προσαίτης ἐκάθητο  
 47 παρὰ τὴν ὁδόν. καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνόσ

θέλετέ με

ἔστω

ἔστιν ὁ Ναζαρηνόσ

ἐστιν ἤρξατο κράζειν καὶ λέγειν Ὑιὲ Δαυεὶδ Ἰησοῦ, ἐλέη-  
 σόν με. καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ 48  
 πολλῷ μᾶλλον ἔκραζεν Ὑιὲ Δαυεὶδ, ἐλέησόν με. καὶ 49  
 στας ὁ Ἰησοῦς εἶπεν Φωνήσατε αὐτόν. καὶ φωνοῦσι τὸν  
 τυφλὸν λέγοντες αὐτῷ Θάρσει, ἔγειρε, φωνεῖ σε. ὁ δὲ 50  
 ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς  
 τὸν Ἰησοῦν. καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν Τί 51  
 σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ Ῥαββου-  
 νεὶ, ἵνα ἀναβλέψω. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Ὑπάγε, 52  
 ἢ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν, καὶ  
 ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

+ Κύριε ραββεί-

καὶ εἰς

τὸ

Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα ἴεις Βηθφαγή 1  
 καὶ Βηθανίαν πρὸς τὸ Ὄρος τῶν Ἐλαιῶν, ἀποστέλλει 2  
 δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς Ὑπάγετε εἰς 2  
 τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι  
 εἰς αὐτὴν εὐρήσατε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς οὐπω 3  
 ἀνθρώπων ἐκάθισεν· λύσατε αὐτόν καὶ φέρετε. καὶ ἂν 3  
 τις ὑμῖν εἴπῃ Τί ποιεῖτε τοῦτο; εἶπατε Ὁ κύριος αὐτοῦ  
 χρεῖαν ἔχει καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὡδε. 4  
 καὶ ἀπῆλθον καὶ εὔρον πῶλον δεδεμένον πρὸς θύραν ἕξω 4  
 ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν. καὶ τινες τῶν ἐκεῖ 5  
 ἐστηκότων ἔλεγον αὐτοῖς Τί ποιεῖτε λύοντες τὸν πῶλον;  
 οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς· καὶ ἀφῆκαν 6  
 αὐτούς. καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ 7  
 ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐ-  
 τόν. καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν 8  
 ὁδόν· ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν. καὶ οἱ 9  
 προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον

Ὡσαννά·

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·

Εὐλογημένη ἢ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν 10

Δαυεὶδ·

Ὡσαννά ἐν τοῖς ὑψίστοις.

αποστέλλει πάλιν  
αὐτόν

ἐαντῶν

he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and said, Call ye him.

And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. And he, casting away his garment, sprang up, and came to Jesus.

And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, <sup>1</sup>Rabboni, that I may receive my sight. <sup>1</sup> See John xx. 16.

And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way. <sup>2</sup> Or, saved thee

**11** And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and

straightway he <sup>3</sup>will send him <sup>4</sup>back hither. And they went away, and found a colt tied at the door

without in the open street; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had said: and they let them go.

And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him. And many spread their garments upon the way; and others

which they had cut from the fields. And they that went before, and they that followed, cried, Hosanna; Blessed *is* he that cometh in the name of the Lord: <sup>5</sup> Gr. *layers of leaves*.

Blessed *is* the kingdom that cometh, *the kingdom* of our father David: Hosanna in the highest.

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

And on the morrow, when they were come out 12 from Bethany, he hungered. And seeing a fig tree 13 afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. And he answered and said unto it, No man 14 eat fruit from thee henceforward for ever. And his disciples heard it.

And they come to Jerusalem: and he entered into 15 the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he would not suffer that 16 any man should carry a vessel through the temple. And he taught, and said unto them, Is it not written, 17 My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. And the chief priests and the scribes heard it, and 18 sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

<sup>1</sup> Gr. whenever evening came.

<sup>2</sup> Some ancient authorities read they.

And <sup>1</sup>every evening <sup>2</sup>he went forth out of the 19 city.

And as they passed by in the morning, they saw 20 the fig tree withered away from the roots. And 21 Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, 22 Have faith in God. Verily I say unto you, Whoso- 23 ever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, 24 All things whatsoever ye pray and ask for, believe that ye have received\* them, and ye shall have them.

<sup>3</sup> Many ancient authorities add ver. 26. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

And whensoever ye stand praying, forgive, if ye 25 have aught against any one; that your Father also which is in heaven may forgive you your trespasses.<sup>3</sup>

\* For "have received" read "receive" with marg. Gr. received.—*Am. Com.*

11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα ᾠψέ ἤδη οὕτης τῆς ὥρας ἔξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

ὁψίας ἤδη οὕσης  
[τῆς ὥρας]

12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας  
13 ἐπέιπασεν· καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν ἔχουσαν φύλλα ἦλθεν εἰ ἄρα τι εὐρήσει ἐν αὐτῇ, καὶ ἔλθων ἐπ' αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα, ὃ γὰρ καιρὸς οὐκ ἦν σύκων.

14 καὶ ἀποκριθεὶς εἶπεν αὐτῇ Μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι· καὶ ἤκουον οἱ μαθηταὶ αὐ-

15 τοῦ. Καὶ ἔρχονται εἰς Ἱεροσόλυμα. Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς

16 κατέστρεψεν καὶ οὐκ ἤφειεν ἵνα τις διενέγκῃ σκευὸς διὰ τοῦ ἱεροῦ, καὶ ἐδίδασκεν καὶ ἔλεγεν ὅτι

αὐτοῖς

17 Ὁ οἶκος μου οἶκος προσεγγῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιθήκατε αὐτὸν σπιλάδιον ληστῶν.

18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ

19 ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. Καὶ ὅταν ἰψέ  
20 ἐγένετο, ἔξεπορεύοντο ἔξω τῆς πόλεως. Καὶ

ἐξεπορεύετο

21 παραπορευόμενοι πρὸς εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ριζῶν· καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ Ῥαββεί,

22 ἴδε ἡ συκὴ ἣν κατηράσω ἐξήρανται· καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς Ἐχετε πίστιν θεοῦ· ὑμῖν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ

23 πιστεύῃ ὅτι ὃ λαλεῖ γίνεται, ἔσται αὐτῷ· διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε

24 ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν· καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατήρ ὑμῶν ὃ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. Καὶ ἐν τῷ 27  
 ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχι-  
 ερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι καὶ ἔλεγον 28  
 αὐτῷ Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν  
 τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῆς; ὁ δὲ Ἰησοῦς εἶπεν 29  
 αὐτοῖς Ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκρίθητέ  
 μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· τὸ βά- 30  
 πτισμα τὸ Ἰωάνου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀπο-  
 κρίθητέ μοι. καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες 31  
 Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί [οὖν] οὐκ ἐπιστεύ-  
 σατε αὐτῷ; ἀλλὰ εἴπωμεν Ἐξ ἀνθρώπων;—ἐφοβοῦντο τὸν 32  
 ὄχλον, ἅπαντες γὰρ εἶχον τὸν Ἰωάνην ὄντως ὅτι προφή-  
 τής ἦν. καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν Οὐκ οἴ- 33  
 δαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν  
 ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Καὶ ἤρξατο 1  
 αὐτοῖς ἐν παραβολαῖς λαλεῖν Ἀμπελωῶνα ἄνθρωπος  
 ἐφύτευσεν, καὶ περιέθηκεν φραγμὸν καὶ ὠργῆσεν  
 ὑπόληθιον καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδετο  
 αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. καὶ ἀπέστειλεν πρὸς 2  
 τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωρ-  
 γῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελώνος· καὶ λα- 3  
 βόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. καὶ πάλιν 4  
 ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κακείνον ἐκεφα-  
 λίωσαν καὶ ἠτίμασαν. καὶ ἄλλον ἀπέστειλεν· κακείνον 5  
 ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες οὓς δὲ  
 ἀποκτείνοντες. ἔτι ἓνα εἶχεν, υἱὸν ἀγαπητόν· ἀπέστειλεν 6  
 αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι Ἐντραπήσονται  
 τὸν υἱόν μου. ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν 7  
 ὅτι Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν  
 αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία. καὶ λαβόντες 8  
 ἀπέκτειναν αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελώνος.  
 τί ποιήσει ὁ κύριος τοῦ ἀμπελώνος; ἐλεύσεται καὶ ἀπο- 9  
 λήσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελωῶνα ἄλλοις.



27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the  
 28 chief priests, and the scribes, and the elders; and they said unto him, By what authority doest thou these things? or who gave thee this authority to do  
 29 these things? And Jesus said unto them, I will ask of you one <sup>1</sup>question, and answer me, and I will tell  
 30 you by what authority I do these things. The baptism of John, was it from heaven, or from men? an-  
 31 swer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why  
 32 then did ye not believe him? <sup>2</sup>But should we say, From men—they feared the people: <sup>3</sup>for all verily  
 33 held John to be a prophet. And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

<sup>1</sup> Gr. word.

<sup>2</sup> Or, But shall we say, From men?

<sup>3</sup> Or, for all held John to be a prophet indeed.

12 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another  
 2 other country. And at the season he sent to the husbandmen a <sup>4</sup>servant, that he might receive from  
 3 the husbandmen of the fruits of the vineyard. And they took him, and beat him, and sent him away  
 4 empty. And again he sent unto them another <sup>4</sup>servant; and him they wounded in the head, and hand-  
 5 dled shamefully. And he sent another; and him they killed: and many others; beating some, and  
 6 killing some. He had yet one, a beloved son: he sent him last unto them, saying, They will reverence  
 7 my son. But those husbandmen said among themselves; This is the heir; come, let us kill him,  
 8 and the inheritance shall be ours. And they took him, and killed him, and cast him forth out of the  
 9 vineyard. What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

<sup>4</sup> Gr. bondservant.

Have ye not read even this scripture; 10  
 The stone which the builders rejected,  
 The same was made the head of the corner:  
 This was from the Lord, 11  
 And it is marvellous in our eyes?

And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

And they send unto him certain of the Pharisees 13 and of the Herodians, that they might catch him in talk. And when they were come, they say unto 14 him, <sup>1</sup>Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? Shall 15 we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a <sup>2</sup>penny, that I may see it. And they 16 brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus said unto them, Render unto 17 Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

<sup>1</sup> Or, Teacher

<sup>2</sup> See marginal note on Matt. xviii. 23.

And there come unto him Sadducees, which say 18 that there is no resurrection; and they asked him, saying, <sup>1</sup>Master, Moses wrote unto us, If a man's 19 brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. There were seven 20 brethren: and the first took a wife, and dying left no seed; and the second took her, and died, leaving 21 no seed behind him; and the third likewise: and 22 the seven left no seed. Last of all the woman also died. In the resurrection whose wife shall she be 23 of them? for the seven had her to wife. Jesus said 24 unto them, Is it not for this cause that ye err, that ye know not the scriptures,

- 10 Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε  
 Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,  
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
- 11 παρὰ Κυρίου ἐγένετο αὕτη,  
 καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;
- 12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον,  
 ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ  
 ἀφέντες αὐτὸν ἀπῆλθαν.
- 13 Καὶ ἀποστέλλουσιν πρὸς αὐτὸν τινὰς τῶν Φαρισαίων  
 14 καὶ τῶν Ἑρωδιαίων ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ. καὶ  
 ἐλθόντες λέγουσιν αὐτῷ Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς  
 εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσ-  
 ωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ  
 διδάσκεις· ἔξοστι δούλαι Ἰκῆσον· Καίσαρι ἢ οὐ; δῶμεν  
 15 ἢ μὴ δῶμεν; ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐ-  
 16 τοῖς· Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω. οἱ  
 δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς· Τίνος ἢ εἰκὼν αὕτη καὶ ἡ  
 17 ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ· Καίσαρος. ὁ δὲ Ἰησοῦς  
 εἶπεν· Τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ  
 τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.
- 18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέ-  
 γουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες
- 19 Διδάσκαλε, Μωυσῆς ἔγραψεν ἡμῖν ὅτι ἔάν τις ὁ ἀδελ-  
 φός ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῆ  
 τέκνον, ἵνα λάβῃ ὁ ἀδελφός αὐτοῦ τὴν γυναῖκα καὶ  
 20 ἔξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ἐπτά ἀδελφοὶ  
 ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων  
 21 οὐκ ἀφῆκεν σπέρμα· καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ  
 ἀπέθανεν μὴ καταλιπὼν σπέρμα, καὶ ὁ τρίτος ὡσαύτως·  
 22 καὶ οἱ ἐπτά οὐκ ἀφῆκαν σπέρμα· ἔσχατον πάντων καὶ  
 23 ἡ γυνὴ ἀπέθανεν. ἐν τῇ ἀναστάσει τίνος αὐτῶν ἔσται  
 24 γυνή; οἱ γὰρ ἐπτά ἔσχον αὐτὴν γυναῖκα. ἔφη αὐτοῖς ὁ  
 Ἰησοῦς· Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς

†ἐπικεφάλαιον†

μηδὲ τὴν δύναμιν τοῦ θεοῦ; ὅταν γὰρ ἐκ νεκρῶν ἀνα- 25  
 στῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς  
 οἱ ἄγγελοι οἱ ἄγγελοι ἔν τοῖς οὐρανοῖς· περὶ δὲ τῶν νεκρῶν ὅτι 26  
 ἐγείρονται οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως ἐπὶ τοῦ  
 βάτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων Ἐγὼ ὁ θεὸς  
 Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ; οὐκ ἔ- 27  
 στιν ὁ θεὸς νεκρῶν ἀλλὰ ζώντων· πολὺ πλανᾶσθε.

Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας αὐτῶν 28  
 συνζητούντων, εἰδὼς ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτη-  
 σεν αὐτὸν Ποία ἐστὶν ἐντολὴ πρώτη πάντων; ἀπεκρίθη 29  
 ὁ Ἰησοῦς ὅτι Πρώτη ἐστὶν Ἄκογε, Ἰσραὴλ, Κύριος ὁ  
 θεὸς ἡμῶν κύριος ἔἰς ἐστίν, καὶ ἀγαπήσεις Κύριον 30  
 τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης  
 τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ  
 ἐξ ὅλης τῆς ἰσχύος σου. δευτέρα αὕτη Ἀγαπήσεις 31  
 τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη  
 ἐντολὴ οὐκ ἔστιν. Ἐἶπεν αὐτῷ ὁ γραμματεὺς Καλῶς, 32  
 διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι εἰς ἐστὶν καὶ οὐκ ἔστιν  
 ἄλλος πλην αὐτοῦ· καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς 33  
 καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς  
 ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἐαυτὸν περισ-  
 σότερόν ἐστιν πάντων τῶν ὀλοκαυτωμάτων καὶ θησιῶν.  
 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη εἶπεν 34  
 αὐτῷ Οὐ μακρὰν [εἶ] ἀπὸ τῆς βασιλείας τοῦ θεοῦ. Καὶ  
 οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι. Καὶ 35  
 ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ Πῶς  
 λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς Δαυεὶδ ἐστίν;  
 αὐτὸς Δαυεὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ 36

Κάθισον·

Εἶπεν Κύριος τῷ κυρίῳ μου Ἐκ δεξιῶν μου  
 ἕως ἄν θῶ τοῦς ἐχθρούς σου ὑποκάτω τῶν ποδῶν  
 σου·

αὐτὸς Δαυεὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστὶν υἱός; 37

Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἠδέως. Καὶ ἐν τῇ 38

25 nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in  
 26 marriage; but are as angels in heaven. But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living: ye do greatly err.

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment

29 is the first of all? Jesus answered, The first is, Hear, O Israel; <sup>1</sup>The Lord our God, the Lord is

30 one: and thou shalt love the Lord thy God <sup>2</sup>with all thy heart, and <sup>2</sup>with all

31 thy mind, and <sup>2</sup>with all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Of a truth, <sup>3</sup>Master, thou hast well said that he is one; and there is none

33 other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more

34 than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? David himself said in the Holy Spirit,

The Lord said unto my Lord,

Sit thou on my right hand,

Till I make thine enemies <sup>4</sup>the footstool of thy feet.

37 David himself calleth him Lord; and whence is he his son? And <sup>5</sup>the common people heard him gladly.

38 And in

<sup>1</sup> Or, *The Lord is our God; the Lord is one*

<sup>2</sup> Gr. *from.*

<sup>3</sup> Or, *Teacher*

<sup>4</sup> Some ancient authorities read *underneath thy feet.*

<sup>5</sup> Or, *the great multitude*

his teaching he said, Beware of the scribes, which desire to walk in long robes, and to have salutations in the marketplaces, and chief seats in the synagogues, 39 and chief places at feasts: they which devour wid- 40  
 1 Or, even while for  
 a pretence they  
 make  
 ows' houses, and for a pretence make long prayers; these shall receive greater condemnation.

And he sat down over against the treasury, and 41  
 2 Gr. brass.  
 beheld how the multitude cast 2 money into the treasury: and many that were rich cast in much. And 42  
 3 Gr. one.  
 there came 2 a poor widow, and she cast in two mites, which make a farthing. And he called unto him 43 his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did 44  
 cast in of their superfluity; but she of her want did cast in all that she had, even all her living.

And as he went forth out of the temple, one of 13  
 4 Or, Teacher  
 his disciples saith unto him, 4 Master, behold, what manner of stones and what manner of buildings! And Jesus said unto him, Seest thou these great 2  
 buildings? there shall not be left here one stone upon another, which shall not be thrown down.

And as he sat on the mount of Olives over against 3  
 the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things 4  
 be? and what shall be the sign when these things are all about to be accomplished? And Jesus began to 5  
 say unto them, Take heed that no man lead you astray. Many shall come in my name, saying, I am 6  
 he; and shall lead many astray. And when ye shall 7  
 hear of wars and rumours of wars, be not troubled: these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and 8  
 kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.

But take ye heed to yourselves: for they shall 9  
 deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings



διδασκῆ αὐτοῦ ἔλεγεν· Βλέπετε ἀπὸ τῶν γραμματέων τῶν  
 θελώντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμούς ἐν ταῖς  
 39 ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρω-  
 40 τοκλισίας ἐν τοῖς ἑδίπνοις, οἱ κατέσθοντες τὰς οἰκίας  
 τῶν χηρῶν ἑδίπνοις καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι  
 41 λήμψονται περισσότερον κρίμα.

δείπνοι· οἱ.....  
 ...προσευχόμενοι  
 ἑδίπνοι· καὶ ὀφθαλμῶν

Καὶ καθί-  
 σασ ἑκάτεραν τὴν γαζοφυλακίαν ἐθεώρει πῶς ὁ ὄχλος  
 βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι  
 42 ἔβαλλον πολλά· καὶ ἔλθοῦσα μία χήρα πτωχή ἔβαλεν  
 43 λεπτὰ δύο, ἃ ἔστιν κοδράντης. καὶ προσκαλεσάμενος  
 τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν ὅτι ἡ  
 χήρα αὕτη ἢ πτωχή πλείον πάντων ἔβαλεν τῶν βαλλόν-  
 44 των εἰς τὸ γαζοφυλάκιον· πάντες γὰρ ἐκ τοῦ περισσεύ-  
 οντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς  
 πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

ἀπέναντι

1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ  
 εἰς τῶν μαθητῶν αὐτοῦ Διδάσκαλε, ἴδε ποταποὶ λίθοι  
 2 καὶ ποταπαὶ οἰκοδομαί· καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Βλέ-  
 πεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῆ ὧδε  
 3 λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῆ. Καὶ καθημένου  
 αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ  
 ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωά-  
 4 νης καὶ Ἀνδρέας· Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί  
 5 τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα. ὁ δὲ  
 Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· Βλέπετε μὴ τις ὑμᾶς  
 6 πλανήσῃ· πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέ-  
 7 γοντες ὅτι Ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν. ὅταν δὲ  
 ἑκούσῃτε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε·  
 8 δεῖ γενέσθαι, ἀλλ' οὕτω τὸ τέλος. ἐγερθήσεται γὰρ  
 ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται  
 σεισμοὶ κατὰ τόπους, ἔσονται λιμοί· ἀρχὴ ὧδίνων ταῦτα.  
 9 βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσιν ὑμᾶς εἰς συνέδρια  
 καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βα-

ἑδίπνοι· καὶ διὰ τριῶν  
 ἡμερῶν ἄλλος ἀνα-  
 στήσεται ἀνευ χει-  
 ρῶν

ἀκούετε

Αρ.

σιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.  
 καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέ- 10  
 lion. καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προ- 11  
 μεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ  
 τῇ ὥρᾳ τοῦτο λαλεῖτε, οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ  
 τὸ πνεῦμα τὸ ἅγιον. καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς 12  
 θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα  
 ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς· καὶ ἔσεσθε μισού- 13  
 μνοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς  
 τέλος οὗτος σωθήσεται. Ὅταν δὲ ἴδητε τὸ Βδέλγμα 14  
 τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀγαγίνωσκων  
 νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,  
 ὁ <sup>Τ</sup> ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθᾶτω τι 15  
 ἄραι ἐκ τῆς οἰκίας αὐτοῦ, καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρε- 16  
 ψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. οὐαὶ δὲ ταῖς 17  
 ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς  
 ἡμέραις. προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος· 18  
 ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψεις οἷα οὐ γέγονεν 19  
 τοιαῦτη ἀπ' ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ  
 νῦν καὶ οὐ μὴ γένηται. καὶ εἰ μὴ ἐκολόβωσεν Κύριος 20  
 τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς  
 ἐκλεκτούς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας. Καὶ 21  
 τότε ἐὰν τις ὑμῖν εἴπῃ Ἴδε ὧδε ὁ χριστὸς Ἴδε ἐκεῖ,  
 μὴ πιστεύετε· ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ ψευ- 22  
 δοπροφήται καὶ δώσουσιν ὅσμηϊα καὶ τέρατα πρὸς  
 τὸ ἀποπλανᾶν εἰ δυνατόν τοὺς ἐκλεκτούς· ὑμεῖς δὲ βλέ- 23  
 πετε· προεῖρηκα ὑμῖν πάντα. Ἄλλὰ ἐν ἐκείναις ταῖς 24  
 ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται,  
 καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ <sup>25</sup>  
 ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ  
 δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. καὶ <sup>26</sup>  
 τότε ὄψονται τὸν γίον τοῦ ἀνθρώπου ἐρχόμενον ἐν  
 νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης· καὶ τότε <sup>27</sup>

shall ye stand for my sake, for a testimony unto  
 10 them. And the gospel must first be preached unto  
 11 all the nations. And when they lead you *to judge-*  
*ment*, and deliver you up, be not anxious beforehand  
 what ye shall speak: but whatsoever shall be given  
 you in that hour, that speak ye: for it is not ye that  
 12 speak, but the Holy Ghost. And brother shall de-  
 liver up brother to death, and the father his child;  
 and children shall rise up against parents, and <sup>1</sup>cause <sup>1</sup> *Or, put them to*  
 13 them to be put to death. And ye shall be hated of *death*  
 all men for my name's sake: but he that endureth  
 to the end, the same shall be saved.

14 But when ye see the abomination of desolation  
 standing where he ought not (let him that readeth  
 understand), then let them that are in Judæa flee  
 15 unto the mountains: and let him that is on the  
 housetop not go down, nor enter in, to take anything  
 16 out of his house: and let him that is in the field not  
 17 return back to take his cloke. But woe unto them  
 that are with child and to them that give suck in  
 18 those days! And pray ye that it be not in the win-  
 19 ter. For those days shall be tribulation, such as there  
 hath not been the like from the beginning of the  
 creation which God created until now, and never  
 20 shall be. And except the Lord had shortened the  
 days, no flesh would have been saved: but for the  
 elect's sake, whom he chose, he shortened the days.

21 And then if any man shall say unto you, Lo, here  
 22 is the Christ; or, Lo, there; believe <sup>2</sup>*it* not: for there <sup>2</sup> *Or, him*  
 shall arise false Christs and false prophets, and shall  
 shew signs and wonders, that they may lead astray,  
 23 if possible, the elect. But take ye heed: behold, I  
 have told you all things beforehand.

24 But in those days, after that tribulation, the sun  
 shall be darkened, and the moon shall not give her  
 25 light, and the stars shall be falling from heaven, and  
 the powers that are in the heavens shall be shaken.

26 And then shall they see the Son of man coming in  
 27 clouds with great power and glory. And then

shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Now from the fig tree learn her parable: when 28 her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even 29 so ye also, when ye see these things coming to pass, know ye also that <sup>1</sup>he is nigh, *even* at the doors. Verily 30 I say unto you, This generation shall not pass away, until all these things be accomplished. Heaven and 31 earth shall pass away: but my words shall not pass away. But of that day or that hour knoweth no 32 one, not even the angels in heaven, neither the Son, but the Father. Take ye heed, watch <sup>2</sup>and pray: 33 for ye know not when the time is. *It is as when* a 34 man, sojourning in another country, having left his house, and given authority to his <sup>3</sup>servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of 35 the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming 36 suddenly he find you sleeping. And what I say 37 unto you I say unto all, Watch.

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

<sup>2</sup> Some ancient authorities omit *and pray.*

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

Now after two days was *the feast of the passover* 14 and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty, and kill him: for they said, Not during the feast, lest haply there shall be a tumult of the people.

<sup>4</sup> Or, *a flask*

<sup>5</sup> Gr. *pistic nard*, *pistic* being perhaps a local name. Others take it to mean *genuine*; others, *liquid.*

And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having <sup>4</sup>an alabaster cruse of ointment of <sup>5</sup>spikenard\* very costly; and she brake the cruse, and poured it over his head. But there were some that had indignation among themselves, *saying*, To what purpose hath this waste of the ointment been made? For this ointment might have been sold for above three hundred <sup>6</sup>pence, and given to the

<sup>6</sup> See marginal note on Matt. xviii. 28.

\* For "spikenard" read "pure nard" (with marg. Or, *liquid nard*), and omit marg. <sup>5</sup> So in John xii. 3.—*Am. Com.*

ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισημιάσει τοὺς ἐκλεκτοὺς  
 [αὐτοῦ] ἐκ τῶν τεσσάρων ἀνέμων ἀπὸ ἄκροϋ γῆς ἕως  
 28 ἄκροϋ οὐρανοῦ. Ἀπὸ δὲ τῆς συκῆς μάθετε  
 τὴν παραβολήν· ὅταν ἦδῃ ὁ κλάδος αὐτῆς ἀπαλὸς γένηται  
 καὶ ἐκφύῃ τὰ φύλλα, γινώσχετε ὅτι ἐγγὺς τὸ θέρος  
 29 ἐστίν· οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώ-  
 30 σκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ἀμὴν λέγω ὑμῖν ὅτι  
 οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάντα  
 31 γένηται. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι  
 32 μου οὐ παρελεύσονται. Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ  
 τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ἰοὶ ἀγγελοὶ ἐν οὐρανῷ οὐδὲ ὁ  
 33 υἱὸς, εἰ μὴ ὁ πατήρ. βλέπετε ἀγρυπνεῖτε, οὐκ οἴδατε γὰρ  
 34 πότε ὁ καιρὸς [ἐστίν]· ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν  
 οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν,  
 ἐκάστω τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα  
 35 γρηγορή· γρηγορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε ὁ κύριος  
 τῆς οἰκίας ἔρχεται, ἢ ὀψέ ἢ μεσονύκτιον ἢ ἀλεκτορο-  
 36 φωνίας ἢ πρωί, μὴ ἔλθῶν ἐξέφνης εὖρη ὑμᾶς καθεύδοντας·  
 37 ὁ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε.

μὴ  
 ἄγγελος

1 **HN ΔΕ ΤΟ ΠΑΣΧΑ** καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας.  
 Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν  
 2 δόλῳ κρατήσαντες ἀποκτείνωσιν, ἔλεγον γὰρ Μὴ ἐν τῇ  
 ἑορτῇ, μὴ ποτε ἔσται θόρυβος τοῦ λαοῦ.  
 3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ  
 λεπροῦ κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβα-  
 4 στρον μύρου γάρδου πιστικῆς ἰ πολυτέλους ἰ συντρίψασα τὴν  
 ἀλάβαστρον κατέχευεν αὐτοῦ τῆς κεφαλῆς. Ἦσαν δέ  
 5 τινες ἀγανακτοῦντες πρὸς ἑαυτούς· Εἰς τί ἡ ἀπώλεια  
 αὕτη τοῦ μύρου γέγονεν; ἠδύνατο γὰρ τοῦτο τὸ μύρον  
 παραθῆναι ἐπάνω ἰ δηναρίων τριακοσίων ἰ καὶ δοθῆναι τοῖς

πολυτελοῦς,—

ἰοὶ δὲ μαθηταὶ αὐ-  
 τοῦ διεπονοῦντο  
 καὶ ἔλεγον ἰ

τριακοσίων δηνα-  
 ρίων

πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. ὁ δὲ Ἰησοῦς εἶπεν 6  
 Ἐφετέ αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον  
 ἠργάσατο ἐν ἐμοί· πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε 7  
 μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοῖς [πάντοτε] εὖ  
 ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε· ὁ ἔσχεν ἐποίησεν, προ- 8  
 ἔλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν. ἀμὴν 9  
 δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον  
 τὸν κόσμον, καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς μνημό-  
 σνον αὐτῆς.

Καὶ Ἰούδας Ἰσκαριῶθ ὁ εἰς τῶν 10  
 δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ  
 αὐτοῖς. οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ 11  
 ἀργύριον δοῦναι. καὶ ἐζήτηί πῶς αὐτὸν εὐκαίρως παραδοῖ.

Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθναι, 12  
 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ποῦ θέλεις ἀπελθόντες  
 ἐτοιμάσωμεν ἵνα φάγης τὸ πάσχα; καὶ ἀποστέλλει δύο 13  
 τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς Ὑπάγετε εἰς τὴν  
 πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος  
 βαστάζων· ἀκολουθήσατε αὐτῷ, καὶ ὅπου ἐὰν εἰσέλθῃ 14  
 εἶπατε τῷ οἰκοδεσπότῃ ὅτι Ὁ διδάσκαλος λέγει Ποῦ  
 ἐστὶν τὸ κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν  
 μου φάγω; καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμέ- 15  
 νον ἑτοιμον· καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν. καὶ ἐξῆλθον οἱ 16  
 μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὑρον καθὼς εἶπεν  
 αὐτοῖς, καὶ ἠτοιμάσαν τὸ πάσχα.

Καὶ ὄψι- 17  
 ας γενομένης ἔρχεται μετὰ τῶν δώδεκα. καὶ ἀνακειμέ- 18  
 νων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν Ἀμὴν λέγω  
 ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων ἄ- 19  
 μοῦ. ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἰς κατὰ 19  
 εἰς Μήτι ἐγώ; ὁ δὲ εἶπεν αὐτοῖς Εἰς τῶν δώδεκα, ὁ 20  
 ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ [ἐν] τρύβλιον· ὅτι ὁ 21  
 μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ  
 αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ  
 ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄν-

\* τῶν ἐσθιόντων



6 poor. And they murmured against her. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor always with you, and whosoever ye will ye can do them good: but me ye have not always. She hath done what she could: she hath anointed my body aforehand for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, <sup>1 Gr. the one of the twelve.</sup> he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them.

12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall enter in, say to the goodman of the house, <sup>2 Or, Teacher</sup> The Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples? And he will himself shew you a large upper room furnished and ready: and there make ready for us. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And when it was evening he cometh with the twelve. And as they <sup>3 Gr. reclined.</sup> sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, *even* he that eateth with me. They began to be sorrowful, and to say unto him one by one, Is it I? And he said unto them, *It is* one of the twelve, he that dippeth with me in the dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it <sup>4 Gr. for him if that man.</sup> for that man if he had not been born.

<sup>1</sup> Or, a loaf

And as they were eating, he took <sup>1</sup>bread, and <sup>22</sup> when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. And he took <sup>23</sup> a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto <sup>24</sup> them, This is my blood of <sup>2</sup>the <sup>3</sup>covenant, which is shed for many. <sup>4</sup> Verily I say unto you, I will no <sup>25</sup> more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

<sup>2</sup> Or, the testament

<sup>3</sup> Some ancient authorities insert *new*.

And when they had sung a hymn, they went out <sup>26</sup> unto the mount of Olives.

<sup>4</sup> Gr. *caused to stumble*.

And Jesus saith unto them, All ye shall be <sup>4</sup>of- <sup>27</sup> fended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. Howbeit, <sup>28</sup> after I am raised up, I will go before you into Galilee. But Peter said unto him, Although all shall be <sup>29</sup> <sup>4</sup>offended, yet will not I. And Jesus saith unto him, <sup>30</sup> Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice. But he spake exceeding vehemently, If I <sup>31</sup> must die with thee, I will not deny thee. And in like manner also said they all.

<sup>5</sup> Gr. *an enclosed piece of ground*.

And they come unto <sup>5</sup>a place which was named <sup>32</sup> Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. And he taketh with him Peter <sup>33</sup> and James and John, and began to be greatly amazed, and sore troubled. And he saith unto <sup>34</sup> them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. And he went <sup>35</sup> forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, Father, all things <sup>36</sup> are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. And <sup>37</sup> he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? <sup>6</sup> Watch and pray, that ye enter <sup>38</sup> not into temptation: the spirit indeed is willing, but the flesh is weak. And again 39

<sup>6</sup> Or, Watch ye, and pray that ye enter not

22 θρωπος ἐκεῖνος. Καὶ ἐσθιόντων αὐτῶν λαβὼν  
 ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν  
 23 Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου. καὶ λαβὼν ποτή-  
 ριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ  
 24 πάντες. καὶ εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ δῖμά μου  
 25 τῆς διδοῦσης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν ἁμῆν  
 λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς  
 ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πῖω καινὸν  
 26 ἐν τῇ βασιλείᾳ τοῦ θεοῦ. Καὶ ὑμνήσαντες  
 27 ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. Καὶ λέγει  
 αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγρα-  
 πται Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορ-  
 28 πιθήσονται· ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς  
 29 εἰς τὴν Γαλιλαίαν. ὁ δὲ Πέτρος ἔφη αὐτῷ Εἰ καὶ πάν-  
 30 τες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. καὶ λέγει αὐτῷ  
 ὁ Ἰησοῦς Ἄμην λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ  
 31 πρὶν ἢ δις ἀλέκτορα φοιῆσαι τρίς με ἀπαρνήσῃ. ὁ δὲ  
 ἐκπερισσῶς ἐλάλει Ἐὰν δέξῃ με συναποθανεῖν σοι, οὐ  
 μὴ σε ἀπαρνήσομαι. ὡσαύτως [δὲ] καὶ πάντες ἔλεγον.  
 32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανεὶ, καὶ  
 λέγει τοῖς μαθηταῖς αὐτοῦ Καθίσατε ὧδε ἕως προσεύξω-  
 33μαι. καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ  
 τὸν Ἰωάννην μετ' αὐτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδη-  
 34μονεῖν, καὶ λέγει αὐτοῖς Περίλγπός ἐστιν ἡ ψυχὴ μου  
 35 ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. καὶ ἄνωγον  
 μικρὸν ἐπιπτεν ἐπὶ τῆς γῆς, καὶ προσήχετο ἵνα εἰ δυνατὸν  
 36 ἐστὶν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, καὶ ἔλεγεν Ἄββὰ ὁ  
 πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο  
 37 ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. καὶ ἔρχεται  
 καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ  
 Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι;  
 38 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν·  
 39 τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής. καὶ πάλιν

Ἰάκωβον καὶ

προσελθὼν

ἀπελθὼν προσηύξατο [τὸν αὐτὸν λόγον εἰπὼν]. καὶ πάλιν 40  
 ἔλθων εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ  
 ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔθεισαν τί ἀπο-  
 κριθῶσιν αὐτῷ. καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς 41

*Αρ.*

Καθεύδετε [τὸ] λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει ἡλθεν ἡ  
 ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας  
 τῶν ἁμαρτωλῶν. ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς 42  
 με ἤγγικεν. Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος 43

παραγίνεται [ὁ] Ἰούδας εἰς τῶν δώδεκα καὶ μετ' αὐτοῦ  
 ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ  
 τῶν γραμματέων καὶ τῶν πρεσβυτέρων. δεδώκει δὲ ὁ 44  
 παραδιδούς αὐτὸν σύσσημον αὐτοῖς λέγων Ὅν ἂν φιλήσω  
 αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς. καὶ 45

ἔλθων εὐθὺς προσελθὼν αὐτῷ λέγει Ῥαββεί, καὶ κατε-  
 φίλησεν αὐτόν. οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ καὶ ἐκρά- 46  
 τησαν αὐτόν. εἰς δὲ [τις] τῶν παρεστηκότων σπασάμενος 47  
 τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφέλ-  
 λεν αὐτοῦ τὸ ὠτίριον. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν 48

αὐτοῖς Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων  
 συλλαβεῖν με; καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ 49  
 διδάσκων καὶ οὐκ ἔκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν  
 αἱ γραφαί. καὶ ἀφέντες αὐτὸν ἔφυγον πάντες. Καὶ 50  
 51

*ἐκρατεῖτέ*

νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα  
 ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν, ὁ δὲ καταλιπὼν τὴν 52  
 σινδόνα γυμνὸς ἔφυγεν.

*Αρ.*

*αὐτῷ*

Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ 53  
 συνέρχονται ἅπαντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι  
 καὶ οἱ γραμματεῖς. καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολού- 54  
 θησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ ἦν  
 συνκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς  
 τὸ φῶς. οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν 55  
 κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ  
 οὐχ ἠῤῥισκον· πολλοὶ γὰρ ἔψευδομαρτύρουν κατ' αὐτοῦ, 56

- he went away, and prayed, saying the same words.
- 40 And again he came, and found them sleeping, for their eyes were very heavy; and they wist not what
- 41 to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of
- 42 man is betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand.
- 43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and
- 44 the scribes and the elders. Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away
- 45 safely. And when he was come, straightway he came to him, and saith, Rabbi; and <sup>1</sup> kissed him. *Gr. kissed him much.*
- 46 And they laid hands on him, and took him. But a
- 47 certain one of them that stood by drew his sword, and smote the <sup>2</sup> servant of the high priest, and struck *Gr. beat down.*
- 48 off his ear. And Jesus answered and said unto them, Are ye come out, as against a robber, with
- 49 swords and staves to seize me? I was daily with you in the temple teaching, and ye took me not: but *this is done* that the scriptures might be fulfilled. And they all left him, and fled.
- 50 filled. And they all left him, and fled.
- 51 And a certain young man followed with him, having a linen cloth cast about him, over *his* naked
- 52 *body*: and they lay hold on him; but he left the linen cloth, and fled naked.
- 53 And they led Jesus away to the high priest: and there come together with him all the chief priests
- 54 and the elders and the scribes. And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers,
- 55 and warming himself in the light of the fire. Now the chief priests and the whole council sought witness against Jesus to put him to death; and found
- 56 it not. For many bare false witness against him,

and their witness agreed not together. And there 57  
 stood up certain, and bare false witness against him,  
 1 Or, *sanctuary* saying, We heard him say, I will destroy this <sup>1</sup>temple 58  
 that is made with hands, and in three days I will  
 build another made without hands. And not even 59  
 so did their witness agree together. And the high 60  
 priest stood up in the midst, and asked Jesus, saying,  
 Answerest thou nothing? what is it which these wit-  
 ness against thee? But he held his peace, and an- 61  
 swered nothing. Again the high priest asked him,  
 and saith unto him, Art thou the Christ, the Son of  
 the Blessed? And Jesus said, I am: and ye shall see 62  
 the Son of man sitting at the right hand of power,  
 and coming with the clouds of heaven. And the 63  
 high priest rent his clothes, and saith, What further  
 need have we of witnesses? Ye have heard the blas- 64  
 phemy: what think ye? And they all condemned  
 him to be <sup>2</sup>worthy of death. And some began to 65  
 spit on him, and to cover his face, and to buf-  
 fet him, and to say unto him, Prophecy: and the  
 officers received him with <sup>3</sup>blows of their hands.

<sup>2</sup> Or, *liable to*.

<sup>3</sup> Or, *stocks of rods*.

And as Peter was beneath in the court, there com- 66  
 eth one of the maids of the high priest; and seeing 67  
 Peter warming himself, she looked upon him, and  
 saith, Thou also wast with the Nazarene, *even* Jesus.

<sup>4</sup> Or, *I neither know,  
 nor understand:  
 thou, what sayest  
 thou?*

But he denied, saying, <sup>4</sup>I neither know, nor under- 68  
 stand what thou sayest: and he went out into the  
<sup>5</sup>porch: <sup>6</sup>and the cock crew. And the maid saw 69

<sup>5</sup> Or, *for circumet*.

<sup>6</sup> Many ancient  
 authorities omit  
 and the cock crew.

him, and began again to say to them that stood by.  
 This is *one* of them. But he again denied it. And 70  
 after a little while again they that stood by said to  
 Peter, Of a truth thou art *one* of them; for thou art  
 a Galilaean. But he began to curse, and to swear, I 71  
 know not this man of whom ye speak. And straight- 72  
 way the second time the cock crew. And Peter call-  
 ed to mind the word, how that Jesus said unto him.  
 Before the cock crew twice, thou shalt deny me  
 thrice. <sup>7</sup>And when he thought thereon, he wept.

<sup>7</sup> Or, *And he began  
 to weep.*



57 καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. καὶ τινες ἀναστάντες  
 58 ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες ὅτι Ἡμεῖς ἠκούσα-  
 μεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον  
 τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἄχειροποίη-  
 59 τον οἰκοδομήσω· καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.  
 60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν  
 λέγων Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου καταμαρτυ-  
 61 ροῦσιν; ἃ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν  
 ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ Σὺ εἶ ὁ χριστὸς  
 62 ὁ υἱὸς τοῦ εὐλογητοῦ; ὁ δὲ Ἰησοῦς εἶπεν Ἐγὼ εἰμι, καὶ  
 ὄψεσθε τὸν γίον τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον  
 τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ  
 63 οὐρανοῦ. ὁ δὲ ἀρχιερεὺς διαρήξας τοὺς χιτῶνας αὐτοῦ  
 64 λέγει Τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ἠκούσατε τῆς  
 βλασφημίας; τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν  
 65 αὐτὸν ἔνοχον εἶναι θανάτου. Καὶ ἤρξαντό τινες ἐμπτύειν  
 αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν  
 αὐτὸν καὶ λέγειν αὐτῷ Προφήτευσον, καὶ οἱ ὑπηρέται  
 66 ραπίσμασιν αὐτὸν ἔλαβον. Καὶ ὄντος τοῦ  
 Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ  
 67 ἀρχιερέως, καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέ-  
 ψασα αὐτῷ λέγει Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ  
 68 Ἰησοῦ· ὁ δὲ ἠρνήσατο λέγων Οὔτε οἶδα οὔτε ἐπίσταμαι  
 69 σὺ τί λέγεις, καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον. καὶ ἡ  
 παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρε-  
 70 στῶσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν. ὁ δὲ πάλιν ἠρνεῖτο.  
 καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ  
 71 Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ· ὁ δὲ ἤρξατο  
 ἀναθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον  
 72 τούτον ὃν λέγετε. καὶ οὕτως ἐκ δευτέρου ἀλέκτωρ ἐφώνη-  
 σεν· καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ  
 ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα δις φωνῆσαι τρίς με ἀπαρ-  
 νήσῃ, καὶ ἐπιβαλὼν ἔκλαιεν.

ἠἀναστήσω ἀχει-  
ροποίητον†

ὅτι

ἐπίσταμαι· σὺ τί  
λέγεις;

Αφ.

εἶπεν

ἐτοιμάσαντες

Καὶ εὐθὺς πρὸς συμβούλιον ἑτοιμάσαντες ἠρώσαντες οἱ ἀρχιερεῖς 1  
 μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὄλον τὸ συνέ-  
 δριον δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν  
 Πειλάτῳ. καὶ ἐπηρώτησεν αὐτὸν ὁ Πειλᾶτος Σὺ εἶ ὁ 2  
 βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει Σὺ 3  
 λέγεις; καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά. ὁ δὲ 4  
 Πειλᾶτος πάλιν ἐπηρώτα αὐτὸν [λέγων] Οὐκ ἀποκρίθη  
 οὐδέν; ἴδε πόσα σου κατηγοροῦσιν. ὁ δὲ Ἰησοῦς οὐκέτι 5  
 οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πειλᾶτον. Κατὰ δὲ 6  
 ἑορτὴν ἀπέλυσεν αὐτοῖς ἓνα δέσμιον ὃν παρητοῦντο. ἦν δὲ 7  
 ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος  
 οἷτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. καὶ ἀναβὰς 8  
 ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς. ὁ δὲ 9  
 Πειλᾶτος ἀπεκρίθη αὐτοῖς λέγων Θέλετε ἀπολύσω ὑμῖν  
 τὸν βασιλέα τῶν Ἰουδαίων; ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον 10  
 παραδεδώκεισαν αὐτὸν [οἱ ἀρχιερεῖς]. οἱ δὲ ἀρχιερεῖς 11  
 ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ  
 αὐτοῖς. ὁ δὲ Πειλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς 12  
 Τί οὖν ποιήσω [ὄν] λέγετε τὸν βασιλέα τῶν Ἰουδαίων; οἱ δὲ 13  
 πάλιν ἔκραξαν Σταύρωσον αὐτόν. ὁ δὲ Πειλᾶτος ἔλεγεν 14  
 αὐτοῖς Τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν  
 Σταύρωσον αὐτόν. ὁ δὲ Πειλᾶτος βουλόμενος τῷ ὄχλῳ τὸ 15  
 ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέ-  
 δωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.

Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἕσω τῆς αὐλῆς, 16  
 ὃ ἐστὶν πραιτώριον, καὶ συνκαλοῦσιν ὄλην τὴν σπεῖραν.  
 καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιτιθέασιν αὐτῷ 17  
 πλέξαντες ἀκάνθινον στέφανον· καὶ ἤρξαντο ἀσπάζεσθαι 18  
 αὐτόν· Χαῖρε βασιλεῦ τῶν Ἰουδαίων· καὶ ἔτυπτον αὐτοῦ 19  
 τὴν κεφαλὴν καλάμῳ καὶ ἐπέτυον αὐτῷ, καὶ τιθέντες τὰ  
 γόνατα προσεκύκουν αὐτῷ. καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδου- 20  
 σαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐ-  
 τοῦ.  
 Καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν

**15** And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest.

**3** And the chief priests accused him of many things.

**4** And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee

**5** of. But Jesus no more answered anything; inso-much that Pilate marvelled.

**6** Now at <sup>1</sup>the feast he used to release unto them one <sup>1</sup> Or, a feast

**7** prisoner, whom they asked of him. And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had

**8** committed murder. And the multitude went up and began to ask him *to do* as he was wont to do unto

**9** them. And Pilate answered them, saying, Will ye

**10** that I release unto you the King of the Jews? For he perceived that for envy the chief priests had de-

**11** livered him up. But the chief priests stirred up the multitude, that he should rather release Barabbas

**12** unto them. And Pilate again answered and said unto them, What then shall I do unto him whom ye

**13** call the King of the Jews? And they cried out

**14** again, Crucify him. And Pilate said unto them, Why, what evil hath he done? But they cried out

**15** exceedingly, Crucify him. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

**16** And the soldiers led him away within the court, which is the <sup>2</sup>Prætorium; and they call together the

**17** whole <sup>3</sup>band. And they clothe him with purple, and <sup>3</sup> Or, cohort

**18** plaiting a crown of thorns, they put it on him; and they began to salute him, Hail, King of the Jews!

**19** And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him.

**20** And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify

him.

<sup>1</sup> Or, *impress*.

And they <sup>1</sup>compel one passing by, Simon of Cy- 21  
rene, coming from the country, the father of Alex-  
ander and Rufus, to go *with them*, that he might bear  
his cross: And they bring him unto the place Gol- 22  
gotha, which is, being interpreted, The place of a  
skull. And they offered him wine mingled with 23  
myrrh: but he received it not. And they crucify 24  
him, and part his garments among them, casting lots  
upon them, what each should take. And it was the 25  
third hour, and they crucified him. And the super- 26

<sup>2</sup> Many ancient au-  
thorities insert  
ver. 28. *And the  
scripture was ful-  
filled, which saith,  
And he was reckon-  
ed with trans-  
gressors.* See  
Luke xxii. 37.

scription of his accusation was written over, THE  
KING OF THE JEWS. And with him they crucify two 27  
robbers; one on his right hand, and one on his left.<sup>2</sup>  
And they that passed by railled on him, wagging their 29  
heads, and saying, Ha! thou that destroyest the <sup>3</sup>tem-  
ple, and buildest it in three days, save thyself, and 30  
come down from the cross. In like manner also the 31  
chief priests mocking *him* among themselves with  
the scribes said, He saved others; <sup>4</sup>himself he cannot  
save. Let the Christ, the King of Israel, now come 32  
down from the cross, that we may see and believe.  
And they that were crucified with him reproached  
him.

<sup>3</sup> Or, *sanctuary*

<sup>4</sup> Or, *can he not save  
himself?*

And when the sixth hour was come, there was 33  
darkness over the whole <sup>5</sup>land until the ninth hour.  
And at the ninth hour Jesus cried with a loud voice, 34  
Eloi, Eloi, lama sabachthani? which is, being inter-  
preted, My God, my God, <sup>6</sup>why hast thou forsaken  
me? And some of them that stood by, when they 35  
heard it, said, Behold, he calleth Elijah. And one 36  
ran, and filling a sponge full of vinegar, put it on a  
reed, and gave him to drink, saying, Let be; let us  
see whether Elijah cometh to take him down. And 37  
Jesus uttered a loud voice, and gave up the ghost.  
And the veil of the <sup>3</sup>temple was rent in twain from 38  
the top to the bottom. And when the centurion, 39  
which stood by over against him, saw that he <sup>7</sup>so  
gave up the ghost, he said, Truly this man was <sup>8</sup>the  
Son of God. And there were also women behold- 40  
ing from afar: among

<sup>5</sup> Or, *earth*

<sup>6</sup> Or, *why didst thou  
forsake me?*

<sup>7</sup> Many ancient au-  
thorities read so  
cried out, and  
gave up the ghost.

<sup>8</sup> Or, *a son of God*

- 21 αὐτόν· καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρη-  
 ναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ  
 22 Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. καὶ φέρουσιν αὐτὸν  
 ἐπὶ τὸν Γολγοθᾶν τόποι, ὃ ἔστιν Ἰμεθερμηθενόμενος μεθερμηθενόμενος  
 23 νίου Τόπος. καὶ ἐδίδουν αὐτῷ ἰσχυρισμένον οἶνον, ὃς δὲ  
 24 οὐκ ἔλαβεν. καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται τὰ  
 ἱμάτια αὐτοῦ, Βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί  
 25 ἄρῃ. ἦν δὲ ὥρα τρίτη καὶ ἔσταύρωσαν αὐτόν. καὶ ἦν Αρ. | ἡ ἐφύλασσον†  
 26 ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη Ο ΒΑΣΙ-  
 27 ΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. Καὶ σὺν αὐτῷ σταυροῦσιν  
 δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ. Αρ.  
 28 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν ΚΙΝΟΥΝΤΕΣ  
 τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Οὐδ' ὁ καταλύων τὸν  
 30 ναὸν καὶ οἰκοδομῶν [ἐν] τρισὶν ἡμέραις, σῶσον σεαυτὸν  
 31 καταβὰς ἀπὸ τοῦ σταυροῦ. ὁμοίως καὶ οἱ ἄρχιερεῖς  
 ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον  
 32 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· ὁ χριστὸς  
 ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα  
 ἴδωμεν καὶ πιστεῦσωμεν. καὶ οἱ συνεσταυρωμένοι σὺν  
 33 αὐτῷ ὠνείδιζον αὐτόν. Καὶ γενομένης ὥρας  
 ἕκτης σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης.  
 34 καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ  
 Ἐλωὶ ἔλωὶ λαμὰ ραβαχθαθεὶ; ὃ ἔστιν μεθερμη-  
 35 θενόμενον Ὁ θεὸς μοῦ [ὁ θεὸς μοῦ], εἰς τί ἔγκατέ- ἡ ὠνείδισάσ-  
ἐστηκότων  
 35 ληπέεσθε με; καὶ τινες τῶν παρεστηκότων ἀκούσαντες ἔλε-  
 36 γον Ἴδε Ἡλείαν φωνεῖ. δραμῶν δέ τις γεμίσας σπόγγον  
 ὄξους περιθεὶς καλάμῳ ἐπότιζεν αὐτόν, λέγων Ἄφετε  
 37 ἴδωμεν εἰ ἔρχεται Ἡλείας καθελεῖν αὐτόν. ὁ δὲ Ἰησοῦς  
 38 ἀφείδεν φωνὴν μεγάλην ἐξέπνευσεν. Καὶ τὸ καταπέτασμα  
 39 τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν ἕως κάτω. Ἴδὼν δὲ  
 ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως  
 ἐξέπνευσεν εἶπεν Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ  
 40 ἦν. Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν



αἷς καὶ Μαριάμ ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ  
 μικροῦ καὶ Ἰωσήτος μήτηρ καὶ Σαλώμη, αἱ ὅτε ἦν ἐν τῇ 41  
 Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι  
 πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὃ ἔστιν 42  
 προσάββατον, ἔλθων Ἰωσήφ ἄπο Ἀριμαθαίας εὐσχήμων 43  
 βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν  
 τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν Πειλᾶτον καὶ ἡτή-  
 σατο τὸ σῶμα τοῦ Ἰησοῦ. ὁ δὲ Πειλᾶτος ἐθαύμασεν εἰ 44  
 ἤδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπη-  
 ρώτησεν αὐτὸν εἰ ἤδη ἀπέθανεν· καὶ γνοὺς ἀπὸ τοῦ κεν- 45  
 τυρίωνος ἐδωρήσατο τὸ πτώμα τῷ Ἰωσήφ. καὶ ἀγορά- 46  
 σας σινδῶνα καθελὼν αὐτὸν ἐνείλησεν τῇ σινδῶνι καὶ ἔθη-  
 κεν αὐτὸν ἐν μνήματι ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ  
 προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. Ἡ δὲ Μαρία 47  
 ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσήτος ἐθεώρουν ποῦ τέθειται.

Καὶ διαγενομένου τοῦ σαββάτου [ἡ] Μαρία ἡ Μαγδα- 1  
 ληνὴ καὶ Μαρία ἡ [τοῦ] Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώ-  
 ματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. καὶ λίαν πρῶτ[η] 2  
 μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἄνατείλαντος 3  
 τοῦ ἡλίου. καὶ ἔλεγον πρὸς ἑαυτάς· Τίς ἀποκυλίσει ἡμῖν 3  
 τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; καὶ ἀναβλέψασαι 4  
 θεωροῦσιν ὅτι ἀνακεκύλισται ὁ λίθος, ἦν γὰρ μέγας σφόδρα.  
 Αἶ. καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθή- 5  
 μενον ἐν τοῖς δεξιούσις περιβεβλημένον στολὴν λευκὴν, καὶ  
 ἐξεθαμβήθησαν. ὁ δὲ λέγει αὐταῖς· Μὴ ἐκθαμβεῖσθε· 6  
 Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη,  
 οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν· ἀλλὰ 7  
 ὑπάγετε εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι  
 Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς  
 εἶπεν ὑμῖν. καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, 8  
 εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν  
 εἶπαν, ἐφοβοῦντο γάρ· \* \* \* \* \*

παλαι

Αἶ.

ἀνατέλλοντος

Αἶ.

ἐλθοῦσαι



whom *were* both Mary Magdalene, and Mary the mother of James the <sup>1</sup>less and of Joses, and Sa- <sup>1</sup> Gr. *hete*.  
 41 lome; who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 And when even was now come, because it was the

43 Preparation, that is, the day before the sabbath, there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pi-

44 late, and asked for the body of Jesus. And Pilate marvelled if he were already dead: and calling unto <sup>2</sup> Many ancient authorities read *were already dead.*  
 him the centurion, he asked him whether he <sup>2</sup> had

45 been any while dead. And when he learned it of the centurion, he granted the corpse to Joseph.

46 And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled

47 a stone against the door of the tomb. And Mary Magdalene and Mary the *mother* of Joses beheld where he was laid.

**16** And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint

2 him. And very early on the first day of the week, they come to the tomb when the sun was risen.

3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?

4 and looking up, they see that the stone is rolled

5 back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.

6 And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they

7 laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him,

8 as he said unto you. And they went out, and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one; for they were afraid.

1 The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.

2 Gr. *demons*.

<sup>1</sup>Now when he was risen early on the first day of 9 the week, he appeared first to Mary Magdalene, from whom he had cast out seven <sup>2</sup>devils. She went and 10 told them that had been with him, as they mourned and wept. And they, when they heard that he was 11 alive, and had been seen of her, disbelieved.

And after these things he was manifested in an- 12 other form unto two of them, as they walked, on their way into the country. And they went away and told 13 it unto the rest: neither believed they them.

And afterward he was manifested unto the eleven 14 themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye 15 into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be 16 saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe: in my 17 name shall they cast out <sup>2</sup>devils; they shall speak with <sup>3</sup>new tongues; they shall take up serpents, and 18 if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

3 Some ancient authorities omit *new*.

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

\* OTHERWISE.

And they shewed forth in a few words to Peter and them that were with him all the things that had been commanded. And after these things, Jesus himself also sent forth <sup>4</sup>by them from the east even to the west the holy and incorruptible <sup>5</sup>preaching of eternal salvation.

4 Or, *through*

5 Or, *message*

\* This passage, which is the "different ending" referred to in marg. 1 above, is not a part of the Revised English Version.

9 [Ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτου ἐφάνη πρῶτον  
 10 Μαρία τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.  
 11 ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις  
 12 πενθοῦσι καὶ κλαίουσιν· κἀκεῖνοι ἀκούσαντες ὅτι ζῆ καὶ  
 13 ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν. Μετὰ δὲ ταῦτα δυσὶν ἐξ  
 14 αὐτῶν περιπατοῦσιν ἐφανερῶθη ἐν ἑτέρᾳ μορφῇ πορευομέ-  
 15 νοις εἰς ἀγρόν· κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς  
 16 λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. Ὑστερον [δὲ] ἀνακει-  
 17 μένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερῶθη, καὶ ὠνειδίσειν τὴν  
 18 ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις  
 19 αὐτὸν ἐγηγερμένον [ἐκ νεκρῶν] οὐκ ἐπίστευσαν, καὶ εἶπεν  
 20 αὐτοῖς Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ  
 εὐαγγέλιον πάσῃ τῇ κτίσει. ὁ πιστεύσας καὶ βαπτισθεὶς  
 σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. σημεῖα δὲ  
 τοῖς πιστεύσασιν ἄκολουθήσει ταῦτα, ἐν τῷ ὀνόματί μου  
 21 δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν<sup>†</sup>, [καὶ ἐν ταῖς  
 22 χερσὶν] ὄφεις ἀροῦσιν καὶ θανάσιμόν τι πίωσιν οὐ μὴ  
 αὐτοὺς βλάβῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ  
 23 καλῶς ἔξουσιν. Ὁ μὲν οὖν κύριος [Ἰησοῦς] μετὰ τὸ  
 24 λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκά-  
 25 θισεν ἐκ δεξιῶν τοῦ θεοῦ. ἐκεῖνοι δὲ ἐξελθόντες ἐκή-  
 26 ρυξαν πανταχοῦ, τοῦ κυρίου συνεργούντος καὶ τὸν λόγον  
 βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.<sup>†</sup>]

Αρ.

ταῦτα παρακολου-  
 θεῖται  
 καιναῖς

Ἰλμην.

## ΑΛΛΩΣ

[Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον  
 συντόμως ἐξήγγειλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰη-  
 σοῦς ἀπὸ ἀνατολῆς καὶ ἀχρι δύσεως ἐξαπέστειλεν δι' αὐ-  
 τῶν τὸ ἱερόν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας.]

## ΚΑΤΑ ΛΟΥΚΑΝ

ΕΠΕΙΔΗΠΕΡ ΠΟΛΛΟΙ ἐπεχείρησαν ἀνατάξασθαι 1  
διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,  
καθὼς παρέδωσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέ- 2  
ται γινόμενοι τοῦ λόγου, ἔδοξε καμοὶ παρηκολουθηκότι 3  
ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεό-  
φιλε, ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφά- 4  
λειαν.

ΕΓΕΝΕΤΟ ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς 5  
Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἑφημερίας Ἀβιά,  
καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαράων, καὶ τὸ ὄνομα  
αὐτῆς Ἐλεισάβητ. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ 6  
θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασίαις  
τοῦ κυρίου ἀμεμπτοὶ. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι 7  
ἦν [ἡ] Ἐλεισάβητ στείρα, καὶ ἀμφότεροι προβεβηκότες  
ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ ἐν 8  
τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἑφημερίας αὐτοῦ  
ἐναντι τοῦ θεοῦ κατὰ τὸ ἔθος τῆς ἱερατίας ἔλαχε τοῦ θυ- 9  
μιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου, καὶ πᾶν τὸ 10  
πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἕξ τῆ ὥρα τοῦ θυ-  
μιάματος· ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου ἐστῶς ἐκ δεξιῶν 11  
τοῦ θησιαστηρίου τοῦ θυμιάματος. καὶ ἐταράχθη Ζαχα- 12  
ρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. εἶπεν δὲ πρὸς 13

# THE GOSPEL

ACCORDING TO

## S. LUKE.

- 1 FORASMUCH as many have taken in hand to draw  
up a narrative concerning those matters which have  
2 been <sup>1</sup>fulfilled among us, even as they delivered them  
unto us, which from the beginning were eyewitness-  
3 es and ministers of the word, it seemed good to me  
also, having traced the course of all things accurate-  
ly from the first, to write unto thee in order, most  
4 excellent Theophilus: that thou mightest know the  
certainty concerning the <sup>2</sup>things <sup>3</sup>wherein thou wast  
instructed.
- 5 THERE was in the days of Herod, king of Judæa, a  
certain priest named Zacharias, of the course of Abi-  
jah: and he had a wife of the daughters of Aaron,  
6 and her name was Elisabeth. And they were both  
righteous before God, walking in all the command-  
7 ments and ordinances of the Lord blameless. And  
they had no child, because that Elisabeth was bar-  
ren, and they both were *now* <sup>4</sup>well stricken in years.
- 8 Now it came to pass, while he executed the priest's  
9 office before God in the order of his course, accord-  
ing to the custom of the priest's office, his lot was  
to enter into the <sup>5</sup>temple of the Lord and burn in-  
10 cense. And the whole multitude of the people were  
11 praying without at the hour of incense. And there  
appeared unto him an angel of the Lord standing on  
12 the right side of the altar of incense. And Zacharias  
was troubled when he saw *him*, and fear fell upon  
13 him. But the angel said unto

<sup>1</sup> Or, *fully estab-  
lished*

<sup>2</sup> Gr. *words.*

<sup>3</sup> Or, *which thou  
wast taught by  
word of mouth*

<sup>4</sup> Gr. *advanced in  
their days.*

<sup>5</sup> Or, *sanctuary*

him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And 14 thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the 15 sight of the Lord, and he shall drink no wine nor <sup>1</sup>strong drink; and he shall be filled with the <sup>2</sup>Holy Ghost, even from his mother's womb. And many 16 of the children of Israel shall he turn unto the Lord their God. And he shall <sup>3</sup>go before his face in the 17 spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the Lord a people prepared *for him*. And Zacharias 18 said unto the angel, Whereby shall I know this? for I am an old man, and my wife <sup>4</sup>well stricken in years. And the angel answering said unto him, I 19 am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And behold, thou shalt be silent and 20 not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And 21 the people were waiting for Zacharias, and they marvelled <sup>5</sup>while he tarried in the <sup>6</sup>temple. And when 22 he came out, he could not speak unto them: and they perceived that he had seen a vision in the <sup>6</sup>temple: and he continued making signs unto them, and remained dumb. And it came to pass, when the 23 days of his ministration were fulfilled, he departed unto his house.

And after these days Elisabeth his wife conceived: 24 and she hid herself five months, saying, Thus hath 25 the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

Now in the sixth month the angel Gabriel was sent 26 from God unto a city of Galilee, named Nazareth, to 27 a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And 28

<sup>1</sup> Gr. *sikera*.

<sup>2</sup> Or, *Holy Spirit*: and so throughout this book.

<sup>3</sup> Some ancient authorities read *come nigh before his face*.

<sup>4</sup> Gr. *advanced in her days*.

<sup>5</sup> Or, *at his tarrying*.

<sup>6</sup> Or, *sanctuary*.



- αὐτὸν ὁ ἄγγελος Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη  
 ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλεισάβητ γεννήσει υἱὸν  
 14 σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάνην· καὶ ἔσται χαρὰ  
 σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χα-  
 15 ρήσονται· ἔσται γὰρ μέγας ἐνώπιον Ἐκυρίου, καὶ οἶνον τοῦ κυρίου  
 καὶ σίκερα οὐ μὴ πῖνῃ, καὶ πνεύματος ἁγίου πλησθήσεται  
 16 ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ, καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ  
 17 ἐπιστρέψει ἐπὶ Κύριον τὸν θεὸν αὐτῶν· καὶ αὐτὸς ἵπροσελεύσεται προσελεύσεται  
 σεταὶ ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλεία,  
 ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν  
 φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.  
 18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον Κατὰ τί γνώσομαι  
 τοῦτο; ἐγὼ γὰρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβη-  
 19 κῦα ἐν ταῖς ἡμέραις αὐτῆς, καὶ ἀποκριθεὶς ὁ ἄγγελος  
 εἶπεν αὐτῷ Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον  
 τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σέ καὶ εὐαγγελί-  
 20 σασθαί σοι ταῦτα· καὶ ἰδοὺ ἔση σιωπῶν καὶ μὴ δυνάμενος  
 λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπί-  
 στεύσας τοῖς λόγοις μου, οὔτινες πληρωθήσονται εἰς τὸν  
 21 καιρὸν αὐτῶν. καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν,  
 22 καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν. ἐξελθὼν  
 δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτα-  
 σίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς,  
 23 καὶ διέμενεν κωφός. Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ  
 ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐ-  
 24 τοῦ. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν  
 Ἐλεισάβητ ἡ γυνὴ αὐτοῦ· καὶ περιέκρυβεν ἑαυτὴν μῆνας  
 25 πέντε, λέγουσα ὅτι Οὕτως μοι πεποίηκεν Ἐκύριος ἐν ἡμέ-  
 ραις αἷς ἐπέιδεν ἀφελεῖν ὄνειδος μου ἐν ἀνθρώποις. ὁ κύριος  
 26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ  
 ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέτ  
 27 πρὸς παρ' ἑνὸς ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ  
 28 οἴκου Δαυεὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαρίας. καὶ

ἡεὐλογημένη σὺ  
ἐν γυναιξίν.†

εἰσελθὼν πρὸς αὐτὴν εἶπεν Χαῖρε, κεχαριτωμένη, ὁ κύριος  
μετὰ σοῦ. ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο 29  
ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος. καὶ εἶπεν ὁ ἄγγελος 30  
αὐτῇ Μὴ φοβοῦ, Μαριάμ, εὖρες γὰρ χάριν παρὰ τῷ θεῷ·  
καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις 31  
τὸ ὄνομα αὐτοῦ Ἰησοῦν. οὗτος ἔσται μέγας καὶ υἱὸς 32  
Ἐπίστου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ θεὸς τὸν  
θρόνον Δαυεὶδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν 33  
οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ  
οἶκ ἔσται τέλος. εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον Πῶς 34  
ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; καὶ ἀποκριθεὶς ὁ 35  
ἄγγελος εἶπεν αὐτῇ Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ,  
καὶ δύναμις Ἐπίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώ-  
μενον ἄγιον κληθήσεται, υἱὸς θεοῦ· καὶ ἰδοὺ Ἐλισάβετ 36  
ἡ συγγενίς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς,  
καὶ οὗτος μὴν ἔκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα·  
ὅτι οὐκ ἀδυναθίσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα. εἶπεν δὲ 37  
Μαριάμ Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά 38  
σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος. Ἄνα- 39  
σταῖσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς  
τὴν ὄριν ἡν μετὰ σπουδῆς εἰς πόλιν Ἰοῦδα, καὶ εἰσῆλθεν 40  
εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλισάβετ.  
καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ 41  
Ἐλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ  
ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ, καὶ ἀνεφώνησεν 42  
κραυγῇ μεγάλη καὶ εἶπεν Εὐλογημένη σὺ ἐν γυναιξίν,  
καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. καὶ πόθεν 43  
μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ;  
ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ 44  
ᾧτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ  
κοιλίᾳ μου. καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείω- 45  
σις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου. Καὶ εἶπεν 46  
Μαριάμ

Αρ.

Αρ.

he came in unto her, and said, Hail, thou that  
 29 art <sup>1</sup>highly favoured, the Lord *is* with thee<sup>2</sup>. But  
 she was greatly troubled at the saying, and cast  
 in her mind what manner of salutation this might  
 30 be. And the angel said unto her, Fear not, Mary:  
 31 for thou hast found <sup>3</sup>favour with God. And behold,  
 thou shalt conceive in thy womb, and bring forth a  
 32 son, and shalt call his name JESUS. He shall be  
 great, and shall be called the Son of the Most High:  
 and the Lord God shall give unto him the throne of  
 33 his father David: and he shall reign over the house  
 of Jacob <sup>4</sup>for ever; and of his kingdom there shall  
 34 be no end. And Mary said unto the angel, How  
 35 shall this be, seeing I know not a man? And the  
 angel answered and said unto her, The Holy Ghost  
 shall come upon thee, and the power of the Most  
 High shall overshadow thee: wherefore\* also <sup>5</sup>that  
 which <sup>6</sup>is to be born <sup>7</sup>shall be called holy, the Son  
 36 of God. And behold, Elisabeth thy kinswoman, she  
 also hath conceived a son in her old age: and this is  
 the sixth month with her that <sup>8</sup>was called barren.  
 37 For no word from God shall be void of power. And  
 38 Mary said, Behold, the <sup>9</sup>handmaid of the Lord; be it  
 unto me according to thy word. And the angel de-  
 parted from her.  
 39 And Mary arose in these days and went into the  
 40 hill country with haste, into a city of Judah; and  
 entered into the house of Zacharias and saluted Eli-  
 41 sabeth. And it came to pass, when Elisabeth heard  
 the salutation of Mary, the babe leaped in her womb;  
 42 and Elisabeth was filled with the Holy Ghost; and  
 she lifted up her voice with a loud cry, and said,  
 Blessed *art* thou among women, and blessed *is* the  
 43 fruit of thy womb. And whence is this to me, that  
 44 the mother of my Lord should come unto me? For  
 behold, when the voice of thy salutation came into  
 45 mine ears, the babe leaped in my womb for joy. And  
 blessed *is* she that <sup>10</sup>believed; for there shall be a ful-  
 46 filment of the things which have been spoken to her  
 from the Lord. And Mary said,

<sup>1</sup> Or, *endued with grace*

<sup>2</sup> Many ancient authorities add *blessed art thou among women.* See ver. 42.

<sup>3</sup> Or, *grace*

<sup>4</sup> Gr. *unto the ages.*

<sup>5</sup> Or, *the holy thing which is to be born shall be called the Son of God.*

<sup>6</sup> Or, *is begotten*

<sup>7</sup> Some ancient authorities insert *of thee.*

<sup>8</sup> Or, *is*

<sup>9</sup> Gr. *bondmaid.*

<sup>10</sup> Or, *believed that there shall be*

\* Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.—*Am. Com.*

My soul doth magnify the Lord,  
 And my spirit hath rejoiced in God my Saviour. 47  
 For he hath looked upon the low estate of his 48

<sup>1</sup> Gr. *handmaiden*.

<sup>1</sup>handmaiden:  
 For behold, from henceforth all generations shall  
 call me blessed.

For he that is mighty hath done to me great 49  
 things ;

And holy is his name.

And his mercy is unto generations and genera- 50  
 tions

On them that fear him.

He hath shewed strength with his arm ; 51

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

He hath scattered the proud <sup>2</sup>in the imagination  
 of their heart.

He hath put down princes from *their* thrones, 52

And hath exalted them of low degree.

The hungry he hath filled with good things ; 53

And the rich he hath sent empty away.

He hath holpen Israel his servant, 54

That he might remember mercy

(As he spake unto our fathers) 55

Toward Abraham and his seed for ever.

And Mary abode with her about three months, 56  
 and returned unto her house.

Now Elisabeth's time was fulfilled that she should 57  
 be delivered ; and she brought forth a son. And 58  
 her neighbours and her kinsfolk heard that the Lord  
 had magnified his mercy towards her ; and they re-  
 joiced with her. And it came to pass on the eighth 59  
 day, that they came to circumcise the child ; and  
 they would have called him Zacharias, after the  
 name of his father. And his mother answered and 60  
 said, Not so ; but he shall be called John. And 61  
 they said unto her, There is none of thy kindred  
 that is called by this name. And they made signs 62  
 to his father, what he would have him called. And 63  
 he asked for a writing tablet, and wrote, saying, His  
 name is John. And they marvelled all. And his 64  
 mouth was opened im-

- Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,  
 47 καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου·  
 48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ,  
 ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί·  
 49 ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός,  
 καὶ ἄγιον τὸ ὄνομα αὐτοῦ,  
 50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς  
 τοῖς φοβομένοις αὐτόν.  
 51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ,  
 διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν·  
 52 καθεῖλεν δυναστας ἀπὸ θρόνων καὶ ὑψώσεν ταπεινοῦς,  
 53 πεινῶντας ἐπέπλησεν ἀγαθῶν καὶ πλογοῦντας  
 ἐξαιπέστειλεν κενοῦς.  
 54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,  
 μνησθῆναι ἐλέους,  
 55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν,  
 τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.  
 56 Ἐμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέ-  
 στρεψεν εἰς τὸν οἶκον αὐτῆς.  
 57 Τῇ δὲ Ἐλεισάβητ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν,  
 58 καὶ ἐγέννησεν υἱόν. καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγ-  
 γενεῖς αὐτῆς ὅτι ἐμεγάλυνεν Κύριος τὸ ἔλκος αὐτοῦ μετ' αὐ-  
 59 τῆς, καὶ συνέχαιρον αὐτῇ. Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ  
 ὀγδόῃ ἦλθαν περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ  
 60 τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. καὶ ἀποκριθεῖσα  
 ἡ μήτηρ αὐτοῦ εἶπεν Οὐχί, ἀλλὰ κληθήσεται Ἰωάνης.  
 61 καὶ εἶπαν πρὸς αὐτὴν ὅτι Οὐδέεις ἔστιν ἐκ τῆς συγγε-  
 62 νείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. ἐνέεινον δὲ τῷ  
 63 πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό. καὶ αἰτή-  
 σασ πινακίδιον ἔγραψεν λέγων Ἰωάνης ἐστὶν ὄνομα αὐτοῦ.  
 64 καὶ ἐθαύμασαν πάντες. ἀνεψύχθη δὲ τὸ στόμα αὐτοῦ παρα-

χρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.  
 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐ- 65  
 τοὺς, καὶ ἐν ὅλῃ τῇ ὄρνῃ τῆς Ἰουδαίας διελαλεῖτο πάντα  
 τὰ ῥήματα ταῦτα, καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ 66  
 καρδίᾳ αὐτῶν, λέγοντες Τί ἄρα τὸ παιδίον τοῦτο ἔσται;  
 καὶ γὰρ χεὶρ Κυρίου ἦν μετ' αὐτοῦ. Καὶ 67  
 Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ  
 ἐπροφήτευσεν λέγων

Εὐλογητός Κύριος ὁ θεὸς τοῦ Ἰσραὴλ, 68

ὅτι ἐπεσκεψάτο καὶ ἐποίησεν λήτρωσιν τῷ λαῷ αἰτοῦ,  
 καὶ ἤγειρεν κέρασ σωτηρίας ἡμῖν 69

ἐν οἴκῳ Ἰδαγεὶδ παιδὸς αὐτοῦ,

καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος 70  
 προφητῶν αὐτοῦ,

σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων 71  
 τῶν μισοῦντων ἡμᾶς,

ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν 72  
 καὶ μνησθῆναι διαθήκης ἁγίας αἰτοῦ,

ὄρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, 73

τοῦ δοῦναι ἡμῖν ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας 74

λατρεῦειν αὐτῷ ἐν ὁσιότητι καὶ δικαιοσύνῃ 75

ἐνώπιον αὐτοῦ ἡμέραις ταῖς ἡμέραις ἡμῶν.

πίσας τὰς ἡμέρας

Καὶ σὺ δέ, παιδίον, προφήτης Ὑψίστου κληθήσῃ, 76

προπορεύσῃ γὰρ ἐνώπιον Κυρίου ἑτοιμάσαι ὁδοῦς  
 αἰτοῦ,

τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ 77

ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, 78

ἐν οἷς ἐπισκέφεται ἡμᾶς ἀνατολῇ ἐξ ὕψους,

ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, 79

τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.



mediately, and his tongue *loosed*, and he spake, bless-  
 65 ing God. And fear came on all that dwelt round  
 about them : and all these sayings were noised  
 abroad throughout all the hill country of Judæa.  
 66 And all that heard them laid them up in their heart,  
 saying, What then shall this child be ? For the  
 hand of the Lord was with him.  
 67 And his father Zacharias was filled with the Holy  
 Ghost, and prophesied, saying,  
 68 Blessed *be* the Lord, the God of Israel ;  
 For he hath visited and wrought redemption for  
 his people,  
 69 And hath raised up a horn of salvation for us  
 In the house of his servant David  
 70 (As he spake by the mouth of his holy prophets  
 which have been since the world began\*),  
 71 Salvation from our enemies, and from the hand  
 of all that hate us ;  
 72 To shew mercy towards our fathers,  
 And to remember his holy covenant ;  
 73 The oath which he sware unto Abraham our  
 father,  
 74 To grant unto us that we being delivered out of  
 the hand of our enemies  
 Should serve him without fear,  
 75 In holiness and righteousness before him all our  
 days.  
 76 Yea and thou, child, shalt be called the prophet  
 of the Most High :  
 For thou shalt go before the face of the Lord to  
 make ready his ways ;  
 77 To give knowledge of salvation unto his people  
 In the remission of their sins,  
 78 Because of the <sup>1</sup>tender mercy of our God,  
<sup>2</sup>Whereby the dayspring from on high <sup>3</sup>shall  
 visit us,  
 79 To shine upon them that sit in darkness and the  
 shadow of death ;  
 To guide our feet into the way of peace.

<sup>1</sup> Or, *heart of mercy*<sup>2</sup> Or, *Wherein*<sup>3</sup> Many ancient authorities read *hath visited us.*

\* For "since the world began" read "of old" Similarly Acts iii. 21; xv. 18.—*Am. Com.*

And the child grew, and waxed strong in spirit, 80  
and was in the deserts till the day of his shewing  
unto Israel.

Now it came to pass in those days, there went out **2**  
<sup>1 Gr. the inhabited</sup> a decree from Cæsar Augustus, that all <sup>1</sup>the world  
<sup>earth.</sup> should be enrolled. This was the first enrolment **2**  
made when Quirinius was governor of Syria. And **3**  
all went to enrol themselves, every one to his own  
city. And Joseph also went up from Galilee, out **4**  
of the city of Nazareth, into Judæa, to the city of  
David, which is called Bethlehem, because he was  
of the house and family of David; to enrol himself **5**  
with Mary, who was betrothed to him, being great  
with child. And it came to pass, while they were **6**  
there, the days were fulfilled that she should be deli-  
vered. And she brought forth her firstborn son; **7**  
and she wrapped him in swaddling clothes, and laid  
him in a manger, because there was no room for  
them in the inn.

And there were shepherds in the same country **8**  
<sup>2 Or. nightwatches</sup> abiding in the field, and keeping <sup>2</sup>watch by night  
over their flock. And an angel of the Lord stood **9**  
by them, and the glory of the Lord shone round  
about them; and they were sore afraid. And the **10**  
angel said unto them, Be not afraid; for behold, I  
bring you good tidings of great joy which shall be  
to all the people: for there is born to you this day **11**  
<sup>3 Or. Anointed</sup> in the city of David a Saviour, which is <sup>3</sup>Christ the  
<sup>Lord</sup> Lord. And this *is* the sign unto you; Ye shall find **12**  
a babe wrapped in swaddling clothes, and lying in a  
manger. And suddenly there was with the angel **13**  
a multitude of the heavenly host praising God, and  
saying,

<sup>4 Many ancient</sup> Glory to God in the highest, **14**  
<sup>authorities read</sup> And on earth <sup>4</sup>peace among <sup>5</sup>men in whom he  
<sup>peace, good pleas-  
ure among men.</sup> is well pleased.

<sup>5 Gr. men of good  
pleasure.</sup>

And it came to pass, when the angels went away **15**  
from them into heaven, the shepherds said one to  
another, Let us now go

25 Τὸ δὲ παιδίον ἠῤῥξανε καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην· (αὕτη ἀπογραφή πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Ἰουδαίου) καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν. Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἣτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυεὶδ, ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ, οὔσῃ ἐγκύω. Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν. καὶ ἄγγελος Κυρίου ἐπέστη αὐτοῖς καὶ δόξα Κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν· καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε, ἰδοὺ γὰρ εἰαγγελλίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ, ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς ἐστιν χριστὸς κύριος ἐν πόλει Δαυεὶδ· καὶ τοῦτο ὑμῖν<sup>†</sup> σημεῖον, εὐρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ· καὶ ἐξέφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς ἰουδαίου αἰνοῦντων τὸν θεὸν καὶ λεγόντων

14 Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις ἰουδαίου.

15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους· Διέλθωμεν

Αρ.  
Κυρείου

Αρ.

τὸ

οὐρανοῦ

εὐδοκία Αρ.

Μαριὰμ

δὴ ἔως Βηθλεὲμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. καὶ ἦλθαν σπεύσαντες καὶ ἀνεύραν 16 τὴν τε Μαριὰμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτιγῃ· ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ 17 λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. καὶ πάντες 18 οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς, ἣ δὲ Ἐλισάβετ ἡ Μαρία πάντα συνετήρει τὰ 19 ῥήματα ταῦτα συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. καὶ 20 ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ περιτεμεῖν αὐτόν, 21 καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ 22 αὐτῶν κατὰ τὸν νόμον Μωυσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι τῷ κυρίῳ, καθὼς γέγραπται ἐν νόμῳ 23 Κυρίου ὅτι Πᾶν ἄρσεν διανοίγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται, καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἶρη- 24 μένον ἐν τῷ νόμῳ Κυρίου, ΖΕΥΓΟΣ ΤΡΥΓΟΝΩΝ ἢ ΔΥΟ ΝΟΣΣΟΥΣ ΠΕΡΙΣΤΕΡῶΝ.

Καὶ ἰδοὺ ἄνθρωπος ἦν 25 ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν· καὶ ἦν αὐτῷ 26 κεχρηματισμένος ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν [ἧ] ἂν ἴδῃ τὸν χριστὸν Κυρίου. καὶ ἦλθεν ἐν 27 τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτούς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς 28 ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν

Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα,  
κατὰ τὸ ῥημά σου ἐν εἰρήνῃ·

29

even unto Bethlehem, and see this <sup>1</sup>thing that is <sup>1</sup> Or, saying  
 come to pass, which the Lord hath made known  
 16 unto us. And they came with haste, and found  
 both Mary and Joseph, and the babe lying in the  
 17 manger. And when they saw it, they made known  
 concerning the saying which was spoken to them  
 18 about this child. And all that heard it wondered  
 at the things which were spoken unto them by the  
 19 shepherds. But Mary kept all these <sup>2</sup>sayings, pon- <sup>2</sup> Or things  
 20 dering them in her heart. And the shepherds re-  
 turned, glorifying and praising God for all the  
 things that they had heard and seen, even as it  
 was spoken unto them.

21 And when eight days were fulfilled for circum-  
 cising him, his name was called JESUS, which was  
 so called by the angel before he was conceived in  
 the womb.

22 And when the days of their purification according  
 to the law of Moses were fulfilled, they brought him  
 23 up to Jerusalem, to present him to the Lord (as it  
 is written in the law of the Lord, Every male that  
 openeth the womb shall be called holy to the Lord),  
 24 and to offer a sacrifice according to that which is  
 said in the law of the Lord, A pair of turtledoves,  
 25 or two young pigeons. And behold, there was a  
 man in Jerusalem, whose name was Simeon; and  
 this man was righteous and devout, looking for the  
 consolation of Israel: and the Holy Spirit was upon  
 26 him. And it had been revealed unto him by the  
 Holy Spirit, that he should not see death, before  
 27 he had seen the Lord's Christ. And he came in  
 the Spirit into the temple: and when the parents  
 brought in the child Jesus, that they might do con-  
 28 cerning him after the custom of the law, then he re-  
 ceived him into his arms, and blessed God, and said,

29 Now lettest thou thy <sup>3</sup>servant depart, O <sup>4</sup>Lord, <sup>3</sup> Gr. bondservant.  
 According to thy word, in peace; <sup>4</sup> Gr. Master.

For mine eyes have seen thy salvation, 30  
Which thou hast prepared before the face of all 31  
peoples ;

<sup>1</sup> Or, the unveiling  
of the Gentiles

A light for <sup>1</sup>revelation to the Gentiles, 32  
And the glory of thy people Israel.

And his father and his mother were marvelling at 33  
the things which were spoken concerning him ;  
and Simeon blessed them, and said unto Mary his 34  
mother, Behold, this *child* is set for the falling and  
rising up\* of many in Israel ; and for a sign which  
is spoken against ; yea and a sword shall pierce 35  
through thine own soul ; that thoughts out of many  
hearts may be revealed. And there was one Anna, 36

<sup>2</sup> Gr. advanced in  
many days.

a prophetess, the daughter of Phanuel, of the tribe  
of Asher (she was <sup>2</sup>of a great age, having lived with  
a husband seven years from her virginity, and she 37  
had been a widow even for † fourscore and four  
years), which departed not from the temple, wor-  
shipping with fastings and supplications night and  
day. And coming up at that very hour she gave 38  
thanks unto God, and spake of him to all them that  
were looking for the redemption of Jerusalem. And 39  
when they had accomplished all things that were  
according to the law of the Lord, they returned into  
Galilee, to their own city Nazareth.

<sup>3</sup> Gr. becoming full  
of wisdom.

And the child grew, and waxed strong, <sup>3</sup>filled with 40  
wisdom : and the grace of God was upon him.

And his parents went every year to Jerusalem at 41  
the feast of the passover. And when he was twelve 42  
years old, they went up after the custom of the  
feast ; and when they had fulfilled the days, as they 43  
were returning, the boy Jesus tarried behind in Je-  
rusalem ; and his parents knew it not ; but suppos- 44  
ing him to be in the company, they went a day's  
journey ; and they sought for him among their kins-  
folk and acquaintance : and when they found him 45  
not, they returned to Jerusalem, seeking for him.

<sup>4</sup> Or, teachers

And it came to pass, after three days they found him 46  
in the temple, sitting in the midst of the <sup>4</sup>doctors,  
both hearing them, and asking them questions : and 47

\* For "and rising up" read "and the rising"—*Am. Com.*

† For "even for" read "even unto"—*Am. Com.*



33 ἔτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου  
 34 ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,  
 32 φῶς εἰς ἀποκάλυψιν ἐθνῶν  
 καὶ δόξαν λαοῦ σὸν Ἰσραήλ.  
 33 καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς  
 34 λαλουμένοις περὶ αὐτοῦ. καὶ εὐλόγησεν αὐτοὺς Συμεὼν  
 καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα αὐτοῦ Ἰδοὺ οὗτος  
 κείται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ  
 35 καὶ εἰς σημεῖον ἀντιλεγόμενον, καὶ σοῦ<sup>†</sup> αὐτῆς τὴν ψυχὴν  
 διελεύσεται ῥομφαία, ὅπως ἂν ἀπκαλυφθῶσιν ἐκ πολλῶν  
 35 καρδιῶν διαλογισμοί. Καὶ ἦν Ἄννα προφή-  
 τισ, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ, (αὕτη προβεβηκυῖα  
 ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἕτη ἑπτὰ ἀπὸ  
 37 τῆς παρθενίας αὐτῆς, καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοῦκοντα  
 τεσσάρων,) ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστεύσασα καὶ δεή-  
 38 σασιν λατρεύουσα νύκτα καὶ ἡμέραν. καὶ αὐτῇ τῇ ὥρᾳ  
 ἐπιστάσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ  
 πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλήμ.  
 39 Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον Κυρίου,  
 ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέτ.  
 40 Τὸ δὲ παιδίον ἠΰξανεν καὶ ἐκραταιοῦτο πληρούμενον  
 σοφία, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.  
 41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσα-  
 42 λὴμ τῇ ἑορτῇ τοῦ πάσχα. Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα,  
 43 ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς καὶ τελειω-  
 σάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν  
 Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς  
 41 αὐτοῦ. νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον  
 ἡμέρας ὁδὸν καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ  
 45 τοῖς γνωστοῖς, καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλήμ  
 46 ἀναζητοῦντες αὐτόν. καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον  
 αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ  
 47 ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς· ἐξίσταντο δὲ

Αβ.

εε

πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρί-  
 σεσιν αὐτοῦ. καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν 48  
 πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ Τέκνον, τί ἐποίησας ἡμῖν  
 οὕτως; ἰδοὺ ὁ πατήρ σου καὶ ἐγὼ ὀδυνώμενοι ζητοῦμέν  
 σε. καὶ εἶπεν πρὸς αὐτούς Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε 49  
 ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; καὶ αὐτοὶ οὐ 50  
 συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. καὶ κατέβη μετ' αὐ- 51  
 τῶν καὶ ἦλθεν εἰς Ναζαρέτ, καὶ ἦν ὑποτασσόμενος αὐτοῖς.  
 καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρ-  
 δία αὐτῆς. Καὶ Ἰησοῦς προέκοπτεν τῇ σοφίᾳ 52  
 καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῶν καὶ ἀνθρώποις.

ΕΝ ΕΤΕΙ δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου 1  
 Καίσαρος, ἡγεμονεύοντος Ποντίου Πειλάτου τῆς Ἰουδαίας,  
 καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ  
 τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰουραίας καὶ  
 Τραχωνίτιδος χώρας, καὶ Λυσαίου τῆς Ἀβειληνῆς τετρα-  
 ρχούντος, ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα 2  
 θεοῦ ἐπὶ Ἰωάνην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. καὶ 3  
 ἦλθεν εἰς πᾶσαν περίχωρον τοῦ Ἰορδάνου κηρύσσων βά-  
 πτισμα μετανοίας εἰς ἅφεσιν ἁμαρτιῶν, ὡς γέγραπται ἐν 4  
 βίβλῳ λόγων Ἠσαίου τοῦ προφήτου

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ

Ἔτοιμάσατε τὴν ὁδὸν Κυρίου,

εὐθείας ποιεῖτε τὰς τρίβοις αὐτοῦ.

πᾶσα φάραξ πληρωθήσεται

καὶ πᾶν ὄρος καὶ βογιὸς ταπεινωθήσεται,

καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας

καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας·

καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. 5

all that heard him were amazed at his understand-  
 48 ing and his answers. And when they saw him, they  
 were astonished : and his mother said unto him,  
 1 Son, why hast thou thus dealt with us? behold, thy  
 49 father and I sought thee sorrowing. And he said  
 unto them, How is it that ye sought me? wist ye  
 50 not that I must be <sup>2</sup>in my Father's house? And  
 they understood not the saying which he spake  
 51 unto them. And he went down with them, and  
 came to Nazareth ; and he was subject unto them:  
 and his mother kept all *these* <sup>3</sup>sayings in her heart. <sup>3</sup> Or, things  
 52 And Jesus advanced in wisdom and <sup>4</sup>stature, and <sup>4</sup> Or, age  
 in <sup>5</sup>favour with God and men. <sup>5</sup> Or, grace

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

The voice of one crying in the wilderness,  
 Make ye ready the way of the Lord,  
 Make his paths straight.  
 5 Every valley shall be filled,  
 And every mountain and hill shall be brought  
 low ;  
 And the crooked shall become straight,  
 And the rough ways smooth ;  
 6 And all flesh shall see the salvation of God.

He said therefore to the multitudes that went out to be 7  
 baptized of him, Ye offspring of vipers, who warned you to  
 flee from the wrath to come? Bring forth therefore fruits 8  
 1 Or, *your repentance*  
 worthy of repentance, and begin not to say within your-  
 selves, We have Abraham to our father: for I say unto you,  
 that God is able of these stones to raise up children unto  
 Abraham. And even now is the axe also laid unto the root 9  
 of the trees: every tree therefore that bringeth not forth good  
 fruit is hewn down, and cast into the fire. And the multi- 10  
 tudes asked him, saying, What then must we do? And he 11  
 answered and said unto them, He that hath two coats, let him  
 impart to him that hath none; and he that hath food, let him  
 do likewise. And there came also <sup>2</sup>publicans to be baptized, 12  
 2 See marginal note  
 on Matt. v. 46.  
 3 Or, *Teacher*  
 and they said unto him, <sup>3</sup>Master, what must we do? And 13  
 he said unto them, Extort no more than that which is ap-  
 pointed you. And <sup>4</sup>soldiers also asked him, saying, And we, 14  
 4 Gr. *soldiers on*  
*service.*  
 what must we do? And he said unto them, Do violence to  
 no man<sup>5</sup>, neither <sup>5</sup>exact *anything* wrongfully; and be con-  
 tent with your wages.  
 5 Or, *accuse any*  
*one*

And as the people were in expectation, and all men rea- 15  
 soned in their hearts concerning John, whether haply he were  
 the Christ; John answered, saying unto them all, I indeed 16  
 baptize you with water; but there cometh he that is mightier  
 than I, the latchet of whose shoes I am not <sup>6</sup>worthy to un-  
 loose: he shall baptize you <sup>7</sup>with the Holy Ghost and *with*  
 6 Gr. *sufficient.*  
 7 Or, *in*  
 fire: whose fan is in his hand, throughly to cleanse his thresh- 17  
 ing-floor, and to gather the wheat into his garner; but the  
 chaff he will burn up with unquenchable fire.

With many other exhortations therefore preached he <sup>8</sup>good 18  
 tidings unto the people; but Herod the tetrarch, being re- 19  
 proved by him for Herodias his brother's wife, and for all  
 the evil things which Herod had done, added yet this above 20  
 all<sup>†</sup>, that he shut up John in prison.

Now it came to pass, when all the people were baptized, 21  
 that, Je-

\* For "Do violence to no man" etc. read "Extort from no man by violence, neither accuse *any one* wrongfully" and omit marg. <sup>5</sup>—*Am. Com.*

† For "added yet this above all" read "added this also to them all"—*Am. Com.*

7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐ-  
 τοῦ Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ  
 8 τῆς μελλούσης ὀργῆς; ποιήσατε οὖν ἵνα καρποὺς ἀξίους  
 τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς Πατέρα  
 ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς  
 9 ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. ἤδη δὲ καὶ  
 ἡ ἀξίγη πρὸς τὴν ρίζαν τῶν δένδρων κείται· πᾶν εὖν δέν-  
 δρον μὴ ποιοῦν καρπὸν [καλὸν] ἐκκόπτεται καὶ εἰς πῦρ  
 10 βάλλεται. καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· Τί  
 οὖν ποιήσωμεν; ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς· Ὁ ἔχων  
 δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα  
 12 ὁμοίως ποιείτω. ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ  
 13 εἶπαν πρὸς αὐτὸν· Διδάσκαλε, τί ποιήσωμεν; ὁ δὲ εἶπεν  
 πρὸς αὐτούς· Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν  
 14 πράσσετε. ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγον-  
 τες· Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς· Μη-  
 δένα διασεισητε μηδὲ συκοφαντήσητε, καὶ ἀρκείσθε  
 15 τοῖς ὀψωνίοις ὑμῶν. Προσδοκῶντος δὲ τοῦ λα-  
 οῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν  
 16 περὶ τοῦ Ἰωάνου, μή ποτε αὐτὸς εἴη ὁ χριστός, ἀπεκρί-  
 νατο λέγων πᾶσιν ὁ Ἰωάνης· Ἐγὼ μὲν ὕδατι βαπτίζω  
 ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἰκανὸς  
 17 λαῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς  
 βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί· οὗ τὸ πτύον ἐν τῇ  
 18 χεירὶ αὐτοῦ διακαθᾶραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν  
 τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατα-  
 19 κάσει πυρὶ ἀσβέστω. Πολλὰ μὲν οὖν καὶ  
 20 ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν· ὁ δὲ Ἡρώδης ὁ  
 τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς  
 γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποί-  
 21 ησεν ποιηρῶν ὁ Ἡρώδης, προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν,  
 κατέκλεισεν τὸν Ἰωάνην ἐν φυλακῇ.  
 21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰη-

ἀξίους καρποὺς

Αρ.

σου βαπτισθέντος καὶ προσευχομένου ἀνεψυχθῆναι τὸν οὐρανὸν καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς 22  
 περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι Ἰὺ  
 εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα. Καὶ 23  
 αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὧν υἱός,  
 ὡς ἐνομίζετο, Ἰωσήφ

†Υἱός μου εἶ σύ,  
 ἐγὼ σήμερον γε-  
 γέννηκά σε†

	τοῦ Ἡλεί	τοῦ Ἐλιέξερ
<i>Αβ.</i>	24 τοῦ Ματθᾶτ	τοῦ Ἰωρεῖμ
	τοῦ Λευεί	τοῦ Μαθθάτ
	τοῦ Μελχεί	τοῦ Λευεί
	τοῦ Ἰανναί	30 τοῦ Συμεών
	τοῦ Ἰωσήφ	τοῦ Ἰούδα
25	τοῦ Ματθαίου	τοῦ Ἰωσήφ
	τοῦ Ἀμώς	τοῦ Ἰωνάμ
	τοῦ Ναούμ	τοῦ Ἐλιακεῖμ
	τοῦ Ἐσλεί	31 τοῦ Μελεά
	τοῦ Ἰαγγαί	τοῦ Μεννά
26	τοῦ Μαάθ	τοῦ Ματθαθά
	τοῦ Ματθαίου	τοῦ Νυθάμ
	τοῦ Σεμεεῖν	τοῦ Δαυεῖδ
	τοῦ Ἰωσήχ	32 τοῦ Ἰεσσαί
	τοῦ Ἰωδά	τοῦ Ἰωβήλ
27	τοῦ Ἰωανάν	τοῦ Βοός
	τοῦ Ῥησά	τοῦ Σαλά
	τοῦ Ζοροβάβελ	τοῦ Ναασσών
	τοῦ Σαλαθιήλ	33 τοῦ Ἰαδμεῖν
	τοῦ Νηρεί	τοῦ Ἀρνεί
28	τοῦ Μελχεί	τοῦ Ἐσρών
	τοῦ Ἀδδεί	τοῦ Φαρές
	τοῦ Κωσάμ	τοῦ Ἰούδα
	τοῦ Ἐλμαδάμ	34 τοῦ Ἰακώβ
	τοῦ Ἡρ	τοῦ Ἰσαάκ
29	τοῦ Ἰησοῦ	τοῦ Ἀβραάμ

Ἀδάμ *Αβ.*



22 sus also having been baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself, when he began *to teach*, was about thirty years of age, being the son (as was supposed) of Joseph,

- |    |   |   |
|----|---|---|
|    | the <i>son</i> of Heli,                   | the <i>son</i> of Eliezer,                        |
| 24 | the <i>son</i> of Matthat,                | the <i>son</i> of Jorim,                          |
|    | the <i>son</i> of Levi,                   | the <i>son</i> of Matthat,                        |
|    | the <i>son</i> of Melchi,                 | the <i>son</i> of Levi,                           |
|    | the <i>son</i> of Jannai,                 | 30 the <i>son</i> of Symeon,                      |
|    | the <i>son</i> of Joseph,                 | the <i>son</i> of Judas,                          |
| 25 | the <i>son</i> of Mattathias,             | the <i>son</i> of Joseph,                         |
|    | the <i>son</i> of Amos,                   | the <i>son</i> of Jonam,                          |
|    | the <i>son</i> of Nahum,                  | the <i>son</i> of Eliakim,                        |
|    | the <i>son</i> of Esli,                   | 31 the <i>son</i> of Melea,                       |
|    | the <i>son</i> of Naggai,                 | the <i>son</i> of Menna,                          |
| 26 | the <i>son</i> of Maath,                  | the <i>son</i> of Mattatha,                       |
|    | the <i>son</i> of Mattathias,             | the <i>son</i> of Nathan,                         |
|    | the <i>son</i> of Semein,                 | the <i>son</i> of David,                          |
|    | the <i>son</i> of Josech,                 | 32 the <i>son</i> of Jesse,                       |
|    | the <i>son</i> of Joda,                   | the <i>son</i> of Obed,                           |
| 27 | the <i>son</i> of Joanan,                 | the <i>son</i> of Boaz,                           |
|    | the <i>son</i> of Rhesa,                  | the <i>son</i> of <sup>2</sup> Salmon,            |
|    | the <i>son</i> of Zerubbabel,             | the <i>son</i> of Nahshon,                        |
|    | the <i>son</i> of <sup>1</sup> Shealtiel, | 33 the <i>son</i> of Amminadab,                   |
|    | the <i>son</i> of Neri,                   | <sup>3</sup> the <i>son</i> of <sup>4</sup> Arni, |
| 28 | the <i>son</i> of Melchi,                 | the <i>son</i> of Hezron,                         |
|    | the <i>son</i> of Addi,                   | the <i>son</i> of Perez,                          |
|    | the <i>son</i> of Cosam,                  | the <i>son</i> of Judah,                          |
|    | the <i>son</i> of Elmadam,                | 34 the <i>son</i> of Jacob,                       |
|    | the <i>son</i> of Er,                     | the <i>son</i> of Isaac,                          |
| 29 | the <i>son</i> of Jesus,                  | the <i>son</i> of Abraham,                        |

<sup>1</sup> Gr. *Salathiel*.

<sup>2</sup> Some ancient authorities write *Sala*.

<sup>3</sup> Many ancient authorities insert *the son of Admin*: and one writes *Admin* for *Amminadab*.

<sup>4</sup> Some ancient authorities write *Aram*.

	the <i>son</i> of Terah,	the <i>son</i> of Lamech,
	the <i>son</i> of Nahor,	37 the <i>son</i> of Methuselah,
35	the <i>son</i> of Serug,	the <i>son</i> of Enoch,
	the <i>son</i> of Reu,	the <i>son</i> of Jared,
	the <i>son</i> of Peleg,	the <i>son</i> of Mahalaleel,
	the <i>son</i> of Eber,	the <i>son</i> of Cainan,
	the <i>son</i> of Shelah,	38 the <i>son</i> of Enos,
36	the <i>son</i> of Cainan,	the <i>son</i> of Seth,
	the <i>son</i> of Arphaxad,	the <i>son</i> of Adam,
	the <i>son</i> of Shem,	the <i>son</i> of God.
	the <i>son</i> of Noah,	

And Jesus, full of the Holy Spirit, returned from **4**  
 the Jordan, and was led <sup>1</sup>by the Spirit\* in the wil-  
 derness during forty days, being tempted of the **2**  
 devil. And he did eat nothing in those days: and  
 when they were completed, he hungered. And the **3**  
 devil said unto him, If thou art the Son of God, com-  
 mand this stone that it become <sup>2</sup>bread. And Jesus **4**  
 answered unto him, It is written, Man shall not live  
 by bread alone. And he led him up, and shewed **5**  
 him all the kingdoms of <sup>3</sup>the world in a moment of  
 time. And the devil said unto him, To thee will I **6**  
 give all this authority, and the glory of them: for it  
 hath been delivered unto me; and to whomsoever I<sup>4</sup>  
 will I give it. If thou therefore wilt worship before **7**  
 me, it shall all be thine. And Jesus answered and **8**  
 said unto him, It is written, Thou shalt worship the  
 Lord thy God, and him only shalt thou serve. And **9**  
 he led him to Jerusalem, and set him on the <sup>4</sup>pinna-  
 cle of the temple, and said unto him, If thou art the  
 Son of God, cast thyself down from hence: for it is **10**  
 written,

1 Or, in

2 Or, a loaf

3 Gr. the inhabited earth.

4 Gr. wing.

He shall give his angels charge concerning thee,  
 to guard thee:  
 and, **11**  
 On their hands they shall bear thee up,  
 Lest haply thou dash thy foot against a stone.  
 And Jesus answering said unto him, It is said, **12**

\* For "by the Spirit" read "in the Spirit" and omit the marg.—  
*Am. Com.*

τοῦ Θαραΐ	τοῦ Λάμεχ
τοῦ Ναχώρ	37 τοῦ Μαθουσαλά
35 τοῦ Σερούχ	τοῦ Ἐνώχ
τοῦ Ῥαγαύ	τοῦ Ἰάρετ
τοῦ Φάλεκ	τοῦ Μαλελεήλ
τοῦ Ἔβερ	τοῦ Καινάμ
τοῦ Σαλά	38 τοῦ Ἐνώς
36 τοῦ Καινάμ	τοῦ Σήθ
τοῦ Ἀρφαξάδ	τοῦ Ἀδάμ
τοῦ Σήμ	τοῦ θεοῦ.
τοῦ Νῶε	

1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπο  
 τοῦ Ἰορδάνου, καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ  
 2 ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου.  
 Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συν-  
 3 τελεσθεισῶν αὐτῶν ἐπέινασεν. εἶπεν δὲ αὐτῷ ὁ διά-  
 βολος· Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ τῷ λίθῳ τούτῳ ἵνα  
 4 γένηται ἄρτος. καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· Γέ-  
 γραπται ὅτι· Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρω-  
 5 πος. Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς  
 6 βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου· καὶ εἶπεν  
 αὐτῷ ὁ διάβολος· Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν  
 καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἂν θέλω  
 7 δίδωμι αὐτήν· σὺ οὖν ἂν προσκυνήσῃς ἐνώπιον ἐμοῦ,  
 8 ἔσται σοῦ πᾶσα. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ·  
 9 Γέγραπται· Κύριον τὸν θεόν σου προσκυνήσεις  
 καὶ αὐτῷ μόνῳ λατρεύσεις. Ἦγαγεν δὲ αὐτὸν εἰς  
 Ἱερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ  
 εἶπεν [αὐτῷ]· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν  
 10 κάτω· γέγραπται γὰρ ὅτι τοῖς ἄγγέλοις αὐτοῦ ἔντε-  
 11 λείται περὶ σοῦ τοῦ διαφυλάξαι σε, καὶ ὅτι ἐπὶ χειρῶν  
 ἀροῦσίν σε μή ποτε προσκώψῃς πρὸς λίθον τὸν πόδα  
 12 σου. καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι· Εἴρηται

A/.

αὐτῷ εἶπεν [ὁ]  
Ἰησοῦς

Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου. Καὶ συντε- 13  
λέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ  
ἄχρι καιροῦ.

Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος 14  
εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περι-  
χώρου περὶ αὐτοῦ. καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγω- 15  
γαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

ἀναθεωραμένος

Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν ἁγιογραφημένος, καὶ εἰσήλ- 16  
θεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων  
εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. καὶ ἐπεδόθη 17  
αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου, καὶ ἀνοίξας τὸ βι-  
βλίον εὗρεν [τὸν] τόπον οὗ ἦν γεγραμμένον

Πνεῦμα Κυρίου ἐπ' ἐμέ, 18

οὗ ἕνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς,  
ἀπέσταλκέν με κηρύξαι δεισμώτοις ἄφεςιν καὶ  
τυφλοῖς ἀνάβλεψιν,

ἀποστεῖλαι τεθραγσμένους ἐν ἀφέσει,

κηρύξαι ἐνιαγτὸν Κύριον δεκτὸν. 19

καὶ πύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ 20  
πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες  
αὐτῷ. ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πε- 21  
πλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν. καὶ πάντες 22  
ἐμαρτύρουν αὐτῷ καὶ θαύμαζον ἐπὶ τοῖς λόγοις τῆς χά-  
ριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ  
ἔλεγον Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος; καὶ εἶπεν πρὸς 23  
αὐτούς Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην Ἰα-  
τρέ, θέραπευσον σεαυτὸν· ὅσα ἠκούσαμεν γενόμενα εἰς  
τὴν Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.  
εἶπεν δέ Ἄμην λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός 24  
ἐστὶν ἐν τῇ πατρίδι αὐτοῦ. ἐπ' ἀληθείας δὲ λέγω ὑμῖν, 25  
πολλὰ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλείου ἐν τῷ Ἰσραὴλ,  
ὅτε ἐκλείσθη ὁ οὐρανὸς ἑπτὰ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο  
λιμὸς μέγας ἐπὶ πάσαν τὴν γῆν, καὶ πρὸς οὐδεμίαν αὐτῶν 26

ἐπὶ

- Thou shalt not tempt the Lord thy God.
- 13 And when the devil had completed every temptation, he departed from him <sup>1</sup>for a season. 1 Or, until
- 14 And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through
- 15 all the region round about. And he taught in their synagogues, being glorified of all.
- 16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to
- 17 read. And there was delivered unto him <sup>2</sup>the book 2 Or, a roll of the prophet Isaiah. And he opened the <sup>3</sup>book, and 3 Or, roll found the place where it was written,
- 18 The Spirit of the Lord is upon me,  
<sup>4</sup>Because he anointed me to preach <sup>5</sup>good tidings 4 Or, Wherefore  
to the poor: 5 Or, the gospel  
He hath sent me to proclaim release to the captives,  
And recovering of sight to the blind,  
To set at liberty them that are bruised,
- 19 To proclaim the acceptable year of the Lord.
- 20 And he closed the <sup>3</sup>book, and gave it back to the attendant, and sat down: and the eyes of all in the
- 21 synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's
- 22 son? And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also
- 23 here in thine own country. And he said, Verily I say unto you, No prophet is acceptable in his own
- 24 country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land;
- 25 and unto none of them

1 Gr. *Sarepta*.

was Elijah sent, but only to <sup>1</sup>Zarephath, in the land of Sidon, unto a woman that was a widow. And <sup>27</sup> there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. And they were all <sup>28</sup> filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth <sup>29</sup> out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through <sup>30</sup> the midst of them went his way.

2 Gr. *demon*.3 Gr. *Let alone*

And he came down to Capernaum, a city of Gali- <sup>31</sup> lee. And he was teaching them on the sabbath day; and they were astonished at his teaching; for his <sup>32</sup> word was with authority. And in the synagogue <sup>33</sup> there was a man, which had a spirit of an unclean <sup>2</sup>devil; and he cried out with a loud voice, <sup>3</sup>Ah! <sup>34</sup> what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus re- <sup>35</sup> buked him, saying, Hold thy peace, and come out of him. And when the <sup>2</sup>devil had thrown him down in the midst, he came out of him, having done him no hurt. And amazement came upon all, and they <sup>36</sup> spake together, one with another, saying, What is <sup>4</sup>this word? for with authority and power he com- mandeth the unclean spirits, and they come out. And there went forth a rumour concerning him <sup>37</sup> into every place of the region round about.

4 Gr. *this word, that with authority... come out?*

And he rose up from the synagogue, and entered <sup>38</sup> into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. And he stood over her, and rebuked <sup>39</sup> the fever; and it left her: and immediately she rose up and ministered unto them.

5 Gr. *demons*.

And when the sun was setting, all they that had <sup>40</sup> any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And <sup>5</sup>devils also came out from <sup>41</sup> many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to



ἐπέμφθη Ἡλείας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς  
 27 ΓΥΝΑΪΚΑ ΧΗΡΑΝ. καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ  
 ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη  
 28 εἰ μὴ Ναϊμὰν ὁ Σύρος. καὶ ἐπλήσθησαν πάντες θυμοῦ  
 29 ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα, καὶ ἀναστάντες ἐξέβαλον  
 αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὄφρῆος τοῦ  
 ὄρους ἐφ' οὗ ἡ πόλις ὑκοδόμητο αὐτῶν, ὥστε κατακρη-  
 30 μνίσαι αὐτόν· αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπο-  
 ρεύετο.

31 Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας.  
 32 Καὶ ἦν διδάσκων αὐτοὺς ἐν ταῖς σάββασιν· καὶ ἐξεπλήσ-  
 στοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος  
 33 αὐτοῦ. καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα  
 34 δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλη Ἐα, τί  
 ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς;  
 35 οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. καὶ ἐπετίμησεν αὐτῷ  
 ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἐξελθε ἀπ' αὐτοῦ. καὶ  
 ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ  
 36 μηδὲν βλάψαν αὐτόν. καὶ ἐγένετο θάμβος ἐπὶ πάντας,  
 καὶ συνειλάουν πρὸς ἀλλήλους λέγοντες Τίς ὁ λόγος οὗ-  
 τος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις  
 37 πνεύμασιν, καὶ ἐξέρχονται; Καὶ ἐξεπορεύετο ἦχος περὶ  
 38 αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

Ἄνα-  
 39 στὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσηλθεν εἰς τὴν οἰκίαν Σίμω-  
 νος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ με-  
 39 γάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. καὶ ἐπιστὰς ἐπάνω  
 αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παρα-  
 40 χρῆμά δὲ ἀναστάσα διηκόνει αὐτοῖς.

Δύνον-  
 41 τος δὲ τοῦ ἡλίου ἄπαντες ὅσοι εἶχον ἀσθενούντας νόσοις  
 ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ  
 αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἔθεράπευεν αὐτούς. Ἐξήρχε-  
 41 το δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κρίζοντα καὶ λέγοντα ὅτι  
 Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ· καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λα-

πάντες

ἐθεράπευεν ἐξήρ-  
χοντο

λείν, ὅτι ἤδεισαν τὸν χριστὸν αὐτὸν εἶναι. Γε· 42  
 νομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον·  
 καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ  
 κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. ὁ δὲ 43  
 εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἐτέραις πόλεσιν εὐαγγε-  
 λίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο  
 ἀπεστάλην. Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς 44  
 Γαλιλαίας·  
 Ἰουδαίας·

Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ 1  
 ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν  
 λίμνην Γεινησαρέτ, καὶ εἶδεν πλοῖα δύο ἐστῶτα παρὰ 2  
 τὴν λίμνην, οἱ δὲ ἄλεῖς ἀπ' αὐτῶν ἀποβάιντες ἐπλυνον  
 τὰ δίκτυα. ἐμβαὸς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν Σίμωνος, 3  
 ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον, καθίσας  
 δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους. ὡς δὲ ἐπαύσατο 4  
 λαλῶν, εἶπεν πρὸς τὸν Σίμονα Ἐπανάγαγε εἰς τὸ βάθος  
 καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. καὶ ἀποκριθεὶς 5  
 Σίμων εἶπεν Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες  
 οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα,  
 καὶ τοῦτο ποιήσαντες συνέκλισαν πλῆθος ἰχθύων πολὺ, 6  
 διεμήσσετο δὲ τὰ δίκτυα αὐτῶν. καὶ κατένευσαν τοῖς 7  
 μετόχοις ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβέσθαι  
 αὐτοῖς· καὶ ἦλθαν, καὶ ἐπλησαν ἀμφότερα τὰ πλοῖα  
 ὥστε βυθίζεσθαι αὐτά. ἰδὼν δὲ Σίμων Πέτρος προσέ- 8  
 πεσεν τοῖς γόνασιν Ἰησοῦ λέγων Ἐξέλθε ἀπ' ἐμοῦ, ὅτι  
 ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε· θάμβος γὰρ περιέσχεν αὐτὸν 9  
 καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρα τῶν ἰχθύων Ἐν  
 συνέλαβον, ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς 10  
 Ζεβεδαίου, οἳ ἦσαν κοιῶνοι τῷ Σίμονι. καὶ εἶπεν πρὸς τὸν  
 Σίμονα Ἰησοῦς Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους  
 ἔσῃ ζωγρῶν. καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν 11  
 ἀφέντες πάντα ἠκολούθησαν αὐτῷ.

εὐαγγελίσασθαι  
 δεῖ με

+Γαλιλαίας+

δύο πλοῖα·  
 ἐπλυναν

ἦ  
 Ἀβ.

speak, because they knew that he was the Christ.

42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that 43 he should not go from them. But he said unto them, I must preach the <sup>1</sup>good tidings of the king- 1 Or, gospel dom of God to the other cities also: for therefore was I sent.

44 And he was preaching in the synagogues of <sup>2</sup>Galilee. 2 Very many ancient authorities read Judæa.

**5** Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was <sup>2</sup>standing by the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had <sup>3</sup>gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the <sup>4</sup>boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your <sup>5</sup>nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at <sup>6</sup>thy word I will let down the nets. And when they had this done, they inclosed a great multitude of <sup>7</sup>fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and <sup>8</sup>filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful <sup>9</sup>man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which <sup>10</sup>they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from hence- <sup>11</sup>forth thou shalt <sup>3</sup>catch men. And when they had 3 Gr. take alive brought their boats to land, they left all, and followed him.

And it came to pass, while he was in one of the 12 cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth his hand, and touched him, 13 saying, I will; be thou made clean. And straightway the leprosy departed from him. And he charged 14 him to tell no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much the more went abroad the report con- 15 cerning him: and great multitudes came together to hear, and to be healed of their infirmities. But he 16 withdrew himself in the deserts, and prayed.

And it came to pass on one of those days, that he 17 was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him <sup>1</sup>to heal. And 18 behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. And not finding by what *way* they might 19 bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. And 20 seeing their faith, he said, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to 21 reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? But 22 Jesus perceiving their reasonings, answered and said unto them, <sup>2</sup>What reason ye in your hearts? Wheth- 23 er is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know that 24 the Son of man hath <sup>3</sup>power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. And

25

<sup>1</sup> Gr. *that he should heal.* Many ancient authorities read *that he should heal them.*

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

<sup>3</sup> Or, *authority*

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ  
 ἰδοὺ ἀνὴρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν πεσὼν ἐπὶ  
 πρόσωπον ἐδεήθη αὐτοῦ λέγων Κύριε, ἐὰν θέλῃς δύνασαί  
 13 με καθαρίσαι. καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέ-  
 γων Θέλω, καθαρίσθητι καὶ εὐθέως ἡ λέπρα ἀπῆλθεν  
 14 ἀπ' αὐτοῦ. καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδεὶ εἰπεῖν,  
 ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσέεγκε  
 περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωυσῆς εἰς  
 15 μαρτύριον αὐτοῖς<sup>1</sup>. διήρχετο δὲ μάλλον ὁ λόγος περὶ  
 αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύε-  
 16 σθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν· αὐτὸς δὲ ἦν ὑποχωρῶν ἐν  
 ταῖς ἐρήμοις καὶ προσευχόμενος.

ἵνα εἰς μαρτύριον  
 ἢ ὑμῖν τοῦτο γ

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων,  
 καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν  
 ἐλληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας  
 καὶ Ἱερουσαλὴμ· καὶ δύνამις Κυρίου ἦν εἰς τὸ ἰᾶσθαι  
 18 αὐτόν. καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς  
 ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ  
 19 θεῖναι [αὐτόν] ἐνώπιον αὐτοῦ. καὶ μὴ εὐρόντες ποίας  
 εἰσενέγκωσιν αὐτόν διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ δῶμα  
 διὰ τῶν κεράμων καθῆκαν αὐτόν σὺν τῷ κλινιδίῳ εἰς τὸ  
 20 μέσον ἔμπροσθεν τοῦ Ἰησοῦ. καὶ ἰδὼν τὴν πίστιν αὐτῶν  
 21 εἶπεν Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. καὶ  
 ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι  
 λέγοντες Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς  
 22 δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός; ἐπιγνοὺς δὲ  
 ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς  
 23 αὐτούς Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; τί ἐστὶν  
 εὐκοπώτερον, εἰπεῖν Ἄφεωνταί σοι αἱ ἁμαρτίαι σου, ἢ  
 24 εἰπεῖν Ἐγειρε καὶ περιπάτει; ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς  
 τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφίεναι ἁμαρ-  
 25 τίας — εἶπεν τῷ ἑπιπεπλημένῳ<sup>1</sup> Σοὶ λέγω, ἔγειρε καὶ  
 παραλυτικῶ

παραχρήμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν. Καὶ ἔκ- 26  
στασις ἔλαβεν ἅπαντας καὶ ἐδόξάζον τὸν θεόν, καὶ ἐπλή-  
σθησαν φόβον λέγοντες ὅτι Εἶδαμεν παράδοξα σήμερον.

Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνό- 27  
ματι Δευεῖν καθήμενον ἐπὶ τὸ τελάνιον, καὶ εἶπεν αὐτῷ  
Ἄκολούθει μοι. καὶ καταλιπὼν πάντα ἀναστὰς ἦκο- 28  
λούθει αὐτῷ. Καὶ ἐποίησεν δοχὴν μεγάλην Λευεῖς αὐτῷ 29

αὐτοῦ

ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ  
ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι. καὶ ἐγόγγυζον 30  
οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς  
αὐτοῦ λέγοντες Διὰ τί μετὰ τῶν τελωνῶν καὶ ἀμαρτω-

λῶν ἐσθίετε καὶ πίνετε; καὶ ἀποκριθεὶς [ὁ] Ἰησοῦς εἶπεν 31  
πρὸς αὐτούς Οὐ χρεῖαν ἔχουσιν οἱ υἱαίνοντες ἰατροῦ  
ἀλλὰ οἱ κακῶς ἔχοντες· οὐκ ἐλήλυθα καλέσαι δικαίους 32  
ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν. Οἱ δὲ εἶπαν πρὸς αὐ-

τόν Οἱ μαθηταὶ Ἰωάνου ἰηστεύουσιν πυκνὰ καὶ δεήσεις  
ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίου-  
σιν καὶ πίνουσιν. ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς Μὴ 34

δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐ-  
τῶν ἐστὶν ποιῆσαι ἰηστεύσαι; ἐλεύσονται δὲ ἡμέραι, καὶ 35  
ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος τότε ἰηστεύσουσιν ἐν  
ἐκείναις ταῖς ἡμέραις. Ἔλεγεν δὲ καὶ παραβολὴν πρὸς 36

αὐτούς ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας  
ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν  
σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ  
ἀπὸ τοῦ καινοῦ. καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοῦς 37

παλαιούς· εἰ δὲ μήγε, ρήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς,  
καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἱ- 38  
νον νέον εἰς ἀσκοῦς καινοὺς βλητέον. [Ὅτι οὐδεὶς πίων 39  
παλαιὸν θέλει νέον· λέγει γάρ Ὁ παλαιὸς χρηστός ἐστιν.]

Καὶ οὐδεὶς

†δευτεροπρώτοι†

Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ  
σπερίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἦσθιον τοὺς



immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

27 And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and 28 said unto him, Follow me. And he forsook all, and 29 rose up and followed him. And Levi made him a great feast in his house: and there was a great multi-  
tude of publicans and of others that were sitting at

30 meat with them. And <sup>1</sup>the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat

<sup>1</sup> Or, the Pharisees and the scribes among them

31 and drink with the publicans and sinners? And Jesus answering said unto them, They that are whole have 32 no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repent-  
33 ance. And they said unto him, The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine eat and drink.

34 And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with 35 them? But the days will come; and when the bridegroom shall be taken away from them, then will they 36 fast in those days. And he spake also a parable unto them; No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree 37 with the old. And no man putteth new wine into

old <sup>2</sup>wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish.

<sup>2</sup> That is, skins used as bottles.

38 But new wine must be put into fresh wine-skins. 39 And no man having drunk old *wine* desireth new: for he saith, The old is <sup>3</sup>good.

<sup>3</sup> Many ancient authorities read better.

**6** Now it came to pass on a <sup>4</sup>sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat,

<sup>4</sup> Many ancient authorities insert *insert first*.

rubbing them in their hands. But certain of the 2  
Pharisees said, Why do ye that which it is not law-  
ful to do on the sabbath day? And Jesus answer- 3  
ing them said, Have ye not read even this, what  
David did, when he was an hungred, he, and they 4  
that were with him; how he entered into the house  
of God, and did take and eat the shewbread, and  
gave also to them that were with him; which it is  
not lawful to eat save for the priests alone? And 5  
he said unto them, The Son of man is lord of the  
sabbath.

And it came to pass on another sabbath, that he 6  
entered into the synagogue and taught: and there was  
a man there, and his right hand was withered. And 7  
the scribes and the Pharisees watched him, whether he  
would heal on the sabbath; that they might find how  
to accuse him. But he knew their thoughts; and he 8  
said to the man that had his hand withered, Rise up,  
and stand forth in the midst. And he arose and stood  
forth. And Jesus said unto them, I ask you, Is it 9  
lawful on the sabbath to do good, or to do harm? to  
save a life, or to destroy it? And he looked round 10  
about on them all, and said unto him, Stretch forth  
thy hand. And he did so: and his hand was restored.  
But they were filled with <sup>1</sup>madness; and communed 11  
one with another what they might do to Jesus.

<sup>1</sup> Or, foolishness

And it came to pass in these days, that he went out 12  
into the mountain to pray; and he continued all night  
in prayer to God. And when it was day, he called his 13  
disciples: and he chose from them twelve, whom also  
he named apostles; Simon, whom he also named 14  
Peter, and Andrew his brother, and James and John,  
and Philip and Bartholomew, and Matthew and 15  
Thomas, and James *the son* of Alphæus, and Simon  
which was called the Zealot, and Judas *the* <sup>2</sup>son of 16  
James, and Judas Iscariot, which was the traitor\*;  
and he came down with them, and stood on 17

<sup>2</sup> Or, brother. See  
Jude 1.

\* For "was the traitor" read "became a traitor"—*Am. Com.*

2 στάχνας ψύχοντες ταῖς χερσίν. τινὲς δὲ τῶν Φαρισαίων  
 3 εἶπαν Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν; καὶ  
 ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν [ὁ] Ἰησοῦς Οὐδὲ τοῦτο  
 ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ  
 4 μετ' αὐτοῦ; [ὡς] εἰσηλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ  
 τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν  
 τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς  
 5 ἱερεῖς; καὶ ἔλεγεν αὐταῖς Κύριός ἐστιν τοῦ σαββάτου  
 6 ὁ υἱὸς τοῦ ἀνθρώπου. Ἐγένετο δὲ ἐν ἐτέρῳ  
 σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν·  
 καὶ ἦν αἰθροπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά·  
 7 παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ  
 ἐν τῷ σαββάτῳ ἔθεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ.  
 8 αὐτὸς δὲ ᾄδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ  
 τῷ ξηρὰν ἔχοντι τὴν χεῖρα Ἐγειρε καὶ στήθι εἰς τὸ  
 9 μέσον· καὶ ἀναστὰς ἕστη. εἶπεν δὲ [ὁ] Ἰησοῦς πρὸς  
 αὐτούς Ἐπερωτῶ ὑμᾶς, εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθο-  
 10 ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι; καὶ  
 περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ Ἐκτεινον τὴν  
 χεῖρά σου· ὃ δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐ-  
 11 τοῦ. Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς  
 ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

Αρ. ] ὁ υἱὸς τοῦ  
 ἀνθρώπου καὶ τοῦ  
 σαββάτου

θεραπεύσει

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς  
 τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσ-  
 13 ευχῇ τοῦ θεοῦ. καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν  
 τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα,  
 14 οὓς καὶ ἀποστόλους ὠνόμασεν, Σίμωνα ὃν καὶ ὠνόμασεν  
 Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ καὶ Ἰάκωβον καὶ  
 15 Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον  
 καὶ Θωμᾶν [καὶ] Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν καλού-  
 16 μενον Ζηλωτὴν καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ  
 17 ὃς ἐγένετο προδότης, καὶ καταβὰς μετ' αὐτῶν ἕστη ἐπὶ

*Δρ.*

τόπου πεδινού, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλήθος  
πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ  
καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθαν ἀκοῦσαι  
αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλοῦ- 15  
μενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο· καὶ πᾶς ὁ  
ὄχλος ἐξήτουν ἄπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ  
ἐξήρχετο καὶ ἴατο πάντα. Καὶ αὐτὸς ἐπάρας τοὺς 20  
ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν  
Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ  
θεοῦ.

μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. 21

μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

μακόριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν 22  
ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ  
ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·  
χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ 23  
μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ  
ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλη- 24  
σιν ὑμῶν.

οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. 25

οὐαὶ, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.

οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες οἱ ἄνθρωποι, κατὰ 26  
τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες  
αὐτῶν.

Ἄλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, ἀγαπάτε τοὺς ἐχθροὺς 27  
ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, εὐλογεῖτε τοὺς 28  
καταρωμένους ὑμᾶς, προσείχεσθε περὶ τῶν ἐπηρεαζομένων  
ὑμᾶς. τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν 29  
ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν  
χιτῶνα μὴ κωλύσης. παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ 30  
τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει. καὶ καθὼς θέλετε ἵνα 31  
καὶ ὑμεῖς  
ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ἵ ποιεῖτε αὐτοῖς ὁμοίως. καὶ 32

a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their 18 diseases; and they that were troubled with unclean 19 spirits were healed. And all the multitude sought to touch him: for power came forth from him, and healed *them* all.

20 And he lifted up his eyes on his disciples, and said, Blessed *are* ye poor: for yours is the kingdom 21 of God. Blessed *are* ye that hunger now: for ye shall be filled. Blessed *are* ye that weep now: for 22 ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as 23 evil, for the Son of man's sake. Rejoice in that day, and leap *for joy*: for behold, your reward is great in heaven: for in the same manner did their fathers 24 unto the prophets. But woe unto you that are rich! 25 for ye have received your consolation. Woe unto you, ye that are full now! for ye shall hunger. Woe 26 *unto you*, ye that laugh now! for ye shall mourn and weep. Woe *unto you*, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

27 But I say unto you which hear, Love your ene- 28 mies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. 29 To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloke 30 withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods 31 ask them not again. And as ye would that men 32 should do to you, do ye also to them likewise. And

if ye love them that love you, what thank have ye? for even sinners love those that love them. And if 33 ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye 34 lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do *them* 35 good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is mer- 36 ciful. And judge not, and ye shall not be judged: 37 and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall 38 be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

1 Some ancient authorities read *despising of no man*.

And he spake also a parable unto them, Can the 39 blind guide the blind? shall they not both fall into a pit? The disciple is not above his <sup>2</sup>master: but ev- 40 ery one when he is perfected shall be as his <sup>2</sup>master. And why beholdest thou the mote that is in thy 41 brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy 42 brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. For there is no good tree that bring- 43 eth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known 44 by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The 45 good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the

2 Or, *teacher*



εἰ ἀγαπάτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν;  
 καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.  
 33 καὶ [γὰρ] ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιούντας ὑμᾶς,  
 ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.  
 34 καὶ ἐὰν δανίσητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις  
 [ἐστίν]; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολά-  
 35 βωσιν τὰ ἴσα. πλὴν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ  
 ἀγαθοποιεῖτε καὶ δανίζετε ἄμην· ἀπελπίζοντες· καὶ ἔσται  
 ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ Ὑψίστου, ὅτι αὐτὸς  
 36 χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. Γίνε-  
 σθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν·  
 37 καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε,  
 καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε·  
 38 δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπίεσμένον  
 σεσαλευμένον, ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλ-  
 πον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ἄντιμετρηθήσεται  
 39 ὑμῖν. Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· Μήτι  
 δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βό-  
 40 θυνον ἐμπεσοῦνται; οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδά-  
 σκαλον, κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐ-  
 41 τοῦ. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ  
 ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ  
 42 καταραεῖς; πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου Ἄδελφέ,  
 ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν  
 ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτὰ, ἐκβαλε  
 πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέ-  
 ψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκ-  
 43 βαλεῖν. Οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν καρπὸν  
 σαπρὸν, οὐδὲ πάλιν δείδρον σαπρὸν ποιοῦν καρπὸν καλόν.  
 44 Ἐκαστὸν γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ  
 γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάλτου σταφυ-  
 45 λὴν τρυγῶσιν. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυ-  
 ροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ

μυθῆνα

μετρηθήσεται

6 πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσέυματος  
 καρδίας λαλεῖ τὸ στόμα αὐτοῦ. Τί δέ με καλεῖτε Κύ- 46  
 ριε κύριε, καὶ οὐ ποιεῖτε ἅ' ἄ' λέγω; πᾶς ὁ ἐρχόμενος πρὸς 47  
 με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοῦς, ὑποδείξω  
 ὑμῖν τί ἐστὶν ὁμοίος· ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι 48  
 οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ  
 τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποτα-  
 μὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλευθῆαι αὐτὴν διὰ  
 τὸ καλῶς οἰκοδομηθῆαι αὐτήν. ὁ δὲ ἀκούσας καὶ μὴ 49  
 ποιήσας ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ  
 τὴν γῆν χωρὶς θεμελίου, ἣ προσέρηξεν ὁ ποταμὸς, καὶ  
 εὐθὺς συνέπεσεν, καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας ἐκείνης  
 μέγα. Ἐπειδὴ ἔπληρωσεν πάντα τὰ ῥήματα 1  
 αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναοῦμ.

Ἐπει δὲ

Ἐκατοντάρχου δὲ τινος δοῦλος κακῶς ἔχων ἡμελλεν 2  
 τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. ἀκούσας δὲ περὶ τοῦ Ἰησοῦ 3  
 ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἔρω-  
 τῶν αὐτὸν ὅπως ἔλθων διασώσῃ τὸν δοῦλον αὐτοῦ. οἱ δὲ 4  
 παραγενομένοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπου-  
 δαίως λέγοντες ὅτι ἀξιός ἐστιν ᾧ παρέξῃ τοῦτο, ἀγαπᾷ 5  
 γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν  
 ἡμῖν. ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ 6  
 οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἐπεμψεν φίλους ὁ  
 ἑκατοντάρχης λέγων αὐτῷ Κύριε, μὴ σκύλλου, οὐ γὰρ  
 ἰκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· διὸ οὐδὲ 7  
 ἔμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ εἰπέ λόγῳ, καὶ  
 ἰαθήτω ὁ παῖς μου· καὶ γὰρ ἐγὼ ἀνθρώπος εἰμι ὑπὸ ἐξου- 8  
 σίαν τασσόμενος, ἔχων ὑπ' ἑμαυτὸν στρατιώτας, καὶ λέγω  
 τούτῳ Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ  
 ἔρχεται, καὶ τῷ δοῦλῳ μου Ποίησον τοῦτο, καὶ ποιεῖ.  
 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στρα- 9  
 φεῖς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν Λέγω ὑμῖν, οὐδὲ  
 ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. καὶ ὑποστρέψαν- 10

evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the  
47 things which I say? Every one that cometh unto  
me, and heareth my words, and doeth them, I will  
48 shew you to whom he is like: he is like a man  
building a house, who digged and went deep, and  
laid a foundation upon the rock: and when a flood  
arose, the stream brake against that house, and could  
not shake it: <sup>1</sup>because it had been well builded.  
49 But he that heareth, and doeth not, is like a man  
that built a house upon the earth without a founda-  
tion; against which the stream brake, and straight-  
way it fell in; and the ruin of that house was  
great.

7 After he had ended all his sayings in the ears of  
the people, he entered into Capernaum.

2 And a certain centurion's <sup>2</sup>servant, who was <sup>3</sup>dear  
3 unto him, was sick and at the point of death. And  
when he heard concerning Jesus, he sent unto him  
elders of the Jews, asking him that he would come  
4 and save his <sup>2</sup>servant. And they, when they came to  
Jesus, besought him earnestly, saying, He is worthy  
5 that thou shouldest do this for him: for he loveth our  
6 nation, and himself built us our synagogue. And  
Jesus went with them. And when he was now not  
far from the house, the centurion sent friends to him,  
saying unto him, Lord, trouble not thyself: for I am  
not <sup>4</sup>worthy that thou shouldest come under my roof:

7 wherefore neither thought I myself worthy to come  
unto thee: but <sup>5</sup>say the word, and my <sup>6</sup>servant shall  
8 be healed. For I also am a man set under authori-  
ty, having under myself soldiers: and I say to this  
one, Go, and he goeth; and to another, Come, and he  
cometh; and to my <sup>2</sup>servant, Do this, and he doeth  
9 it. And when Jesus heard these things, he mar-  
velled at him, and turned and said unto the multi-  
tude that followed him, I say unto you, I have not  
10 found so great faith, no, not in Israel. And they

<sup>1</sup> Many ancient authorities read *for it had been found- ed upon the rock*; as in Matt. vii. 25.

<sup>2</sup> Gr. *bondservant*.

<sup>3</sup> Or, *precious to him* Or, *honour- able with him*

<sup>4</sup> Gr. *sufficient*.

<sup>5</sup> Gr. *say with a word*.

<sup>6</sup> Or, *boy*

that were sent, returning to the house, found the <sup>1</sup>servant whole.

<sup>1</sup> Gr. *bondservant*.

<sup>2</sup> Many ancient authorities read on the next day.

And it came to pass <sup>2</sup>soon afterwards, that he went 11 to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew 12 near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had 13 compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the 14 bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and 15 began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, 16 saying, A great prophet is arisen among us: and, God hath visited his people. And this report went 17 forth concerning him in the whole of Judæa, and all the region round about.

<sup>3</sup> Gr. *certaina tro*.

And the disciples of John told him of all these 18 things. And John calling unto him <sup>3</sup>two of his 19 disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? And when 20 the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? In that hour 21 he cured many of diseases and <sup>4</sup>plagues and evil spirits; and on many that were blind he bestowed sight. And he answered and said unto them, Go <sup>5</sup>22 your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have <sup>5</sup>good tidings preached to them. And blessed is he, whosoever 23 shall find none occasion of stumbling in me.

<sup>4</sup> Gr. *scourges*.

<sup>5</sup> Or, *the gospel*

And when the messengers of John were departed, 24 he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what 25 went ye out to see? a man

- 11 τες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν δοῦλον ὑγιαί-  
 νοντα. Καὶ ἐγένετο ἐν τῷ ἑξῆς ἐπορεύθη εἰς τῆ  
 πόλιν καλουμένην Ναΐν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθη-  
 12 ται αὐτοῦ καὶ ὄχλος πολὺς. ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς  
 πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκῶς μονογενὴς υἱὸς τῇ  
 13 μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς πόλεως  
 14 ἱκανὸς ἦν σὺν αὐτῇ. καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγ-  
 χνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ Μὴ κλαῖε. καὶ προσελ-  
 15 θὼν ἤψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ  
 εἶπεν Νεανίσκε, σοὶ λέγω, ἐγέρθητι. καὶ ἀνεκάθισεν ἡ νεανίσκη ἰεῖα-  
 ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ θισεν  
 16 αὐτοῦ. Ἔλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν  
 θεὸν λέγοντες ὅτι Προφήτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ  
 17 ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. καὶ ἐξῆλθεν ὁ  
 λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ  
 περιχώρῳ.
- 18 Καὶ ἀπήγγειλαν Ἰωάνει οἱ μαθηταὶ αὐτοῦ περὶ πάντων  
 19 τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν  
 αὐτοῦ ὁ Ἰωάνης ἐπεμψεν πρὸς τὸν κύριον λέγων Σὺ εἶ ὁ  
 20 ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; παραγειόμενοι δὲ πρὸς  
 αὐτὸν οἱ ἄνδρες εἶπαν Ἰωάνης ὁ βαπτιστῆς ἀπέστειλεν  
 ἡμᾶς πρὸς σέ λέγων Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδο-  
 21 κῶμεν; ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νύσων  
 καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολ-  
 22 λοῖς ἐχαρίσατο βλέπειν. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς Πο-  
 ρευθέντες ἀπαγγείλατε Ἰωάνει ἃ εἶδετε καὶ ἠκούσατε·  
 τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθα-  
 23 ρίζονται καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ  
 εὐφραίνονται· καὶ μακάριός ἐστιν ὁς ἐὰν μὴ σκανδα-  
 24 λισθῇ ἐν ἐμοί. Ἀπελθόντων δὲ τῶν ἀγγέλων  
 Ἰωάνου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάνου Τί  
 ἐξῆλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου  
 25 σαλευόμενον; ἀλλὰ τί ἐξῆλθατε ἰδεῖν; ἄνθρωπον ἐν μαλα-

κοῖς ἱματίοις ἡμφιεσμένοι; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ  
 τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσὶν. ἀλλὰ τί <sup>20</sup>  
 ἐξήλθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότε-  
 ρον προφήτου. οὗτός ἐστιν περὶ οὗ γέγραπται <sup>27</sup>

Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρό προσώπου  
 σου,

ὅς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδεὶς <sup>28</sup>  
 ἔστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων  
 αὐτοῦ ἐστίν. — Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι <sup>29</sup>  
 ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου·  
 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλήν τοῦ θεοῦ ἠθέ- <sup>30</sup>  
 τησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. — Τίτι οὖν <sup>31</sup>  
 ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίτι εἰσὶν  
 ὅμοιοι; ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ <sup>32</sup>  
 προσφωνοῦσιν ἀλλήλοις, ἃ λέγει

Ἠυλόησαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε·

ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε·

ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστής μὴ ἔσθων ἄρτον μήτε <sup>33</sup>  
 πίνων οἶνον, καὶ λέγετε Δαιμόνιον ἔχει· ἐλήλυθεν ὁ υἱὸς <sup>34</sup>  
 τοῦ ἀνθρώπου ἔσθων καὶ πίνων, καὶ λέγετε Ἰδοὺ ἄνθρω-  
 πος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν.  
 καὶ ἐδικαιώθη ἢ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς; <sup>35</sup>

Ἦρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φύγῃ μετ' αὐ- <sup>36</sup>  
 τοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλί-  
 θη. Καὶ ἰδοὺ γυνὴ ἣτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ <sup>37</sup>  
 ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομί-  
 σασα ἀλάβαστρον μύρου καὶ σταῖσα ὀπίσω παρὰ τοὺς <sup>38</sup>  
 πόδας αὐτοῦ κλαίουσα, τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς  
 πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασ-  
 σεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ  
 μύρῳ. Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν <sup>39</sup>  
 ἑαυτῷ λέγων Οὗτος εἰ ἦν [ὁ] προφήτης, ἐγίνωσκεν ἂν

τῶν τέκνων αὐτῆς  
 πάντων



clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in  
 26 kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and much more  
 27 than a prophet. This is he of whom it is written,

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

28 I say unto you, Among them that are born of women there is none greater than John: yet he that is  
<sup>1</sup>but little in the kingdom of God is greater than he. 1 Gr. lesser.  
 29 And all the people when they heard, and the publicans, justified God, <sup>2</sup>being baptized with the baptism  
 30 of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, <sup>3</sup>being  
 31 not baptized of him. Whereunto then shall I liken the men of this generation, and to what are they  
 32 like? They are like unto children that sit in the marketplace, and call one to another; which say, We  
 piped unto you, and ye did not dance; we wailed,  
 33 and ye did not weep. For John the Baptist is come eating no bread nor drinking wine; and ye say,  
 34 He hath a <sup>4</sup>devil. The Son of man is come eating 4 Gr. devour.  
 and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!  
 35 And wisdom <sup>5</sup>is justified of all her children. 5 Or, was  
 36 And one of the Pharisees desired him that he would eat with him. And he entered into the  
 37 Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner; and  
 when she knew that he was sitting at meat in the Pharisee's house, she brought <sup>6</sup>an alabaster cruse of  
 38 ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped  
 them with the hair of her head, and <sup>7</sup>kissed his feet, 7 Gr. kissed much.  
 39 and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake  
 within himself, saying, This man, if he were <sup>8</sup>a prophet, would have perceived 8 Some ancient authorities read the prophet. See John i. 21, 25.

who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus answering 40 said unto him, Simon, I have somewhat to say unto thee. And he saith, <sup>1</sup>Master, say on. A certain lender 41 had two debtors: the one owed five hundred <sup>2</sup>pence, and the other fifty. When they had not *wherewith* to 42 pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, 43 He, I suppose, to whom he forgave the most. And he said unto him, Thou has rightly judged. And 44 turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since 45 the time I came in, hath not ceased to <sup>3</sup>kiss my feet. My head with oil thou didst not anoint: but she 46 hath anointed my feet with ointment. Wherefore 47 I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. And he said unto 48 her, Thy sins are forgiven. And they that sat at 49 meat with him began to say <sup>4</sup>within themselves, Who is this that even forgiveth sins? And he said 50 unto the woman, Thy faith hath saved thee; go in peace.

And it came to pass soon afterwards, that he went 8 about through cities and villages, preaching and bringing the <sup>5</sup>good tidings of the kingdom of God, and with him the twelve, and certain women which 2 had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven <sup>6</sup>devils had gone out, and Joanna the wife of Chuza\* 3 Herod's steward, and Susanna, and many others, which ministered unto <sup>7</sup>them of their substance.

And when a great multitude came together, and 4 they of every city resorted unto him, he spake by a parable: The sower went forth to sow his seed: and 5 as he sowed, some fell by the way side; and it was trodden under foot, and the

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

<sup>2</sup> See marginal note on Matt. xviii. 28.

<sup>3</sup> Gr. *Lies much*.

<sup>4</sup> Cr. *among*

<sup>5</sup> Or, *gospel*

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

<sup>7</sup> Many ancient authorities read *him*.

\* For "Chuza" read "Chuzas"—*Am. Com.*

τίς καὶ ποταπή ἢ γυνὴ ἦτις ἄπτεται αὐτοῦ, ὅτι ἁμαρτωλός  
 40 ἔστιν. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Σί-  
 μων, ἔχω σοί τι εἰπεῖν. ὁ δὲ Διδάσκαλε, εἶπέ, φησίν.  
 41 δύο χρεοφιλῆται ἦσαν δαιιστῆ τινί· ὁ εἰς ὄφειλεν δηνάρια  
 42 πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. μὴ ἐχόντων αὐτῶν  
 ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλείον  
 43 ἀγαπήσει αὐτόν; ἀποκριθεὶς Σίμων εἶπεν Ὑπολαμ-  
 βάνω ὅτι ᾧ τὸ πλείον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ Ὅρ-  
 44 θῶς ἔκρινας. καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι  
 ἔφη Βλέπεις ταύτην τὴν γυναῖκα; εἰσηλθόν σου εἰς τὴν  
 οἰκίαν, ὕδωρ ἔμοι ἐπὶ πόδας οὐκ ἔδωκας· αὕτη δὲ ταῖς  
 45 ἐξέμαξεν. φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσηλ-  
 46 θον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας. ἐλαίω τὴν  
 κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρω ἤλειψεν τοὺς  
 47 πόδας μου. οὗ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐ-  
 τῆς αἱ πολλάί, ὅτι ἠγάπησεν πολὺ· ᾧ δὲ ὀλίγον ἀφέεται,  
 48 ὀλίγον ἀγαπᾷ. εἶπεν δὲ αὐτῇ Ἀφέωνταί σου αἱ ἁμαρτίαι.  
 49 καὶ ἤρξαντο οἱ συνακαείμενοι λέγειν ἐν ἑαυτοῖς Τίς  
 50 οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφήσιν; εἶπεν δὲ πρὸς τὴν  
 γυναῖκα Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.  
 1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδενεν κατὰ  
 πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασι-  
 2 λείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, καὶ γυναϊκῆς τινας  
 αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ  
 3 ἀσθενειῶν, Μαρία ἢ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαι-  
 μόνια ἑπτὰ ἐξεληλύθει, καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου  
 Ἡρώδου καὶ Σουσάννα καὶ ἕτεραι πολλάί, αἵτινες διηκό-  
 4 ρουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς. Συνη-  
 5 ὄντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομέ-  
 νων πρὸς αὐτόν εἶπεν διὰ παραβολῆς Ἐξῆλθεν ὁ σπείρων  
 τοῦ σπείρειν τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτόν  
 ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη καὶ τὰ πε-

μου ἐπὶ τοὺς

διέλειπεν

τεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. καὶ ἕτερον κατέπεσεν 6  
 ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα.  
 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκαθῶν, καὶ συνφυεῖσαι 7  
 αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό. καὶ ἕτερον ἔπεσεν εἰς τὴν 8  
 γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλα-  
 σίονα. Ταῦτα λέγων ἐφώνει Ὁ ἔχων ὄτα ἀκούειν ἀκου-  
 ἔτω. Ἐπηρεώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ 9  
 τίς αὕτη εἶη ἢ παραβολή. ὁ δὲ εἶπεν Ὑμῖν δέδοται 10  
 γινῶσθαι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοι-  
 ποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ  
 ἀκούοντες μὴ συνίωσιν. ἔστιν δὲ αὕτη ἢ παραβολή. Ὁ 11  
 σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. οἱ δὲ παρὰ τὴν ὁδὸν 12  
 εἰσιν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν  
 λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶ-  
 σιν. οἱ δὲ ἐπὶ τῆς πέτρας ὅτι ὅταν ἀκούσωσιν μετὰ χαρᾶς 13  
 δέχονται τὸν λόγον, καὶ ὅτι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς  
 καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.  
 τὸ δὲ εἰς τὰς ἀκάθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, 14  
 καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πόρευο-  
 μενοι συνπνίγονται καὶ οὐ τελεσφοροῦσιν. τὸ δὲ ἐν τῇ 15  
 καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ  
 ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν  
 ὑπομονῇ. Οὐδεὶς δὲ λύχνον ἄψας καλύπτει 16  
 αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας  
 τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. οὐ γὰρ 17  
 ἔστιν κρυπτὸν ὃ οὐ φανερόν γενήσεται, οὐδὲ ἀπόκρυφον ὃ  
 οὐ μὴ γνωσθῆ καὶ εἰς φανερόν ἔλθῃ. Βλέπετε οὖν πῶς 18  
 ἀκούετε· ὅς ἂν γὰρ ἔχη, δοθήσεται αὐτῷ, καὶ ὅς ἂν μὴ ἔχη,  
 καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ 19  
 αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.  
 ἀπηγγέλη δὲ αὐτῷ Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου 20  
 ἐστήκασιν ἔξω ἰδεῖν θέλοτές σε. ὁ δὲ ἀποκριθεὶς εἶπεν 21

τὴν πέτραν  
 αὐτοὶ

6 birds of the heaven devoured it. And other fell on the rock; and as soon as it grew, it withered away, 7 because it had no moisture. And other fell amidst the thorns; and the thorns grew with it, and choked 8 it. And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him what this parable 10 might be. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, 11 and hearing they may not understand. Now the 12 parable is this: The seed is the word of God. And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. 13 And those on the rock *are* they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time 14 of temptation fall away. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring 15 no fruit to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may 17 see the light. For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not 18 be known and come to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he <sup>1</sup>thinketh he hath.

<sup>1</sup> Or. seemeth to have

19 And there came to him his mother and brethren, 20 and they could not come at him for the crowd. And it was told him, Thy mother and thy brethren stand 21 without, desiring to see thee. But he answered and said

unto them, My mother and my brethren are these which hear the word of God, and do it.

Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling *with water*, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

<sup>1</sup> Many ancient authorities read *Gergesenes*; others, *Gadarenes*: and so in ver. 37.

And they arrived at the country of the <sup>1</sup>Gerasenes, which is over against Galilee. And when he was come forth upon the land, there met him a certain man out of the city, who had <sup>2</sup>devils; and for a long time he had worn no clothes, and abode not in *any* house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. For he commanded\* the un-

<sup>2</sup> Gr. *demons*.

clean spirit to come out from the man. For <sup>3</sup>often-times it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the <sup>4</sup>devil into the deserts. And Jesus asked him, What is thy name? And he said, Legion; for many <sup>2</sup>devils were entered into him. And they intreated him that he would not command them to depart into the abyss. Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave. And the <sup>2</sup>devils came out from the man, and entered into the swine: and the herd rushed down the

<sup>3</sup> Or, *of a long time*

<sup>4</sup> Gr. *demon*.

\* For "commanded" read "was commanding"—*Am. Com.*



πρὸς αὐτούς Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ  
τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.

22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς  
πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς Διέλ-

23 θωμεν εἰς τὸ πέραν τῆς λίμνης, καὶ ἀνιήχθησαι. πλοῖον  
των δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαίλαψ ἄνεμου

24 εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνεον. προσ-  
ελλόντες δὲ διήγειραν αὐτὸν λέγοντες Ἐπιστάτα ἐπι-

στάτα, ἀπολλύμεθα· ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ  
καὶ τῷ κλίδῳ τοῦ ὕδατος, καὶ ἐπαύσαντο, καὶ ἐγένετο

25 γαλήνη. εἶπεν δὲ αὐτοῖς Ποῦ ἡ πίστις ὑμῶν; φοβη-  
θείτες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους Τίς ἄρα

οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι,  
26 καὶ ὑπακούουσιν αὐτῷ; Καὶ κατέπλευσάν εἰς

τὴν χώραν τῶν Γερασηνῶν, ἣτις ἐστὶν ἀντίπερα τῆς Γαλι-  
27 λαίας. ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνὴρ

τις ἔκ τῆς πύλεως ἔχων δαιμόνια· καὶ χρόνῳ ἱκανῷ οὐκ ἐνε-  
δύσατο ἱμάτιον, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνή-

28 μασιν. ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας προσέειπεν αὐτῷ  
καὶ φωνῇ μεγάλῃ εἶπεν Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ [τοῦ

29 θεοῦ] τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς. Πα-  
ρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ

τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις σινηρπάκει αὐτόν,  
καὶ ἐδεσμεύετο ἀλύσειν καὶ πέδαις φυλασσόμενος, καὶ

διαρήσων τὰ δεσμὰ ἠλαύνετο ἄπο τοῦ δαιμονίου εἰς τὰς  
30 ἐρήμους. ἐπιηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς Τί σοὶ ὄνομά

ἐστίν; ὁ δὲ εἶπεν Λεγιών, ὅτι εἰσῆλθεν δαιμόνια πολλὰ  
31 εἰς αὐτόν. καὶ παρεκάλουν αὐτόν ἵνα μὴ ἐπιτάξῃ αὐτοῖς

32 εἰς τὴν ἄβυσσον ἀπελθεῖν. Ἦν δὲ ἐκεῖ ἀγέλη χοίρων  
ἱκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτόν

ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν  
33 αὐτοῖς. ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου

εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ

εἰς τὴν λίμνην  
ἀνέμου

Ἀρ.

ὑπήντησέν [τις]  
ἀνὴρ

παρήγγελλεν

ὄνομα

βοσκομένων

κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. Ἴδόντες δὲ οἱ 34  
βύσκοντες τὸ γεγονός ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν  
πόλιν καὶ εἰς τοὺς ἀγρούς. ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός 35  
καὶ ἦλθαν πρὸς τὸν Ἰησοῦν, καὶ εὔραν καθήμενον τὸν ἄν-  
θρωπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον καὶ σω-  
φρονοῦντα παρὰ τοὺς πύδας [τοῦ] Ἰησοῦ, καὶ ἐφοβήθησαν.  
ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονι- 36  
σθεῖς. καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλήθος τῆς περι- 37  
χώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ  
μεγάλῳ συνέχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέ-  
στρεψεν. εἶδετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει 38  
τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων  
Ἐπίστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα σοι ἐποίησεν 39  
ὁ θεός. καὶ ἀπῆλθεν καθ' ὄλην τὴν πόλιν κηρύσσων ὅσα  
ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο 40  
αὐτὸν ὁ ὄχλος, ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.  
Καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ οὗτος 41  
ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πέσων παρὰ τοὺς  
πόδας Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον  
αὐτοῦ, ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν 42  
δώδεκα καὶ αὐτὴ ἀπέθνησκεν. Ἐν δὲ τῷ ὑπάγειν  
αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν. καὶ γυνὴ οὖσα 43  
ἐν ρύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἣτις οὐκ ἴσχυσεν  
ἀπ' οὐδενὸς θεραπευθῆναι, προσελθοῦσα ὀπισθεν ἤψατο 44  
τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ παραχρῆμα  
ἔστη ἡ ρύσις τοῦ αἵματος αὐτῆς. καὶ εἶπεν ὁ Ἰησοῦς 45  
Τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ  
Πέτρος Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλί-  
βουσιν. ὁ δὲ Ἰησοῦς εἶπεν Ἐψατό μου τις, ἐγὼ 46  
γὰρ ἔγνω δυνάμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ. ἰδοῦσα δὲ ἡ 47  
γυνὴ ὅτι οὐκ ἔλαθεν τρέμουσα ἦλθεν καὶ προσπε-  
σοῦσα αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν ἐνώ-

αὐτὸς

34 steep into the lake, and were choked\*. And when they that fed them saw what had come to pass, they fled, and told it in the city and in the coun-  
 35 try. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the <sup>1</sup>devils were gone out, sitting, <sup>1</sup> Gr. *demons.*  
 36 clothed and in his right mind, at the feet of Jesus: and they were afraid. And they that saw it told them how he that was possessed with <sup>1</sup>devils  
 37 was <sup>2</sup>made whole. And all the people of the coun- <sup>2</sup> Or, *saved*  
 38 try of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned. But the man from whom the <sup>1</sup>devils were gone out prayed him that he might be with him: but he sent him  
 39 away, saying, Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

40 And as Jesus returned, the multitude welcomed  
 41 him; for they were all waiting for him. And behold, there came a man named Jaīrus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his  
 42 house; for he had an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.

43 And a woman having an issue of blood twelve <sup>3</sup> Some ancient authorities omit *had spent all her living upon physicians, and.*  
 44 years, which <sup>3</sup>had spent all her living upon physicians, and could not be healed of any, came behind him, and touched the border of his garment: and  
 45 immediately the issue of her blood stanch'd. And Jesus said, Who is it that touched me? And when all denied, Peter said, <sup>4</sup> Some ancient authorities omit *and they that were with him.*  
 46 Master, the multitudes press thee and crush thee.  
 47 But Jesus said, Some one did touch me: for I perceived that power had gone forth from me. And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him,

\* For "were choked" read "were drowned"—*Am. Com.*

and how she was healed immediately. And he said 48  
 1 Or, saved thee unto her, Daughter, thy faith hath <sup>1</sup>made thee whole; go in peace.

While he yet spake, there cometh one from the 49  
 ruler of the synagogue's *house*, saying, Thy daughter  
 2 Or, Teacher is dead; trouble not the <sup>2</sup>Master. But Jesus hearing 50  
 3 Or, saved it, answered him, Fear not: only believe, and she shall be <sup>3</sup>made whole. And when he came to the 51  
 house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother. And all were weep- 52  
 ing, and bewailing her: but he said, Weep not; for she is not dead, but sleepeth. And they laughed 53  
 him to scorn, knowing that she was dead. But he, 54  
 taking her by the hand, called, saying, Maiden, arise. And her spirit returned, and she rose up immediate- 55  
 ly: and he commanded that *something* be given her to eat. And her parents were amazed: but he 56  
 charged them to tell no man what had been done.

And he called the twelve together, and gave them 9  
 power and authority over all <sup>4</sup>devils, and to cure  
 4 Or, demons. diseases. And he sent them forth to preach the 2  
 5 Some ancient au-  
 thorities omit the  
 sick. kingdom of God, and to heal <sup>5</sup>the sick. And he 3  
 said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; nei-  
 ther have two coats. And into whatsoever house 4  
 ye enter, there abide, and thence depart. And as 5  
 many as receive you not, when ye depart from that city, shake off the dust from your feet for a testi-  
 mony against them. And they departed, and went 6  
 throughout the villages, preaching the gospel, and healing everywhere.

Now Herod the tetrarch heard of all that was 7  
 done: and he was much perplexed, because that it was said by some, that John was risen from the  
 dead; and by some, that Elijah had appeared; and 8  
 by others, that one of the old prophets was risen  
 again. And Herod said, John I 9

48 πιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα. ὁ δὲ  
 εἶπεν αὐτῇ Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου  
 49 εἰς εἰρήνην. Ἐτι αὐτοῦ λαλοῦντος ἔρχεταιί τις παρὰ τοῦ  
 ἀρχισυναγώγου λέγων ὅτι Τέθνηκεν ἡ θυγάτηρ σου,  
 50 μηκέτι σκύλλε τὸν διδάσκαλον. ὁ δὲ Ἰησοῦς ἀκούσας  
 ἀπεκρίθη αὐτῷ Μὴ φοβοῦ, μόνον πίστευσον, καὶ σωθή-  
 51 σεται. ἔλθων δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τιὰ  
 σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν  
 52 πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ἔκλειον δὲ πάντες καὶ  
 ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν Μὴ κλαίετε, οὐ γὰρ ἀπέ-  
 53 θανεν ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι  
 54 ἀπέθανεν. αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν  
 55 λέγων Ἡ παῖς, ἔγειρε. καὶ ἐπέστρεψεν τὸ πνεῦμα αὐ-  
 τῆς, καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι  
 56 φαγεῖν. καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν  
 αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

Αβ.

1 Συνακαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν ἑαυτοῖς δύ-  
 ναμιν<sup>1</sup> καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους  
 2 θεραπεύειν, καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασι-  
 3 λείαν τοῦ θεοῦ καὶ ἰᾶσθαι, καὶ εἶπεν πρὸς αὐτοὺς  
 Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν  
 μήτε ἄρτον μήτε ἀργύριον, μήτε δύο χιτῶνας ἔχειν.  
 4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν  
 5 ἐξέρχεσθε. καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι  
 ἀπὸ τῆς πόλεως ἐκείνης τὸν κοινορτὸν ἀπὸ τῶν ποδῶν  
 6 ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτούς. Ἐξερχό-  
 μνοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θε-  
 7 ραπεύοντες πανταχοῦ. Ἦκουσεν δὲ Ἡρώδης  
 ὁ τετραάρχης τὰ γινόμενα πάντα, καὶ διηπόρει διὰ τὸ λέ-  
 8 γεσθαι ὑπὸ τινῶν ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν, ὑπὸ  
 τινῶν δὲ ὅτι Ἡλείας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις  
 9 τῶν ἀρχαίων ἀνέστη. εἶπεν δὲ [ὁ] Ἡρώδης Ἰωάννην ἐγὼ

δύναμιν αὐτοῖς

ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν. Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. Καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαιδά. οἱ δὲ ὄχλοι γιόντες ἠκολούθησαν αὐτῷ. καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο. Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ Ἐπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλω κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὐρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τύπῳ ἐσμέν. εἶπεν δὲ πρὸς αὐτούς Δότε αὐτοῖς φαγεῖν ὑμεῖς. οἱ δὲ εἶπαν Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Κατακλίνατε αὐτοὺς κλισίας ὡσεὶ ἀνὰ πενήκοντα. καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας. λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. καὶ ἔφαγον καὶ ἔχορτάσθησαν πάντες, καὶ ἦρθη τὸ περισσεύσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα.

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων Τίνα με οἱ ὄχλοι λέγουσιν εἶναι; οἱ δὲ ἀποκριθέντες εἶπαν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλείαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. εἶπεν δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν Τὸν χριστὸν τοῦ θεοῦ. ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο, εἰπὼν ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκταθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἔγερ-

ἡμεῖς φαγεῖν  
πέντε ἄρτοι

πάντας

συνῆτησαν

ἀναστῆναι



- beheaded: but who is this, about whom I hear such things? And he sought to see him.
- 10 And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called
- 11 Bethsaida. But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had
- 12 need of healing he healed. And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals\*: for we are here in a desert
- 13 place. But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food
- 14 for all this people. For they were about five thousand men. And he said unto his disciples, Make them <sup>1</sup> sit down in companies, about fifty each. 1 Gr. recline.
- 15 And they did so, and made them all <sup>1</sup> sit down.
- 16 And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude.
- 17 And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.
- 18 And it came to pass, as he was praying alone†, the disciples were with him: and he asked them,
- 19 saying, Who do the multitudes say that I am? And they answering said, John the Baptist; but others say, Elijah; and others, that one of the old prophets is risen again. And he said unto them, But who say ye that I am? And Peter answering said, The
- 20 Christ of God. But he charged them, and commanded *them* to tell this to no man; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised

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\* For "victuals" read "provisions"—*Am. Com.*

† For "alone" read "apart"—*Am. Com.*

up. And he said unto all, If any man would come <sup>23</sup> after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save <sup>24</sup> his <sup>1</sup>life shall lose it; but whosoever shall lose his <sup>1</sup>life for my sake, the same shall save it. For what <sup>25</sup> is a man profited, if he gain the whole world, and lose or forfeit his own self? For whosoever shall <sup>26</sup> be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy angels. But I tell you of a truth, There be some of <sup>27</sup> them that stand here, which shall in no wise taste of death, till they see the kingdom of God.

And it came to pass about eight days after these <sup>28</sup> sayings, he took with him Peter and John and James, and went up into the mountain to pray. And as he was praying, the fashion of his counte- <sup>29</sup> nance was altered, and his raiment *became* white and dazling. And behold, there talked with him <sup>30</sup> two men, which were Moses and Elijah; who ap- <sup>31</sup> peared in glory, and spake of his <sup>2</sup>decease which he was about to accomplish at Jerusalem. Now <sup>32</sup> Peter and they that were with him were heavy with sleep: but <sup>3</sup>when they were fully awake, they saw his glory, and the two men that stood with him. And it came to pass, as they were parting from him, <sup>33</sup> Peter said unto Jesus, Master, it is good for us to be here: and let us make three <sup>4</sup>tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. And while he said these <sup>34</sup> things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

And a voice came out of the cloud, saying, This is <sup>35</sup> <sup>5</sup>my Son, my chosen: hear ye him. And when the <sup>36</sup> voice <sup>6</sup>came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

1 Or, soul

2 Or, departure

3 Or, having remained awake

4 Or, booths

5 Many ancient authorities read *my beloved Son*. See Matt. xvii. 5; Mark ix. 7.

6 Or, was past

- 23 θῆναι. Ἐλεγεν δὲ πρὸς πάντας Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἄρειθιάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι. ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.
- 24 αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι. ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.
- 25 τί γὰρ ἄφελεῖται ἄθρωπος κερδήσας τὸν κόσμον ὅλον αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.
- 26 εἰς τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.
- 27 πατρὸς καὶ τῶν ἁγίων ἀγγέλων. Λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἳ οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.
- 28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσεί ἡμέραι ὀκτώ ἑξακκονταβίων Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἕξαστράπτων. καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωυσῆς καὶ Ἡλείας, οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἡμελλεν πληροῦν ἐν Ἱερουσαλὴμ. ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνῷ· διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηναὶς τρεῖς, μίαν σοὶ καὶ μίαν Μωυσεῖ καὶ μίαν Ἡλείᾳ, μὴ εἰδῶς ὃ λέγει. ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην. καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλεκτός, αὐτοῦ ἀκούετε. καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ ἐπίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.

ἀπαρησάσθω

ἄφελεῖ

ἀρ.

καὶ

ιδιὰ τῆς ἡμέρας·

Ἐγένετο δὲ τῇ ἐξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ 37  
 τοῦ ὄρους συνήτησεν αὐτῷ ὄχλος πολὺς. καὶ ἰδοὺ ἀνὴρ 38  
 ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων Διδάσκαλε, δέομαί σου  
 ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς μοί ἐστιν,  
 καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν, καὶ ἐξέφνης κράζει, 39  
 καὶ σπαράσσει αὐτόν μετὰ ἀφροῦ καὶ μόλις ἀποχωρεῖ  
 ἀπ' αὐτοῦ συντριβὸν αὐτόν· καὶ ἐδεήθη τῶν μαθητῶν 40  
 σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν. ἀπο- 41  
 κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὡ γενεὰ ἄπιστος καὶ διε-  
 στραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι  
 ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου. ἔτι δὲ προσερχο- 42  
 μένου αὐτοῦ ἔρρηξεν αὐτόν τὸ δαιμόνιον καὶ συνεσπάρα-  
 ξεν· ἐπέτιμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ,  
 καὶ ἴασατο τὸν παῖδα καὶ ἀπέδωκεν αὐτόν τῷ πατρὶ  
 αὐτοῦ. ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ 43  
 θεοῦ.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν  
 πρὸς τοὺς μαθητὰς αὐτοῦ Θεέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν 44  
 τοὺς λόγους τούτους, ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει  
 παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. οἱ δὲ ἠγνόουν τὸ 45  
 ῥήμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ  
 αἰσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτόν περὶ τοῦ  
 ῥήματος τούτου.

Εἰσηλθεν δὲ διαλογισμὸς ἐν 46  
 αὐτοῖς, τὸ τίς ἂν εἶη μείζων αὐτῶν. ὁ δὲ Ἰησοῦς εἰδὼς 47  
 τὸν διαλογισμὸν τῆς καρδίας αὐτῶν ἐπιλαβόμενος παι-  
 δίδιον ἔστησεν αὐτὸ παρ' ἑαυτοῦ, καὶ εἶπεν αὐτοῖς Ὅς ἂν 48  
 δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχε-  
 ται, καὶ ὅς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με·  
 ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν  
 μέγας.

Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν Ἐπι- 49  
 στάτα, εἶδαμέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαι-  
 μόνια, καὶ ἐκωλύομεν αὐτόν ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.  
 εἶπεν δὲ πρὸς αὐτόν Ἰησοῦς Μὴ κωλύετε, ὅς γὰρ οὐκ ἔ- 50

37 And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him. And behold, a man from the multitude cried, saying, <sup>1</sup>Master, I beseech thee to look <sup>1</sup>Or, *Teacher*  
 38 upon my son; for he is mine only child: and behold, a spirit taketh him, and he suddenly crieth out; and it <sup>2</sup>teareth him that he foameth, and it hardly departeth from him, bruising him sorely. <sup>2</sup>Or, *convulseth*  
 40 And I besought thy disciples to cast it out; and 41 they could not. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy 42 son. And as he was yet a coming, the <sup>3</sup>devil <sup>4</sup>dash- <sup>3</sup>Or, *demons*  
 ed him down, and <sup>5</sup>tore him grievously. But Jesus rebuked the unclean spirit, and healed the boy, and <sup>5</sup>Or, *renewed*  
 43 gave him back to his father. And they were all astonished at the majesty of God.

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

46 And there arose a reasoning among them, which 47 of them should be <sup>6</sup>greatest\*. But when Jesus saw <sup>6</sup>Or, *greater*  
 the reasoning of their heart, he took a little child, 48 and set him by his side, and said unto them, Who-soever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is <sup>7</sup>least among <sup>7</sup>Gr. *lesser*  
 you all, the same is great.

49 And John answered and said, Master, we saw one casting out <sup>8</sup>devils in thy name; and we forbade <sup>8</sup>Gr. *demons*  
 50 him, because he followeth not with us. But Jesus said unto him, Forbid *him* not: for he that is not

\* For "should be greatest" read "was the greatest"—*Am. Com.*

against you is for you.

1 Gr. were being fulfilled.

And it came to pass, when the days <sup>1</sup>were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was *as though he were* going to Jerusalem.

2 Many ancient authorities add *even as Elijah did.*

And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them? But he turned, and rebuked them<sup>2</sup>. And they went to another village.

3 Some ancient authorities add *and said, Ye know not what manner of spirit ye are of.* Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save them.*

And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* <sup>4</sup> nests; but the Son of man hath not where to lay his head.

4 Gr. lodging-places.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

5 Many ancient authorities add *and two*; and so in ver. 17.

Now after these things the Lord appointed seventy<sup>5</sup> others, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest,



στιν καθ' ἑμῶν ὑπὲρ ὑμῶν ἐστίν.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀνα-  
 52 λήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ  
 πορεύεσθαι εἰς Ἱερουσαλήμ, καὶ ἀπέστειλεν ἀγγέλους πρὸ  
 προσώπου αὐτοῦ. Καὶ πορευθέντες εἰσῆλθον εἰς κώμην  
 53 Σαμαρειτῶν, ὡς ἐτοιμάσαι αὐτῷ· καὶ οὐκ ἐδέξατο αὐτόν,  
 ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.  
 54 Ἰδοῦντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάνης εἶπαν Κύριε,  
 θέλεις εἰπωμεν πῆρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ  
 55 ἀναλωσαί αὐτούς<sup>†</sup>; στραφεῖς δὲ ἐπετίμησεν αὐτοῖς<sup>†</sup>.  
 56 καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

†, ὡς καὶ Ἡλείας  
 ἐποίησεν | \*

57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπεν τις πρὸς  
 58 αὐτόν Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ. καὶ εἶπεν  
 αὐτῷ [ὁ] Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ  
 πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώ-  
 59 που οὐκ ἔχει πού τὴν κεφαλὴν κλίνῃ. Εἶπεν δὲ πρὸς  
 ἕτερον Ἀκολουθεῖ μοι. ὁ δὲ εἶπεν Ἐπίτρεψόν<sup>†</sup> μοι πρῶ-  
 60 τον ἀπελθόντι θάψαι τὸν πατέρα μου. εἶπεν δὲ αὐτῷ  
 Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελ-  
 61 θὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. εἶπεν δὲ καὶ ἕτε-  
 ρος Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀπο-  
 62 τάξασθαι τοῖς εἰς τὸν οἶκόν μου. εἶπεν δὲ [πρὸς αὐτόν]  
 ὁ Ἰησοῦς Οὐδεὶς ἔπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον καὶ  
 βλέπων εἰς τὰ ὀπίσω<sup>†</sup> εὐθετὴς ἐστὶν τῇ βασιλείᾳ τοῦ θεοῦ.

Κύριε, ἐπίτρεψόν

‡

1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους ἐβδομήκοντα  
 [δύο] καὶ ἀπέστειλεν αὐτοὺς ἀνά δύο [δύο] πρὸ προσώπου  
 αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχε-  
 2 σθαι. ἔλεγεν δὲ πρὸς αὐτούς Ὁ μὲν θερισμὸς πολὺς, οἱ  
 δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ

\* † καὶ εἶπεν Οὐκ οἴδατε ποίου πνεύματός ἐστε. [ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἔλθεν ψυχῆς [ἀνθρώπων]  
 ὑπολέσται ἀλλὰ σώσει.] †

‡ † εἰς τὰ ὀπίσω βλέπων καὶ ἐπιβάλλων τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον †

ὅπως ἐργάτας ἐκβάλλῃ εἰς τὸν θερισμὸν αὐτοῦ. ὑπάγετε. 3  
 ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. μὴ βα- 4  
 σταίξετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα, καὶ  
 μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. εἰς ἣν δ' ἂν εἰσέλ- 5  
 θητε οἰκίαν πρῶτον λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ. καὶ 6  
 εἰ ἐκεῖ ἢ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἢ  
 εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. ἐν αὐτῇ 7  
 δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες τὰ παρ' αὐτῶν,  
 ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ  
 οἰκίας εἰς οἰκίαν. καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ 8  
 δέχωνται ὑμᾶς, ἔσθιέτε τὰ παρατιθέμενα ὑμῖν, καὶ θερα- 9  
 πείετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς Ἡγγικεν  
 ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. εἰς ἣν δ' ἂν πόλιν εἰσέλ- 10  
 θητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας  
 αὐτῆς εἶπατε Καὶ τὸν κοινορτὸν τὸν κολληθέντα ἡμῖν 11  
 ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν·  
 πλὴν τοῦτο γινώσκετε ὅτι ἡγγικεν ἡ βασιλεία τοῦ θεοῦ.  
 λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον 12  
 ἔσται ἢ τῇ πόλει ἐκείνῃ. Οὐαὶ σοι, Χοραζεῖν· οὐαὶ σοι, 13  
 Βηθσαιδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ  
 δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ  
 σποδῷ καθήμενοι μετενόησαν. πλὴν Τύρῳ καὶ Σιδῶνι 14  
 ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. Καὶ σύ, Κα- 15  
 φαρναοὺμ, μὴ ἕως οὐρανοῦ ὕψωθήσῃ; ἕως τοῦ Ἰδοῦ  
 καταβήσῃ. Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθε- 16  
 τῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀπο-  
 στείλαντά με. Ὑπέστρεψαν δὲ οἱ ἑβδομήκον- 17  
 τα [δύο] μετὰ χαρᾶς λέγοντες Κύριε, καὶ τὰ δαιμόνια  
 ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. εἶπεν δὲ αὐ- 18  
 τοῖς Ἐθεώρουσεν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐ-  
 ρανοῦ πεσοῖτα. ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ 19  
 πατεῖν ἐπάνω ὕφρων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν  
 δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἄδικήσει.

ἢ ἐκεῖ

καταβασθῆση

ἐκ τοῦ οὐρανοῦ ὡς  
ἀστραπὴν

ἀδικήση

3 that he send forth labourers into his harvest. Go  
 your ways: behold, I send you forth as lambs in the  
 4 midst of wolves. Carry no purse, no wallet, no shoes:  
 5 and salute no man on the way. And into whatso-  
 ever house ye shall <sup>1 Or. enter first.</sup> enter, first say, Peace *be* to this  
 6 house. And if a son of peace be there, your peace  
 shall rest upon <sup>2 Or. it</sup> him: but if not, it shall turn to you  
 7 again. And in that same house remain, eating and  
 drinking such things as they give: for the labourer  
 is worthy of his hire. Go not from house to house.  
 8 And into whatsoever city ye enter, and they receive  
 9 you, eat such things as are set before you: and heal  
 the sick that are therein, and say unto them, The  
 10 kingdom of God is come nigh unto you. But into  
 whatsoever city ye shall enter, and they receive you  
 11 not, go out into the streets thereof and say, Even the  
 dust from your city, that cleaveth to our feet, we do  
 wipe off against you: howbeit know this, that the  
 12 kingdom of God is come nigh. I say unto you, It  
 shall be more tolerable in that day for Sodom, than  
 13 for that city. Woe unto thee, Chorazin! woe unto  
 thee, Bethsaida! for if the <sup>3 Gr. powers.</sup> mighty works had been  
 done in Tyre and Sidon, which were done in you,  
 they would have repented long ago, sitting in sack-  
 14 cloth and ashes. Howbeit it shall be more tolerable  
 for Tyre and Sidon in the judgement, than for you.  
 15 And thou, Capernaum, shalt thou be exalted unto  
 heaven? thou shalt be brought down unto Hades.  
 16 He that heareth you heareth me; and he that reject-  
 eth you rejecteth me; and he that rejecteth me re-  
 jecteth him that sent me.  
 17 And the seventy returned with joy, saying, Lord,  
 even the <sup>4 Gr. demons.</sup> devils are subject unto us in thy name.  
 18 And he said unto them, I beheld Satan fallen as  
 19 lightning from heaven. Behold, I have given you  
 authority to tread upon serpents and scorpions, and  
 over all the power of the enemy: and nothing shall  
 in any wise hurt you.

Howbeit in this rejoice not, that the spirits are sub- 20  
ject unto you; but rejoice that your names are writ-  
ten in heaven.

1 Or, *by*

2 Or, *praise*

3 Or, *that*

In that same hour he rejoiced <sup>1</sup>in the Holy Spirit, <sup>21</sup>  
and said, I <sup>2</sup>thank thee, O Father, Lord of heaven  
and earth, that thou didst hide these things from the  
wise and understanding, and didst reveal them unto  
babes: yea, Father; <sup>3</sup>for so it was well-pleasing in  
thy sight. All things have been delivered unto me <sup>22</sup>  
of my Father: and no one knoweth who the Son is,  
save the Father; and who the Father is, save the  
Son, and he to whomsoever the Son willeth to re-  
veal *him*. And turning to the disciples, he said pri- <sup>23</sup>  
vately, Blessed *are* the eyes which see the things  
that ye see: for I say unto you, that many prophets <sup>24</sup>  
and kings desired to see the things which ye see,  
and saw them not; and to hear the things which ye  
hear, and heard them not.

4 Or, *Teacher*

5 Gr. *from*.

And behold, a certain lawyer stood up and tempt- <sup>25</sup>  
ed him, saying, <sup>4</sup>Master, what shall I do to inherit  
eternal life? And he said unto him, What is written <sup>26</sup>  
in the law? how readest thou? And he answering <sup>27</sup>  
said, Thou shalt love the Lord thy God <sup>5</sup>with all  
thy heart, and with all thy soul, and with all thy  
strength, and with all thy mind; and thy neighbour  
as thyself. And he said unto him, Thou hast an- <sup>28</sup>  
swered right: this do, and thou shalt live. But he, <sup>29</sup>  
desiring to justify himself, said unto Jesus, And  
who is my neighbour? Jesus made answer and <sup>30</sup>  
said, A certain man was going down from Jerusalem  
to Jericho; and he fell among robbers, which both  
stripped him and beat him, and departed, leaving  
him half dead. And by chance a certain priest was <sup>31</sup>  
going down that way: and when he saw him, he  
passed by on the other side. And in like manner a <sup>32</sup>  
Levite also, when he came to the place, and saw him,  
passed by on the other side. But a certain Samari- <sup>33</sup>  
tan, as he journeyed, came where he was: and when  
he saw him, he was moved with compassion, and <sup>34</sup>  
came to him, and bound up his wounds, pouring  
on *them* oil and wine;

20 πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ἡμῶν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ἡμῶν ἐγγέγραπται ἐν  
21 τοῖς οὐρανοῖς. Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο

τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν Ἐξομολογοῦμαί σοι, πατέρα κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ ἰη-  
22 πίοις· ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ὃ ἂν βούληται ὁ υἱὸς  
23 ἀποκαλύψαι. Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.  
24 λέγω γὰρ ἡμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

25 Καὶ ἰδὼν νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;  
26 ὁ δὲ εἶπεν πρὸς αὐτόν Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; ὁ δὲ ἀποκριθεὶς εἶπεν Ἀγαπήσεις Κύριον τὸν ἑαυτοῦ  
27 ὅσον τὸν ἑαυτοῦ, καὶ ἑαυτὸν ὡς σεαυτὸν. εἶπεν δὲ αὐτῷ Ὁρθῶς ἀπεκρίθης· τοῦτο ποίει καὶ ζήσῃ. Ὁ δὲ θέλων δικαιοῦσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν Καὶ τίς ἐστὶν μου πλησίον;  
28 ὁ Ἰησοῦς εἶπεν Ἀνθρώπος τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱερειχὸν καὶ πληγᾶς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγᾶς  
29 ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ. κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν [ἐν] τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν  
30 ἀντιπαρῆλθεν· ὁμοίως δὲ καὶ Λευεΐτης κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. Σαμαρεΐτης δὲ τις ὁδοῦ  
31 ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιπέσας ἔλαιον καὶ οἶνον,

ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς  
 παιδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. καὶ ἐπὶ τὴν αὔριον ἐκ- 35  
 βαλὼν ἑδωκεν ἑξ ἑαυτοῦ δύο δηνάρια ἑδωκεν τῷ παιδοχεῖ καὶ εἶπεν Ἐπι-  
 μελήθητι αὐτοῦ, καὶ ὅτι ἂν προσδαπανήσης ἐγὼ ἐν τῷ  
 ἐπανέρχεσθαί με ἀποδώσω σοι. τίς τούτων τῶν τριῶν 36  
 πλησίον δοκεῖ σοι γεγενῆσθαι τοῦ ἐμπροσθέντος εἰς τοὺς λη-  
 στάς; ὁ δὲ εἶπεν Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν 37  
 δὲ αὐτῷ [ὁ] Ἰησοῦς Πορεύου καὶ σὺ ποιεῖ ὁμοίως.

Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν εἰς κώμην 38  
 τινά· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὴν  
 οἰκίαν. καὶ τῆδε ἦν ἀδελφὴ καλουμένη Μαριάμ, [ἡ] καὶ 39  
 παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λό-  
 γον αὐτοῦ. ἡ δὲ Μάρθα περιεσπάτο περὶ πολλὴν διακονί- 40  
 αν· ἐπιστᾶσα δὲ εἶπεν Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ  
 μου μόνην με κατέλειπεν διακονεῖν; εἰπὸν οὖν αὐτῇ ἵνα  
 μοι συναντιλάβηται. ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος 41  
 Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάξῃ περὶ πολλά, ὀλί-  
 γων δὲ ἐστὶν χρεία ἢ ενός· Μαριάμ γὰρ τὴν ἀγαθὴν 42  
 μερίδα ἐξελέξατο ἣτις οὐκ ἀφαιρεθήσεται αὐτῆς.

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχο- 1  
 μενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς  
 αὐτόν Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ  
 Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. εἶπεν δὲ αὐτοῖς 2  
 Ὅταν προσεύχησθε, λέγετε Πάτερ, ἁγιοσθῆτω τὸ ὄνομά  
 σου· ἐλθάτω ἡ βασιλεία σου· τὸν ἄρτον ἡμῶν τὸν ἐπιού- 3  
 σιον δίδου ἡμῖν τὸ καθ' ἡμέραν· καὶ ἄφες ἡμῖν τὰς ἁμαρ- 4  
 τίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν·  
 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. Καὶ 5  
 εἶπεν πρὸς αὐτοὺς Τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσε-  
 ται πρὸς αὐτὸν μεσοῦνκτίου καὶ εἶπη αὐτῷ Φίλε, χρήσιν  
 μοι τρεῖς ἄρτους, ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ 6  
 πρὸς με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· κακείνος ἔσωθεν 7  
 ἀποκριθεὶς εἶπη Μὴ μοι κόπους παρέχε· ἤδη ἡ θύρα

ἔδωκεν δύο δηνά-  
 ρια

[εἰς τὸν οἶκον αὐ-  
 τῆς]

σορυβαζῆ Μαριάμ

Αρ.



and he set him on his own beast, and brought him  
 35 to an inn, and took care of him. And on the mor-  
 row he took out two <sup>1</sup>pence, and gave them to the  
 host, and said, Take care of him; and whatsoever  
 thou spendest more, I, when I come back again, will  
 36 repay thee. Which of these three, thinkest thou,  
 proved neighbour unto him that fell among the  
 37 robbers? And he said, He that shewed mercy on  
 him. And Jesus said unto him, Go, and do thou  
 likewise.

38 Now as they went on their way, he entered into  
 a certain village: and a certain woman named Mar-  
 39 tha received him into her house. And she had a  
 sister called Mary, which also sat at the Lord's feet,  
 40 and heard his word. But Martha was <sup>2</sup>cumbered  
 about much serving; and she came up to him, and  
 said, Lord, dost thou not care that my sister did  
 leave me to serve alone? bid her therefore that she  
 41 help me. But the Lord answered and said unto  
 her, <sup>3</sup>Martha, Martha, thou art anxious and troubled  
 42 about many things: <sup>4</sup>but one thing is needful: for  
 Mary hath chosen the good part, which shall not be  
 taken-away from her.

**11** And it came to pass, as he was praying in a cer-  
 tain place, that when he ceased, one of his disciples  
 said unto him, Lord, teach us to pray, even as John  
 2 also taught his disciples. And he said unto them,  
 When ye pray, say, <sup>5</sup>Father, Hallowed be thy name.  
 3 Thy kingdom come. <sup>6</sup>Give us day by day <sup>7</sup>our daily  
 4 bread. And forgive us our sins; for we ourselves  
 also forgive every one that is indebted to us. And  
 bring us not into temptation<sup>8</sup>.  
 5 And he said unto them, Which of you shall have  
 a friend, and shall go unto him at midnight, and say  
 6 to him, Friend, lend me three loaves; for a friend  
 of mine is come to me from a journey, and I have  
 7 nothing to set before him; and he from within shall  
 answer and say, Trouble me not: the door is now

<sup>1</sup> See marginal note on Matt. xviii. 26.

<sup>2</sup> Gr. *distracted*.

<sup>3</sup> A few ancient authorities read *Martha, Martha, thou art troubled; Mary hath chosen &c.*

<sup>4</sup> Many ancient authorities read *but few things are needful, or one.*

<sup>5</sup> Many ancient authorities read *Our Father, which art in heaven.* See Matt. vi. 9.

<sup>6</sup> Many ancient authorities add *They will be done, as in heaven, so on earth.* See Matt. vi. 10.

<sup>7</sup> Gr. *our bread for the coming day.*

<sup>8</sup> Many ancient authorities add *but deliver us from the evil one (or, from evil).* See Matt. vi. 13.

- shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him <sup>1</sup>as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask <sup>2</sup>a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or *if* he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?
- And he was casting out a <sup>3</sup>devil *which was* dumb. And it came to pass, when the <sup>3</sup>devil was gone out, the dumb man spake; and the multitudes marvelled. But some of them said, <sup>4</sup>By Beelzebub the prince of the <sup>5</sup>devils casteth he out <sup>5</sup>devils. And others, tempting *him*, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out <sup>5</sup>devils <sup>4</sup>by Beelzebub. And if I <sup>4</sup>by Beelzebub cast out <sup>5</sup>devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by the finger of God cast out <sup>5</sup>devils, then is the kingdom of God come upon you. When the strong *man* fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. The unclean spirit when <sup>7</sup>he is gone out of the man,
- <sup>1</sup> Or, *whatsoever things*
- <sup>2</sup> Some ancient authorities omit *a loaf, and he give him a stone?* or.
- <sup>3</sup> Gr. *demon.*
- <sup>4</sup> Or, *In*
- <sup>5</sup> Gr. *demons.*
- <sup>6</sup> Or, *and house falleth upon house.*
- <sup>7</sup> Or, *it*

κέκλεισται, καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην  
 8 εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. λέγω ὑμῖν, εἰ καὶ  
 εὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε  
 τὴν ἀναιδίαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρή  
 9 ζει. Καὶ γὰρ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖ-  
 10 τε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. πῶς γὰρ  
 ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι  
 11 ἄνοιγεται. τίνα δὲ ἐξ ὑμῶν ἴσκει τὸν πατέρα αἰτῆσαι ὁ  
 12 υἱὸς ἢ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει; ἢ καὶ  
 13 αἰτῆσαι ψόν, ἐπιδώσει αὐτῷ σκορπίον; εἰ οὖν ὑμεῖς πονη-  
 ροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ δίδόναι τοῖς τέκνοις  
 ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ [ὁ] ἐξ οὐρανοῦ δώσει ἡμῖν πνεῦμα  
 ἅγιον τοῖς αἰτοῦσιν αὐτόν.

ἀνοίγεται | αἰτή-  
 σει τὸν πατέρα  
 ἄρτον, μὴ λίθον  
 ἐπιδώσει αὐτῷ; ἢ  
 [καὶ]

ἀγαθὸν δόμα-

14 Καὶ ἦν ἐκβάλλων δαιμόνιον κωφόν· ἐγένετο δὲ τοῦ  
 δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν  
 15 οἱ ὄχλοι· τινὲς δὲ ἐξ αὐτῶν εἶπαν Ἐν Βεεζεβοὺλ τῷ  
 16 ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια· ἕτεροι δὲ  
 17 πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ. αὐ-  
 τὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς Πᾶσα  
 βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἔρημοῦται, καὶ οἶκος  
 18 ἐπὶ οἶκον πίπτει. εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερί-  
 σθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν  
 19 Βεεζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια. εἰ δὲ ἐγὼ ἐν Βεεζε-  
 βοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλ-  
 20 λουσιν; διὰ τοῦτο αὐτοὶ ἡμῶν κριταὶ ἔσονται. εἰ δὲ ἐν  
 21 ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. ὅταν ὁ ἰσχυρὸς καθωπι-  
 σμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἔστιν τὰ  
 22 ὑπάρχοντα αὐτοῦ· ἐπὶ δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν  
 νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἣ ἐπεποιθεῖ,  
 23 καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. ὁ μὴ ὦν μετ' ἐμοῦ  
 24 ζεῖ. Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀν-

διαμερισθεῖσα  
 ἐφ' ἑαυτὴν

κριταὶ ὑμῶν

ἀνάπαυσιν καὶ μὴ  
εὐρίσκον. τότε

θρώπου, διέρχεται δι' ἀνύδρων τόπων ζητούν ἀνάπαυσιν, καὶ μὴ εὐρίσκον [τότε] ᾧ λέγει Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον· καὶ ἔλθὼν εὐρίσκει [σχολάζοντα.] σεσα- 25  
ρωμένον καὶ κεκοσμημένον. τότε πορεύεται καὶ παραλαμ- 26  
βάνει ἕτερα πνεύματα ποιηρότερα ἑαυτοῦ ἑπτὰ, καὶ εἰσελ-  
θόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου  
ἐκείνου χείρονα τῶν πρώτων. Ἐγένετο δὲ ἐν τῷ 27

λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου  
εἶπεν αὐτῷ Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ  
μαστοὶ οὓς ἐθήλασας· αὐτὸς δὲ εἶπεν Μειοῦν μακάριοι 28  
οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν Ἡ 29  
γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖ-  
ον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωῆ. καθὼς γὰρ 30  
ἐγένετο [ὁ] Ἰωῆς τοῖς Νινευείταις σημεῖον, οὕτως ἔσται  
καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. βασιλίσσα 31  
ιοῦτου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς  
γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν  
περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ  
πλείον Σολομῶνος ᾧδε. ἄνδρες Νινευεῖται ἀναστήσονται 32  
ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινουσιν  
αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωῆ, καὶ ἰδοὺ  
πλείον Ἰωῆ ᾧδε. Οὐδεὶς λύχνον ἄψας εἰς κρύπτην τίθη- 33  
σιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ  
εἰσπορευόμενοι τὸ φῶς βλέπωσιν. Ὁ λύχνος τοῦ σώμα- 34  
τός ἐστιν ὁ ὀφθαλμὸς σου. ὅταν ὁ ὀφθαλμὸς σου ἀπλοῦς  
ᾖ, καὶ ὅλον τὸ σῶμά σου φωτινὸν ἐστιν· ἐπὰν δὲ πονηρὸς  
ᾖ, καὶ τὸ σῶμά σου σκοτινόν. Ἔσκόπει οὖν μὴ τὸ φῶς τὸ 35  
ἐν σοὶ σκότος ἐστίν. εἰ οὖν τὸ σῶμά σου ὅλον φωτινόν, 36  
μὴ ἔχον ἄ μέρος τι σκοτινόν, ἔσται φωτινὸν ὅλον ὡς ὅταν  
ὁ λύχνος ᾧ τῇ ἀστραπῇ φωτίξῃ σε.

Αρ.†

[τι] μέρος  
ἐν

Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀρι- 37  
στήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀπέπεσεν. ὁ δὲ Φαρισαῖος 38

- passeth through waterless places, seeking rest; and  
 finding none, <sup>1</sup>he saith, I will turn back unto my <sup>1</sup> Or, it  
 25 house whence I came out. And when <sup>1</sup>he is come,  
 26 <sup>1</sup>he findeth it swept and garnished. Then goeth <sup>1</sup>he,  
 and taketh *to him* seven other spirits more evil than  
<sup>2</sup>himself; and they enter in and dwell there: and the <sup>2</sup> Or, itself  
 last state of that man becometh worse than the first.  
 27 And it came to pass, as he said these things, a cer-  
 tain woman out of the multitude lifted up her voice,  
 and said unto him, Blessed is the womb that bare  
 28 thee, and the breasts which thou didst suck. But  
 he said, Yea rather, blessed are they that hear the  
 word of God, and keep it.  
 29 And when the multitudes were gathering together  
 unto him, he began to say, This generation is an evil  
 generation: it seeketh after a sign; and there shall  
 30 no sign be given to it but the sign of Jonah. For  
 even as Jonah became a sign unto the Ninevites, so  
 31 shall also the Son of man be to this generation. The  
 queen of the south shall rise up in the judgement  
 with the men of this generation, and shall condemn  
 them: for she came from the ends of the earth to  
 hear the wisdom of Solomon; and behold, <sup>3</sup>a greater <sup>3</sup> Or, more than.  
 32 than Solomon is here. The men of Nineveh shall  
 stand up in the judgement with this generation, and  
 shall condemn it: for they repented at the preaching  
 of Jonah; and behold, <sup>3</sup>a greater than Jonah is here.  
 33 No man, when he hath lighted a lamp, putteth  
 it in a cellar, neither under the bushel, but on the  
 stand, that they which enter in may see the light.  
 34 The lamp of thy body is thine eye: when thine eye is  
 single, thy whole body also is full of light; but when  
 35 it is evil, thy body also is full of darkness. Look  
 therefore whether the light that is in thee be not  
 36 darkness. If therefore thy whole body be full of  
 light, having no part dark, it shall be wholly full of  
 light, as when the lamp with its bright shining doth  
 give thee light.  
 37 Now as he spake, a Pharisee asketh him to <sup>4</sup>dine <sup>4</sup> Or, breakfast.  
 with him: and he went in, and sat down to meat.  
 38 And when the Pharisee



saw it, he marvelled that he had not first washed\* before <sup>1</sup>dinner. And the Lord said unto him, Now <sup>39</sup> do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ones, did not <sup>40</sup> he that made the outside make the inside also? <sup>2</sup>Or, ye can Howbeit give for alms those things which <sup>3</sup>are with- <sup>41</sup> in; and behold, all things are clean unto you.

But woe unto you Pharisees! for ye tithe mint <sup>42</sup> and rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not to leave the other undone. Woe <sup>43</sup> unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the market-places. Woe unto you! for ye are as the tombs <sup>44</sup> which appear not, and the men that walk over *them* know it not.

And one of the lawyers answering saith unto him, <sup>45</sup> <sup>3</sup>Master, in saying this thou reproachest us also. And <sup>46</sup> he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe <sup>47</sup> unto you! for ye build the tombs of the prophets, and your fathers killed them. So ye are witnesses <sup>48</sup> and consent unto the works of your fathers: for they killed them, and ye build *their tombs*. There- <sup>49</sup> fore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and persecute; that the blood of all the <sup>50</sup> prophets, which was shed from the foundation of the world, may be required of this generation; from <sup>51</sup> the blood of Abel unto the blood of Zachariah, who perished between the altar and the <sup>4</sup>sanctuary: yea, I say unto you, it shall be required of this generation. Woe unto you lawyers! for ye took away the <sup>52</sup> key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

And

53

\* For "washed" read "bathed himself" [comp. Mark vii. 4.]—*Am. Com.*



ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρί-  
 39 στον. εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ Φαρι-  
 σαῖοι τὸ ἕξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε,  
 40 τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. ἄφρονες,  
 41 οὐχ ὁ ποιήσας τὸ ἕξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; πλὴν  
 τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν  
 42 ἐστί· ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε  
 τὸ ἡδύσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ παρέρ-  
 χεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ ἔδει  
 43 ποιῆσαι κἀκεῖνα μὴ παρεῖναι. οὐαὶ ὑμῖν τοῖς Φαρισαίοις,  
 ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ  
 44 τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς. οὐαὶ ὑμῖν, ὅτι ἔστὲ ὡς  
 τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες  
 45 ἐπάνω οὐκ οἶδασιν. Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει  
 46 αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. ὁ δὲ  
 εἶπεν· Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς  
 ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύ-  
 47 λων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. οὐαὶ ὑμῖν, ὅτι  
 οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν οἱ δὲ πατέρες ὑμῶν  
 48 ἀπέκτειναν αὐτούς. ἄρα μάρτυρές ἐστε ἵνα ἐκκεχυμένον  
 τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν  
 49 αὐτούς ὑμεῖς δὲ οἰκοδομεῖτε. διὰ τοῦτο καὶ ἡ σοφία τοῦ  
 θεοῦ εἶπεν· Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστό-  
 50 λους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν, ἵνα ἐκζη-  
 τηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ  
 51 καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, ἀπὸ αἵματος  
 Ἀβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ  
 θυσιαστηρίου καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται  
 52 ἀπὸ τῆς γενεᾶς ταύτης. οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι  
 ἤρατε τὴν κλειδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε  
 53 καὶ τοὺς εἰσερχομένους ἐκωλύσατε. **ἸΚΑΚΕΪΘΕΝ**

ΑΓ.

†μνημεῖα†

†μὴ συνειδοκεῖτε†

ἐκχυννόμενον

†ἐκρίψατε†

\*

\* Ἡ Δέσφοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς ἐνώπιον παντὸς τοῦ λαοῦ ἤρξαντο οἱ Φαρισαῖοι καὶ οἱ νομικοὶ δεινῶς ἔχειν καὶ συνβάλλειν αὐτῷ περὶ πλειονῶν, ζητοῦντες ἀφορμὴν τινα λαβεῖν αὐτοῦ ἵνα εὐρώσῃ κατηγορησαί αὐτοῦ.†

ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, ἐνεδρεύοντες αὐτὸν θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ.<sup>7</sup> 54

Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε 1 καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον. Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἣτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων. Οὐδὲν δὲ συγκεκαλυμ- 2 μένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ γνωσθήσεται. ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ 3 φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωματίων. Λέγω δὲ ὑμῖν 4 τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἔχόντων περισσώτερόν τι ποιῆσαι. ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν 5 μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε. οὐχὶ πέντε 6 στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἐν ἑξῆ αὐτῶν οὐκ ἔστιν ἐπιλησμένον ἐνώπιον τοῦ θεοῦ. ἀλλὰ καὶ αἱ 7 τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται· μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. Λέγω δὲ ὑμῖν, πᾶς 8 ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ· ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν 9 ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, 10 ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. Ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ 11 τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς [ἢ τί] ἀπολογήσησθε ἢ τί εἶπητε· τὸ 12 γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ᾧρα ἃ δεῖ εἰπεῖν.

Εἶπεν δὲ τις ἐκ τοῦ ὄχλου αὐτῷ Διδά- 13 σκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. ὁ δὲ εἶπεν αὐτῷ Ἄνθρωπε, τίς με κατέ- 14

when he was come out from thence, the scribes and the Pharisees began to <sup>1</sup>press upon *him* vehemently, and to provoke him to speak of <sup>2</sup>many things; laying wait for him, to catch something out of his mouth.

<sup>1</sup> Or, set themselves vehemently against him

<sup>2</sup> Or, more

**12** In the mean time, when <sup>3</sup>the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to <sup>4</sup>say unto his disciples first of all, Beware ye of the leaven of <sup>5</sup>the Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be revealed: and hid, <sup>6</sup>that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops.

**4** And I say unto you my friends, Be not afraid of them which kill the body, and after that have no <sup>7</sup>more that they can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath <sup>8</sup>power to cast into hell; yea, I say unto you, <sup>9</sup>Fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than <sup>10</sup>many sparrows. And I say unto you, Every one who shall confess <sup>11</sup>me before men, <sup>12</sup>him shall the Son of man also confess before the angels of God: <sup>13</sup>but he that denieth me in the presence of men shall be denied in the presence of the angels of God.

**10** And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall <sup>14</sup>not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what <sup>15</sup>ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.

<sup>3</sup> Gr. the equivalent of.

<sup>4</sup> Or, say unto his disciples. First of all beware ye

<sup>5</sup> Or, authority

<sup>6</sup> Gr. Gehenna.

<sup>7</sup> Gr. in me.

<sup>8</sup> Gr. in him.

**13** And one out of the multitude said unto him, <sup>14</sup>Master, bid my brother divide the inheritance with me.

**14** But he said unto him, Man, who made me

a judge or a divider over you? And he said unto 15  
 them, Take heed, and keep yourselves from all covet-  
 ousness: <sup>1</sup>for a man's life consisteth not in the abun-  
 dance of the things which he possesseth. And he 16  
 spake a parable unto them, saying, The ground of a  
 certain rich man brought forth plentifully: and he 17  
 reasoned within himself, saying, What shall I do, be-  
 cause I have not where to bestow my fruits? And 18  
 he said, This will I do: I will pull down my barns,  
 and build greater; and there will I bestow all my  
 corn and my goods. And I will say to my <sup>2</sup>soul, 19  
<sup>2</sup>Soul, thou hast much goods laid up for many years;  
 take thine ease, eat, drink, be merry. But God said 20  
 unto him, Thou foolish one, this night <sup>3</sup>is thy <sup>2</sup>soul  
 required of thee; and the things which thou hast  
 prepared, whose shall they be? So is he that layeth 21  
 up treasure for himself, and is not rich toward God.

And he said unto his disciples, Therefore I say <sup>22</sup>  
 unto you, Be not anxious for *your* <sup>4</sup>life, what ye  
 shall eat; nor yet for your body, what ye shall put  
 on. For the <sup>4</sup>life is more than the food, and the <sup>23</sup>  
 body than the raiment. Consider the ravens, that <sup>24</sup>  
 they sow not, neither reap; which have no store-  
 chamber nor barn; and God feedeth them: of how  
 much more value are ye than the birds! And which <sup>25</sup>  
 of you by being anxious can add a cubit unto his  
<sup>5</sup>stature? If then ye are not able to do even that <sup>26</sup>  
 which is least, why are ye anxious concerning the  
 rest? Consider the lilies, how they grow: they toil <sup>27</sup>  
 not, neither do they spin; yet I say unto you, Even  
 Solomon in all his glory was not arrayed like one  
 of these. But if God doth so clothe the grass in the <sup>28</sup>  
 field, which to-day is, and to-morrow is cast into the  
 oven; how much more *shall he clothe* you, O ye of  
 little faith? And seek not ye what ye shall eat, and <sup>29</sup>  
 what ye shall drink, neither be ye of doubtful mind.  
 For all these things do the nations of the world seek <sup>30</sup>  
 after: but your Father knoweth that ye have need  
 of these things. Howbeit seek ye <sup>6</sup>his kingdom, and <sup>31</sup>  
 these things shall be added unto you. Fear not, lit- <sup>32</sup>  
 tle flock; for it is your Father's good pleasure to give

<sup>1</sup> Gr. for not in a man's abundance consisteth his life, from the things which he possesseth.

<sup>2</sup> Or, life

<sup>3</sup> Gr. they require thy soul.

<sup>4</sup> Or, soul

<sup>5</sup> Or, age

<sup>6</sup> Many ancient authorities read the kingdom of God.

- 15 στησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς; εἶπεν δὲ πρὸς αὐ-  
 τοὺς Ὅρατε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι  
 οὐκ ἐν τῷ περισσεύειν τινὲ ἢ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν  
 16 ὑπαρχόντων αὐτῷ. Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς  
 λέγων Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα.  
 17 καὶ διελογίζετο ἐν αὐτῷ λέγων Τί ποιήσω, ὅτι οὐκ ἔχω  
 18 ποῦ συνάξω τοὺς καρπούς μου; καὶ εἶπεν Τοῦτο ποιήσω·  
 καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ  
 19 συνάξω ἐκεῖ πάντα Ἰὸν σῖτον καὶ τὰ ἀγαθὰ μου, καὶ ἰτὰ γενήματά  
 ἐρῶ τῇ ψυχῇ μου Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ [κείμενα εἰς  
 μουτ  
 20 ἔτη πολλά· ἀναπαύσου, φάγε, πίε], εὐφραίνου. εἶπεν δὲ  
 αὐτῷ ὁ θεὸς Ἀφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου αἰ-  
 21 τοῦσιν ἀπὸ σοῦ· ἃ δὲ ἠτοίμασας, τίς ἔσται; [Οὕτως ὁ θη-  
 22 σαυρίζων αὐτῷ καὶ μὴ εἰς θεὸν πλουτῶν.] Εἶ-  
 πεν δὲ πρὸς τοὺς μαθητὰς [αὐτοῦ] Διὰ τοῦτο Ἰλέγω ὑμῖν, ἰμῖν λέγω  
 μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι [ἰμῶν]  
 23 τί ἐνδύσθησθε. ἡ γὰρ ψυχὴ πλείον ἐστὶν τῆς τροφῆς καὶ  
 24 τὸ σῶμα τοῦ ἐνδύματος. κατανοήσατε τοὺς κόρακας ὅτι  
 οὐ σπεύρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον οὔτε σπεύρουσιν  
 οὔτε  
 25 ὑμεῖς διαφέρετε τῶν πετεινῶν. τίς δὲ ἐξ ὑμῶν μεριμνῶν  
 26 δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆλυν; ἰεὶ οἷν  
 οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; προσθεῖναι ἐπὶ τὴν  
 ἡλικίαν αὐτοῦ |  
 27 κατανοήσατε τὰ κρίνα πῶς ἀυξάνει· οὐ κοπιᾷ οὐδὲ ἰγήθει· ἰεὶ καὶ περὶ τῶν λοι-  
 πῶν τί |  
 λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιε- ἰεὶ οὔτε νήθει οὔτε  
 ὑφαίνει |  
 28 βάλετο ὡς ἐν τούτων. εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα  
 σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὔτως  
 29 ἀμφιάζει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι. καὶ ὑμεῖς μὴ  
 30 ζητεῖτε τί φάγητε καὶ τί πίητε, καὶ μὴ μετεωρίζεσθε, ταῦ-  
 τα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, ὑμῶν δὲ ὁ  
 31 πατὴρ οἶδεν ὅτι χρῄζετε τούτων· πλὴν ζητεῖτε τὴν βασι-  
 32 λεῖαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν. μὴ φοβοῦ,  
 τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι

ὑμῖν τὴν βασιλείαν. Πωλήσατε τὰ ὑπάρχοντα ὑμῶν 33  
 καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ  
 παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς,  
 ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σῆς διαφθείρει· ὅπου γάρ 34  
 ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἔσται.  
 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι 35  
 καϊόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις 36  
 τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόν-  
 τος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. μακάρισι οἱ 37  
 δούλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας·  
 ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ  
 παρελθὼν διακονήσει αὐτοῖς. Ἐὰν ἐν τῇ δευτέρᾳ καὶ ἐν 38  
 τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὐρῆ οὕτως, μακάριοί εἰσιν  
 ἐκεῖνοι. τοῦτο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης 39  
 ποιῆ ὥρα ὁ κλέπτῃς ἔρχεται, ἔγρηγόρησεν ἂν καὶ οὐκ ἄ-  
 φῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. καὶ ἡμεῖς γίνεσθε 40  
 ἔτοιμοι, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχε-  
 ται. Εἶπεν δὲ ὁ Πέτρος Κύριε, πρὸς ἡμᾶς τὴν παρα- 41  
 βολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; καὶ εἶπεν ὁ 42  
 κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος, ὁ φρόνιμος, ὃν  
 καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόνου  
 ἐν καιρῷ [τὸ] σιτομέτριον; μακάριος ὁ δούλος ἐκεῖνος, ὃν 43  
 ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως· ἀληθῶς 44  
 λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστή-  
 σει αὐτόν. ἔὰν δὲ εἶπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ 45  
 αὐτοῦ Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξῃται τύ-  
 πτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν  
 καὶ μεθύσκεισθαι, ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν 46  
 ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχο-  
 τομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων  
 θήσει. ἐκεῖνος δὲ ὁ δούλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου 47  
 αὐτοῦ καὶ μὴ ἐτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐ-

ἢ καὶ ἐὰν ἔλθῃ τῇ ἐσπερινῇ φυλακῇ καὶ εὐρήσει, οὕτως ποιήσει, καὶ ἐὰν ἐν τῇ δευτέρᾳ καὶ τῇ τρίτῃ τῆ



33 you the kingdom. Sell that ye have, and give alms;  
 make for yourselves purses which wax not old, a  
 treasure in the heavens that faileth not, where no  
 34 thief draweth near, neither moth destroyeth. For  
 where your treasure is, there will your heart be also.  
 35 Let your loins be girded about, and your lamps  
 36 burning; and be ye yourselves like unto men look-  
 ing for their lord, when he shall return from the  
 marriage feast; that, when he cometh and knock-  
 37 eth, they may straightway open unto him. Blessed  
 are those <sup>1</sup>servants, whom the lord when he cometh <sup>1</sup> *Gr. bondservants.*  
 shall find watching: verily I say unto you, that he  
 shall gird himself, and make them sit down to meat,  
 38 and shall come and serve them. And if he shall  
 come in the second watch, and if in the third, and  
 39 find *them* so, blessed are those *servants*. <sup>2</sup>But know <sup>2</sup> *Or, But this ye*  
 this, that if the master of the house had known in *know*  
 what hour the thief was coming, he would have  
 watched, and not have left his house to be <sup>3</sup>broken <sup>3</sup> *Gr. digged*  
 40 through. Be ye also ready: for in an hour that ye *through.*  
 think not the Son of man cometh.  
 41 And Peter said, Lord, speakest thou this parable  
 42 unto us, or even unto all? And the Lord said, Who  
 then is <sup>4</sup>the faithful and wise steward, whom his lord  
 shall set over his household, to give them their por- <sup>4</sup> *Or, the faithful*  
 43 tion of food in due season? Blessed is that <sup>5</sup>ser- *steward, the wise*  
 vant, whom his lord when he cometh shall find so *man whom &c.*  
 44 doing. Of a truth I say unto you, that he will set <sup>5</sup> *Gr. bondservant.*  
 45 him over all that he hath. But if that <sup>5</sup>servant shall  
 say in his heart, My lord delayeth his coming; and  
 shall begin to beat the menservants and the maid-  
 servants, and to eat and drink, and to be drunken;  
 46 the lord of that <sup>5</sup>servant shall come in a day when  
 he expecteth not, and in an hour when he knoweth  
 not, and shall <sup>6</sup>cut him asunder, and appoint his por- <sup>6</sup> *Or, severely scourge*  
 47 tion with the unfaithful. And that <sup>5</sup>servant, which *him*  
 knew his lord's will, and made not ready, nor did ac-  
 cording to his will,

shall be beaten with many *stripes*; but he that knew 48 not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more.

I came to cast fire upon the earth; and what 49 will I\*, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Think ye that I am come 51 to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth 52 five in one house divided, three against two, and two against three. They shall be divided, father against 53 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.

And he said to the multitudes also, When ye see a 54 cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. And 55 when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. Ye 56 hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time? And why even of 57 yourselves judge ye not what is right? For as thou 58 art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. I say unto thee, Thou shalt 59 by no means come out thence, till thou have paid the very last mite.

Now there were some present at that very season 13 which told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered 2 and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? I tell you, Nay: 3 but, except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in 4 Siloam fell, and killed them, think ye that they

\* For "what will I" etc. read "what do I desire" (with the marg. Or, how I would that it were already kindled!)—Am. Com.

1 Or, hot wind

2 Gr. prove.

3 Gr. e:actor.

48 τοῦ δαρήσεται πολλάς· ὁ δὲ μὴ γνοὺς ποιήσας δὲ ἄξια  
 πληγῶν δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ  
 ζητηθήσεται παρ' αὐτοῦ, καὶ ᾧ παρέθειτο πολὺ, περισσό-  
 49 τερον αἰτήσουσιν αὐτόν. Πῦρ ἦλλον βαλεῖν ἐπὶ τὴν γῆν,  
 50 καὶ τί θέλω εἰ ἤδη ἀνήφθη; βάπτισμα δὲ ἔχω βαπτισθῆ-  
 51 ναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῆ. δοκεῖτε ὅτι  
 εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν,  
 52 ἀλλ' ἡ διαμερισμόν. ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν  
 ἐνὶ οἴκῳ διαμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ  
 53 τρισίν, διαμερισθήσονται πατὴρ ἐπὶ υἱῷ καὶ γίος ἐπὶ  
 πατρί, μήτηρ ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέ-  
 ρα, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν  
 54 πενθεράν. Ἔλεγεν δὲ καὶ τοῖς ὄχλοις Ὅταν  
 ἴδητε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέ-  
 55 γετε ὅτι Ὅμβρός ἔρχεται, καὶ γίνεται οὕτως· καὶ ὅταν  
 νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται, καὶ γίνεται.  
 56 ὑπόκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε  
 δοκιμάζειν, τὸν καιρὸν δὲ τούτου πῶς οὐκ οἴδατε δοκιμά-  
 57 ζειν; Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; ὡς  
 58 γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ  
 δὲ καιρῶν  
 δὲ καὶ δὸς ἐργασίαν ἀπηλλάχθαι [ἀπ'] αὐτοῦ, μὴ ποτε κατα-  
 σῆρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδώσει τῷ  
 59 πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν. λέγω  
 σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ ἔσχατον λεπτὸν  
 ἀποδώῃς.

1 Παρήσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες  
 αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πειλαῶτος ἔμιξεν  
 2 μετὰ τῶν θυσῶν αὐτῶν. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς  
 Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάν-  
 3 τας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;  
 οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε πάντες ὁμοίως  
 4 ἀπολεισθε. ἢ ἐκεῖνοι οἱ δέκα ὀκτῶ ἐφ' οὓς ἔπεσεν ὁ  
 πύργος ἐν τῷ Σιλωάμ καὶ ἀπέκτειεν αὐτούς, δοκεῖτε ὅτι αὐ-

τοὶ ὀφείλεται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἱερουσαλήμ; οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ 5  
 ἄμετανοήσητε πάντες ὡσαύτως ἀπολείσθε. Ἐ- 6

μετανοήτε

λεγειν δὲ ταύτην τὴν παραβολήν. Συκῆν εἶχεν τις πεφυ-  
 τευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν  
 ἐν αὐτῇ καὶ οὐχ εὔρεν. εἶπεν δὲ πρὸς τὸν ἀμπελουρ- 7  
 γόν Ἰδοὺ τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ  
 συκῇ ταύτῃ καὶ οὐχ εὐρίσκω· ἔκκοψον αὐτήν· ἵνα τί καὶ  
 τὴν γῆν καταργεῖ; ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ Κύριε, 8  
 ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως οὗτου σκάψω περὶ αὐτήν  
 καὶ βάλω ἄκόνια· καὶ μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον— 9  
 εἰ δὲ μήγε, ἐκκόψει αὐτήν.

-κόφιμον κοπρί-  
ων-

Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββα- 10  
 σιν. καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα 11  
 ὀκτώ, καὶ ἦν συγκύπτουσα καὶ μὴ διναμένη ἀνακύψαι εἰς  
 τὸ παντελές. ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησεν καὶ 12  
 εἶπεν αὐτῇ Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου, καὶ 13  
 ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ  
 ἐδόξαζεν τὸν θεόν. ἀποκριθεὶς δὲ ὁ ἀρχισυναγώγος, ἀγα- 14  
 ρακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ  
 ὄχλῳ ὅτι Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς  
 οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββά-  
 του. ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν Ὑποκριταί, 15  
 ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βόυν αὐτοῦ ἢ τὸν  
 ὄνον ἀπὸ τῆς φάτνης καὶ ἄπαγωγὴν ποτίζει; ταύτην δὲ 16  
 θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα  
 καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ  
 ἡμέρᾳ τοῦ σαββάτου; Καὶ ταῦτα λέγοντος αὐτοῦ κατη- 17  
 σχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος  
 ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐ-  
 τοῦ.

ἀπαγωγῶν

Ἐλεγεν οὖν Τίνι ὁμοία ἐστὶν ἡ βασι- 18  
 λεία τοῦ θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν; ὁμοία ἐστὶν κόκκῳ 19  
 σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κήπον· ἑαυτοῦ,

- were <sup>1</sup>offenders above all the men that dwell in <sup>1</sup> *Gr. debtors.*  
5 Jerusalem? I tell you, Nay: but, except ye repent,  
ye shall all likewise perish.
- 6 And he spake this parable; A certain man had a  
fig tree planted in his vineyard; and he came seek-  
7 ing fruit thereon, and found none. And he said  
unto the vinedresser, Behold, these three years I come  
seeking fruit on this fig tree, and find none: cut it  
8 down; why doth it also cumber the ground? And  
he answering saith unto him, Lord, let it alone this  
9 year also, till I shall dig about it, and dung it: and  
if it bear fruit thenceforth, *well*; but if not, thou  
shalt cut it down.
- 10 And he was teaching in one of the synagogues on  
11 the sabbath day. And behold, a woman which had  
a spirit of infirmity eighteen years; and she was  
bowed together, and could in no wise lift herself up.
- 12 And when Jesus saw her, he called her, and said to  
her, Woman, thou art loosed from thine infirmity.
- 13 And he laid his hands upon her: and immediately  
14 she was made straight, and glorified God. And the  
ruler of the synagogue, being moved with indigna-  
tion because Jesus had healed on the sabbath, an-  
swered and said to the multitude, There are six days  
in which men ought to work: in them therefore  
come and be healed, and not on the day of the sab-  
15 bath. But the Lord answered him, and said, Ye  
hypocrites, doth not each one of you on the sabbath  
loose his ox or his ass from the <sup>2</sup>stall, and lead him <sup>2</sup> *Gr. manger.*  
16 away to watering? And ought not this woman, be-  
ing a daughter of Abraham, whom Satan had bound,  
lo, *these* eighteen years, to have been loosed from  
17 this bond on the day of the sabbath? And as he  
said these things, all his adversaries were put to  
shame: and all the multitude rejoiced for all the  
glorious things that were done by him.
- 18 He said therefore, Unto what is the kingdom of  
19 God like? and whereunto shall I liken it? It is like  
unto a grain of mustard seed, which a man took, and  
cast into his own garden;

and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof. And 20 again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman 21 took and hid in three <sup>1</sup>measures of meal, till it was all leavened.

<sup>1</sup> See marginal note on Matt. xiii. 33.

And he went on his way through cities and vil- 22 lages, teaching, and journeying on unto Jerusalem. And one said unto him, Lord, are they few that be 23 saved? And he said unto them, Strive to enter in 24 by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be <sup>2</sup>able. When 25 once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We did 26 eat and drink in thy presence, and thou didst teach in our streets; and he shall say, I tell you, I know 27 not whence ye are; depart from me, all ye workers of iniquity. There shall be the weeping and gnash- 28 ing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they 29 shall come from the east and west, and from the north and south, and shall <sup>3</sup>sit down in the kingdom of God. And behold, there are last which shall be 30 first, and there are first which shall be last.

<sup>2</sup> Or, *able, when once*

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

In that very hour there came certain Pharisees, 31 saying to him, Get thee out, and go hence: for Herod would fain kill thee. And he said unto them, Go 32 and say to that fox, Behold, I cast out <sup>4</sup>devils and perform cures to-day and to-morrow, and the third *day* I am perfected\*. Howbeit I must go on my 33 way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killeth the 34 prophets, and stoneth them that are sent unto her! how often would I have gathered

<sup>4</sup> Gr. *demons*.

\* "I am perfected" add marg. Or, *I end my course—Am. Com.*



καὶ ἠΰξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ  
τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.  
20 Καὶ πάλιν εἶπεν Τίμι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;  
21 ὁμοία ἐστὶν ζύμη, ἣν λαβοῦσα γυνὴ ἔκρυσεν εἰς ἀλεύρου  
σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.  
22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ  
23 πορείαν ποιούμενος εἰς Ἱεροσόλυμα. Εἶπεν δέ τις αὐτῷ  
Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτοῦς  
24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί,  
λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν,  
25 ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν,  
καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες  
Κύριε, ἀνοῖξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα  
26 ὑμᾶς πόθεν ἐστέ. τότε ἄρξασθε λέγειν Ἐφάγομεν  
ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδί-  
27 दाξασ· καὶ ἐρεῖ λέγων ὑμῖν Οὐκ οἶδα πόθεν ἐστέ·  
28 ἀπόστητε ἀπ' ἐμοῦ, πάντες ἐργάται ἀδικίας. Ἐκεῖ ἔσται  
ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ἴψῃσθε  
29 Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφήτας  
ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω.  
30 καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ ἀγρυμῶν καὶ ἀπὸ βορρᾶ καὶ  
31 νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. καὶ  
ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ  
32 ἔσονται ἔσχατοι. Ἐν αὐτῇ τῇ ὥρᾳ προσήλθάν  
τινες Φαρισαῖοι λέγοντες αὐτῷ Ἐξελθε καὶ πορεύου  
33 ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. καὶ εἶπεν  
αὐτοῖς Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ Ἴδοὺ  
ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριοι,  
34 καὶ τῇ τρίτῃ τελειοῦμαι. πλὴν δεῖ με σήμερον καὶ αὔριον  
καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην  
35 ἀπολέσθαι ἔξω Ἱερουσαλήμ. Ἱερουσαλήμ Ἱερουσαλήμ,  
ἣ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς  
ἀπεσταλμένους πρὸς αὐτήν, ποσάκεις ἠθέλησα ἐπισυνάξει

ἄρξασθε

ὑψασθε

τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς  
 πτέρυγας, καὶ οὐκ ἠθελήσατε. ἰδοὺ ἀφίεται ἡμῖν ὁ οἶκος 35  
 ἡμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως εἴπητε  
 Εὔλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόν- 1  
 των [τῶν] Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν 2  
 παρατηρούμενοι αὐτόν. καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικός 2  
 ἔμπροσθεν αὐτοῦ. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς 3  
 νομικοὺς καὶ Φαρισαίους λέγων Ἐξεστιν τῷ σαββάτῳ 4  
 θεραπεῦσαι ἢ οὐ; οἱ δὲ ἠσύχασαν. καὶ ἐπιλαβόμενος 4  
 ἰάσατο αὐτὸν καὶ ἀπέλυσεν. καὶ πρὸς αὐτοὺς εἶπεν Τί- 5  
 νος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως 6  
 ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; καὶ οὐκ ἴσχυ- 6  
 σαν ἀνταποκριθῆναι πρὸς ταῦτα. Ἐλεγεν δὲ 7  
 πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρω- 8  
 τοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς Ὅταν κληθῆς 8  
 ὑπὸ τινος εἰς γάμους, μὴ κατακληθῆς εἰς τὴν πρωτοκλισίαν, 9  
 μὴ ποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ, καὶ 9  
 ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι Δὸς τούτῳ τόπον, 10  
 καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. 10  
 ἀλλ' ὅταν κληθῆς πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τό- 11  
 πον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἐρεῖ σοι Φίλε, προσ- 12  
 ἀνάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων 11  
 τῶν συνακαειμένων σοι. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινω- 11  
 θήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. Ἐ- 12  
 λεγεν δὲ καὶ τῷ κεκληκότι αὐτόν Ὅταν ποιῆς ἄριστον 13  
 ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς 13  
 σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίου, 14  
 μὴ ποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπό- 13  
 δομὴ σοι. ἀλλ' ὅταν δοχρὴν ποιῆς, κάλει πτωχοὺς, ἀναπί- 13  
 ρους, χωλοὺς, τυφλοὺς· καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν 14  
 ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστά-

thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not !  
 35 Behold, your house is left unto you *desolate* : and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

14 And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And behold, there was before him a certain man which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal 4 on the sabbath, or not? But they held their peace.

And he took him, and healed him, and let him go.  
 5 And he said unto them, Which of you shall have <sup>1</sup>an ass or an ox fallen into a well, and will not 6 straightway draw him up on a sabbath day? And they could not answer again unto these things.

<sup>1</sup> Many ancient authorities read *a son*. See ch. xiii. 15.

7 And he spake a parable unto those which were bidden, when he marked how they chose out the 8 chief seats ; saying unto them, When thou art bidden of any man to a marriage feast, <sup>2</sup>sit not down in the chief seat ; lest haply a more honourable man 9 than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take 10 the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher : then shalt thou have glory in the pres- 11 ence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and 13 a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the 14 blind: and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resur-

rection of the just.

And when one of them that sat at meat with him 15 heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. But he 16 said unto him, A certain man made a great supper; and he bade many: and he sent forth his <sup>1</sup>servant at 17 supper time to say to them that were bidden, Come; for *all* things are now ready. And they all with one 18 *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And an- 19 other said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And 20 another said, I have married a wife, and therefore I cannot come. And the <sup>1</sup>servant came, and told his 21 lord these things. Then the master of the house being angry said to his <sup>1</sup>servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And 22 the <sup>1</sup>servant said, Lord, what thou didst command is done, and yet there is room. And the lord said 23 unto the <sup>1</sup>servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. For I say unto you, that none of those 24 men which were bidden shall taste of my supper.

Now there went with him great multitudes: and he 25 turned, and said unto them, If any man cometh unto 26 me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whoso- 27 ever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring 28 to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? Lest haply, when he hath laid a foundation, and 29 is not able to finish, all that behold begin to mock him, saying, This man

30

- 15 σει τῶν δικαίων. Ἀκούσας δέ τις τῶν συνανα-  
 κειμένων ταῦτα εἶπεν αὐτῷ Μακάριος ὅστις φάγεται  
 16 ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. ὁ δὲ εἶπεν αὐτῷ Ἄν-  
 θρωπός τις ἐποίει δείπνον μέγα, καὶ ἐκάλεσεν πολλούς,  
 17 καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ᾠρᾷ τοῦ δείπνου εἰ-  
 πῆν τοῖς κεκλημένοις Ἔρχεσθε ὅτι ἤδη ἔτοιμά ἔστιν. ἔρχεσθαι | εἰσιν  
 18 καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος  
 εἶπεν αὐτῷ Ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθῶν  
 19 ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. καὶ ἕτερος  
 εἶπεν Ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμά-  
 20 σαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. καὶ ἕτερος  
 εἶπεν Γυναῖκα ἔγνημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.  
 21 καὶ παραγενόμενος ὁ δούλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ  
 ταῦτα. τότε ὀργισθεῖς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ  
 αὐτοῦ Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς  
 22 πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπίρους καὶ τυφλοὺς καὶ  
 23 χωλοὺς εἰσάγαγε ὧδε. καὶ εἶπεν ὁ δούλος Κύριε, γέ-  
 24 γονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν. καὶ εἶπεν ὁ κύριος  
 πρὸς τὸν δούλον Ἐξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ  
 24 ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος· λέγω γὰρ  
 ὑμῖν ὅτι οὐδεὶς τῶν ἀνθρώπων ἐκείνων τῶν κεκλημένων γεύσε-  
 ταί μου τοῦ δείπνου.  
 25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεῖς  
 26 εἶπεν πρὸς αὐτοὺς Εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ  
 τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ  
 τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν  
 27 ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί μου μαθητής. ὅστις  
 οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου,  
 28 οὐ δύναται εἶναί μου μαθητής. τίς γὰρ ἐξ ὑμῶν θέλω  
 29 δαπάνη, εἰ ἔχει εἰς ἀπαρτισμὸν; ἵνα μὴ πτετε θέντος αὐτοῦ  
 θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες  
 30 ἄρξωνται αὐτῷ ἐμπαίξιν λέγοντες ὅτι Οὗτος ὁ ἀνθρω-

προς ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. ἢ τίς 31  
 βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συνβαλεῖν εἰς πόλε-  
 μον οὐχὶ καθίσας πρῶτον βουλευέσεται εἰ δυνατός ἐστιν ἐν  
 δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἰκοσὶ χιλιάδων ἐρχο-  
 μένῳ ἐπ' αὐτόν; εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος πρε- 32  
 σβεΐαν ἀποστείλας ἐρωτᾷ «πρὸς» εἰρήνην. οὕτως οὖν πᾶς ἐξ 33  
 ὑμῶν ὅς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν  
 οὐ δύναται εἶναί μου μαθητής. Καλὸν οὖν τὸ ἄλας· ἐὰν 34  
 δὲ καὶ τὸ ἄλας μωραισθῆ, ἐν τίνι ἀρτυθήσεται; οὔτε εἰς γῆν 35  
 οὔτε εἰς κοπρίαν εἰθετόν ἐστιν· ἕξω βάλλουσιν αὐτό. Ὁ  
 ἕχων ὦτα ἀκούειν ἀκουέτω.

Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρ- 1  
 τωλοὶ ἀκούειν αὐτοῦ. καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ 2  
 οἱ γραμματεῖς λέγοντες ὅτι Οὗτος ἁμαρτωλοὺς προσδέ-  
 χεται καὶ συνεσθίει αὐτοῖς. εἶπεν δὲ πρὸς αὐτοὺς τὴν 3  
 παραβολὴν ταύτην λέγων Τίς ἄνθρωπος ἐξ ὑμῶν ἕχων 4  
 ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει  
 τὰ ἐνειήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ  
 ἀπολωλὸς ἕως εὐρῆς αὐτό; καὶ εὐρῶν ἐπιτίθησιν ἐπὶ τοὺς 5  
 ὄμους αὐτοῦ χαίρων, καὶ ἐλθὼν εἰς τὸν οἶκον συνακαλεῖ 6  
 τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς Συγχάρητέ  
 μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. λέγω ὑμῖν 7  
 ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ  
 μετανοοῦντι ἢ ἐπὶ ἐνειήκοντα ἐννέα δικαίοις οἵτινες οὐ χρεῖαν  
 ἔχουσιν μετανοίας. ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν 8  
 ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἄπει λύχνον καὶ σαροῦ τὴν  
 οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως οὗ εὕρῃ; καὶ εὐροῦσα συν- 9  
 καλεῖ τὰς φίλας καὶ γείτονας λέγουσα Συγχάρητέ μοι  
 ὅτι εὗρον τὴν δραχμὴν ἣν ἀπόλεσα. οὕτως, λέγω ὑμῖν, 10  
 γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρ-  
 τωλῷ μετανοοῦντι. Εἶπεν δὲ ἄνθρωπός τις 11  
 εἶχεν δύο υἱούς. καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί 12  
 Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας· ὁ δὲ διεῖλεν



31 began to build, and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of

33 peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my

34 disciple. Salt therefore is good: but if even the salt have lost its savour, wherewith shall it be seasoned?

35 It is fit neither for the land nor for the dunghill: *men* cast it out. He that hath ears to hear, let him hear.

**15** Now all the publicans and sinners were drawing 2 near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake unto them this parable, saying, What

4 man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until

5 he find it? And when he hath found it, he layeth

6 it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have

7 found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one

sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.

8 Or what woman having ten <sup>1</sup>pieces of silver, if she lose one piece, doth not light a lamp, and sweep the

9 house, and seek diligently until she find it? And when she hath found it, she calleth together her

friends and neighbours, saying, Rejoice with me, for

10 I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the

angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of <sup>2</sup>*thy* substance that falleth to me. <sup>2</sup> *Gr. the.*

And he divided

<sup>1</sup> *Gr. drachma, a coin worth about eight pence.*

unto them his living. And not many days after<sup>13</sup> the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he<sup>14</sup> had spent all, there arose a mighty famine in that country; and he began to be in want. And he went<sup>15</sup> and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

<sup>1</sup> Gr. *the pods of the carob tree.*

And he would fain have been filled\* with<sup>1</sup> the husks<sup>16</sup> that the swine did eat: and no man gave unto him. But when he came to himself he said, How many<sup>17</sup> hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise<sup>18</sup> and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am<sup>19</sup> no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his<sup>20</sup> father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran,

<sup>2</sup> Gr. *kissed him much.*

and fell on his neck, and<sup>2</sup> kissed him. And the son<sup>21</sup> said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son<sup>2</sup>. But the father said to his<sup>4</sup> servants, Bring<sup>22</sup>

<sup>3</sup> Some ancient authorities add *make me as one of thy hired servants.* See ver. 19.

<sup>4</sup> Gr. *bondservants.*

forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and<sup>23</sup> bring the fatted calf, *and* kill it, and let us eat, and make merry: for this my son was dead, and is alive<sup>24</sup> again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and<sup>25</sup> as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the<sup>26</sup> <sup>4</sup>servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy<sup>27</sup> father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and<sup>28</sup> would not go in: and his father came out, and intreated him. But he answered and said to his father,<sup>29</sup>

\* For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read *have been filled*.)—*Am. Com.*

- 13 αὐτοῖς τὸν βίον· καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν  
 ἄπαντα ἵ γεμίσει τὴν κοι-  
 14 ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως· δαπαιή-  
 σαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν  
 15 χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι· καὶ πορευ-  
 θεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ  
 16 ἐπεμύνη αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βόσκειν χοίρους· καὶ  
 ἐπεθέμει ἄγεμίσει τὴν κοι-  
 17 καὶ οὐδεὶς ἐδίδου αὐτῷ· εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη Πόσοι  
 μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ  
 18 ὡδὲ ἀπόλλυμαι· ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα  
 μου καὶ ἐρῶ αὐτῷ· Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ  
 19 ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποιήσιν  
 20 με ὡς ἓνα τῶν μισθίων σου· Καὶ ἀναστὰς ἦλθεν πρὸς τὸν  
 πατέρα ἑαυτοῦ· ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν  
 αὐτὸν ὁ πατήρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμῶν ἐπέ-  
 21 πεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν·  
 εἶπεν δὲ ὁ υἱὸς αὐτῷ Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν  
 καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου [·ποι-  
 22 ἦσόν με ὡς ἓνα τῶν μισθίων σου]. εἶπεν δὲ ὁ πατήρ  
 πρὸς τοὺς δούλους αὐτοῦ Ταχὺ ἐξενέγκατε στολὴν τὴν  
 23 πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν  
 χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, καὶ φέρετέ τὸν  
 24 μόνσχον τὸν σιτευτόν, θύσατε καὶ φαγιότες εὐφρανθῶμεν·  
 ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν καὶ ἄιέζησεν, ἦν ἀπολωλὼς  
 25 καὶ ἐρίθη· Καὶ ἤρξαντο εὐφραίνεσθαι, ἦν δὲ ὁ υἱὸς αὐτοῦ  
 ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ,  
 26 ἤκουσεν συμφωνίας καὶ χορῶν, καὶ προσκαλεσάμενος ἓνα  
 27 τῶν παίδων ἐπυνθάνετο τί ἂν εἴη ταῦτα· ὁ δὲ εἶπεν αὐτῷ  
 ὅτι Ὁ ἀδελφός σου ἦκει, καὶ ἔθισεν ὁ πατήρ σου τὸν  
 28 μόνσχον τὸν σιτευτόν, ὅτι ἔγαινοντα αὐτὸν ἀπέλαβεν· ὠρ-  
 γίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ δὲ πατήρ αὐτοῦ  
 29 ἐξελθὼν παρεκάλει αὐτόν· ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ

αὐτοῦ Ἴδου τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐν-  
 τολήν σου παρήλθοι, καὶ ἐμοὶ οὐδέποτε ἔδωκας Ἐρίφον ἵνα  
 μετὰ τῶν φίλων μου εὐφρανθῶ· ὅτε δὲ ὁ υἱός σου οὗτος ὁ  
 καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας  
 αὐτῷ τὸν σιτευτὸν μόνον. ὁ δὲ εἶπεν αὐτῷ Τέκνον,  
 σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὺ ἐστίν·  
 εὐφραιθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου  
 οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὸς καὶ εὐρέθη.

Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς Ἀνθρωπὸς τις ἦν  
 πλούσιος ὃς εἶχεν οἰκοδόμοι, καὶ οὗτος διεβλήθη αὐτῷ ὡς  
 διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. καὶ φωνήσας αὐτὸν  
 εἶπεν αὐτῷ Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον  
 τῆς οἰκονομίας σου, οὐ γὰρ δύνη ἔτι οἰκονομεῖν. εἶπεν  
 δὲ ἐν ἑαυτῷ ὁ οἰκονόμος Τί ποιήσω ὅτι ὁ κύριός μου  
 ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω,  
 ἐπαιτεῖν αἰσχύνομαι· ἔγνω τί ποιήσω, ἵνα ὅταν μεταστα-  
 θῶ ἐκ τῆς οἰκονομίας δέξωται με εἰς τοὺς οἴκους ἑαυτῶν.  
 καὶ προσκαλεσάμενος εἶα ἕκαστος τῶν χρεοφιλετῶν τοῦ  
 κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ Πόσον ὀφείλεις τῷ  
 κυρίῳ μου; ὁ δὲ εἶπεν Ἐκατὸν βάτους ἐλαίου. ὁ δὲ  
 εἶπεν αὐτῷ Δέξαι σου τὰ γράμματα καὶ καθίσας ἑταχέως  
 γράψον πενήκοντα. ἔπειτα ἑτέρῳ εἶπεν Σὺ δὲ πόσον  
 ὀφείλεις; ὁ δὲ εἶπεν Ἐκατὸν κόρους σίτου· λέγει αὐ-  
 τῷ Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.  
 καὶ ἐπῆρσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονί-  
 μως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι  
 ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν τὴν ἑαυτῶν  
 εἰσίν. Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους  
 ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη δέξωται ὑμᾶς  
 εἰς τὰς αἰωνίους σκηνάς. ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν  
 πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολ-  
 λῷ ἄδικός ἐστιν. εἰ οὖν ἐν τῷ ἀδικῷ μαμωνᾷ πιστοὶ

Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and *yet* thou never gavest me a kid, that I might make merry with  
 30 my friends: but when this thy son came, which hath devoured thy living with harlots, thou killedst  
 31 him the fatted calf. And he said unto him, <sup>1</sup>Son, <sup>1</sup> Gr. *Child*.  
 thou art ever with me, and all that is mine is thine.  
 32 But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again*; and *was* lost, and is found.

**16** And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods.  
 2 And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed.  
 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.  
 5 And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord?  
 6 And he said, A hundred <sup>2</sup>measures of oil. And he said unto him, Take thy <sup>3</sup>bond, and sit down quickly  
 7 and write fifty. Then said he to another, And how much owest thou? And he said, A hundred <sup>4</sup>measures of wheat. He saith unto him, Take thy <sup>3</sup>bond,  
 8 and write fourscore. And his lord commended <sup>5</sup>the unrighteous steward because he had done wisely: for the sons of this <sup>6</sup>world are for their own generation  
 9 wiser than the sons of the light. And I say unto you, Make to yourselves friends <sup>7</sup>by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.  
 10 He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is  
 11 unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon,

<sup>2</sup> Gr. *baths*, the bath being a Hebrew measure. See Ezek. xlv. 10, 11, 14.

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

<sup>4</sup> Gr. *cors*, the cor being a Hebrew measure. See Ezek. xlv. 14.

<sup>5</sup> Gr. *the steward of unrighteousness*.

<sup>6</sup> Or, *age*

<sup>7</sup> Gr. *out of*.

who will commit to your trust the true *riches*?  
 And if ye have not been faithful in that which is 12  
 another's, who will give you that which is your  
 own? No <sup>2</sup>servant can serve two masters: for 13  
 either he will hate the one, and love the other; or  
 else he will hold to one, and despise the other. Ye  
 cannot serve God and mammon.

<sup>1</sup> Some ancient authorities read *our own*.

<sup>2</sup> Gr. *household-servant*.

And the Pharisees, who were lovers of money, 14  
 heard all these things; and they scoffed at him. And 15  
 he said unto them, Ye are they that justify yourselves  
 in the sight of men; but God knoweth your hearts:  
 for that which is exalted among men is an abomina-  
 tion in the sight of God. The law and the prophets 16  
*were* until John: from that time the gospel of the  
 kingdom of God is preached, and every man entereth  
 violently into it. But it is easier for heaven and 17  
 earth to pass away, than for one tittle of the law to  
 fall. Every one that putteth away his wife, and 18  
 marrieth another, committeth adultery: and he that  
 marrieth one that is put away from a husband com-  
 mitteth adultery.

<sup>3</sup> Or, *living in mirth and splendour every day*

Now there was a certain rich man, and he was 19  
 clothed in purple and fine linen, <sup>3</sup>faring sumptuously  
 every day: and a certain beggar named Lazarus was 20  
 laid at his gate, full of sores, and desiring to be fed 21  
 with the *crumbs* that fell from the rich man's table;  
 yea, even the dogs came and licked his sores. And 22  
 it came to pass, that the beggar died, and that he was  
 carried away by the angels into Abraham's bosom:  
 and the rich man also died, and was buried. And in 23  
 Hades he lifted up his eyes, being in torments, and  
 seeth Abraham afar off, and Lazarus in his bosom.  
 And he cried and said, Father Abraham, have mercy 24  
 on me, and send Lazarus, that he may dip the tip of  
 his finger in water, and cool my tongue; for I am  
 in anguish in this flame. But Abraham said, <sup>4</sup>Son, 25  
 remember that thou in thy lifetime receivedst thy  
 good things, and Lazarus in like manner evil things:  
 but now here he is comfort-

<sup>4</sup> Gr. *Child*.



- 12 οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; καὶ εἰ ἐν  
 τῷ ἄλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέτερον<sup>1</sup> τίς δώσει<sup>2</sup>  
 13 ὑμῖν<sup>3</sup>; Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ  
 γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέ-  
 ξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ  
 14 δουλεύειν καὶ μαμωνᾷ. Ἦκουον δὲ ταῦτα πάν-  
 τα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμκτῆρι-  
 15 ζον αὐτόν. καὶ εἶπεν αὐτοῖς Ὑμεῖς ἐστὲ οἱ δικαιοῦντες  
 ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς  
 16 καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώ-  
 πιον τοῦ θεοῦ. Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάνου  
 17 αὐτὴν βιάζεται. Εὐκοπώτερον δὲ ἐστὶν τὸν οὐρανὸν καὶ  
 τὴν γῆν παρελθεῖν ἢ τοῦ νόμου ἑμίαν<sup>4</sup> κερῆαν<sup>5</sup> πεσεῖν.  
 18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν  
 μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοι-  
 19 χεύει. Ἀνθρωπος δὲ τις ἦν πλούσιος, καὶ ἐνε-  
 διδύσκετο πορφύραν καὶ βύσσον εὐφραϊνόμενος καθ' ἡμέ-  
 20 ραν λαμπρῶς. πτωχὸς δὲ τις ὀνόματι Λάζαρος ἐβέβλητο  
 21 πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος καὶ ἐπιθιμῶν χορτα-  
 σθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τράπεζης τοῦ πλου-  
 σίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη  
 22 αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπεινεχθῆναι  
 23 αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέ-  
 θανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. καὶ ἐν τῷ ᾄδῃ  
 24 ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις,  
 ὄρᾳ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλ-  
 25 ποῖς αὐτοῦ. καὶ αὐτὸς φωνήσας εἶπεν Πάτερ Ἀβραάμ,  
 ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βύψῃ τὸ ἄκρον τοῦ  
 δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου,  
 ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. εἶπεν δὲ Ἀβραάμ Τέ-  
 κνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ  
 σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· τὴν δὲ ὧδε παρακαλεῖ-

ἡμέτερον | ὑμῖν  
δώσει

κερέαν ἑμίαν

Αβ.

ται σὺ δὲ ὀδυνᾶσαι. καὶ ἐν πᾶσι τούτοις μεταξύ ἡμῶν 25  
καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες δια-  
βῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκῆθεν πρὸς  
ἡμᾶς διαπερῶσιν. εἶπεν δέ Ἐρωτῶ σε οὖν, πάτερ, ἵνα 27  
πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, ἔχω γὰρ πέντε 28  
ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ  
ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. λέγει δὲ 29  
Ἀβραάμ Ἐχούσι Μωυσέα καὶ τοὺς προφήτας· ἀκου-  
σάτωσαν αὐτῶν. ὁ δὲ εἶπεν Οὐχί, πάτερ Ἀβραάμ, 30  
ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτοὺς μετανοή-  
σουσιν. εἶπεν δὲ αὐτῷ Εἰ Μωυσέως καὶ τῶν προφητῶν 31  
οὐκ ἀκούουσιν, οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῆ πεισθίσον-  
ται.

Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Ἀνένδεκτόν ἐστιν 1  
τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ δι' οὗ ἔρχεται·  
λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ τὸν τρά- 2  
χηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδα-  
λίσῃ τῶν μικρῶν τοιῶν ἕνα. προσέχετε ἑαυτοῖς. ἐάν 3  
ἁμάρτη ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοή-  
σῃ ἄφες αὐτῷ· καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς 4  
σέ καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σέ λέγων Μετανοῶ, ἀφή-  
σεις αὐτῷ. Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ 5  
Πρόσθετες ἡμῖν πίστιν. εἶπεν δὲ ὁ κύριος Εἰ ἔχετε πίστιν ὡς 6  
κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ [ταύτῃ] Ἐκρι-  
ζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ· καὶ ὑπήκουσεν ἂν  
ὑμῖν. Τίς δὲ ἐξ ὑμῶν δούλον ἔχων ἀροτριῶντα 7  
ἢ ποιμαίνοντα, ὅς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ Εὐ-  
θέως παρελθὼν ἀνάπεσε, ἀλλ' οὐχὶ ἐρεῖ αὐτῷ Ἐτείμα- 8  
σον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως  
φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;  
μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα; 9  
οὕτως καὶ ὑμεῖς, ὅταν ποιήσῃτε πάντα τὰ διαταχθέντα 10  
ὑμῖν, λέγετε ὅτι Δούλοι ἀχρεῖοὶ ἐσμεν, ὃ ἀφείλομεν

26 ed, and thou art in anguish. And <sup>1</sup>beside all this, <sup>1</sup> Or, in all these things  
 between us and you there is a great gulf fixed,  
 that they which would pass from hence to you may  
 not be able, and that none may cross over from  
 27 thence to us. And he said, I pray thee therefore,  
 father, that thou wouldest send him to my father's  
 28 house; for I have five brethren; that he may tes-  
 tify unto them, lest they also come into this place  
 29 of torment. But Abraham saith, They have Mo-  
 30 ses and the prophets; let them hear them. And he  
 said, Nay, father Abraham: but if one go to them  
 31 from the dead, they will repent. And he said unto  
 him, If they hear not Moses and the prophets, neither  
 will they be persuaded, if one rise from the dead.

**17** And he said unto his disciples, It is impossible  
 but that occasions of stumbling should come: but  
 2 woe unto him, through whom they come! It were  
 well for him if a millstone were hanged about his  
 neck, and he were thrown into the sea, rather than  
 that he should cause one of these little ones to stum-  
 3 ble. Take heed to yourselves: if thy brother sin, re-  
 4 buke him; and if he repent, forgive him. And if  
 he sin against thee seven times in the day, and seven  
 times turn again to thee, saying, I repent; thou shalt  
 forgive him.

5 And the apostles said unto the Lord, Increase our  
 6 faith. And the Lord said, If ye have faith\* as a  
 grain of mustard seed, ye would say unto this syc-  
 amine tree, Be thou rooted up, and be thou planted  
 7 in the sea; and it would have obeyed you. But  
 who is there of you, having a <sup>2</sup>servant plowing or <sup>2</sup> Gr. bondservant.  
 keeping sheep, that will say unto him, when he is  
 come in from the field, Come straightway and sit  
 8 down to meat; and will not rather say unto him,  
 Make ready wherewith I may sup, and gird thy-  
 self, and serve me, till I have eaten and drunken;  
 9 and afterward thou shalt eat and drink? Doth he  
 thank the <sup>2</sup>servant because he did the things that  
 10 were commanded? Even so ye also, when ye shall  
 have done all the things that are commanded you,  
 say, We are unprofitable <sup>3</sup>servants; we have done <sup>3</sup> Gr. bondservants  
 that which it was our duty

\* Read "If ye had faith" etc. and "it would obey you."—*Am. Com.*

to do.

<sup>1</sup> Or, as he was

<sup>2</sup> Or, between

And it came to pass, <sup>1</sup>as they were on the way to 11  
Jerusalem, that he was passing <sup>2</sup>through the midst  
of\* Samaria and Galilee. And as he entered into a <sup>12</sup>  
certain village, there met him ten men that were  
lepers, which stood afar off: and they lifted up their <sup>13</sup>  
voices, saying, Jesus, Master, have mercy on us. And <sup>14</sup>  
when he saw them, he said unto them, Go and shew  
yourselves unto the priests. And it came to pass, as  
they went, they were cleansed. And one of them, <sup>15</sup>  
when he saw that he was healed, turned back, with a  
loud voice glorifying God; and he fell upon his face <sup>16</sup>  
at his feet, giving him thanks: and he was a Samari-  
tan. And Jesus answering said, Were not the ten <sup>17</sup>  
cleansed? but where are the nine? <sup>3</sup>Were there <sup>18</sup>  
none found that returned to give glory to God, save  
this <sup>4</sup>stranger? And he said unto him, Arise, and go <sup>19</sup>  
thy way: thy faith hath <sup>5</sup>made thee whole.

<sup>3</sup> Or, There were  
none found . . .  
save this stranger.

<sup>4</sup> Or, alien

<sup>5</sup> Or, saved thee

And being asked by the Pharisees, when the king- <sup>20</sup>  
dom of God cometh, he answered them and said, The  
kingdom of God cometh not with observation: neither <sup>21</sup>  
shall they say, Lo, here! or, There! for lo, the king-  
dom of God is <sup>6</sup>within you.

<sup>6</sup> Or, in the midst  
of you

And he said unto the disciples, The days will come, <sup>22</sup>  
when ye shall desire to see one of the days of the Son  
of man, and ye shall not see it. And they shall say <sup>23</sup>  
to you, Lo, there! Lo, here! go not away, nor follow  
after *them*: for as the lightning, when it lighteneth <sup>24</sup>  
out of the one part under the heaven, shineth unto  
the other part under heaven; so shall the Son of man  
be <sup>7</sup>in his day. But first must he suffer many things <sup>25</sup>  
and be rejected of this generation. And as it came <sup>26</sup>  
to pass in the days of Noah, even so shall it be also  
in the days of the Son of man. They ate, they drank, <sup>27</sup>  
they married, they were given in marriage, until the  
day that Noah entered into the ark, and the flood  
came, and destroyed them all. Likewise <sup>28</sup>

<sup>7</sup> Some ancient au-  
thorities omit in  
his day.

\* For "through the midst of" read "along the borders of" and substitute the present text for marg. <sup>2</sup>—*Am. Com.*

ποιῆσαι πεποιήκαμεν.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλήμ καὶ  
 12 αὐτὸς διήρχετο διὰ μέσον Σαμαρίας καὶ Γαλιλαίας. Καὶ  
 13 εἰσερχομένου αὐτοῦ εἰς τινὰ κώμην ἠπῆντησαν δέκα  
 14 λεπροὶ ἄνδρες, οἱ ἠνέστησαν ἵππρωθεν, καὶ αὐτοὶ ἦραν  
 15 φωνὴν λέγοντες Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. καὶ  
 16 ἰδὼν εἶπεν αὐτοῖς Πορευθέντες ἐπιδειξάτε ἑαυτοὺς τοῖς  
 17 ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθη-  
 18 σαν. εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ  
 19 φωνῆς μεγάλης δοξάζων τὸν θεόν, καὶ ἔπεσεν ἐπὶ πρόσωπον  
 20 παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν  
 21 Σαμαρείτης. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐχ οἱ δέκα  
 22 ἐκαθαρίσθησαν; οἱ [δὲ] εἰνέα ποῦ; οὐχ εἰρέθησαν ὑπο-  
 23 στρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἄλλογενὴς οὗτος;  
 24 καὶ εἶπεν αὐτῷ Ἀναστάς πορεύου· ἡ πίστις σου σέσω-  
 25 κέν σε.

26 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ  
 27 βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν Οὐκ ἔρχε-  
 28 ται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, οὐδὲ ἐροῦ-  
 29 σιν Ἰδοὺ ὧδε ἢ Ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ  
 30 ἐντὸς ὑμῶν ἐστίν. Εἶπεν δὲ πρὸς τοὺς μαθητάς  
 31 Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ  
 32 υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε. καὶ ἐροῦσιν  
 33 ἡμῖν Ἰδοὺ ἐκεῖ ἢ Ἰδοὺ ὧδε· μὴ [ἀπέλθῃτε μηδὲ] διώξητε.  
 34 Ὅσπερ γὰρ ἡ ἀστραπὴ ἀστρίπτουσα ἐκ τῆς ὑπὸ τὸν οὐρα-  
 35 νὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ  
 36 ἀνθρώπου. πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀπο-  
 37 δοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. καὶ καθὼς ἐγένετο  
 38 ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ  
 39 υἱοῦ τοῦ ἀνθρώπου· ἦσθιον, ἔπιον, ἐγάμον, ἐγαμίζοντο,  
 40 ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ  
 41 ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν πάντας. ὁμοίως

Αβ.

ὑπῆντησαν

ἔστησαν

ἐκεῖ,

ἐν τῇ ἡμέρᾳ αὐτοῦ

καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἦσθιοι, ἔπινοι, ἡγό-  
 ραζοι, ἐπῳλοῦν, ἐφίτενον, ψκοδόμου· ἦ δὲ ἡμέρα ἐξῆλθεν 29  
 Λῶτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ  
 ἀπαρτες καὶ ἀπόλεσεν πάντας· κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὃ 30  
 υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται· ἐν ἐκείνῃ τῇ ἡμέρᾳ 31  
 ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεῖῃ αὐτοῦ ἐν τῇ οἰκίᾳ,  
 μὴ καταβάτω ἄραι αὐτά, καὶ ὃ ἐν ἀγρῶ ὁμοίως μὴ ἐπι-  
 στρεψάτω εἰς τὰ ὀπίσω· μνημονεύετε τῆς γυναικὸς Λῶτ· 32  
 ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει 33  
 αὐτήν, ὃς δ' ἂν ἀπολέσει ζωογονήσει αὐτήν· λέγω ὑμῖν, 34  
 ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης [μιάς], ὃ εἰς παρα-  
 λημφθήσεται καὶ ὃ ἕτερος ἀφεθήσεται· ἔσονται δύο ἀλή- 35  
 θουσαι ἐπὶ τὸ αὐτό, ἢ μία παραλημφθήσεται ἢ δὲ ἑτέρα  
 ἀφεθήσεται· καὶ ἀποκριθέντες λέγουσιν αὐτῷ Ποῦ, κύ- 37  
 ριε; ὃ δὲ εἶπεν αὐτοῖς Ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ αἰετοὶ  
 ἐπισυναχθήσονται.

Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε 1  
 προσεῖχασθαι αὐτοὺς καὶ μὴ ἐγκακεῖν, λέγων Κριτὴς τις 2  
 ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἀνθρωπον  
 μὴ ἐντρέπομενος· χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ 3  
 ἦρχετο πρὸς αὐτὸν λέγουσα Ἐκδίκησόν με ἀπὸ τοῦ ἀν-  
 τιδίκου μου· καὶ οὐκ ἤθελεν ἐπὶ χρόνον, μετὰ ταῦτα δὲ 4  
 εἶπεν ἐν ἑαυτῷ Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἀν-  
 θρωπον ἐντρέπομαι, διὰ γε τὸ παρέχειν μοι κόπον τὴν 5  
 χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη  
 ὑπωπιάξῃ με· εἶπεν δὲ ὁ κύριος Ἀκούσατε τί ὁ κριτὴς ὃ 6  
 τῆς ἀδικίας λέγει· ὃ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκασιν 7  
 τῶν ἐκλεκτῶν αὐτοῦ τῶν βωόντων αὐτῷ ἡμέρας καὶ νυκτός,  
 καὶ μακροθυμεῖ ἐπ' αὐτοῖς; λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκ- 8  
 δίκασιν αὐτῶν ἐν τάχει· πλὴν ὃ υἱὸς τοῦ ἀνθρώπου ἐλ-  
 θὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεπειθότας ἐφ' ἑαυτοῖς 9  
 ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παρα-



- even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed. In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back.
- 32 Remember Lot's wife. Whosoever shall seek to gain  
33 his life shall lose it: but whosoever shall lose his <sup>1</sup>life 1 Or, soul  
34 shall <sup>2</sup>preserve it. I say unto you, In that night there 2 Gr, save it alive.  
35 shall be two men on one bed; the one shall be taken,  
36 and the other shall be left. There shall be two women grinding together: the one shall be taken, and  
37 the other shall be left.<sup>3</sup> And they answering say unto him, Where, Lord? And he said unto them, Where the body is, thither will the eagles also be gathered together.
- 18 And he spake a parable unto them to the end that  
2 they ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God,  
3 and regarded not man: and there was a widow in that city: and she came oft unto him, saying, <sup>4</sup>Avenge  
4 me of mine adversary. And he would not for a while: but afterward he said within himself, Though  
5 I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she  
6 wear me<sup>\*</sup> out by her continual coming. And the Lord said, Hear what the unrighteous judge saith.  
7 And shall not God avenge his elect, which cry to him day and night, and he† is longsuffering over  
8 them? I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find <sup>8</sup>faith on the earth? 8 Or, the faith
- 9 And he spake also this parable unto certain which trusted in themselves that they were righteous, and set <sup>9</sup>all others at nought: 9 Gr, the rest.

\* "lest she wear me" etc. add marg. Or, *lest at last by her coming she wear me out*—Am. Com.

† For "and he" etc. read "and yet he" etc. with the marg. Or, *and is he slow to punish on their behalf*—Am. Com.

Two men went up into the temple to pray; the 10 one a Pharisee, and the other a publican. The 11 Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all 12 that I get. But the publican, standing afar off, 13 would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down 14 to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

1 Or, he propitiated

2 Or, the sinner

And they brought unto him also their babes, that 15 he should touch them: but when the disciples saw it, they rebuked them. But Jesus called them unto 16 him, saying, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall 17 not receive the kingdom of God as a little child, he shall in no wise enter therein.

3 Or, Teacher

And a certain ruler asked him, saying, Good Mas- 18 ter, what shall I do to inherit eternal life? And 19 Jesus said unto him, Why callest thou me good? none is good, save one, *even* God. Thou knowest 20 the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and mother. And he said, All these 21 things have I observed from my youth up. And 22 when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. But when he heard 23 these things, he became exceeding sorrowful; for he was very rich. And Jesus seeing him said, How 24 hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to 25 enter in through a needle's eye, than for a rich man to enter into the kingdom of God.

10 βολὴν ταύτην. Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν  
 11 προσεύξασθαι, ὁ εἰς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. ὁ ὁ  
 Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν προσηύχετο Ὁ πρὸς ἑαυτὸν ταῦτα  
 θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡς περὶ οἱ λοιποὶ τῶν εἰς  
 ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τε-  
 12 λώνης· νηστεύω δις τοῦ σαββάτου, ἀποδεκατεύω πάντα  
 13 ὅσα κτῶμαι. ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν  
 οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανό, ἀλλ' ἔτυπτε  
 τὸ στήθος ἑαυτοῦ λέγων Ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρ-  
 14 τωλῷ. λέγω ὑμῖν, κατέβη οὗτος δεικναιωμένος εἰς τὸν  
 οἶκον αὐτοῦ παρ' ἐκείνου· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπει-  
 νωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἀπτηται  
 16 ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. ὁ δὲ Ἰησοῦς προ-  
 εκαλέσατο [αὐτὰ] λέγων Ἄφετε τὰ παιδία ἔρχεσθαι πρὸς  
 με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασι-  
 17 λεία τοῦ θεοῦ. ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξῃται τὴν  
 βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσελθῇ εἰς αὐτήν.

18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων Διδάσκαλε  
 19 ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; εἶπεν δὲ  
 αὐτῷ ὁ Ἰησοῦς Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ  
 20 μὴ εἰς [ὁ] θεός. τὰς ἐντολάς οὐδας Μὴ μοιχεύῃς, Μὴ  
 φονεύῃς, Μὴ κλέψῃς, Μὴ ψευδομαρτυρή-  
 21 σῃς, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ὁ δὲ  
 22 εἶπεν Ταῦτα πάντα ἐφύλαξα ἐκ νεότητος. ἀκούσας δὲ ὁ  
 Ἰησοῦς εἶπεν αὐτῷ Ἔτι ἓν σοι λείπει· πάντα ὅσα ἔχεις  
 πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν [τοῖς]  
 23 οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι. ὁ δὲ ἀκούσας ταῦτα  
 24 περίλυπος ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα. Ἴδὼν δὲ  
 25 αὐτὸν [ὁ] Ἰησοῦς εἶπεν Πῶς δυσκόλως οἱ τὰ χρήματα  
 εἰσέλθουν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται· εὐκο-  
 πώτερον γὰρ ἐστὶν κάμηλον διὰ τρήματος βελόνης εἰσελ-  
 θεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

εἶπαν δὲ οἱ ἀκούσαντές· Καὶ τίς δύναται σωθῆναι; ὁ δὲ <sup>26</sup>  
εἶπεν· Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ <sup>27</sup>  
ἐστίν.

Εἶπεν δὲ ὁ Πέτρος· Ἰδοὺ ἡμεῖς ἀφέν- <sup>28</sup>  
τες τὰ ἴδια ἠκολουθήσαμεν σοι· ὁ δὲ εἶπεν αὐτοῖς· Ἀμὴν <sup>29</sup>  
λέγω ὑμῖν ὅτι οὐδεὶς ἔστιν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ  
ἀδελφούς ἢ γονεῖς ἢ τέκνα εἶνεκεν τῆς βασιλείας τοῦ θεοῦ,  
ὃς οὐχὶ μὴ ἴαββη ἴπολλαπλασίονα ἔν τῷ καιρῷ τούτῳ <sup>30</sup>  
καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.

Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτοὺς· Ἰδοὺ <sup>31</sup>  
ἀναβαίνόμενος εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ  
γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου·  
παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ <sup>32</sup>  
ὑβρισθήσεται καὶ ἐμπτυσθήσεται, καὶ μαστιγώσαντες <sup>33</sup>  
ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀνιστήσε-  
ται. Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα <sup>34</sup>  
τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμε-  
να.

Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτόν εἰς Ἱερειχὼ τυφλός <sup>35</sup>  
τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. ἀκούσας δὲ ὄχλου <sup>36</sup>  
διαπορευομένου ἐπυνθάνετο τί ἔειπεν τοῦτο· ἀπήγγειλαν δὲ <sup>37</sup>  
αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. καὶ ἐβόησεν <sup>38</sup>  
λέγων· Ἰησοῦ υἱὲ Δαυεὶδ, ἐλέησόν με. καὶ οἱ προάγοντες <sup>39</sup>  
ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ πολλῶ μᾶλλον ἔκρα-  
ζεν· Υἱὲ Δαυεὶδ, ἐλέησόν με. σταθεῖς δὲ Ἰησοῦς ἐκέ- <sup>40</sup>  
λευσεν αὐτόν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ  
ἐπηρώτησεν αὐτόν· Τί σοι θέλεις ποιήσω; ὁ δὲ εἶ- <sup>41</sup>  
πεν· Κύριε, ἵνα ἀναβλέψω. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ <sup>42</sup>  
Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε. καὶ παρακρῆ- <sup>43</sup>  
μα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν.  
Καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

Καὶ εἰσελθὼν διήρχετο τὴν Ἱερειχώ. Καὶ ἰδοὺ ἀνὴρ <sup>1</sup>  
ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης <sup>2</sup>  
καὶ ἦν ἴαββη ἴπολλοῖσι· καὶ ἐζήτησε ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν, <sup>3</sup>

- 26 And they that heard it said, Then who can be  
 27 saved? But he said, The things which are impos-  
 28 sible with men are possible with God. And Peter  
 said, Lo, we have left <sup>1</sup>our own, and followed thee. <sup>1</sup> Or, *our own*  
 homes
- 29 And he said unto them, Verily I say unto you, There  
 is no man that hath left house, or wife, or brethren,  
 or parents, or children, for the kingdom of God's  
 30 sake, who shall not receive manifold more in this  
 time, and in the <sup>2</sup>world to come eternal life. <sup>2</sup> Or, *age*
- 31 And he took unto him the twelve, and said unto  
 them, Behold, we go up to Jerusalem, and all the  
 things that are written <sup>3</sup>by the prophets shall be ac- <sup>3</sup> Or, *through*  
 32 complished unto the Son of man. For he shall be  
 delivered up unto the Gentiles, and shall be mocked,  
 33 and shamefully entreated, and spit upon: and they  
 shall scourge and kill him: and the third day he  
 34 shall rise again. And they understood none of  
 these things; and this saying was hid from them,  
 and they perceived not the things that were said.
- 35 And it came to pass, as he drew nigh unto Jeri-  
 cho, a certain blind man sat by the way side beg-  
 36 ging: and hearing a multitude going by, he inquired  
 37 what this meant. And they told him, that Jesus of  
 38 Nazareth passeth by. And he cried, saying, Jesus,  
 39 thou son of David, have mercy on me. And they  
 that went before rebuked him, that he should hold  
 his peace: but he cried out the more a great deal,  
 40 Thou son of David, have mercy on me. And Jesus  
 stood, and commanded him to be brought unto him:  
 41 and when he was come near, he asked him, What  
 wilt thou that I should do unto thee? And he said,  
 42 Lord, that I may receive my sight. And Jesus said  
 unto him, Receive thy sight: thy faith hath <sup>4</sup>made <sup>4</sup> Or, *saved thee*  
 43 thee whole. And immediately he received his sight,  
 and followed him, glorifying God: and all the peo-  
 ple, when they saw it, gave praise unto God.
- 19** And he entered and was passing through Jeri-  
 2 cho. And behold, a man called by name Zacchæ-  
 us; and he was a chief publican, and he was rich.  
 3 And he sought to see Jesus who he was;

and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a 4 sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, 5 and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And 6 he made haste, and came down, and received him joyfully. And when they saw it, they all murmur- 7 ed, saying, He is gone in to lodge with a man that is a sinner. And Zacchæus stood, and said unto the 8 Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted ought of any man, I restore fourfold. And Jesus said 9 unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the 10 Son of man came to seek and to save that which was lost.

And as they heard these things, he added and 11 spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear. He said therefore, A 12 certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he call- 13 ed ten <sup>1</sup>servants of his, and gave them ten <sup>2</sup>pounds, and said unto them, Trade ye *herewith* till I come. But his citizens hated him, and sent an ambassage 14 after him, saying, We will not that this man reign over us. And it came to pass, when he was come 15 back again, having received the kingdom, that he commanded these <sup>1</sup>servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the 16 first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, 17 Well done, thou good <sup>3</sup>servant; because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy 18 pound, Lord, hath made five pounds. And he said 19 unto him also, Be thou also over five cities. And 20 <sup>4</sup>another

<sup>1</sup> Gr. *bondservants*.

<sup>2</sup> *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. xv. 8.

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

<sup>4</sup> Gr. *the other*.



καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.  
 4 καὶ προδραμῶν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν  
 5 ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἡμελλεν διέρχεσθαι. καὶ ὡς  
 ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας [ὁ] Ἰησοῦς εἶπεν πρὸς  
 αὐτόν Ζακχαῖε, σπεύσας κατὰβηθι, σήμερον γὰρ ἐν τῷ  
 6 οἴκῳ σου δεῖ με μεῖναι. καὶ σπεύσας κατέβη, καὶ ὑπεδέ-  
 7 ξατο αὐτὸν χαίρων. καὶ ἰδόντες πάντες διεγόγγυζον λέ-  
 γοντες ὅτι Παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι.  
 8 σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον Ἴδου τὰ  
 ἡμίσιά μου τῶν ὑπαρχόντων, κύριε, [τοῖς] πτωχοῖς δίδωμι,  
 9 καὶ εἴ τινός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν. εἶπεν  
 δὲ πρὸς αὐτόν [ὁ] Ἰησοῦς ὅτι Σήμερον σωτήρία τῷ οἴκῳ  
 τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ [ἐστίν].  
 10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ  
 ἀπολωλός.

11 Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν  
 διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοῖς ὅτι  
 παραχρήμα μέλλει ἢ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι.  
 12 εἶπεν οὖν Ἀνθρωπὸς τις εὐγενῆς ἐπορεύθη εἰς χώραν  
 13 μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. καλέσας  
 δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν  
 14 πρὸς αὐτοὺς πραγματεύεσθαι ἐν ᾧ ἔρχομαι. Οἱ δὲ πο-  
 λῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν  
 ὀπίσω αὐτοῦ λέγοντες Οὐ θέλομεν τοῦτον βασιλεῦσαι  
 15 ἐφ' ἡμᾶς. Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα  
 τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους  
 τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα γνοῖ τί διεπραγματεύ-  
 16 σαντο. παρεγένετο δὲ ὁ πρῶτος λέγων Κύριε, ἡ μνᾶ  
 17 σου δέκα προσηργάσατο μνᾶς. καὶ εἶπεν αὐτῷ Ἐυγε,  
 ἀγαθὲ δούλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν  
 18 ἔχων ἐπάνω δέκα πόλεων. καὶ ἦλθεν ὁ δεύτερος λέγων Ἡ  
 19 μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς. εἶπεν δὲ καὶ τού-  
 20 τῳ Καὶ σὺ ἐπάνω γίνου πέντε πόλεων. καὶ ὁ ἕτερος

αὐτοῦς Πραγμα-  
 τεύσασθε

ἦλθεν λέγων Κύριε, ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκειμένη ἐν σουδαρίῳ· ἐφοβούμην γάρ σε ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἶρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας. λέγει αὐτῷ Ἐκ τοῦ στόματός σου κρίνω σε, πονηρὸν δοῦλε· ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἶρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα; καὶ διὰ τί οὐκ ἔδωκας μου τὸ ἀργύριον ἐπὶ τράπεζαν; καὶ γὰρ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα. καὶ τοῖς παρεστῶσιν εἶπεν Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι— καὶ εἶπαν αὐτῷ Κύριε, ἔχει δέκα μνᾶς— λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται. Πλὴν τοὺς ἐχθροὺς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου. Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα.

Καὶ ἐγένετο ὡς ἠγγισεν εἰς Βηθφαγὴ καὶ Βηθανιὰ πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν λέγων Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ἣ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε. καὶ εἰάν τις ὑμᾶς ἐρωτᾷ Διὰ τί λύετε; οὕτως ἐρεῖτε ὅτι Ὁ κύριος αὐτοῦ χρειάν ἔχει. ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. λόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς Τί λύετε τὸν πῶλον; οἱ δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρειάν ἔχει. καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν· πορευομένου δὲ αὐτοῦ ὑπεστρώνουν τὰ ἱμάτια ἐαυτῶν ἐν τῇ ὁδῷ. ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, λέγοντες

came, saying, Lord, behold, *here is* thy pound,  
 21 which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest  
 22 that thou didst not sow. He saith unto him, Out of thine own mouth will I judge thee, thou wicked  
 - 'servant. Thou knewest that I am an austere man, <sup>1 Gr. *Londerrant*</sup>  
 taking up that I laid not down, and reaping that  
 23 I did not sow; then wherefore gavest thou not my money into the bank, and 'I at my coming <sup>2 Or, *I should have*</sup>  
 24 should have required it with interest? And he said <sup>*gone and re-*</sup>  
 quired  
 unto them that stood by, Take away from him the pound, and give it unto him that hath the ten  
 25 pounds. And they said unto him, Lord, he hath ten  
 26 pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not,  
 even that which he hath shall be taken away from  
 27 him. Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.  
 28 And when he had thus spoken, he went on before, going up to Jerusalem.  
 29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called *the mount* of Olives\*, he sent two of the disciples,  
 30 saying, Go your way into the village over against *you*; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring  
 31 him. And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him.  
 32 And they that were sent went away, and found even  
 33 as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why  
 34 loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they threw their garments upon the colt, and set  
 36 Jesus thereon. And as he went, they spread their  
 37 garments in the way. And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the 'mighty <sup>3 Gr. *Isoter*</sup>  
 38 works which they had seen; saying,

\* For "*the mount of Olives*" read "*Olivet*" So in xxi. 37; see Acts i. 12.—*Am. Com.*

Blessed *is* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And 39 some of the Pharisees from the multitude said unto him, <sup>1</sup>Master, rebuke thy disciples. And he answered 40 and said, I tell you that, if these shall hold their peace, the stones will cry out.

<sup>1</sup> Or, Teacher

And when he drew nigh, he saw the city and wept 41 over it, saying, <sup>2</sup>If thou hadst known in this day\*, 42 even thou, the things which belong unto peace†! but now they are hid from thine eyes. For the days 43 shall come upon thee, when thine enemies shall cast up a <sup>3</sup>bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to 44 the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

<sup>2</sup> Or, O that thou hadst known

<sup>3</sup> Gr. palisade.

And he entered into the temple, and began to cast 45 out them that sold, saying unto them, It is written, 46 And my house shall be a house of prayer: but ye have made it a den of robbers.

And he was teaching daily in the temple. But 47 the chief priests and the scribes and the principal men of the people sought to destroy him: and they 48 could not find what they might do; for the people all hung upon him, listening.

And it came to pass, on one of the days, as he 20 was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I 3 also will ask you a <sup>4</sup>question; and tell me: The 4 baptism of John, was it from heaven, or from men? And they reasoned with themselves, saying, If we 5 shall say, From heaven; he will say, Why did ye not be-

<sup>4</sup> Gr. word.

\* "day" add marg. Some ancient authorities read *thy day*.—*Am. Com.*

† "peace" add marg. Some ancient authorities read *thy peace*.—*Am. Com.*

Εἰλογημένος ὁ ἐρχόμενος,  
 ὁ βασιλεύς, ἐν ὀνόματι Κυρίου·  
 ἐν οὐρανῷ εἰρήνη  
 καὶ δόξα ἐν ὑψίστοις.

ὁ υ. ὁ ἐρχόμενος

39 Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐ-  
 40 τὸν Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. καὶ  
 ἀποκριθεὶς εἶπεν λέγων ἑμῖν, ἂν οὗτοι σιωπήσουσιν,

ὑμῖν οὐκ

41 οἱ λίθοι κράξουσιν. Καὶ ὡς ἤγγισεν, ἰδὼν τὴν

42 πόλιν ἔκλαυσεν ἐπ' αὐτήν, λέγων ὅτι Εἰ ἔγνωσ ἐν τῇ  
 43 ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην— νῦν δὲ ἐκρύ-  
 βη ἀπὸ ὀφθαλμῶν σου. ὅτι ἤξουσιν ἡμέραι ἐπὶ σε καὶ

44 ἑπεριβαλοῦσιν οἱ ἐχθροὶ σου χάρακά σοι καὶ περικυκλώ-  
 σουσίν σε καὶ συνέξουσίν σε πάντοθεν, καὶ ἐδελφιοῦσίν σε  
 καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ  
 45 σου. ✠ Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλ-

περιβαλοῦσιν

46 λειν τοὺς πωλοῦντας, λέγων αὐτοῖς Γέγραπται Καὶ ἔσται  
 ὁ οἶκός μου οἶκος προσευχῆς, ὑμεῖς δὲ αὐτὸν ἐποιήσατε  
 σπήλαιον ληστῶν.

47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ  
 ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ  
 48 πρῶτοι τοῦ λαοῦ, καὶ οὐχ ἠῤῥισκον τὸ τί ποιήσωσιν, ὁ  
 λαὸς γὰρ ἅπας ἐξέκρέμετο αὐτοῦ ἀκούων.

1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν  
 λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιε-  
 2 ρεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, καὶ εἶπαν λέ-  
 γοντες πρὸς αὐτόν Εἶπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποι-  
 3 εῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην. ἀποκριθεὶς  
 δὲ εἶπεν πρὸς αὐτοὺς Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγοι, καὶ  
 4 εἶπατέ μοι Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ  
 5 ἀνθρώπων; αἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες  
 ὅτι Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί οὐκ ἐπι-

στείσατε αὐτῷ; ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων, ὁ λαὸς ὁ  
 ἅπας καταλιθίεται ἡμῶς, πεπεισμένος γὰρ ἔστιν Ἰωάνην  
 προφήτην εἶναι· καὶ ἀπεκρίθησαν μὴ εἶδέναι πόθεν, καὶ ἵ  
 ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξου-  
 σία ταῦτα ποιῶ. \*Ἦρξατο δὲ πρὸς τὸν λαὸν ὁ  
 λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος ἐφύτευσεν  
 ἀμπελῶνα, καὶ ἐξέβητο αὐτὸν γεωργούς, καὶ ἀπεδήμησεν  
 χάριτος ἰκανούς, καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργούς ἑ  
 δοῦλοι, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δάσωσιν αὐτῷ·  
 οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραιτες κενόν, καὶ 11  
 προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κἀκείνον δείραντες  
 καὶ ἀτιμώσαντες ἐξαπέστειλαν κενόν, καὶ προσέθετο τρίτον 12  
 πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον, εἶπεν 13  
 δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιήσω; πέμψω τὸν υἱόν  
 μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐτραπήσουσι, ἰδοίτες 14  
 δὲ αὐτὸν οἱ γεωργοὶ διελογίζονται πρὸς ἀλλήλους λέγον-  
 τες· Οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα  
 ἡμῶν γένηται ἡ κληρονομία· καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ 15  
 ἀμπελῶνος ἀπέκτειναν, τί οὖν ποιήσει αὐτοῖς ὁ κύριος  
 τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργούς 16  
 τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις, ἀκούσαντες δὲ  
 εἶπαν· Μὴ γένοιτο, ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· Τί 17  
 οὖν ἐστὶν τὸ γεγραμμένον τοῦτο·

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

πᾶς ὁ πέτρων ἐπ' ἐκεῖνον τὸν λίθον σκευθλασθήσεται· ἐφ' ὃν 18  
 ὃ ἂν πέσῃ, λικμήσει αὐτόν. Καὶ ἐζήτησαν 19

οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτόν τὰς  
 χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν, ἔγνω-  
 σαν γὰρ ὅτι πρὸς αὐτούς εἶπεν τὴν παραβολὴν ταύτην.

ἀποχερήσασαι·

Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρι- 20  
 νομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ  
 λόγου, ὥστε παραδοῦναι αὐτόν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ



6 lieve him? But if we shall say, From men; all the  
 people will stone us: for they be persuaded that  
 7 John was a prophet. And they answered, that they  
 8 knew not whence *it was*. And Jesus said unto  
 them, Neither tell I you by what authority I do  
 these things.

9 And he began to speak unto the people this par-  
 able: A man planted a vineyard, and let it out to  
 husbandmen, and went into another country for  
 10 a long time. And at the season he sent unto the  
 husbandmen a <sup>1</sup>servant, that they should give him <sup>1</sup> Gr. *leitourgos*.  
 of the fruit of the vineyard: but the husbandmen  
 11 beat him, and sent him away empty. And he sent  
 yet another <sup>1</sup>servant: and him also they beat, and  
 handled him shamefully, and sent him away empty.  
 12 And he sent yet a third: and him also they wound-  
 13 ed, and cast him forth. And the lord of the vine-  
 yard said, What shall I do? I will send my beloved  
 14 son: it may be they will reverence him. But when  
 the husbandmen saw him, they reasoned one with  
 another, saying, This is the heir: let us kill him,  
 15 that the inheritance may be ours. And they cast  
 him forth out of the vineyard, and killed him.  
 What therefore will the lord of the vineyard do  
 16 unto them? He will come and destroy these hus-  
 bandmen, and will give the vineyard unto others.  
 And when they heard it, they said, <sup>2</sup>God forbid. <sup>2</sup> Gr. *Dei non est*.  
 17 But he looked upon them, and said, What then is  
 this that is written,

The stone which the builders rejected,

The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken  
 to pieces; but on whomsoever it shall fall, it will  
 scatter him as dust.

19 And the scribes and the chief priests sought to lay  
 hands on him in that very hour; and they feared  
 the people: for they perceived that he spake this  
 20 parable against them. And they watched him, and  
 sent forth spies, which feigned themselves to be  
 righteous, that they might take hold of his speech,  
 so as to deliver him up to the rule\* and to the au-  
 thority of the

\* "rule" add marg. Or. *ruling power*—*Am. Com.*

1 Or, *Teacher*

governor. And they asked him, saying, <sup>1</sup>Master, <sup>21</sup> we know that thou sayest and teachest rightly, and acceptest not the person *of any*, but of a truth teachest the way of God: Is it lawful for us to <sup>22</sup> give tribute unto Cæsar, or not? But he perceived their craftiness, and said unto them, Shew <sup>24</sup> me a <sup>2</sup>penny. Whose image and superscription bath it? And they said, Cæsar's. And he said <sup>25</sup> unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they were not able to take hold of the saying <sup>26</sup> before the people: and they marvelled at his answer, and held their peace.

<sup>2</sup> See marginal note on Matt. xviii. 28.

And there came to him certain of the Sadducees, <sup>27</sup> they which say that there is no resurrection; and they asked him, saying, <sup>1</sup>Master, Moses wrote unto <sup>28</sup> us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. There were <sup>29</sup> therefore seven brethren: and the first took a wife, and died childless; and the second; and the third, <sup>30</sup> and likewise the seven also left no children, and died. Afterward the woman also died. <sup>31</sup> In the resurrection therefore whose wife of them <sup>32</sup> shall she be? for the seven had her to wife. And <sup>34</sup> Jesus said unto them, The sons of this <sup>3</sup>world marry, and are given in marriage: but they that are <sup>35</sup> accounted worthy to attain to that <sup>3</sup>world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any <sup>36</sup> more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. But <sup>37</sup> that the dead are raised, even Moses shewed, in *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, <sup>38</sup> but of the living: for all live unto him. And certain of the scribes answering said, <sup>1</sup>Master, thou hast well said. For they durst not any more ask <sup>40</sup> him any question.

3 Or, *age*

And he said unto them, How say they that the <sup>41</sup> Christ is David's

21 ἡγεμόνος. καὶ ἐπηρώτησαν αὐτὸν λέγοντες Διδάσκαλε,  
 οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις  
 πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις·  
 22 ἔξεστιν ἡμῶς Καίσαρι φόρον δοῦναι ἢ οὐ; κατανοήσας δὲ  
 24 αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς Δείξατέ μοι δηνά-  
 ριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; οἱ δὲ εἶπαν Καί-  
 25 σαρος. ὁ δὲ εἶπεν πρὸς αὐτούς Τοῖνον ἀπόδοτε τὰ Καί-  
 26 σαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ οὐκ ἔσχυσαν  
 ἐπιλαβέσθαι τοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμά-  
 σαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.  
 27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ λέγοντες  
 28 ἀνάστασιν μὴ εἶναι, ἔπηρώτησαν αὐτὸν λέγοντες Διδά-  
 σκαλε, Μωυσῆς ἔγραψεν ἡμῖν, ἐάν τις οὐκ ἀδελφὸς ἀπο-  
 θάνῃ ἔχων γυναῖκα, καὶ οὐκ ἔσται υἱὸς αὐτοῦ, ἵνα λάβῃ ὁ  
 ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα  
 29 τῷ ἀδελφῷ αὐτοῦ. ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶ-  
 30 τος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· καὶ ὁ δεύτερος  
 31 καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ  
 32 κατέλιπον τέκνα καὶ ἀπέθανον· ὕστερον καὶ ἡ γυνὴ ἀπέ-  
 33 θανεν· ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται  
 34 γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα. καὶ εἶπεν αὐ-  
 τοῖς ὁ Ἰησοῦς Οἱ υἱοὶ τοῦ αἰῶνος τούτου ἑγαμμοῦσιν καὶ  
 35 γαμίσκονται, οἱ δὲ κατοξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν  
 καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε  
 36 ἑγαμίζονται· οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελαι  
 γὰρ εἰσὶν, καὶ υἱοὶ εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.  
 37 ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωυσῆς ἐμήνυσεν ἐπὶ τῆς  
 βάρου, ὡς λέγει Κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν  
 38 Ἰσαὰκ καὶ θεὸν Ἰακώβ· θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ  
 39 ζώντων, πάντες γὰρ αὐτῷ ζῶσιν. ἀποκριθέντες δὲ τινες  
 40 τῶν γραμματέων εἶπαν Διδάσκαλε, καλῶς εἶπας· οὐκέτι  
 41 γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν. Εἶπεν δὲ  
 πρὸς αὐτούς Πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυεὶδ

ἐπηρώτωρ

+γεννηθῶνται καὶ  
γεννηθῶσιν,†γαμίσκονται | +μ  
λουσιν†  
+τῷ θεῷ,†

υῖόν; αὐτὸς γὰρ Δαυεὶδ λέγει ἐν Βίβλῳ Ψαλμῶν 42

Εἶπεν Κύριος τῷ κηρίῳ μου Κάθογ ἐκ δεξιῶν μου

ἕως ἄν θῶ τοῦς ἔχθροῦς σου ὑποπόδιον τῶν πο-

δῶν σου

Δαυεὶδ οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς αὐτοῦ υἱὸς ἐστίν; 44

Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς 45

Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελότων περιπατεῖν 46

ἐν στολαῖς καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς

καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλι-

σας ἐν τοῖς δείπνοις, οἱ κατεσθίουσιν τὰς οἰκίας τῶν χη-

ρῶν καὶ προφάσει μακρὰ προσεύχονται οὗτοι λήμψονται 47

περισσότερον κρίμα. Ἀναβλέψας δὲ εἶδεν τοὺς 1

βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους.

εἶδεν δὲ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο, 2

καὶ εἶπεν Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχῆ 3

πλείον πάντων ἔβαλεν· πάντες γὰρ οὗτοι ἐκ τοῦ περισ-

σεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερή-

ματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.

Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς 5

καὶ ἀναθήμασιν κεκόσμηται, εἶπεν Ταῦτα ἂ θεωρεῖτε, 6

ἐλείσονται ἡμέραι ἐν οἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ

ὧδε ὃς οὐ καταλυθήσεται. ἐπηρώτησαν δὲ αὐτὸν λέγον-

τες Διδάσκαλε, πότε οὖν ταῦτα ἔσται, καὶ τί τὸ σημεί-

ον ὅταν μέλλῃ ταῦτα γίνεσθαι; ὁ δὲ εἶπεν Βλέπετε 8

μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί

μου λέγοντες Ἐγὼ εἰμι καὶ Ὁ καιρὸς ἤγγικεν· μὴ πο-

ρευθῆτε ὀπίσω αὐτῶν. ὅταν δὲ ἀκούσητε πολέμους καὶ 9

ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι

πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. Τότε ἔλεγεν αὐ-

τοῖς Ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ

βασιλείαν, σεισμοὶ τε μεγάλοι καὶ κατὰ τόπους Ἰουδαίᾳ καὶ 11

λιμοὶ ἔσονται, φόβηθρά τε καὶ ἀπ' οὐρανοῦ σημεῖα με-

γάλα ἔσται. πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς 12

λιμοὶ καὶ λοιμοὶ

σημεῖα μεγάλα  
ἀπ' οὐρανοῦ

Ἰφ.

42 son? For David himself saith in the book of Psalms,

The Lord said unto my Lord,  
Sit thou on my right hand,

43 Till I make thine enemies the footstool of thy feet.

44 David therefore calleth him Lord, and how is he his son?

45 And in the hearing of all the people he said unto  
46 his disciples, Beware of the scribes, which desire to  
walk in long robes, and love salutations in the marketplaces,  
and chief seats in the synagogues, and  
47 chief places at feasts; which devour widows' houses,  
and for a pretence make long prayers: these shall  
receive greater condemnation.

21 And he looked up, <sup>1</sup>and saw the rich men that  
2 were casting their gifts into the treasury. And he  
saw a certain poor widow casting in thither two  
3 mites. And he said, Of a truth I say unto you,  
4 This poor widow cast in more than they all: for all  
these did of their superfluity cast in unto the gifts:  
but she of her want did cast in all the living that  
she had.

<sup>1</sup> Or, and saw them  
that . . . treasury,  
and they were  
rich.

5 And as some spake of the temple, how it was  
adorned with goodly stones and offerings, he said,  
6 As for these things which ye behold, the days will  
come, in which there shall not be left here one stone  
7 upon another, that shall not be thrown down. And  
they asked him, saying, <sup>2</sup>Master, when therefore shall  
these things be? and what *shall be* the sign when  
8 these things are about to come to pass? And he  
said, Take heed that ye be not led astray: for many  
shall come in my name, saying, I am *he*; and, The  
9 time is at hand: go ye not after them. And when  
ye shall hear of wars and tumults, be not terrified:  
for these things must needs come to pass first; but  
the end is not immediately.

<sup>2</sup> Or, Teacher

10 Then said he unto them, Nation shall rise against  
11 nation, and kingdom against kingdom: and there  
shall be great earthquakes, and in divers places  
famines and pestilences; and there shall be terrors  
12 and great signs from heaven. But before all these  
things, they shall lay their hands on you,

and shall persecute you, delivering you up to the synagogues and prisons,<sup>1</sup> bringing you before kings and governors for my name's sake. It shall turn unto you 13 for a testimony. Settle it therefore in your hearts, 14 not to meditate beforehand how to answer: for I will 15 give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. But ye shall be delivered up even by parents, and 16 brethren, and kinsfolk, and friends; and *some* of you  
<sup>2</sup> shall they cause to be put to death. And ye shall 17 be hated of all men for my name's sake. And not 18 a hair of your head shall perish. In your patience 19 ye shall win your <sup>3</sup>souls.

But when ye see Jerusalem compassed with armies, 20 then know that her desolation is at hand. Then let 21 them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. For these are days of vengeance, that all things <sup>22</sup> which are written may be fulfilled. Woe unto them <sup>23</sup> that are with child and to them that give suck in those days! for there shall be great distress upon the <sup>4</sup>land, and wrath unto this people. And they <sup>24</sup> shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in <sup>25</sup> sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men <sup>5</sup>fainting for fear, and for <sup>26</sup> expectation of the things which are coming on <sup>6</sup>the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But <sup>28</sup> when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

And he spake to them a parable: Behold the fig <sup>29</sup> tree, and all the trees: when they now shoot forth, <sup>30</sup> ye see it and know of your own selves that the summer is now nigh.



τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς συνα-  
 γωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγε-  
 13 μόνας ἕνεκεν τοῦ ὀνόματός μου· ἀποβήσεται ὑμῖν εἰς  
 14 μαρτύριον. θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν  
 15 ἀπολογηθῆναι, ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἣ οὐ  
 δυνήσονται ἀντιστήναι ἢ ἀντειπεῖν ἄπαντες οἱ ἀντικεί-  
 16 μενοι ὑμῖν. παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελ-  
 φῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν,  
 17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. καὶ  
 18 θριξ̄ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. ἐν τῇ ὑπο-  
 20 μονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν. Ὅταν δὲ ἴδητε  
 κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλὴμ, τότε γινώτε  
 21 ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. τότε οἱ ἐν τῇ Ἰουδαίᾳ  
 φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτω-  
 σαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν,  
 22 ὅτι ἡμέραι ἐκδικήσεως αὐταί εἰσιν τοῦ πλησθῆναι πάντα  
 23 τὰ γεγραμμένα. οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς  
 θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ αἰάγκη  
 24 μεγάλη ἐπὶ τῆς γῆς καὶ ὄργη τῷ λαῷ τούτῳ, καὶ πεσοῦνται  
 στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη  
 πάντα, καὶ Ἱεροσολὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν,  
 25 ἄχρι οὗ πληρωθῶσιν [καὶ ἔσονται] καιροὶ ἐθνῶν. καὶ  
 ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ  
 τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἠχοῦς θαλάσσης καὶ  
 26 σάλου, ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας  
 τῶν ἐπερχομένων τῇ οἰκουμένῃ, διὰ γὰρ δυνάμεις τῶν  
 27 οὐρανῶν σαλευθήσονται. καὶ τότε ὄψονται τὸν γίον τοῦ  
 ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δό-  
 28 ξης πολλῆς. Ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ  
 ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις  
 29 ὑμῶν. Καὶ εἶπεν παραβολὴν αὐτοῖς Ἴδετε  
 30 τὴν συκῆν καὶ πάντα τὰ δένδρα· ὅταν προβάλωσιν ἡδῆ,  
 βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἡδῆ ἐγγὺς τὸ θέρος

πάντες

Αφ.

ἐστίν· οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώ- 31  
 σκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ. ἀμὴν λέγω 32  
 ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως [ἂν] πάντα γένη-  
 ται. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου 33  
 οὐ μὴ παρελεύσονται. Προσέχετε δὲ ἑαυτοῖς μὴ ποτε 34  
 βαρηθῶσιν αἱ καρδίαι ὑμῶν ἐν κρεπάλῃ καὶ μέθῃ καὶ μερί-  
 μναις βιωτικαῖς, καὶ ἐπιστῆ ἐφ' ὑμᾶς ἐφνίδιος ἡ ἡμέρα  
 ἐκείνη ὡς παρὶς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς 35  
 κληθιένους ἐπὶ πρόσωπον πάσης τῆς γῆς. ἀγρυπνεῖτε 36  
 δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα  
 πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ  
 υἱοῦ τοῦ ἀνθρώπου.

Ἦν δὲ τὰς ἡμέρας ἔν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας 37  
 ἐξερχόμενος ἠυλλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν·  
 καὶ πᾶς ὁ λαὸς ὠρθηριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν 38  
 αὐτοῦ.

διδάσκων ἐν τῷ  
 ἱερῷ

Αρ.

ΗΓΓΙΖΕΝ δὲ ἡ ἑορτὴ τῶν ἀζύμων ἢ λεγομένη Πά- 1  
 σχα. Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς 2  
 ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν. Εἰς- 3  
 ἦλθεν δὲ Σαταναῦς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην,  
 ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· καὶ ἀπελθὼν συνελάλη- 4  
 σεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῶ  
 αὐτόν. καὶ ἐχάρησαν καὶ συνέθειτο αὐτῷ ἀργίριον δοῦναι. 5  
 καὶ ἐξωμολόγησεν, καὶ ἐζήτηε εὐκαιρίαν τοῦ παραδοῦναι  
 αὐτὸν ἄτερ ὄχλου αὐτοῖς.

Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ἣ ἔδει θύεσθαι τὸ 7  
 πάσχα· καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπὼν Πο- 8  
 ρευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν. οἱ δὲ 9  
 εἶπαν αὐτῷ Ποῦ θέλεις ἐτοιμάσωμεν; ὁ δὲ εἶπεν αὐ- 10  
 τοῖς Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσεται

31 Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh.  
 32 Verily I say unto you, This generation shall not  
 33 pass away, till all things be accomplished. Heaven and earth shall pass away: but my words shall not pass away.

34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you  
 35 suddenly as a snare: for so shall it come upon all  
 36 them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

37 And every day he was teaching in the temple; and every night he went out, and lodged in the mount  
 38 that is called *the mount* of Olives. And all the people came early in the morning to him in the temple, to hear him.

**22** Now the feast of unleavened bread drew nigh,  
 2 which is called the Passover. And the chief priests and the scribes sought how they might put him to death; for they feared the people.

3 And Satan entered into Judas who was called  
 4 Iscariot, being of the number of the twelve. And he went away, and communed with the chief priests and captains, how he might deliver him unto them.  
 5 And they were glad, and covenanted to give him  
 6 money. And he consented, and sought opportunity to deliver him unto them <sup>1</sup>in the absence of the multitude.

7 And the day of unleavened bread came, on which  
 8 the passover must be sacrificed. And he sent Peter and John, saying, Go and make ready for us the  
 9 passover, that we may eat. And they said unto him,  
 10 Where wilt thou that we make ready? And he said unto them, Behold, when ye are entered into the city, there shall meet

<sup>1</sup> Or, without multitude

1 Or, Teacher

you a man bearing a pitcher of water; follow him into the house whereinto he goeth. And ye shall say unto the goodman of the house, The <sup>1</sup>Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover.

2 Or, a loaf

3 Some ancient authorities omit which is given for you . . . which is poured out for you.

4 Or, testament

And when the hour was come, he sat down, and laid the apostles with him. <sup>5</sup> And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat it, 16 until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took <sup>2</sup>bread, and when he had given 19 thanks, he brake it, and gave to them, saying, This is my body <sup>3</sup>which is given for you: this do in remembrance of me. And the cup in like manner after <sup>20</sup>supper, saying, This cup is the new <sup>4</sup>covenant in my blood, *even* that which is poured out for you. <sup>21</sup> But behold, the hand of him that betrayeth me is with me on the table. For the Son of man indeed goeth, <sup>22</sup>as it hath been determined: but woe unto that man through whom he is betrayed! And they began to <sup>23</sup>question among themselves, which of them it was that should do this thing.

5 Or, greater.

And there arose also a contention among them, <sup>24</sup>which of them is accounted\* to be <sup>5</sup>greatest. And <sup>25</sup>he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye *shall not be* <sup>26</sup>so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For whether is greater, he that <sup>27</sup>sitteth at meat, or he that serveth? is not he that <sup>6</sup>sitteth at meat? but I am in the midst of you as he that serveth. But ye are they which have continued <sup>28</sup>with me in my temptations; and <sup>7</sup>I appoint unto you <sup>29</sup>

6 Or, reclineth.

7 Or, I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink &c.

\* For "is accounted" read "was accounted"—*Am. Com.*

ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε  
 11 αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται. καὶ ἐρεῖτε τῷ οἰκο-  
 δεσπότῃ τῆς οἰκίας ὅτι Λέγει σοι ὁ διδάσκαλος Ἰησοῦς ἔστιν  
 τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;  
 12 κἀκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἐτοι-  
 13 μάσατε. ἀπελθόντες δὲ εὔρον καθὼς εἰρήκει αὐτοῖς, καὶ  
 14 ἠτοίμασαν τὸ πάσχα. Καὶ ὅτε ἐγένετο ἡ ὥρα,  
 15 ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ. καὶ εἶπεν πρὸς  
 αὐτούς Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν  
 16 μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· λέγω γὰρ ὑμῖν ὅτι οὐ  
 μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θε-  
 17 οῦ. καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν Λάβετε  
 18 τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς· λέγω γὰρ ὑμῖν, οὐ μὴ  
 πῶς ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ  
 19 βασιλεία τοῦ θεοῦ ἔλθῃ. καὶ λαβὼν ἄρτον εὐχαριστήσας  
 ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων Τοῦτό ἐστιν τὸ σῶμά  
 20 μου [τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἑμὴν  
 ἀνάμνησιν. καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι,  
 λέγων Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί  
 21 μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον]. πλὴν τοῦ ἡ χεὶρ τοῦ  
 22 παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης· ὅτι ὁ υἱὸς  
 μὲν τοῦ ἀνθρώπου κατὰ τὸ ὄρισμένον πορεύεται, πλὴν οὐαὶ  
 23 τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ παραδίδοται. καὶ αὐτοὶ ἤρξαντο  
 συζητεῖν πρὸς ἑαυτούς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο  
 24 μέλλων πράσσειν. Ἐγένετο δὲ καὶ φιλονεικία  
 25 ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. ὁ δὲ εἶπεν αὐ-  
 τοῖς Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ  
 26 ἐξουσιάζουσιν αὐτῶν εὐεργέται καλοῦνται. ὑμεῖς δὲ οὐχ οὗ-  
 τως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ  
 27 ἡγούμενος ὡς ὁ διακονῶν· τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ  
 ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν  
 28 εἰμὶ ὡς ὁ διακονῶν. Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες  
 29 μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου· καὶ γὰρ διατίθεμαι ὑμῖν,

λέγοντες

μου, καθὼς διέθετό μοι ὁ πατήρ μου<sup>1</sup> βασιλείαν, ἵνα ἔσθητε καὶ 30  
 πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ  
 καθήσθε<sup>2</sup> ἐπὶ θρόνων τὰς δώδεκα φυλάς κρίνοντες τοῦ  
 Ἰσραὴλ. Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς 31  
 τοῦ σινιάσαι ὡς τὸν σίτον· ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα 32  
 μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήρισον  
 τοὺς ἀδελφούς σου. ὁ δὲ εἶπεν αὐτῷ Κύριε, μετὰ σοῦ 33  
 ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.  
 ὁ δὲ εἶπεν Λέγω σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέ- 34  
 κτωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι. Καὶ 35  
 εἶπεν αὐτοῖς Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ  
 πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπαν  
 Οὐθενός. εἶπεν δὲ αὐτοῖς Ἀλλὰ τῶν ὄχλων βαλλάντιον 36  
 ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ  
 ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. λέγω γὰρ ὑμῖν 37  
 ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό  
 καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος  
 ἔχει. οἱ δὲ εἶπαν Κύριε, ἰδοὺ μάχαιραι ὡδε ὄνο. ὁ δὲ 38  
 εἶπεν αὐτοῖς Ἴκανόν ἐστιν.

Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν 39  
 Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ [καὶ] οἱ μαθηταί. γενό- 40  
 μενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς Προσεύχεσθε μὴ  
 εἰσελθεῖν εἰς πειρασμόν. καὶ αὐτὸς ἀπασπάσθη ἀπ' αὐ- 41  
 τῶν ὡσεὶ λίθου βολήν, καὶ θεῖς τὰ γόνατα προσηύχετο  
 λέγων Πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον 42  
 ἀπ' ἐμοῦ· πλην μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω.<sup>3</sup>  
 [ᾧ φθῆ δὲ αὐτῷ ἄγγελος ἀπὸ τοῦ<sup>4</sup> οὐρανοῦ ἐνισχύων αὐτόν. 43  
 καὶ γινόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· καὶ 44  
 ἐγένετο ὁ ἰδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαί-  
 νοντες ἐπὶ τὴν γῆν.] καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλ- 45  
 θὼν πρὸς τοὺς μαθητὰς εἶπεν κοιμωμένους αὐτοὺς ἀπὸ τῆς  
 λύπης, καὶ εἶπεν αὐτοῖς Τί καθεύδετε; ἀναστάντες προσ- 45

<sup>3</sup> ἢ «μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω» εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ.·



a kingdom, even as my Father appointed unto me,  
 30 that ye may eat and drink at my table in my king-  
 dom; and ye shall sit on thrones judging the twelve  
 31 tribes of Israel. Simon, Simon, behold, Satan<sup>1</sup> asked to  
 32 have you, that he might sift you as wheat: but I made  
 supplication for thee, that thy faith fail not: and do  
 thou, when once thou hast turned again, stablish thy  
 33 brethren. And he said unto him, Lord, with thee I  
 34 am ready to go both to prison and to death. And he  
 said, I tell thee, Peter, the cock shall not crow this  
 day, until thou shalt thrice deny that thou knowest  
 me.

<sup>1</sup> Or, obtained you  
by asking

35 And he said unto them, When I sent you forth  
 without purse, and wallet, and shoes, lacked ye any  
 36 thing? And they said, Nothing. And he said unto  
 them, But now, he that hath a purse, let him take it,  
 and likewise a wallet: and he that hath none, let  
 37 him sell his cloke, and buy a sword. For I say unto  
 you, that this which is written must be fulfilled in  
 me, And he was reckoned with transgressors: for  
 38 that which concerneth me hath<sup>2</sup> fulfilment. And  
 they said, Lord, behold, here are two swords. And  
 he said unto them, It is enough.

<sup>2</sup> Or, and he that  
hath no sword, let  
him sell his cloke,  
and buy one.

39 And he came out, and went, as his custom was,  
 unto the mount of Olives; and the disciples also  
 40 followed him. And when he was at the place, he  
 said unto them, Pray that ye enter not into tempta-  
 41 tion. And he was parted from them about a stone's  
 42 cast; and he kneeled down and prayed, saying, Fa-  
 ther, if thou be willing, remove this cup from me:  
 43 nevertheless not my will, but thine, be done. <sup>4</sup>And  
 there appeared unto him an angel from heaven,  
 44 strengthening him. And being in an agony he  
 prayed more earnestly: and his sweat became as it  
 were great drops of blood falling down upon the  
 45 ground. And when he rose up from his prayer, he  
 came unto the disciples, and found them sleeping  
 46 for sorrow, and said unto them, Why sleep ye? rise

<sup>3</sup> Gr. omit.

<sup>4</sup> Many ancient au-  
thorities omit  
ver. 43, 44.

and pray, that ye enter not into temptation.

While he yet spake, behold, a multitude, and he 47  
that was called Judas, one of the twelve, went be-  
fore them ; and he drew near unto Jesus to kiss him.  
But Jesus said unto him, Judas, betrayest thou the 48  
Son of man with a kiss? And when they that were 49  
about him saw what would follow, they said, Lord,  
shall we smite with the sword? And a certain one 50  
of them smote the <sup>1</sup>servant of the high priest, and  
struck off his right ear. But Jesus answered and 51  
said, Suffer ye thus far. And he touched his ear,  
and healed him. And Jesus said unto the chief 52  
priests, and captains of the temple, and elders, which  
were come against him, Are ye come out, as against  
a robber, with swords and staves? When I was daily 53  
with you in the temple, ye stretched not forth your  
hands against me : but this is your hour, and the  
power of darkness.

<sup>1</sup> Gr. *bondservant*.

And they seized him, and led him *away*, and 54  
brought him into the high priest's house. But Pe-  
ter followed afar off. And when they had kindled 55  
a fire in the midst of the court, and had sat down  
together, Peter sat in the midst of them. And 56  
a certain maid seeing him as he sat in the light of  
*the fire*, and looking stedfastly upon him, said, This  
man also was with him. But he denied, saying, 57  
Woman, I know him not. And after a little while 58  
another saw him, and said, Thou also art *one* of  
them. But Peter said, Man, I am not. And after 59  
the space of about one hour another confidently af-  
firmed, saying, Of a truth this man also was with  
him: for he is a Galilæan. But Peter said, Man, I 60  
know not what thou sayest. And immediately,  
while he yet spake, the cock crew. And the Lord 61  
turned, and looked upon Peter. And Peter remem-  
bered the word of the Lord, how that he said unto  
him, Before the cock crow this day, thou shalt deny  
me thrice. And he went out, and wept bitterly. 62

<sup>2</sup> Gr. *him*.

And the men that held <sup>2</sup>*Jesus* mocked him, and 63  
beat him. And they blindfolded him, 64

47 εὐχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. Ἐπι  
 αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἰς  
 τῶν δώδεκα προήρχετο αὐτούς, καὶ ἤγγισεν τῷ Ἰησοῦ  
 48 φιλήσαι αὐτόν. Ἰησοῦς δὲ εἶπεν αὐτῷ Ἰούδα, φιλήματι  
 49 τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; ἰδόντες δὲ οἱ περὶ αὐ-  
 τὸν τὸ ἐσόμενον εἶπαν Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ;  
 50 καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον καὶ  
 51 ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν. ἀποκριθεὶς δὲ [ὁ] Ἰησοῦς  
 εἶπεν Ἐὰντε ἕως τούτου· καὶ ἀψάμενος τοῦ ὠτίου ἰάσατο  
 52 αὐτόν. εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγεγομένους ἐπ' αὐ-  
 τὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέ-  
 ρους Ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύ-  
 53 λων; καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ  
 ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη ἐστὶν ὑμῶν  
 ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.

54 Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν  
 οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.  
 55 περιψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συνακαθισάν-  
 56 των ἐκάθητο ὁ Πέτρος μέσος αὐτῶν. ἰδοῦσα δὲ αὐτὸν  
 παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτεινίσασα αὐτῷ  
 57 εἶπεν Καὶ οὗτος σὺν αὐτῷ ἦν· ὁ δὲ ἠρνήσατο λέ-  
 58 γων Οὐκ οἶδα αὐτόν, γύναι. καὶ μετὰ βραχὺ ἕτερος  
 ἰδὼν αὐτὸν ἔφη Καὶ σὺ ἐξ αὐτῶν εἶ· ὁ δὲ Πέτρος  
 59 ἔφη Ἄνθρωπε, οὐκ εἰμί. καὶ διαστάσης ὥσει ὥρας μιᾶς  
 ἄλλος τις δισχυρίζετο λέγων Ἐπ' ἀληθείας καὶ οὗτος  
 60 μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν· εἶπεν δὲ ὁ Πέ-  
 τρος Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα ἔτι  
 61 λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ. καὶ στραφεὶς ὁ  
 κύριος ἐρέβλεψεν τῷ Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ  
 ῥήματος τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα  
 62 φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς. [καὶ ἐξελθὼν ἔξω  
 63 ἔκλαυσεν πικρῶς.] Καὶ οἱ ἄνδρες οἱ συνέχον-  
 64 τες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες, καὶ περικαλύψαντες αὐ-

τὸν ἐπηρώτων λέγοντες Προφήτευσον, τίς ἐστὶν ὁ παῖ-  
σας σε; καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν. 65

Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ 66  
λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς  
τὸ συνέδριον αὐτῶν, λέγοντες Εἰ σὺ εἶ ὁ χριστός, εἰπὸν 67  
ἡμῖν. εἶπεν δὲ αὐτοῖς Ἐὰν ὑμῖν εἴπω οὐ μὴ πιστευ-  
σητε· ἐὰν δὲ ἐρωτήσω οὐ μὴ ἀποκριθῆτε· ἀπὸ τοῦ νῦν δὲ 68

+ἡ ἀπολύσητε-

ἔσται ὁ γίος τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς 69  
δυναμέως τοῦ θεοῦ. εἶπαν δὲ πάντες Σὺ οὖν εἶ ὁ υἱὸς 70  
τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη Ὑμεῖς λέγετε ὅτι ἐγώ  
εἶμι· οἱ δὲ εἶπαν Τί ἔτι ἔχομεν μαρτυρίας χρειάν; αὐτοὶ 71  
γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. Καὶ 1

εἶμι:

ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν 2  
Πειλάτον. ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες Τοῦ-

Αφ.

τον εἶραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα 3  
φόρους Καίσαρι διδόναι καὶ λέγοντα ἑαυτὸν χριστὸν βα-  
σιλέα εἶναι. ὁ δὲ Πειλάτος ἠρώτησεν αὐτὸν λέγων Σὺ 3

εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη 4  
Σὺ λέγεις· ὁ δὲ Πειλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς 4

λέγεις;

καὶ τοὺς ὄχλους Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ 5  
τούτῳ. οἱ δὲ ἐπίσχυον λέγοντες ὅτι Ἀνασείει τὸν λαὸν 5  
διδάσκων καθ' ὅλης τῆς Ἰουδαίας, καὶ ἀρξέμενος ἀπὸ τῆς

Αφ.

Γαλιλαίας ἕως ᾧδε. Πειλάτος δὲ ἀκούσας ἐπηρώτησεν εἰ 6  
[ὁ] ἄνθρωπος Γαλιλαῖός ἐστιν, καὶ ἐπιγνοὺς ὅτι ἐκ τῆς 7

ἔξουσίας Ἡρώδου ἐστὶν ἀπέπεμψεν αὐτὸν πρὸς Ἡρώδη, 8  
ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέ-  
ραις. Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν 8

γὰρ ἐξ ἰκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκοῖεν 9  
περὶ αὐτοῦ, καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινό-  
μενον. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἰκανοῖς· αὐτὸς δὲ 9

οὐδὲν ἀπεκρίνατο αὐτῷ. ἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ 10  
οἱ γραμματεῖς εὐτόμως κατηγοροῦντες αὐτοῦ. ἐξουθενήσας 11

καὶ

δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμ-

and asked him, saying, Prophecy: who is he that  
65 struck thee? And many other things spake they  
against him, reviling him.

66 And as soon as it was day, the assembly of the el-  
ders of the people was gathered together, both chief  
priests and scribes; and they led him away into their

67 council, saying, If thou art the Christ, tell us. But

68 he said unto them, If I tell you, ye will not believe:

69 and if I ask *you*, ye will not answer. But from

henceforth shall the Son of man be seated at the

70 right hand of the power of God. And they all said,

Art thou then the Son of God? And he said unto

71 them, <sup>1</sup>Ye say that I am\*. And they said, What

further need have we of witness? for we ourselves

have heard from his own mouth.

**23** And the whole company of them rose up, and

2 brought him before Pilate. And they began to ac-  
cuse him, saying, We found this man perverting our

nation, and forbidding to give tribute to Cæsar, and

3 saying that he himself is <sup>2</sup>Christ a king†. And Pi-  
late asked him, saying, Art thou the King of the

Jews? And he answered him and said, Thou say-  
4 est. And Pilate said unto the chief priests and the

5 multitudes, I find no fault in this man. But they

were the more urgent, saying, He stirreth up the

people, teaching throughout all Judæa, and begin-  
6 ning from Galilee even unto this place. But when

Pilate heard it, he asked whether the man were

7 a Galilæan. And when he knew that he was of

Herod's jurisdiction, he sent him unto Herod, who

himself also was at Jerusalem in these days.

8 Now when Herod saw Jesus, he was exceeding

glad: for he was of a long time desirous to see him,

because he had heard concerning him; and he hoped

9 to see some <sup>3</sup>miracle done by him. And he ques-  
tioned him in many words; but he answered him

10 nothing. And the chief priests and the scribes

11 stood, vehemently accusing him. And Herod with  
his soldiers set him at nought, and

<sup>1</sup> Or, *Ye say it, be  
cause I am.*

<sup>2</sup> Or, *an anointed  
king*

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

\* For "Ye say that I am" read "Ye say *it*, for I am" and substitute the text for the marg.—*Am. Com.*

† "Christ a king" omit the marg.—*Am. Com.*

mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate 12 became friends with each other that very day: for before they were at enmity between themselves.

And Pilate called together the chief priests and 13 the rulers and the people, and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: 15 for he sent him\* back unto us; and behold, nothing worthy of death hath been done by him. I will there- 16 fore chastise him, and release him.<sup>1</sup> But they cried 18 out all together, saying, Away with this man, and release unto us Barabbas: one who for a certain in- 19 surrection made in the city, and for murder, was cast into prison. And Pilate spake unto them again, de- 20 siring to release Jesus; but they shouted, saying, Crucify, crucify him. And he said unto them the 22 third time, Why, what evil hath this man done? I have found no cause of death in him: I will there- 23 fore chastise him and release him. But they were 23 instant† with loud voices, asking that he might be crucified. And their voices prevailed. And Pilate 24 gave sentence that what they asked for should be done. And he released him that for insurrection 25 and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

And when they led him away, they laid hold upon 26 one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

And there followed him a great multitude of the 27 people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters 28 of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days 29 are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they be- 30 gin

1 Many ancient authorities insert ver. 17. *Nonne he must needs release unto them at the feast one prisoner.* Others add the same words after ver. 19.

\* "he sent him" etc. add marg. Many ancient authorities read *I sent you to him.*—*Am. Com.*

† For "instant" read "urgent"—*Am. Com.*



παίξας περιβαλὼν ἑσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ  
 12 Πειλάτῳ. Ἐγένοντο δὲ φίλοι ὃ τε Ἡρώδης καὶ ὁ Πειλά-  
 τος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπήρχον γὰρ ἐν  
 13 ἔχθρᾳ ὄντες πρὸς αὐτούς. Πειλάτος δὲ συνκα-  
 λεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν  
 14 εἶπεν πρὸς αὐτούς· Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦ-  
 τὸν ὡς ἀπστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν  
 ἀνακρίνας οὐθὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν  
 15 κατηγορεῖτε κατ' αὐτοῦ· ἀλλ' οὐδὲ Ἡρώδης, ἀνέπεμψεν  
 γὰρ αὐτὸν πρὸς ἡμᾶς· καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν  
 16 πεπραγμένον αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. ἀνέ-  
 18 κραγον δὲ πανπληθεῖ λέγοντες· Αἶρε τοῦτον, ἀπόλυσον  
 19 δὲ ἡμῖν τὸν Βαραββᾶν· ὅστις ἦν διὰ στάσιν τινα γενο-  
 μένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.  
 20 πάλιν δὲ ὁ Πειλάτος προσεφώνησεν αὐτοῖς, θέλων ἀπολύ-  
 21 σαι τὸν Ἰησοῦν· οἱ δὲ ἐπεφώνουν λέγοντες· Σταύρου  
 22 σταύρου αὐτόν· ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς· Τί γὰρ  
 κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὔρον ἐν  
 23 αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. οἱ δὲ ἐπέκειντο  
 φωναῖς μεγάλαις αἰτούμενοι αὐτὸν ἵσταυρωθῆναι, καὶ  
 24 κατίσχουν αἱ φωναὶ αὐτῶν· καὶ Πειλάτος ἐπέκρινεν γενέ-  
 25 σθαι τὸ αἴτημα αὐτῶν· ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ  
 φόνον βεβλημένον εἰς φυλακὴν ὃν ἤτοῦντο, τὸν δὲ Ἰησοῦν  
 παρέδωκεν τῷ θελήματι αὐτῶν.  
 26 Καὶ ὡς ἁπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα  
 Κυρηναιὸν ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυ-  
 27 ρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ. Ἠκολούθει δὲ αὐτῷ πολὺ  
 πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἱ ἐκόπτοντο καὶ ἐθρήνουν  
 28 αὐτόν· στραφεῖς δὲ πρὸς αὐτὰς Ἰησοῦς εἶπεν· θυγατέ-  
 29 ρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἑαυτάς  
 ἐν αἷς ἐροῦσιν· Μακάριαι αἱ στείραι καὶ αἱ κοιλίαι αἱ  
 30 οὐκ ἐγέννησαν καὶ μαστοὶ οὐκ ἔθρεψαν· τότε ἄρξονται

σταυρῶσαι

ἀπήγαγον

τη

λέγειν τοῖς ὄρεσιν Πέσατε ἐφ' ἡμᾶς, καὶ τοῖς βογ-  
 νοῖς Καλύψατε ἡμᾶς· ὅτι εἰ ἐν ὕψω ξύλω ταῦτα 31  
 ποιούσιν, ἐν τῷ ξηρῷ τί γένηται; Ἔγοντο δὲ καὶ ἕτεροι 32  
 κακοῦργοι δύο σὺν αὐτῷ ἀναιρεθῆναι. Καὶ ὅτε 33  
 ἦλθαν ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύ-  
 ρωσαν αὐτὸν καὶ τοὺς κακοῦργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ  
 ἐξ ἄριστερων. [Ὁ δὲ Ἰησοῦς ἔλεγεν Πάτερ, ἄφες αὐτοῖς, 34  
 οὐ γὰρ οἴδασιν τί ποιούσιν.] Διαμεριζόμενοι δὲ τὰ ἰμά-  
 τια αὐτοῦ ἔβαλον κλήρον. καὶ ἰστήκει ὁ λαὸς θεω- 35  
 ρῶν. ἔΞεμγκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες Ἄλ-  
 λους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ  
 θεοῦ, ὁ ἐκλεκτός. ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται 36  
 προσερχόμενοι, ὄζοσ προσφέροντες αὐτῷ καὶ λέγοντες Εἰ 37  
 σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. ἦν δὲ 38  
 καὶ ἐπιγραφὴ ἐπ' αὐτῷ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥ-  
 ΔΑΙΩΝ ΟΥΤΟΣ. Εἰς δὲ τῶν κρεμασθέντων κακοῦργων 39  
 ἐβλασφήμει αὐτόν Οὐχὶ σὺ εἶ ὁ χριστός; σῶσον σεαυ-  
 τὸν καὶ ἡμᾶς. ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ 40  
 ἔφη Οὐδὲ φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;  
 καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβά- 41  
 νομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν. καὶ ἔλεγεν Ἰη- 42  
 σοῦ, μνήσθητί μου ὅταν ἔλθης εἰς τὴν βασιλείαν σου.  
 καὶ εἶπεν αὐτῷ Ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ 43  
 ἐν τῷ παραδείσῳ. Καὶ ἦν ἡδὴ ὥσεί ὥρα ἕκτη καὶ σκότος 44  
 ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἑνάτης τοῦ ἡλίου ἐκλεί- 45  
 ποντος, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον. καὶ 46  
 φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν Πάτερ, εἰς χεῖράς  
 σοῦ παρατίθεμαι τὸ πνεῦμά μου· τοῦτο δὲ εἰπὼν ἐξέ-  
 πνευσεν. Ἴδων δὲ ὁ ἑκατοντάρχης τὸ γενόμενον ἐδόξαζεν 47  
 τὸν θεὸν λέγων Ὁντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. καὶ 48  
 πάντες οἱ συνπαραγεόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην,  
 θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον.  
 Ἰσθήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, 49

ἐν τῇ βασιλείᾳ

.Αρ.

-ἐνάτης, [καὶ]  
ἐσκότισθη ὁ ἥλιος]-

.Αρ.

to say to the mountains, Fall on us; and to the  
31 hills, Cover us. For if they do these things in the  
green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led  
with him to be put to death.

33 And when they came unto the place which is call-  
ed <sup>1</sup>The skull, there they crucified him, and the male-  
factors, one on the right hand and the other on the

34 left. <sup>2</sup>And Jesus said, Father, forgive them; for  
they know not what they do. And parting his gar-

35 ments among them, they cast lots. And the people  
stood beholding. And the rulers also scoffed at

36 him, saying, He saved others; let him save himself,  
if this is the Christ of God, his chosen. And the

37 soldiers also mocked him, coming to him, offering  
him vinegar, and saying, If thou art the King of

38 the Jews, save thyself. And there was also a sup-  
erscription over him, THIS IS THE KING OF THE  
JEWS.

39 And one of the malefactors which were hanged  
railed on him, saying, Art not thou the Christ? save

40 thyself and us. But the other answered, and re-  
buking him said, Dost thou not even fear God, see-

41 ing thou art in the same condemnation? And we  
indeed justly; for we receive the due reward of our

42 deeds: but this man hath done nothing amiss. And  
he said, Jesus, remember me when thou comest <sup>3</sup>in

43 thy kingdom. And he said unto him, Verily I say  
unto thee, To-day shalt thou be with me in Paradise.

44 And it was now about the sixth hour, and a dark-  
ness came over the whole <sup>4</sup>land until the ninth hour,

45 <sup>5</sup>the sun's light failing: and the veil of the <sup>6</sup>temple  
was rent in the midst. <sup>7</sup>And when Jesus had cried

with a loud voice, he said, Father, into thy hands I  
commend my spirit: and having said this, he gave up

47 the ghost. And when the centurion saw what was  
done, he glorified God, saying, Certainly this was a

48 righteous man. And all the multitudes that came  
together to this sight, when they beheld the things

49 that were done, returned smiting their breasts. And  
all his acquaintance,

<sup>1</sup> According to the Latin, *Calvary*, which has the same meaning.

<sup>2</sup> Some ancient authorities omit *And*. *Jesus said, Father, forgive them; for they know not what they do.*

<sup>3</sup> Some ancient authorities read *into thy kingdom.*

<sup>4</sup> Or, *earth*

<sup>5</sup> Or, *the sun failing.*

<sup>6</sup> Or, *sanctuary*

<sup>7</sup> Or, *And Jesus, crying with a loud voice, said\**

\* Let margin and text exchange places.—*Am. Com.*

and the women that followed with him from Galilee, stood afar off, seeing these things.

And behold, a man named Joseph, who was a 50  
councillor, a good man and a righteous (he had not 51  
consented to their counsel and deed), a man of  
Arimathæa, a city of the Jews, who was looking for  
the kingdom of God: this man went to Pilate, and 52  
asked for the body of Jesus. And he took it down, 53  
and wrapped it in a linen cloth, and laid him in a tomb  
that was hewn in stone, where never man had yet  
lain. And it was the day of the Preparation, and 54  
the sabbath <sup>1</sup>drew on. And the women, which had 55  
come with him out of Galilee, followed after, and  
beheld the tomb, and how his body was laid. And 56  
they returned, and prepared spices and ointments.

And on the sabbath they rested according to the  
commandment. But on the first day of the week, **24**  
at early dawn, they came unto the tomb, bringing  
the spices which they had prepared. And they <sup>2</sup>  
found the stone rolled away from the tomb. And <sup>3</sup>  
they entered in, and found not the body <sup>2</sup>of the Lord  
Jesus. And it came to pass, while they were per- <sup>4</sup>  
plexed thereabout, behold, two men stood by them  
in dazzling apparel: and as they were affrighted, <sup>5</sup>  
and bowed down their faces to the earth, they said  
unto them, Why seek ye <sup>3</sup>the living among the  
dead? <sup>4</sup>He is not here, but is risen: remember how <sup>6</sup>  
he spake unto you when he was yet in Galilee, say- <sup>7</sup>  
ing that the Son of man must be delivered up into  
the hands of sinful men, and be crucified, and the  
third day rise again. And they remembered his <sup>8</sup>  
words, and returned <sup>2</sup>from the tomb, and told all these <sup>9</sup>  
things to the eleven, and to all the rest. Now they <sup>10</sup>  
were Mary Magdalene, and Joanna, and Mary the  
mother of James: and the other women with them  
told these things unto the apostles. And these <sup>11</sup>  
words appeared in their sight as idle talk; and they  
disbelieved

<sup>1</sup> Gr. *before the tomb.*

<sup>2</sup> Some ancient authorities omit of the Lord Jesus.

<sup>3</sup> Gr. *him that liveth.*

<sup>4</sup> Some ancient authorities omit He is not here, but is risen.

<sup>5</sup> Some ancient authorities omit from the tomb.

καὶ ἧς γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

αἱ

50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς ὑπάρχων,  
51 ἀνὴρ ἄγαθός καὶ δίκαιος, — οὗτος οὐκ ἦν συνακατατεθει- μένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, — ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὅς προσεδέχετο τὴν βασιλείαν τοῦ  
52 θεοῦ, οὗτος προσελθὼν τῷ Πειλάτῳ ᾗτήσατο τὸ σῶμα τοῦ  
53 Ἰησοῦ, καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδεὶς οὐπω κεί-  
54 μενος. Καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφω-  
55 σκεν. Κατακολουθήσασαι δὲ αἱ γυναῖκες, αἵτινες ἦσαν  
56 συνελθυῖναι ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ μνη-  
μασσαν ἀρώματα καὶ μύρα.

ἀγαθός, — δίκαιος  
συνακατατιθέμενος

ἡ δούλο

Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν,  
1 τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνήμα  
2 ἦλθαν φέρουσαι ἃ ἠτοίμασαν ἀρώματα. εὑρον δὲ τὸν  
3 λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου, εἰσελθεῖναι δὲ  
4 οὐχ εὑρον τὸ σῶμα [τοῦ κυρίου Ἰησοῦ]. καὶ ἐγένετο ἐν  
5 τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο  
6 ἐπέστησαν αὐταῖς ἐν ἑσθῆτι ἀστραπτούσῃ. ἐμφόβων δὲ  
7 γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν  
8 εἶπαν πρὸς αὐτάς. Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν  
9 νεκρῶν; [οὐκ ἔστιν ὧδε, ἀλλὰ ἡγέρθη.] μνήσθητε ὡς  
10 ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, λέγων τὸν υἱὸν τοῦ  
11 ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.  
καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, καὶ ὑποστρέψασαι  
[ἀπὸ τοῦ μνημείου] ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα  
καὶ πᾶσιν τοῖς λοιποῖς. ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία  
καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐ-  
ταῖς ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. καὶ ἐφάνησαν  
ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίστον

αὐταῖς. [Ὁ δὲ Πέτρος ἀιαστὰς ἔδραμεν ἐπὶ τὸ 12  
μνημεῖον· καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα· καὶ  
ἀπῆλθεν πρὸς αὐτὸν θαυμάζων τὸ γεγονός.]

Καὶ ἰδὸν δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευό- 13  
μενοι εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερου-  
σαλήμ, ἣ ὄνομα Ἐμμαούς, καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλή- 14  
λους περὶ πάντων τῶν συμβεβηκότων τούτων. καὶ ἐγένετο 15  
ἐν τῷ ὄμιλεῖν αὐτοὺς καὶ συνζητεῖν [καὶ] αὐτὸς Ἰησοῦς  
ἐγγίσας συνεπορεύετο αὐτοῖς, οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρα- 16  
τοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν. εἶπεν δὲ πρὸς αὐτούς 17  
Τίνες οἱ λόγοι οἱτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους  
περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. ἀποκριθεὶς 18  
δὲ εἰς ὀνόματι Κλεόπας εἶπεν πρὸς αὐτόν Σὺ μόνος  
παροικεῖς Ἱερουσαλήμ καὶ οὐκ ἔγνωσ τὰ γενόμενα ἐν  
αὐτῇ ἐν ταῖς ἡμέραις ταύταις; καὶ εἶπεν αὐτοῖς. Ποῖα; 19  
οἱ δὲ εἶπαν αὐτῷ Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς  
ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον  
τοῦ θεοῦ καὶ παιτὸς τοῦ λαοῦ, ὅπως τε παρέδωκεν αὐτὸν οἱ 20  
ἀρχιερεῖς καὶ οἱ ὄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ  
ἐσταύρωσαν αὐτόν. ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ 21  
μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ σὺν πᾶσιν  
τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο.  
ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενό- 22  
μεναι ὀρθρῖναι ἐπὶ τὸ μνημεῖον καὶ μὴ εὑροῦσαι τὸ σῶμα 23  
αὐτοῦ ἠλθάν λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέσαι, οἱ  
λέγουσιν αὐτὸν ζῆν. καὶ ἀπῆλθάν τινες τῶν σὺν ἡμῖν 24  
ἐπὶ τὸ μνημεῖον, καὶ εὔρον οὕτως καθὼς αἱ γυναῖκες εἶπον,  
αὐτὸν δὲ οὐκ εἶδον. καὶ αὐτὸς εἶπεν πρὸς αὐτούς Ὡ 25  
ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦν ἐπὶ πᾶσιν οἷς  
ἐλάλησαν οἱ προφῆται· οὐχὶ ταῦτα ἔδει παθεῖν τὸν χρι- 26  
στον καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; καὶ ἄρξάμενος 27  
ἀπὸ Μωυσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήρευ-

\* ἦν ἀρξάμενος ἀπὸ Μωυσέως καὶ πάντων τῶν προφητῶν ἐρμηνεύειν



12 them. <sup>1</sup>But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he <sup>2</sup>departed to his home, wondering at that which was come to pass.

<sup>1</sup> Some ancient authorities omit ver. 12.

<sup>2</sup> Or, departed, wondering with himself.

13 And behold, two of them were going that very day to a village named Emmaus, which was three-  
14 score furlongs from Jerusalem. And they communed with each other of all these things which  
15 had happened. And it came to pass, while they communed and questioned together, that Jesus him-  
16 self drew near, and went with them. But their eyes  
17 were holden that they should not know him. And

<sup>3</sup> Gr. What words are these that exchange one with another.

he said unto them, <sup>3</sup>What communications are these that ye have one with another, as ye walk? And they  
18 stood still, looking sad. And one of them, named  
Cleopas, answering said unto him, <sup>4</sup>Dost thou alone

<sup>4</sup> Or, Dost thou sojourn alone in Jerusalem, and knowest thou not the things

19 are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and  
20 all the people: and how the chief priests and our rulers delivered him up to be condemned to death,  
21 and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came

22 to pass. Moreover certain women of our company  
23 amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said  
24 that he was alive. And certain of them that were with us went to the tomb, and found it even so as  
25 the women had said: but him they saw not. And

he said unto them, O foolish men, and slow of heart  
26 to believe <sup>5</sup>in all that the prophets have spoken! Be-  
hoved it not the Christ to suffer these things, and to  
27 enter into his glory? And beginning from Moses  
and from all the prophets, he interpret-

<sup>5</sup> Or, after

ed to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and brake, and gave to them\*. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

1 Or, loaf

And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do reasonings† arise in your heart? See my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye behold me having. And when he had said this, he shewed them his hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And they gave him a piece of a broiled fish. And he took it, and did eat before them.

2 Some ancient authorities omit and eat, and have, Verse be not good.

3 Some ancient authorities omit ver. 40.

4 Many ancient authorities add and a honeycomb.

And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, 46

\* Read "he took the bread and blessed; and breaking it he gave to them"—*Am. Com.*

† For "reasonings" read "questionings"—*Am. Com.*

28 σεν<sup>1</sup> αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. Καὶ  
 ἤγγισαν εἰς τὴν κώμην οὐ ἐπορεύοντο, καὶ αὐτὸς προσε-  
 29 ποιήσατο πορρώτερον πορεύεσθαι. καὶ παρεβιάσαντο  
 αὐτὸν λέγοντες Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν  
 ἐστὶν καὶ κέκλικεν ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μείνει  
 30 σὺν αὐτοῖς. Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν  
 μετ' αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἔπε-  
 31 δίδου αὐτοῖς· αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ καὶ  
 ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.  
 32 καὶ εἶπαν πρὸς ἀλλήλους Οὐχὶ ἡ καρδιά ἡμῶν καιομέ-  
 33 γραφάς; Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέ-  
 στρεψαν εἰς Ἱερουσαλήμ, καὶ εὗρον ἠθροισμένους τοὺς  
 34 ἑνδεκά καὶ τοὺς σὺν αὐτοῖς, λέγοντας ὅτι οἴτως ἠγέρθη  
 35 ὁ κύριος καὶ ὤφθη Σίμωνι. καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν  
 τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρ-  
 36 του. Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν  
 37 μέσῳ αὐτῶν [καὶ λέγει αὐτοῖς Εἰρήμῃ ὑμῶν]. Ἐπαυθέντες<sup>1</sup>  
 38 δὲ καὶ ἔμβοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. καὶ  
 εἶπεν αὐτοῖς Τί τεταραγμένοι ἐστέ, καὶ διὰ τί διαλο-  
 39 γισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; ἴδετε τὰς χεῖράς  
 μου καὶ τοὺς πόδας μου ὅτι ἐγὼ εἰμι αὐτός· ψηλαφήσατέ  
 40 ἐμὲ θεωρεῖτε ἔχοντα. [καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς  
 41 χεῖρας καὶ τοὺς πόδας.] Ἐτι δὲ ἀπιστούντων αὐτῶν ἀπὸ  
 τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς Ἐχετέ τι βρώ-  
 42 σιμον ἐνθάδε; οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος<sup>1</sup>.  
 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. Εἶπεν δὲ  
 44 πρὸς αὐτούς Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς  
 ἔτι ὄν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα  
 ἐν τῷ νόμῳ Μωυσέως καὶ τοῖς προφήταις καὶ Ψαλμοῖς  
 45 περὶ ἐμοῦ. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι  
 46 τὰς γραφάς, καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται πα-

ἡ ἡμῶν κ. κ. κ.  
 λυμμένη  
 ἐν ἡμῶν

ὁραθέντες

Αβ.

ἡ καὶ ἀπὸ μελισσί-  
 ου κηριον ἡ  
 Αβ.

Αβ.

καὶ  
ἔθνη· ἀρξάμενοι  
ἀπὸ Ἱερουσαλήμ  
ὑμεῖς

θεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,  
καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν ἵνα ἴσθαι 47  
σιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, — ἀρξάμενοι ἀπὸ Ἱερου-  
σαλήμ· ὑμεῖς μάρτυρες τοῦτων. καὶ ἰδοὺ ἐγὼ ἐξαποστέλλω 48  
τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθί- 49  
σατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν.

Ἐξήγαγεν δὲ αὐτοῖς ἕως πρὸς Βηθαιίαν, καὶ ἐπόρας 50  
τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. καὶ ἐγένετο ἐν τῷ 51  
εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν [καὶ ἀνεφέρετο εἰς  
τὸν οὐρανόν]. καὶ αὐτοὶ [προσκυνησάμενοι αὐτὸν] ὑπέ- 52  
στρεψαν εἰς Ἱερουσαλήμ μετὰ χαρᾶς μεγάλης, καὶ ἦσαν 53  
διὰ παντὸς ἐν τῷ ἱερῷ ἑὐλογοῦντες τὸν θεόν.

† αἰνοῦντες †

- that the Christ should suffer, and rise again from  
 47 the dead the third day; and that repentance <sup>1</sup>and  
 remission of sins should be preached in his name  
 48 unto all the <sup>2</sup>nations, beginning from Jerusalem.  
 49 Ye are witnesses of these things. And behold, I  
 send forth the promise of my Father upon you:  
 but tarry ye in the city, until ye be clothed with  
 power from on high.
- 50 And he led them out until *they were* over against  
 Bethany: and he lifted up his hands, and blessed  
 51 them. And it came to pass, while he blessed them,  
 he parted from them, <sup>3</sup>and was carried up into heav-  
 52 en. And they <sup>4</sup>worshipped him, and returned to  
 53 Jerusalem with great joy: and were continually in  
 the temple, blessing God.

<sup>1</sup> Some ancient authorities read *unto*.

<sup>2</sup> Or, *nations*. Beginning from Jerusalem, ye are witnesses

<sup>3</sup> Some ancient authorities omit *and was carried up into heaven*.

<sup>4</sup> Some ancient authorities omit *worshipped him, and*.

# THE GOSPEL

ACCORDING TO

## S. J O H N.

IN the beginning was the Word, and the Word was **1**  
with God, and the Word was God. The same was **2**  
<sup>1</sup>Or, *through* in the beginning with God. All things were made **3**  
<sup>2</sup>Or, *was not any-thing made. That which hath been made was life in him; and the life &c.* <sup>1</sup>by\* him; and without him <sup>2</sup>was not anything made **4**  
that hath been made. In him was life; and the life **4**  
was the light of men. And the light shineth in the **5**  
<sup>3</sup>Or, *overcame.* See darkness; and the darkness <sup>3</sup>apprehended it not. **5**  
ch. xii. 35 (Gr.). There came a man, sent from God, whose name was **6**  
John. The same came for witness, that he might **7**  
bear witness of the light, that all might believe **7**  
through him. He was not the light, but *came* that **8**  
<sup>4</sup>Or, *The true light, which lighteth every man, was coming* he might bear witness of the light. <sup>4</sup>There was the **9**  
<sup>5</sup>Or, *every man as he cometh* true light, *even the light* which lighteth <sup>5</sup>every man, **10**  
coming into the world. He was in the world, and **10**  
the world was made <sup>1</sup>by\* him, and the world knew **10**  
him not. He came unto <sup>6</sup>his own, and they that **11**  
<sup>6</sup>Or, *his own things.* were his own received him not. <sup>7</sup>But as many as <sup>12</sup>  
received him, to them gave he the right to become **12**  
children of God, *even* to them that believe on his **12**  
name: which were <sup>7</sup>born, not of <sup>8</sup>blood, nor of the **13**  
<sup>7</sup>Or, *begotten* will of the flesh, nor of the will of man, but of God. **13**  
<sup>8</sup>Or, *bloods.* And the Word became flesh, and <sup>9</sup>dwelt among us **14**  
<sup>9</sup>Or, *tabernacled.* (and we beheld his glory, glory as of <sup>10</sup>the only be- **14**  
<sup>10</sup>Or, *an only be- gotten from a father* gotten from the Father), full of grace and truth. **14**  
<sup>11</sup>Some ancient authorities read *(this was he that said).* John beareth witness of him, and crieth, saying, **15**  
<sup>12</sup>Or, *first in regard of me.* <sup>11</sup>This was he of whom I said, He that cometh after **15**  
<sup>12</sup>me is become before me: for he was <sup>12</sup>before me. **15**

\* Substitute the marginal rendering for the text. — *Am. Com.*



## ΚΑΤΑ ΙΩΑΝΝΗΝ

1     ΕΝ ΑΡΧΗ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,  
 2     καὶ θεὸς ἦν ὁ λόγος.                      Οὗτος ἦν ἐν ἀρχῇ  
 3     πρὸς τὸν θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ  
 4     ἐγένετο οὐδὲ ἓν. ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἐν ὃ γέγονεν ἐν  
 5     ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, ἔστιν†  
 6     καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. Ἐγένετο ἄνθρωπος  
 7     ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν  
    εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες  
 8     πιστεῦσωσιν δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα  
 9     μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ  
 10    φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ἐν  
    τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος  
 11    αὐτὸν οὐκ ἔγνω. Ἐἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ εἰς  
 12    παρέλαβον. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν  
    τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,  
 13    οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελή- Αβ.  
 14    ματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.                      Καὶ  
    ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασά-  
    μεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,  
 15    πλήρης χάριτος καὶ ἀληθείας· (Ἰωάννης μαρτυρεῖ περὶ  
    αὐτοῦ καὶ κέκραγεν λέγων — οὗτος ἦν ὁ εἰπὼν — Ὁ ὀπί- \*  
    σω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ἔτι πρῶτός μου

\* λέγων Οὗτος ἦν ὃν εἶπον· ὃ ν. λέγων Οὗτος ἦν ὃν εἶπόν· Ὁ

ἦν) ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβο- 15  
 μεν, καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωυσέως 17  
 ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένε-  
 το. θεὸν οὐδεὶς ἑώρακεν πώποτε· Ἦ μονογενὴς θεὸς ὁ ὢν 13  
 εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

† ὁ μονογενὴς  
 υἱός †

οὖν σύ; Ἡλείας

Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάνου ὅτε ἀπίσται- 1  
 λαν πρὸς αὐτὸν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ 20  
 Λευεῖτας ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ; καὶ ὡμο-  
 λόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι Ἐγὼ 21  
 οὐκ εἰμὶ ὁ χριστός. καὶ ἠρώτησαν αὐτόν· Τί ὄν; [σύ] 21  
 Ἡλείας εἶ; καὶ λέγει· Οὐκ εἰμὶ. Ὁ προφήτης εἶ σύ; καὶ 22  
 ἀπεκρίθη· Οὐ· εἶπαν οὖν αὐτῷ· Τίς εἶ; ἵνα ἀποκρισὶν δῶ- 22  
 μεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; ἔφη Ἐγὼ 23  
 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐγθύνετε τὴν ὁδὸν 23  
 Κυρίου, καθὼς εἶπεν Ἡσαίας ὁ προφήτης. Καὶ ἀπεσταλ- 24  
 μένοι ἦσαν ἐκ τῶν Φαρισαίων. καὶ ἠρώτησαν αὐτόν καὶ 25  
 εἶπαν αὐτῷ· Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ 26  
 Ἡλείας οὐδὲ ὁ προφήτης; ἀπεκρίθη αὐτοῖς ὁ Ἰωάνης 26  
 λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν στήκει ὃν 27  
 ὑμεῖς οὐκ οἴδατε, ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ [ἐγὼ] 27  
 ἄξιός ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. Ταῦ- 28  
 τα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ 29  
 Ἰωάνης βαπτίζων. Τῇ ἐπαύριον βλέπει τὸν 29  
 Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει· Ἴδε ὁ ἀμνὸς 30  
 τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. οὗτός ἐστιν 30  
 ὑπὲρ οὗ ἐγὼ εἶπον· Ὁπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπρο- 31  
 σθέν μου γέγονεν, ὅτι πρῶτός μου ἦν· καγὼ οὐκ ᾔδειν 31  
 αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον 32  
 ἐγὼ ἐν ὕδατι βαπτίζων. Καὶ ἐμαρτύρησεν Ἰωάνης 32  
 λέγων ὅτι· Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστε- 33  
 ρὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν· καγὼ οὐκ ᾔδειν 33  
 αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζει ἐν ὕδατι ἐκείνός μοι 33  
 εἶπεν· Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον

Α/.

- 16 For of his fulness we all received, and grace for  
 17 grace. For the law was given <sup>1</sup>by\* Moses; grace and 1 Or, through  
 18 truth came <sup>2</sup>by Jesus Christ. No man hath seen 2 Many very ancient authorities read God only begotten.  
 God at any time; <sup>2</sup>the only begotten Son, which is  
 in the bosom of the Father, he hath declared *him*.  
 19 And this is the witness of John, when the Jews  
 sent unto him from Jerusalem priests and Levites  
 20 to ask him, Who art thou? And he confessed, and  
 denied not; and he confessed, I am not the Christ.  
 21 And they asked him, What then? Art thou Elijah?  
 And he saith, I am not. Art thou the prophet?  
 22 And he answered, No. They said therefore unto  
 him, Who art thou? that we may give an answer to  
 them that sent us. What sayest thou of thyself?  
 23 He said, I am the voice of one crying in the wilder-  
 ness. Make straight the way of the Lord, as said Isai-  
 24 ah the prophet. <sup>3</sup>And they had been sent from the 3 Or, And certain had been sent from among the Pharisees.  
 25 Pharisees. And they asked him, and said unto him,  
 Why then baptizest thou, if thou art not the Christ,  
 26 neither Elijah, neither the prophet? John answer-  
 ed them, saying, I baptize <sup>4</sup>with water: in the midst 4 Or, in  
 27 of you standeth one whom ye know not, *even* he that  
 cometh after me, the latchet of whose shoe I am not  
 28 worthy to unloose. These things were done in 5 Many ancient authorities read Bethabarah, some, Betharabah.  
<sup>5</sup>Bethany beyond Jordan, where John was baptiz-  
 ing. ✕  
 29 On the morrow he seeth Jesus coming unto him,  
 and saith, Behold, the Lamb of God, which <sup>6</sup>taketh 6 Or, boreth the sin  
 30 away the sin of the world! This is he of whom I  
 said, After me cometh a man which is become be-  
 31 fore me: for he was <sup>7</sup>before me. And I knew him 7 Or, first in regard of me.  
 not; but that he should be made manifest to Israel.  
 32 For this cause came I baptizing <sup>4</sup>with water. And  
 John bare witness, saying, I have beheld the Spirit  
 descending as a dove out of heaven; and it abode  
 33 upon him. And I knew him not: but he that sent  
 me to baptize <sup>4</sup>with water, he said unto me, Upon  
 whomsoever thou shalt see the Spirit descending,  
 and abiding

\* Substitute the marginal rendering for the text.—*Am. Com.*

1 Or, *in*

upon him, the same is he that baptizeth <sup>1</sup>with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

2 Or, *Teacher*

Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, <sup>2</sup>Master), where abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, <sup>3</sup>Christ). He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of <sup>4</sup>John: thou shalt be called Cephas (which is by interpretation, <sup>5</sup>Peter).

3 That is, *Anointed.*4 *Gr. Joanes: called in Matt. xvi. 17, Jonah.*5 That is, *Rock or Stone.*

On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered him, Rabbi, thou

- 34 ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ· καὶ γὰρ  
 ἔώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ  
 θεοῦ. ἡ ἑκλεκτός·
- 35 Τῇ ἐπαύριον πάλιν ἰστήκει Ἰωάννης καὶ ἐκ τῶν μαθη-  
 36 τῶν αὐτοῦ δύο, καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι  
 37 λέγει Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. καὶ ἤκουσαν οἱ δύο μαθη-  
 38 ταὶ αὐτοῦ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ. στρα-  
 φεῖς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας  
 λέγει αὐτοῖς. Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ Ῥαββεί,  
 39 (ὃ λέγεται μεθερμηνεύμενον Διδάσκαλε,) ποῦ μένεις; λέ-  
 γει αὐτοῖς Ἐρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν  
 ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην·  
 40 ὥρα ἦν ὡς δεκάτη. Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος  
 Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ  
 41 ἀκολουθησάντων αὐτῷ· εὕρισκε οὗτος πρῶτον τὸν ἀδελφὸν  
 τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ Εὕρηκαμεν τὸν Μεσσίαν  
 42 (ὃ ἐστιν μεθερμηνεύμενον Χριστός). ἤγαγεν αὐτὸν πρὸς  
 τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν Σὺ εἶ  
 Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς (ὃ ἐρμηνεύεται  
 43 Πέτρος). Τῇ ἐπαύριον ἠθέλησεν ἐξελεῖν εἰς  
 τὴν Γαλιλαίαν. καὶ εὕρισκε Φίλιππον καὶ λέγει αὐτῷ ὁ  
 44 Ἰησοῦς Ἀκολούθει μοι. ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθ-  
 45 σαιδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. εὕρισκε  
 Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ Ὅν ἔγραψεν  
 Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὕρηκαμεν, Ἰησοῦν  
 45 υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. καὶ εἶπεν αὐτῷ Να-  
 θαναὴλ Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει  
 47 αὐτῷ ὁ Φίλιππος Ἐρχου καὶ ἴδε. εἶδεν Ἰησοῦς τὸν  
 Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ Ἴδε  
 48 ἀληθῶς Ἰσραηλείτης ἐν ᾧ δόλος οὐκ ἔστιν. λέγει αὐτῷ  
 Ναθαναὴλ Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῖς καὶ  
 εἶπεν αὐτῷ Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν  
 49 συκῆν εἰδέν σε. ἀπεκρίθη αὐτῷ Ναθαναὴλ Ῥαββεί, σὺ

εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραὴλ. ἀπεκρίθη 50  
 Ἰησοῦς καὶ εἶπεν αὐτῷ "Ὅτι εἰπὸν σοι ὅτι εἰδὸν σε ὑπο-  
 κάτω τῆς συκῆς πιστεύεις; μίζω τούτων ὄψη. καὶ λέγει 51  
 αὐτῷ Ἄμην ὁμῆν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνε-  
 φγῶτα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ  
 καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

τρίτη ἡμέρα

Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς  
 Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ· ἐκλήθη δὲ καὶ 2  
 ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. καὶ ὕστερῃ- 3  
 σαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν Οἶνον  
 οὐκ ἔχουσιν. καὶ λέγει αὐτῇ ὁ Ἰησοῦς Τί ἐμοὶ καὶ σοί, 4  
 γύναι; οὐπω ἤκει ἡ ὥρα μου. λέγει ἡ μήτηρ αὐτοῦ τοῖς 5  
 διακόνοις "Ὅτι ἂν λέγῃ ὑμῖν ποιήσατε. ἦσαν δὲ ἐκεῖ 6  
 λίθιναι ὑδρίαὶ ἕξ κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων κεί-  
 μεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. λέγει αὐτοῖς 7  
 ὁ Ἰησοῦς Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγένισαν  
 αὐτὰς ἕως ἄνω. καὶ λέγει αὐτοῖς Ἄντλήσατε νῦν καὶ 8  
 φέρετε τῷ ἀρχιτρικλίνῳ· οἱ δὲ ἠνεγκαν. ὡς δὲ ἐγεύσατο 9  
 ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει  
 πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ,  
 φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος καὶ λέγει αὐτῷ Πᾶς 10  
 ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυ-  
 σθῶσιν τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως  
 ἄρτι. Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν 11  
 Κανὰ τῆς Γαλιλαίας καὶ ἐφάνερωσεν τὴν δόξαν αὐτοῦ, καὶ  
 ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

ΜΕΤΑ ΤΟΥΤΟ κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ 12  
 μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ  
 ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς 13

οἶνον οὐκ εἶχον  
 ὅτι συνετελέσθη ὁ  
 οἶνος τοῦ γάμου·  
 εἶτα



50 art the Son of God; thou art King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest  
51 thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

2 And the third day there was a marriage in Cana  
2 of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the mar-  
3 riage. And when the wine failed, the mother of Je-  
4 sus saith unto him, They have no wine. And Jesus saith unto her, Woman, what have I to do with  
5 thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do  
6 it. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two  
7 or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up  
8 to the brim. And he saith unto them, Draw out now, and bear unto the <sup>1</sup>ruler of the feast. And  
9 they bare it. And when the ruler of the feast tasted the water <sup>2</sup>now become wine, and knew not whence  
it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom,  
10 and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then*  
that which is worse: thou hast kept the good wine  
11 until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples: and there they abode not many days.

13 And the passover of the Jews was at hand, and Jesus went up to

<sup>1</sup> Or, steward<sup>2</sup> Or, that it had become

Jerusalem. And he found in the temple those 14 that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge 15 of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them 16 that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise. His disciples remembered that it was 17 written, The zeal of thine house\* shall eat me up. The Jews therefore answered and said unto him, 18 What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto 19 them, Destroy this temple, and in three days I will raise it up. The Jews therefore said, Forty and six 20 years was this temple in building, and wilt thou raise it up in three days? But he spake of the 21 temple of his body. When therefore he was raised 22 from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

<sup>1</sup> Or, sanctuary

Now when he was in Jerusalem at the passover, 23 during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust 24 himself unto them, for that he knew all men, and 25 because he needed not that any one should bear witness concerning man; for he himself knew what was in man.

<sup>2</sup> Or, a man: for  
the man

Now there was a man of the Pharisees, named **3** Nicodemus, a ruler of the Jews: the same came 2 unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Ver- 3 ily, verily, I say unto thee, Except a man be born 3 anew, he cannot see the kingdom of God. Nico- 4 demus saith unto him, How can a man

<sup>3</sup> Or, from above

\* For "The zeal of thine house" read "Zeal for thy house"—*Am. Com.*

14 Ἱεροσόλυμα ὁ Ἰησοῦς. καὶ εἶπεν ἐν τῷ ἱερῷ τοὺς πω-  
 λούντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερ-  
 15 ματιστὰς καθημένους, καὶ ποιήσας φραγέλλιον ἐκ σχοινίων  
 πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τά τε πρόβατα καὶ τοὺς  
 βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ κέρματα καὶ τὰς  
 16 τραπέζας ἀνέτρεψεν, καὶ τοῖς τὰς περιστερὰς πωλοῦσιν  
 εἶπεν Ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ  
 17 πατρός μου οἶκον ἐμπορίου. Ἐμνήσθησαν οἱ μαθηταὶ  
 αὐτοῦ ὅτι γεγραμμένον ἐστίν Ὁ Ζῆλος τοῦ οἴκου σου  
 18 καταφάγεται με. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ  
 εἶπαν αὐτῷ Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;  
 19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Λύσατε τὸν ναὸν τοῦ-  
 20 τον καὶ [ἐν] τρισὶν ἡμέραις ἐγερῶ αὐτόν. εἶπαν οὖν οἱ  
 Ἰουδαῖοι Τεσσαράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς  
 21 οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; ἐκεῖνος δὲ  
 22 ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. Ὅτε οὖν  
 ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο  
 ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν  
 ὁ Ἰησοῦς.

23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ  
 ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες  
 24 αὐτοῦ τὰ σημεῖα ἃ ἐποίει· αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν  
 25 αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας καὶ ὅτι οὐ  
 χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, αὐτὸς  
 γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα  
 2 αὐτῷ, ἄρχων τῶν Ἰουδαίων· οὗτος ἦλθεν πρὸς αὐτὸν νυ-  
 κτός καὶ εἶπεν αὐτῷ Ῥαββεί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλή-  
 λυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα  
 3 ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ἦ ὁ θεὸς μετ' αὐτοῦ. ἀπεκρίθη  
 Ἰησοῦς καὶ εἶπεν αὐτῷ Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις  
 γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.  
 4 λέγει πρὸς αὐτὸν [ὁ] Νικόδημος Πῶς δύναται ἄνθρωπος

ἀνέστρεψεν

γεννηθῆναι γέρων ὧν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μη-  
 τρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; ἀπεκρίθη 5  
 [ὁ] Ἰησοῦς Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἔξ  
 ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασι-  
 λείαν τοῦ θεοῦ. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ 6  
 ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.  
 μὴ θαυμάσης ὅτι εἶπόν σοι Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 7  
 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, 8  
 ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως  
 ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. ἀπεκρίθη 9  
 Νικόδημος καὶ εἶπεν αὐτῷ Πῶς δύναται ταῦτα γενέσθαι;  
 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ διδάσκαλος τοῦ 10  
 Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; ἀμὴν ἀμὴν λέγω σοι ὅτι 11  
 ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἑώρακαμεν μαρτυροῦμεν, καὶ τὴν  
 μαρτυρίαν ἡμῶν οὐ λαμβάνετε. εἰ τὰ ἐπίγεια εἶπον ὑμῖν 12  
 καὶ οὐ πιστεύετε, πῶς ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύ-  
 σετε; καὶ οὐδείς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ 13  
 τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου. καὶ καθὼς 14  
 Μωυσῆς ἕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ἠψωθῆναι  
 δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη 15  
 ζωὴν αἰώνιον. Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν 16  
 κόσμον ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ  
 πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχη ζωὴν αἰώνιον.  
 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνη 17  
 τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ. ὁ πιστεύων 18  
 εἰς αὐτὸν οὐ κρίνεται· ὁ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ  
 πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.  
 αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλύθηεν εἰς τὸν κόσμον 19  
 καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἦν  
 γὰρ αὐτῶν πονηρὰ τὰ ἔργα. πᾶς γὰρ ὁ φαῦλα πράσ- 20  
 σων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ  
 ἐλεγχθῆ τὰ ἔργα αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται 21  
 πρὸς τὸ φῶς, ἵνα φανερωθῆ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ

+ ὁ ὧν ἐν τῷ οὐρα-  
 νῷ +

be born when he is old? can he enter a second time  
 5 into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a  
 man be born of water and the Spirit, he cannot enter  
 6 into the kingdom of God. That which is born  
 of the flesh is flesh; and that which is born of the  
 7 Spirit is spirit. Marvel not that I said unto thee, <sup>1 Or, from above</sup>  
 8 Ye must be born <sup>1</sup>anew. <sup>2</sup>The wind bloweth where <sup>2 Or, The Spirit breatheth</sup>  
 it listeth, and thou hearest the voice thereof, but  
 knowest not whence it cometh, and whither it  
 goeth: so is every one that is born of the Spirit.  
 9 Nicodemus answered and said unto him, How can  
 10 these things be? Jesus answered and said unto  
 him, Art thou the teacher of Israel, and understand-  
 11 est not these things? Verily, verily, I say unto  
 thee, We speak that we do know, and bear witness  
 of that we have seen; and ye receive not our wit-  
 12 ness. If I told you earthly things, and ye believe  
 not, how shall ye believe, if I tell you heavenly  
 13 things? And no man hath ascended into heaven,  
 but he that descended out of heaven, *even* the Son <sup>3 Many ancient authorities omit which is in heaven.</sup>  
 14 of man, <sup>3</sup>which is in heaven. And as Moses lifted  
 up the serpent in the wilderness, even so must the  
 15 Son of man be lifted up: that whosoever <sup>4</sup>believ- <sup>4 Or, believeth in him may have</sup>  
 eth may in him have eternal life.  
 16 For God so loved the world, that he gave his only  
 begotten Son, that whosoever believeth on him  
 17 should not perish, but have eternal life. For God  
 sent not the Son into the world to judge the world;  
 but that the world should be saved through him.  
 18 He that believeth on him is not judged: he that believeth  
 not hath been judged already, because he  
 hath not believed on the name of the only begotten  
 19 Son of God. And this is the judgement, that the  
 light is come into the world, and men loved the  
 darkness rather than the light; for their works were  
 20 evil. For every one that <sup>5</sup>doeth ill\* hateth the light, <sup>5 Or, practiseth</sup>  
 and cometh not to the light, lest his works should  
 21 be <sup>6</sup>reproved. But he that doeth the truth cometh <sup>6 Or, convicted</sup>  
 to the light, that his works may be made manifest,  
<sup>7</sup>that they have been wrought in God. <sup>7 Or, because</sup>

\* For "ill" read "evil" So in v. 29.—*Am. Com.*

After these things came Jesus and his disciples 22  
 into the land of Judæa; and there he tarried with  
 them, and baptized. And John also was baptizing in 23  
 Enon near to Salim, because there <sup>1</sup>was much water  
 there: and they came, and were baptized. For John 24  
 was not yet cast into prison. There arose therefore 25  
 a questioning on the part of John's disciples with a  
 Jew about purifying. And they came unto John, 26  
 and said to him, Rabbi, he that was with thee be-  
 yond Jordan, to whom thou hast borne witness, be-  
 hold, the same baptizeth, and all men come to him.  
 John answered and said, A man can receive noth- 27  
 ing, except it have been given him from heaven.  
 Ye yourselves bear me witness, that I said, I am not 28  
 the Christ, but, that I am sent before him. He that 29  
 hath the bride is the bridegroom: but the friend of  
 the bridegroom, which standeth and heareth him,  
 rejoiceth greatly because of the bridegroom's voice:  
 this my joy therefore is fulfilled.\* He must increase, 30  
 but I must decrease.

He that cometh from above is above all: he that 31  
 is of the earth is of the earth, and of the earth he  
 speaketh: "he that cometh from heaven is above all.  
 What he hath seen and heard, of that he beareth 32  
 witness; and no man receiveth his witness. He that 33  
 hath received his witness hath set his seal to *this*, that  
 God is true. For he whom God hath sent speaketh 34  
 the words of God: for he giveth not the Spirit by  
 measure. The Father loveth the Son, and hath given 35  
 all things into his hand. He that believeth on the 36  
 Son hath eternal life; but he that <sup>3</sup>obeyeth not the  
 Son shall not see life, but the wrath of God abideth  
 on him.

When therefore the Lord knew how that the 4  
 Pharisees had heard that Jesus was making and  
 baptizing more disciples than John (although Jesus 2  
 himself baptized not, but

<sup>1</sup> Gr. were many  
 waters.

<sup>2</sup> Some ancient au-  
 thorities read he  
 that cometh from  
 heaven beareth  
 witness of what  
 he hath seen and  
 heard.

<sup>3</sup> Or, believeth not

\* For "fulfilled" read "made full" [and so xv. 11; xvi. 24; xvii. 13. See "Classes of Passages," xiv.]—*Am. Com.*



ἐστὶν εἰργασμένα.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς  
 τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβά-  
 23 πτιζει. ἦν δὲ καὶ [ὁ] Ἰωάννης βαπτίζων ἐν Αἰών ἐγγὺς τοῦ  
 Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ  
 24 ἐβαπτίζοντο· οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν  
 25 Ἰωάννης. Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάνου  
 26 μετὰ Ἰουδαίου<sup>1</sup> περὶ καθαρισμοῦ. καὶ ἦλθαν πρὸς τὸν  
 Ἰωάννην καὶ εἶπαν αὐτῷ Ῥαββί, ὃς ἦν μετὰ σου πέραν τοῦ  
 Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει καὶ  
 27 πάντες ἔρχονται πρὸς αὐτόν. ἀπεκρίθη Ἰωάννης καὶ εἶπεν  
 Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἂν μὴ ἦ δεδομένον  
 28 αὐτῷ ἐκ τοῦ οὐρανοῦ. αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον  
 [ἐγώ] Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι Ἀπεσταλμένος  
 29 εἰμὶ ἔμπροσθεν ἐκείνου. ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν·  
 ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾶ  
 χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἣ  
 30 ἐμὴ πεπλήρωται. ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦ-  
 31 σθαί. Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων  
 ἐστίν ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶν καὶ ἐκ τῆς γῆς λα-  
 32 λεί· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἑπάνω πάντων ἐστίν· ὁ  
 ἑώρακεν καὶ ἤκουσεν τοῦτο<sup>1</sup> μαρτυρεῖ, καὶ τὴν μαρτυρίαν  
 33 αὐτοῦ οὐδεὶς λαμβάνει. ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν  
 34 ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν. ὃν γὰρ ἀπέστειλεν  
 ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν  
 35 τὸ πνεῦμα. ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν  
 36 ἐν τῇ χειρὶ αὐτοῦ. ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν  
 αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ  
 τοῦ θεοῦ μένει ἐπ' αὐτόν.

Ἰουδαίου

ὁ ἑώρακεν καὶ ἤκουσεν

1 Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι  
 Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει [ἦ] Ἰωά-  
 2 νης,<sup>1</sup> — καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν ἀλλ' οἱ μα-

Αβ.†

θηται αὐτοῦ, — ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν 3  
 εἰς τὴν Γαλιλαίαν. Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σα- 4  
 μαρίας. ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρίας λεγομένην 5  
 Συχάρ πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ [τῷ] Ἰωσήφ  
 τῷ υἱῷ αὐτοῦ· ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς 6  
 κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ  
 πηγῇ· ὥρα ἦν ὡς ἕκτη. ἔρχεται γυνὴ ἐκ τῆς Σαμαρίας ἀν- 7  
 τλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς Δός μοι πεῖν· οἱ γὰρ 8  
 μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς  
 ἀγοράσωσιν. λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις Πῶς 9  
 σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πείν αἰτεῖς γυναικὸς Σαμα-  
 ρεΐτιδος οὔσης; [οὐ γὰρ συνχρῶνται Ἰουδαῖοι Σαμαρεΐταις.]  
 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Εἰ ᾔδεις τὴν δωρεὰν τοῦ 10  
 θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι Δός μοι πεῖν, σὺ ἂν ᾔτη-  
 σασ αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. λέγει αὐτῷ<sup>†</sup> Κύ- 11  
 ριε, οὔτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ·  
 πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; μὴ σὺ μεῖζων εἶ τοῦ πα- 12  
 τρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ  
 αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;  
 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Πᾶς ὁ πίνων ἐκ τοῦ 13  
 ὕδατος τούτου διψήσει πάλιν· ὃς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος 14  
 οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ  
 ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλο-  
 μένου εἰς ζωὴν αἰώνιον. λέγει πρὸς αὐτὸν ἡ γυνὴ Κύριε, 15  
 δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι  
 ἐνθάδε ἀντλεῖν. λέγει αὐτῇ Ὑπαγε φώνησόν σου τὸν 16  
 ἄνδρα καὶ ἔλθ' ἐνθάδε. ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν [αὐ- 17  
 τῷ] Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς Καλῶς εἶπες  
 ὅτι Ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν 18  
 ὃν ἔχεις οὐκ ἐστὶν σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. λέγει 19  
 αὐτῷ ἡ γυνὴ Κύριε, θεωρῶ ὅτι προφήτης εἶ σὺ. οἱ 20  
 πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς  
 λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυ-

ἡ γυνή

3 his disciples), he left Judæa, and departed again into  
 4 Galilee. And he must needs pass through Samaria.  
 5 So he cometh to a city of Samaria, called Sychar,  
 near to the parcel of ground that Jacob gave to his  
 6 son Joseph: and Jacob's 'well was there. Jesus there-  
 fore, being wearied with his journey, sat <sup>1</sup>thus by the  
 7 'well. It was about the sixth hour. There cometh  
 a woman of Samaria to draw water: Jesus saith unto  
 8 her, Give me to drink. For his disciples were gone  
 9 away into the city to buy food. The Samaritan  
 woman therefore saith unto him, How is it that  
 thou, being a Jew, askest drink of me, which am a  
 Samaritan woman? (<sup>2</sup>For Jews have no dealings  
 10 with Samaritans.) Jesus answered and said unto  
 her, If thou knewest the gift of God, and who it is  
 that saith to thee, Give me to drink; thou wouldst  
 have asked of him, and he would have given thee  
 11 living water. The woman saith unto him, 'Sir, <sup>3</sup>  
 thou hast nothing to draw with, and the well is  
 deep: from whence then hast thou that living water?  
 12 Art thou greater than our father Jacob, which gave  
 us the well, and drank thereof himself, and his sons,  
 13 and his cattle? Jesus answered and said unto her,  
 Every one that drinketh of this water shall thirst  
 14 again: but whosoever drinketh of the water that I  
 shall give him shall never thirst; but the water that  
 I shall give him shall become in him a well of water  
 15 springing up unto eternal life. The woman saith  
 unto him, 'Sir, give me this water, that I thirst not,  
 16 neither come all the way hither to draw. Jesus  
 saith unto her, Go, call thy husband, and come hith-  
 17 er. The woman answered and said unto him, I  
 have no husband. Jesus saith unto her, Thou saidst  
 18 well, I have no husband: for thou hast had five hus-  
 bands; and he whom thou now hast is not thy hus-  
 19 band: this hast thou said truly. The woman saith  
 unto him, 'Sir, I perceive that thou art a prophet.  
 20 Our fathers worshipped in this mountain; and ye  
 say, that in Jerusalem is the place where men

<sup>1</sup> Gr. spring: and so in ver. 14: but not in ver. 11, 12.

<sup>2</sup> Or, as he was

<sup>3</sup> Some ancient authorities omit For Jews have no dealings with Samaritans.

<sup>4</sup> Or, Lord

ought to worship. Jesus saith unto her, Woman, 21  
believe me, the hour cometh, when neither in this  
mountain, nor in Jerusalem, shall ye worship the  
Father. Ye worship that which ye know not: we 22  
worship that which we know: for salvation is from  
the Jews. But the hour cometh, and now is, when 23  
the true worshippers shall worship the Father in  
spirit and truth: <sup>1</sup>for such doth the Father seek to be  
his worshippers. <sup>2</sup>God is a Spirit: and they that 24  
worship him must worship in spirit and truth. The 25  
woman saith unto him, I know that Messiah cometh  
(which is called Christ): when he is come, he will  
declare unto us all things. Jesus saith unto her, 26  
I that speak unto thee am *he*.

And upon this came his disciples; and they mar- 27  
velled that he was speaking with a woman; yet no  
man said, What seekest thou? or, Why speakest  
thou with her? So the woman left her waterpot, 28  
and went away into the city, and saith to the men,  
Come, see a man, which told me all things that 29  
*ever* I did: can this be the Christ? They went out 30  
of the city, and were coming to him. In the mean 31  
while the disciples prayed him, saying, Rabbi, eat.  
But he said unto them, I have meat to eat that ye 32  
know not. The disciples therefore said one to an- 33  
other, Hath any man brought him *ought* to eat?  
Jesus saith unto them, My meat is to do the will of 34  
him that sent me, and to accomplish his work. Say 35  
not ye, There are yet four months, and *then* cometh  
the harvest? behold, I say unto you, Lift up your  
eyes, and look on the fields, that they are <sup>3</sup>white  
already unto harvest. He that reapeth receiveth 36  
wages, and gathereth fruit unto life eternal; that he  
that soweth and he that reapeth may rejoice to-  
gether. For herein is the saying true, One soweth, 37  
and another reapeth. I sent you to reap that where- 38  
on ye have not laboured: others have laboured, and  
ye are entered into their labour.

<sup>1</sup> Or, for such the  
Father also seek-  
eth

<sup>2</sup> Or, God is spirit

<sup>3</sup> Or, white unto  
harvest. Already  
he that reapeth  
&c.

21 νείν δεί. λέγει αὐτῇ ὁ Ἰησοῦς Πίστευέ μοι, γύναι, ὅτι  
 ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύ-  
 22 μοις προσκυνήσετε τῷ πατρί. ὑμεῖς προσκυνεῖτε ὃ οὐκ οἶ-  
 दाτε, ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν, ὅτι ἡ σωτηρία ἐκ  
 23 τῶν Ἰουδαίων ἐστίν· ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε  
 οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρί ἐν πνεύ-  
 24 ματι καὶ ἀληθείᾳ, καὶ γὰρ ὁ πατήρ τειούτους ζητεῖ τοὺς  
 25 προσκυνοῦντας αὐτὸν· πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦν-  
 26 τας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. λέγει  
 αὐτῷ ἡ γυνή Οἶδα ὅτι Μεσσίας ἔρχεται, ὃ λεγόμενος  
 27 αὐτῇ ὁ Ἰησοῦς Ἐγώ εἰμι, ὃ λαλῶν σοι. Καὶ  
 ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζόν ὅτι  
 28 μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν Τί ζητεῖς; ἢ  
 τί λαλεῖς μετ' αὐτῆς; ἀφῆκεν οὖν τὴν ὕδριαν αὐτῆς ἢ  
 29 γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις  
 30 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ἃ ἐποίησα·  
 31 μήτι οὗτός ἐστιν ὁ χριστός; ἐξῆλθον ἐκ τῆς πόλεως καὶ  
 32 ἦρχοντο πρὸς αὐτόν. Ἐν τῷ μεταξύ ἠρώτων  
 33 αὐτὸν οἱ μαθηταὶ λέγοντες Ῥαββεῖ, φάγε. ὃ δὲ εἶπεν  
 αὐτοῖς Ἐγὼ βρῶσιν ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἶδατε.  
 34 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους Μή τις ἠνεγκεν  
 35 αὐτῷ φαγεῖν; λέγει αὐτοῖς ὁ Ἰησοῦς Ἐμὸν βρῶμά ἐστιν  
 ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω  
 36 αὐτοῦ τὸ ἔργον. οὐχ ὑμεῖς λέγετε ὅτι Ἐτι τετράμηνός  
 ἐστίν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε  
 37 τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί  
 38 εἰσιν πρὸς θερισμόν· ἤδη ὁ θερίζων μισθὸν λαμβάνει  
 καὶ σπείρει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ  
 39 χαίρῃ καὶ ὁ θερίζων. ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀλη-  
 θινός ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων·  
 40 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε·  
 ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσ-

ελληλύθατε. Ἐκ δὲ τῆς πόλεως ἐκείνης πολ- 39  
 λοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον  
 τῆς γυναικὸς μαρτυρούσης ὅτι Εἰπέν μοι πάντα ἃ ἐποί-  
 ησα. ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων 40  
 αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.  
 καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, 41  
 τῇ τε γυναικὶ ἔλεγον [ὅτι] Οὐκέτι διὰ τὴν Ἰσὴν λαλιάν 42  
 πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός  
 ἐστὶν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

λαλιάν σου

Μετὰ δὲ τας δύο ἡμέρας ἐξῆλθεν ἐκείθεν εἰς τὴν Γαλι- 43  
 λαίαν· αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν 44  
 τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. ὅτε οὖν ἦλθεν εἰς τὴν 45  
 Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες  
 ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ  
 ἦλθον εἰς τὴν ἑορτήν. Ἦλθεν οὖν πάλιν εἰς 46  
 τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ  
 οἶνον. Ἐκεῖ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἠσθένει ἐν  
 Καφαρναούμ· εὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς 47  
 Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ  
 ἠρώτα ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν, ἠμελ-  
 λεν γὰρ ἀποθνήσκειν. εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν 48  
 Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε.  
 λέγει πρὸς αὐτὸν ὁ βασιλικός· Κύριε, κατάβηθι πρὶν 49  
 ἀποθανεῖν τὸ παιδίον μου. λέγει αὐτῷ ὁ Ἰησοῦς Πο- 50  
 ρεύου· ὁ υἱὸς σου ζῆ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ  
 ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο. ἤδη δὲ αὐτοῦ 51  
 καταβαίνοντος οἱ δοῦλοι αὐτοῦ ἐπήντησαν αὐτῷ λέγοντες  
 ὅτι ὁ παῖς αὐτοῦ ζῆ. ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν 52  
 ἐν ἣ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθὲς  
 ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός. ἔγνω οὖν ὁ 53  
 πατὴρ ὅτι ἐκείνη τῇ ὥρᾳ ἐν ἣ εἶπεν αὐτῷ ὁ Ἰησοῦς Ὁ  
 υἱὸς σου ζῆ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ

\* Ἦν δὲ βασιλικός·

πιστεύσητε·

+ βασιλικός·



- 39 And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that *ever* I did.
- 40 So when the Samaritans came unto him, they besought him to abide with them: and he abode there
- 41 two days. And many more believed because of his
- 42 word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.
- 43 And after the two days he went forth from
- 44 thence into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country.
- 45 So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.
- 46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain <sup>1</sup>nobleman, whose son was sick at Caperna-
- 47 um. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for
- 48 he was at the point of death. Jesus therefore said unto him, Except ye see signs and wonders, ye will
- 49 in no wise believe. The <sup>1</sup>nobleman saith unto him,
- 50 <sup>2</sup>Sir, come down ere my child die. Jesus saith unto <sup>2</sup>Or, Lord
- him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went
- 51 his way. And as he was now going down, his <sup>3</sup>ser-
- 52 vants met him, saying, that his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the sev-
- 53 enth hour the fever left him. So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

This is again the second sign that Jesus did, hav- 54  
ing come out of Judæa into Galilee.

1 Many ancient au- After these things there was <sup>1</sup>a feast of the Jews; **5**  
thorities read the *feast.* and Jesus went up to Jerusalem.

2 Some ancient au- Now there is in Jerusalem by the sheep *gate* a 2  
thorities read *Bethsaida, others, Bethsaida.* pool, which is called in Hebrew <sup>2</sup>Bethesda, having

3 Many ancient au- five porches. In these lay a multitude of them that 3  
thorities insert, wholly or in were sick, blind, halt, withered<sup>3</sup>. And a certain 5  
part, waiting for the moving of the man was there, which had been thirty and eight  
the water: years in his infirmity. When Jesus saw him lying, 6

4 for an angel of the Lord went down at certain seasons into the pool, and troubled

the water: who- ever then first

after the trou- bling of the water

stepped in was made whole, with

whatsoever dis- ease he was hold- en.

4 Or, Lord

was made whole, and took up his bed and walked. 9

Now it was the sabbath on that day. So the Jews 10

said unto him that was cured, It is the sabbath, and

it is not lawful for thee to take up thy bed. But he 11

answered them, He that made me whole, the same

said unto me, Take up thy bed, and walk. They 12

asked him, Who is the man that said unto thee, Take

up *thy bed*, and walk? But he that was healed wist 13

not who it was: for Jesus had conveyed himself

away, a multitude being in the place. Afterward 14

Jesus findeth him in the temple, and said unto him,

Behold, thou art made whole: sin no more, lest a

worse thing befall thee. The man went away, and 15

told the Jews that it was Jesus which had made

him whole. And for this cause did the Jews per- 16

secute Jesus, because he did these things on the

sabbath. But Jesus answered them, My Father 17

54 ὅλη. Τοῦτο [ὁδὲ] πάλιν δεύτερον σημείον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

1     ΜΕΤΑ ΤΑΥΤΑ ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ΑΓ.  
2 Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστιν δὲ ἐν τοῖς Ἱεροσόλυμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα ἣ ἐπιλεγομένη ΑΓ.  
3 Ἑβραϊστὶ Βηθζαθά, πέντε στοᾶς ἔχουσα· ἐν ταύταις Βηθσαιδά ΑΓ.  
κατέκειτο πλήθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξη-  
4 ρῶν. ἦν δὲ τις αἰθροπος ἐκεῖ τριάκοντα [καὶ] ὀκτῶ ἔτη ΑΓ.  
5 ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ· τοῦτον ἰδὼν ὁ Ἰησοῦς κατα-  
6 κείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει  
7 αὐτῷ Ὁθέλεις ὑγιῆς γενέσθαι; ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν  
Κύριε, αἰθροπον οὐκ ἔχω ἵνα ὅταν παραχθῇ τὸ ὕδωρ βάλῃ  
8 με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ  
9 ἐμοῦ καταβαίνει. λέγει αὐτῷ ὁ Ἰησοῦς Ἐγειρε ἄρον  
10 τὸν κράβαττόν σου καὶ περιπάτει. καὶ εὐθέως ἐγένετο  
11 ὑγιῆς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράβαττον αὐτοῦ καὶ περι-  
12 επάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.  
13 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ Σίββατόν  
14 ἐστίν, καὶ οὐκ ἔξεστίν σοι ἄραι τὸν κράβαττον. ὃς δὲ  
ἀπεκρίθη αὐτοῖς Ὁ ποιήσας με ὑγιῆ ἐκείνός μοι εἶπεν  
15 Ἄρον τὸν κράβαττόν σου καὶ περιπάτει. ἠρώτησαν αὐ-  
16 τόν Τίς ἐστίν ὁ ἄνθρωπος ὁ εἰπὼν σοι Ἄρον καὶ περι-  
17 πάτει; ὁ δὲ ἰαθεὶς οὐκ ἤδει τίς ἐστίν, ὁ γὰρ Ἰησοῦς  
18 ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. Μετὰ ταῦτα ἐρί-  
19 σκει αὐτὸν [ὁ] Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ Ἴδε  
20 ὑγιῆς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν σοί τι  
21 γένηται. ἀπῆλθεν ὁ ἄνθρωπος καὶ εἶπεν τοῖς Ἰου-  
22 δαίοις ὅτι Ἰησοῦς ἐστίν ὁ ποιήσας αὐτὸν ὑγιῆ. καὶ διὰ  
23 τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν ὅτι ταῦτα ἐποίει  
24 ἐν σαββάτῳ. ὁ δὲ ἀπεκρίνατο αὐτοῖς Ὁ πατήρ μου

ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. διὰ τοῦτο οὖν μάλ- 18  
 λον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι ὅτι οὐ μόνον  
 ἔλυε τὸ σάββατον ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν θεόν,  
 ἴσον ἑαυτὸν ποιῶν τῷ θεῷ. Ἀπεκρίνατο οὖν [ὁ Ἰησοῦς] 19  
 καὶ ἔλεγεν αὐτοῖς Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται  
 ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν ἂν μὴ τι βλέπῃ τὸν πατέρα  
 ποιοῦντα· ἃ γὰρ ἂν ἐκείνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως  
 ποιεῖ. ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν 20  
 αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα,  
 ἵνα ὑμεῖς θαυμάζητε. ὅσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς 21  
 νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ.  
 οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν 22  
 δέδωκεν τῷ υἱῷ, ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι 23  
 τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα  
 τὸν πέμψαντα αὐτόν. Ἀμὴν ἐμὴν λέγω ὑμῖν ὅτι ὁ τὸν 24  
 λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν  
 αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ  
 τοῦ θανάτου εἰς τὴν ζωὴν. ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι 25  
 ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς  
 φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.  
 ὅσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ 26  
 ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ· καὶ ἐξουσίαν ἔδωκεν αὐτῷ 27  
 κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. μὴ θαυμάζετε 28  
 τοῦτο, ὅτι ἔρχεται ὥρα ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις  
 ἀκούσουσιν τῆς φωνῆς αὐτοῦ καὶ ἐκπορεύσονται οἱ τὰ 29  
 ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φαῦλα πρά-  
 ξαντες εἰς ἀνάστασιν κρίσεως. Οὐ δύναμαι ἐγὼ ποιεῖν 30  
 ἀπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ  
 δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ  
 θέλημα τοῦ πέμψαντός με. Ἐὰν ἐγὼ μαρτυρῶ 31  
 περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής· ἄλλος 32  
 ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστὶν  
 ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. ὑμεῖς ἀπεστάλκατε 33

18 worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

19 Jesus therefore answered and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgement unto the Son; that all may honour the Son, even as they honour the Father.

He that honoureth not the Son honoureth not the Father which sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life.

25 Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgement, because he is

28 <sup>1</sup>the Son of man\*. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have <sup>2</sup>done ill, unto the resurrection of judgement.

30 I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye have sent

\* Substitute the marginal rendering for the text.—*Am. Com.*

unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man: 34 howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth: and 35 ye were willing to rejoice for a season in his light. But the witness which I have is greater than *that of* 36 John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And 37 the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word 38 abiding in you: for whom he sent, him ye believe not. <sup>1</sup>Ye search the scriptures, because ye 39 think that in them ye have eternal life; and these are they which bear witness of me; and ye will not 40 come to me, that ye may have life. I receive not 41 glory from men. But I know you, that ye have not 42 the love of God in yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive glory one of an- 44 other, and the glory that *cometh* from <sup>2</sup>the only God ye seek not? Think not that I will accuse you to 45 the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope. For if ye 46 believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall 47 ye believe my words?

After these things Jesus went away to the other **6** side of the sea of Galilee, which is *the sea* of Tiberias. And a great multitude followed him, because 2 they beheld the signs which he did on them that were sick. And Jesus went up into the mountain, 3 and there he sat with his disciples. Now the pass- 4 over, the feast of the Jews, was at hand. Jesus 5 therefore lifting up his eyes,

<sup>1</sup> Or, Search the scriptures

<sup>2</sup> Some ancient authorities read the only one.




34 πρὸς Ἰωάνην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ· ἐγὼ δὲ οὐ  
 παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω  
 35 ἵνα ὑμεῖς σωθῆτε. ἐκεῖνος ἦν ὁ λύχνος ὁ καϊόμενος καὶ  
 φαίμων, ἡμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὄραν ἐν  
 36 τῷ φωτὶ αὐτοῦ· ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ  
 Ἰωάνου, τὰ γὰρ ἔργα ἃ δέδωκέν μοι ὁ πατήρ ἵνα τελειώσω  
 αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ  
 37 πατήρ με ἀπέσταλκεν, καὶ ὁ πέμψας με πατήρ ἐκεῖνος  
 μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πρόποτε ἀκη-  
 38 κόατε οὔτε εἶδος αὐτοῦ ἐώρακατε, καὶ τὸν λόγον αὐτοῦ  
 οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος τού-  
 39 τῳ ὑμεῖς οὐ πιστεύετε. ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς  
 δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ  
 40 μαρτυροῦσαι περὶ ἐμοῦ· καὶ εὐ θέλετε ἔλθειν πρὸς με  
 41 ἵνα ζωὴν ἔχητε. Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,  
 42 ἀλλὰ ἐγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε  
 43 ἐν ἑαυτοῖς. ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου  
 καὶ εὐ λαμβάνετε με· εἰς ἄλλον ἔλθῃ ἐν τῷ ὀνόματι τῷ  
 44 ἰδίῳ, ἐκεῖνον λήμψεσθε. πῶς δύνασθε ὑμεῖς πιστεῦσαι,  
 δόξαν παρ' ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ  
 45 τοῦ μόνου [θεοῦ] οὐ ζητεῖτε; μὴ δοκεῖτε ὅτι ἐγὼ κατηγο-  
 ρήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν  
 46 Μωυσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. εἰ γὰρ ἐπιστεύετε Μωυ-  
 σεῖ, ἐπιστεύετε ἂν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγρα-  
 47 ψεν. εἰ δὲ τοῖς ἐκεῖνον γράμμασιν οὐ πιστεύετε, πῶς τοῖς  
 ἐμοῖς ῥήμασιν ἴπιστεύετε;

πιστεύετε

1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης  
 2 τῆς Γαλιλαίας τῆς Τιβεριάδος. ἠκολούθει δὲ αὐτῷ ὄχλος  
 πολὺς, ὅτι ἐθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούν-  
 3 των. ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο  
 4 μετὰ τῶν μαθητῶν αὐτοῦ. ἦν δὲ ἐγγὺς ἡ τὸ πάσχα, ἡ  
 5 ἑορτὴ τῶν Ἰουδαίων. ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς

Ap.†

καὶ θαυμάσιμος ὅτι πολλὸς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει  
 πρὸς Φίλιππον Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν  
 οὗτοι; τούτο δὲ ἔλεγεν πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει 6  
 τί ἔμελλεν ποιεῖν. ἀπεκρίθη αὐτῷ Φίλιππος Διακοσίων 7  
 δηναρίων ἄρτοι οὐκ ἀρκούσιν αὐτοῖς ἵνα ἕκαστος βραχὺ  
 λάβῃ. λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας 8  
 ὁ ἀδελφὸς Σίμωνος Πέτρου Ἔστιν παιδάριον ὧδε ὡς 9  
 ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα  
 τί ἔστιν εἰς τοσούτους; εἶπεν ὁ Ἰησοῦς Ποιήσατε τοὺς 10  
 ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολλὸς ἐν τῷ τόπῳ.  
 αἶετεςαν ἄρτους οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι.  
 ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέ- 11  
 δωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον  
 ἤθελον. ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ 12  
 Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπό-  
 ληται. συνήγαγον οὖν, καὶ ἐγένισαν δώδεκα κοφίνους 13  
 κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσ-  
 σευσαν τοῖς βεβρωκόσιν.  Οἱ οὖν ἄνθρωποι 14  
 ἰδόντες ἃ ἐποίησεν σημεῖα ἔλεγον ὅτι Οὗτός ἐστιν  
 ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. Ἰησοῦς 15  
 οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάξειν αὐτὸν ἵνα  
 ποιήσωσιν βασιλέα ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς  
 μόνος. Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μα- 16  
 θηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, καὶ ἐμβάντες εἰς πλοῖον 17  
 ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαριναίμ. καὶ σκοτία  
 ἦδη ἐγεγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,  
 ἦ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο. ἐλη- 18  
 λακότες οὖν ὡς σταδίου εἴκοσι πέντε ἢ τριάκοντα θεω- 19  
 ροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ  
 ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν. ὁ δὲ λέγει 20  
 αὐτοῖς Ἐγὼ εἰμι, μὴ φοβεῖσθε. ἤθελον οὖν λαβεῖν 21  
 αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς  
 γῆς εἰς ἣν ὑπήγον.

οὖν, ἄνδρες

ἐποίησεν σημεῖον

Ἰησοῦς πρὸς αὐ-  
τοὺς

- and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy <sup>1</sup>bread, that 6 these may eat? And this he said to prove him: for 7 he himself knew what he would do. Philip answered him, Two hundred <sup>2</sup>pennyworth of <sup>1</sup>bread is not sufficient for them, that every one may take a little.
- 8 One of his disciples, Andrew, Simon Peter's brother, 9 saith unto him, There is a lad here, which hath five barley loaves, and two fishes: but what are these 10 among so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
- 11 Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.
- 12 And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain 13 over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over 14 unto them that had eaten. When therefore the people saw the <sup>3</sup>sign which he did, they said, This is of a truth the prophet that cometh into the world.
- 15 Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.
- 16 And when evening came, his disciples went down 17 unto the sea; and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them.
- 18 And the sea was rising by reason of a great wind 19 that blew. When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto 20 the boat: and they were afraid. But he saith unto 21 them, It is I; be not afraid. They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.

<sup>1</sup> Gr. loaves.<sup>2</sup> See marginal note on Matt. xviii. 25.<sup>3</sup> Some ancient authorities read signs.

On the morrow the multitude which stood on the 22  
 other side of the sea saw that there was none other  
<sup>1 Gr. little boat.</sup> <sup>1</sup>boat there, save one, and that Jesus entered not  
 with his disciples into the boat, but *that* his disciples  
 went away alone (howbeit there came <sup>2</sup>boats from 23  
<sup>2 Gr. little boats.</sup> Tiberias nigh unto the place where they ate the  
 bread after the Lord had given thanks): when the 24  
 multitude therefore saw that Jesus was not there,  
 neither his disciples, they themselves got into the  
<sup>2</sup>boats, and came to Capernaum, seeking Jesus.  
 And when they found him on the other side of the 25  
 sea, they said unto him, Rabbi, when camest thou  
 hither? Jesus answered them and said, Verily, 26  
 verily, I say unto you, Ye seek me, not because ye  
 saw signs, but because ye ate of the loaves, and were  
 filled. Work not for the meat which perisheth, but 27  
 for the meat which abideth unto eternal life, which  
 the Son of man shall give unto you: for him the  
 Father, *even* God, hath sealed. They said therefore 28  
 unto him, What must we do, that we may work the  
 works of God? Jesus answered and said unto them, 29  
 This is the work of God, that ye believe on him  
<sup>3 Or, he sent</sup> whom <sup>3</sup>he hath sent. They said therefore unto him, 30  
 What then doest thou for a sign, that we may see,  
 and believe thee? what workest thou? Our fathers 31  
 ate the manna in the wilderness; as it is written, He  
 gave them bread out of heaven to eat. Jesus there- 32  
 fore said unto them, Verily, verily, I say unto you,  
 It was not Moses that gave you the bread out of  
 heaven; but my Father giveth you the true bread  
 out of heaven. For the bread of God is that which 33  
 cometh down out of heaven, and giveth life unto  
 the world. They said therefore unto him, Lord, 34  
 evermore give us this bread. Jesus said unto them, 35  
 I am the bread of life: he that cometh to me shall  
 not hunger, and he that believeth on me shall never  
 thirst. But I said unto you, that ye have seen me, 36  
 and yet believe not. All that which the Father 37  
 giveth me shall come unto me; and him that cometh  
 to me I will in no wise cast out. For 38

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης  
 εἶδον ὅτι πλοίαριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν, καὶ ὅτι οὐ  
 23 ἀλλὰ μόνον οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· ἀλλὰ ἦλθεν πλοῖα  
 ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον  
 24 εὐχαριστήσαντος τοῦ κυρίου. ὅτε ὁὖν εἶδεν ὁ ὄχλος ὅτι  
 Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν  
 25 αὐτοὶ εἰς τὰ πλοίαρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦν-  
 26 τες τὸν Ἰησοῦν. καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης  
 εἶπον αὐτῷ Ῥαββεὶ, πότε ὧδε γέγονας; ἀπεκρίθη αὐτοῖς  
 ὁ Ἰησοῦς καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με  
 οὐχ ὅτι εἴδετε σημεῖα ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ  
 27 ἐχορτάσθητε· ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην  
 ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς  
 τοῦ ἀνθρώπου ὑμῖν δώσει, τοῦτον γὰρ ὁ πατήρ ἐσφράγισεν  
 28 ὁ θεός. εἶπον οὖν πρὸς αὐτόν Τί ποιῶμεν ἵνα ἐργαζώ-  
 29 μεθα τὰ ἔργα τοῦ θεοῦ; ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν  
 αὐτοῖς Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύητε εἰς  
 30 ὃν ἀπέστειλεν ἐκεῖνος. εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ  
 31 σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; οἱ  
 πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶν  
 γεγραμμένον Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν ἀγίοις  
 32 φάγειν. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω  
 ὑμῖν, οὐ Μωυσῆς ἔδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ,  
 ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ  
 33 τὸν ἀληθινόν· ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων  
 34 ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ. εἶπον οὖν πρὸς  
 35 αὐτόν Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον. εἶπεν  
 αὐτοῖς ὁ Ἰησοῦς Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος  
 πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ  
 36 διψήσῃ πώποτε. ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ [με]  
 37 καὶ οὐ πιστεύετε. Πᾶν ὃ δίδωσίν μοι ὁ πατήρ πρὸς ἐμὲ  
 38 ἥξει, καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω, ὅτι

εἶδὼν ὅτι...  
 ..κυρίου - ὅτε

δέδωκεν

καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημά τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με· τούτο δέ ἐστιν 39  
τὸ θέλημα τοῦ πέμψαντός με ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ.  
τούτο γάρ ἐστιν τὸ θέλημα τοῦ πατρὸς μου ἵνα πᾶς ὁ θεω- 40  
ρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχη ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ. Ἐγὼγ- 41

Οὐχ

γυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ, καὶ ἔλεγον Ἐγὼ οὐκ 42  
οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρα-  
νοῦ καταβέβηκα; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Μὴ 43

πρὸς ἐμέ

γογγύζετε μετ' ἀλλήλων. οὐδεὶς δύναται ἐλθεῖν ἔμπροσθέν μου 44  
ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ γὰρ ἀνα-  
στήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ἐστὶν γεγραμμένον ἐν 45  
τοῖς προφήταις Καὶ ἔσονται πάντες διδασκατοὶ θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.  
οὐχ ὅτι τὸν πατέρα εἶρακέν τις εἰ μὴ ὁ ὢν παρὰ [τοῦ] θεοῦ, 46  
οὗτος εἶρακεν τὸν πατέρα. ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ 47  
πιστεύων ἔχει ζωὴν αἰώνιον. ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· 48  
οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέ- 49  
θανον· οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων 50

ἀποθνήσκει

ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ· ἐγὼ εἰμι ὁ 51  
ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐὰν τις φάγῃ  
ἐκ τούτου τοῦ ἄρτου ζήσκει εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος  
δὲ ὃν ἐγὼ δώσω ἢ σὰρξ μου ἐστὶν ὑπὲρ τῆς ἑταῦ κόσμου  
ζωῆς.

Αἴ.

Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰου- 52  
δαῖοι λέγοντες Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα  
[αὐτοῦ] φαγεῖν; εἶπεν οὖν αὐτοῖς [ὁ] Ἰησοῦς Ἀμὴν ἀμὴν 53  
λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώ-  
που καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.  
ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν 54  
αἰώνιον, καὶ γὰρ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ· ἢ γὰρ 55



I am come down from heaven, not to do mine own  
 39 will, but the will of him that sent me. And this is  
 the will of him that sent me, that of all that which  
 he hath given me I should lose nothing, but should  
 40 raise it up at the last day. For this is the will of  
 my Father, that every one that beholdeth the Son,  
 and believeth on him, should have eternal life; and  
 I will raise him up at the last day.

*1 Or, that I should  
 raise him up*

41 The Jews therefore murmured concerning him,  
 because he said, I am the bread which came down  
 42 out of heaven. And they said, Is not this Jesus, the  
 son of Joseph, whose father and mother we know?  
 how doth he now say, I am come down out of  
 43 heaven? Jesus answered and said unto them, Mur-  
 44 mur not among yourselves. No man can come to  
 me, except the Father which sent me draw him:  
 45 and I will raise him up in the last day. It is written  
 in the prophets, And they shall all be taught of God.  
 Every one that hath heard from the Father, and hath  
 46 learned, cometh unto me. Not that any man hath  
 seen the Father, save he which is from God, he hath  
 47 seen the Father. Verily, verily, I say unto you, He  
 48 that believeth hath eternal life. I am the bread of  
 49 life. Your fathers did eat the manna in the wilder-  
 50 ness, and they died. > This is the bread which com-  
 eth down out of heaven, that a man may eat thereof,  
 51 and not die. > I am the living bread which came  
 down out of heaven: if any man eat of this  
 bread, he shall live for ever: yea and the bread  
 which I will give is my flesh, for the life of the  
 world.

52 The Jews therefore strove one with another, say-  
 ing, How can this man give us his flesh to eat?  
 53 Jesus therefore said unto them, Verily, verily, I say  
 unto you, Except ye eat the flesh of the Son of man  
 and drink his blood, ye have not life in yourselves.  
 54 He that eateth my flesh and drinketh my blood hath  
 eternal life; and I will raise him up at the last day.  
 55 For

1 Gr. true meat.  
2 Gr. true drink.

my flesh is <sup>1</sup>meat indeed, and my blood is <sup>2</sup>drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living 56 Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: 58 not as the fathers did eat, and died: he that eateth this bread shall live for ever. These things said he 59 in <sup>3</sup>the synagogue, as he taught in Capernaum.

3 Or, a synagogue

4 Or, him

Many therefore of his disciples, when they heard 60 *this*, said, This is a hard saying; who can hear <sup>4</sup>it? But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? *What* then if ye should behold the Son 62 of man ascending where he was before? It is the 63 spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you that believe 64 not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have I 65 said unto you, that no man can come unto me, except it be given unto him of the Father.

5 Or, hast words

Upon this many of his disciples went back, and 66 walked no more with him. Jesus said therefore 67 unto the twelve, Would ye also go away? Simon 68 Peter answered him, Lord, to whom shall we go? thou <sup>5</sup>hast the words of eternal life. And we have 69 believed and know that thou art the Holy One of God. Jesus answered them, Did not I choose you 70 the twelve, and one of you is a devil? Now he spake 71 of Judas *the son* of Simon Iscariot, for he it was that should betray him, *being* one of the twelve.

And after these things Jesus walked in

7

σὰρξ μου ἀληθὴς ἐστὶ βρω̄σις, καὶ τὸ αἷμά μου ἀληθὴς  
 56 ἐστὶ πόσις. ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ  
 57 αἷμα ἐν ἐμοὶ μένει καὶ γὰρ ἐν αὐτῷ. καθὼς ἀπέστειλέν με  
 ὁ ζῶν πατήρ καὶ γὰρ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με  
 58 κακῶς ζήσει δι' ἐμέ. οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ  
 καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώ-  
 59 γων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα. Ταῦτα εἶπεν  
 60 ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ<sup>†</sup>.

Αρ.

Πολλοὶ οὖν ἀκούσαιτες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν Σκλη-  
 ρός ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκούειν;  
 61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου  
 οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς Τοῦτο ὑμᾶς σκανδαλίζει;  
 62 ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου  
 63 ἦν τὸ πρότερον; τὸ πνεῦμά ἐστιν τὸ ζωοποιῶν, ἢ σὰρξ  
 οὐκ ὠφέλει οὐδέν· τὰ ῥήματα ἃ ἐγὼ κελάληκα ὑμῖν πνεῦμά  
 64 ἐστὶν καὶ ζωὴ ἐστίν· ἀλλὰ εἰσὶν ἐξ ὑμῶν τινὲς οἱ οὐ πι-  
 στεύουσιν. Ἦιδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ  
 65 πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν. καὶ ἔλεγεν  
 Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με  
 66 ἐὰν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς.

† σαββάτις †

Ἐκ  
 τούτου πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπί-  
 67 σω καὶ οὐκέτι μετ' αὐτοῦ περιεπατοῦν. Εἶπεν οὖν ὁ Ἰησοῦς  
 68 τοῖς δώδεκα Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; ἀπεκρίθη αὐ-  
 τῷ Σίμων Πέτρος Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα  
 69 ζωῆς αἰωνίου ἔχεις, καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκα-  
 70 μεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς  
 Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διά-  
 71 βολός ἐστιν. ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου·  
 οὗτος γὰρ ἔμελλεν παραδίδόναι αὐτοί, εἷς ἐκ τῶν δώδεκα.

Γαλιλαία, *οὐ γὰρ ἠθέληεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζή-  
 τουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν.* ἦν δὲ ἐγγύς ἡ ἑορτὴ τῶν 2  
 Ἰουδαίων ἢ σκηνοπηγία. εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ 3  
 αὐτοῦ *Μετάβηθι ἐντεῦθεν καὶ ὑπάγε εἰς τὴν Ἰουδαίαν,*  
 ἵνα καὶ οἱ μαθηταί σου θεωρήσουσιν [σου] τὰ ἔργα ἃ ποιεῖς·  
 οὐδεὶς γὰρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτοῦ ἐν παρρη- 4  
 σίᾳ εἶναι· εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.  
 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. λέγει οὖν 5  
 αὐτοῖς ὁ Ἰησοῦς Ὁ καιρὸς ὃ ἐμὸς οὐπω πάρεστιν, ὃ δὲ 6  
 καιρὸς ὃ ὑμέτερος πάντοτε ἐστίν ἑτοιμος. οὐ δύναται ὃ 7  
 κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ  
 αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. ὑμεῖς ἀνάβητε 8  
 εἰς τὴν ἑορτὴν· ἐγὼ οὐπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύ-  
 την, ὅτι ὁ ἐμὸς καιρὸς οὐπω πεπλήρωται. ταῦτα δὲ 9  
 εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ. Ὡς 10  
 δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτὴν, τότε καὶ  
 αὐτὸς ἀνέβη, οὐ φανερώς ἀλλὰ ὡς ἐν κρυπτῷ. οἱ οὖν 11  
 Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον Ποῦ 12  
 ἐστὶν ἐκεῖνος; καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν 13  
 τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι Ἄγαθός ἐστιν, ἄλλοι [δὲ]  
 ἔλεγον Οὐ, ἀλλὰ πλατῆ τὸν ὄχλον. οὐδεὶς μὲντοι 13  
 παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰου-  
 δαίων.

Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ 14  
 ἱερὸν καὶ ἐδίδασκειν. ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγον- 15  
 τες Πῶς οὗτος γράμματα οἰδεῖν μὴ μεμαθηκώς; ἀπε- 16  
 κρίθη οὖν αὐτοῖς Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ διδαχὴ οὐκ ἔ-  
 στιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με· ἰάν τις θέλη τὸ θέ- 17  
 λημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ  
 τοῦ θεοῦ ἐστὶν ἢ ἐγὼ ἀπ' ἑμαυτοῦ λαλῶ. ὃ ἀφ' ἑαν- 18  
 τοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὃ δὲ ζητῶν τὴν  
 δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθής ἐστίν καὶ  
 ἀδικία ἐν αὐτῷ οὐκ ἐστίν. οὐ Μωυσῆς ἔδωκεν ὑμῖν τὸν 19

τὰ ἔργα σου

αὐτὸ

οὐκ

αὐτός

Galilee: for he would not walk in Judæa, because the  
 2 Jews sought to kill him. Now the feast of the Jews,  
 3 the feast of tabernacles, was at hand. His brethren  
 therefore said unto him, Depart hence, and go into  
 Judæa, that thy disciples also may behold thy works  
 4 which thou doest. For no man doeth anything in  
 secret, and himself seeketh to be known openly.

<sup>1</sup> Some ancient authorities read and seeketh it to be known openly.

If thou doest these things, manifest thyself to the  
 5 world. For even his brethren did not believe on  
 6 him. Jesus therefore saith unto them, My time is  
 7 not yet come; but your time is alway ready. The  
 world cannot hate you; but me it hateth, because  
 8 I testify of it, that its works are evil. Go ye up  
 unto the feast: I go not up <sup>2</sup>yet\* unto this feast; be-  
 9 cause my time is not yet fulfilled. And having  
 said these things unto them, he abode *still* in Galilee.

<sup>2</sup> Many ancient authorities omit yet.

10 But when his brethren were gone up unto the  
 feast, then went he also up, not publicly, but as it  
 11 were in secret. The Jews therefore sought him at  
 12 the feast, and said, Where is he? And there was  
 much murmuring among the multitudes concerning  
 him: some said, He is a good man; others said,  
 13 Not so, but he leadeth the multitude astray. How-  
 beit no man spake openly of him for fear of the  
 Jews.

14 But when it was now the midst of the feast Jesus  
 15 went up into the temple, and taught. The Jews  
 therefore marvelled, saying, How knoweth this man  
 16 letters, having never learned? Jesus therefore an-  
 swered them, and said, My teaching is not mine,  
 17 but his that sent me. If any man willeth to do his  
 will, he shall know of the teaching, whether it be  
 18 of God, or *whether* I speak from myself. He that  
 speaketh from himself seeketh his own glory: but he  
 that seeketh the glory of him that sent him, the same  
 19 is true, and no unrighteousness is in him. Did not  
 Moses give you the

\* For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add *yet*.—*Am. Com.*

law, and *yet* none of you doeth the law? Why seek ye to kill me? The multitude answered, Thou hast a <sup>1</sup>devil: who seeketh to kill thee? Jesus answered and said unto them, I did one work, and ye all <sup>2</sup>marvel. For this cause hath Moses\* given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole† on the sabbath? Judge not according to appearance, but judge righteous judgement.

Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me: They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion <sup>3</sup>among the Greeks, and teach the Greeks? What is this word that

<sup>1</sup> Gr. *demon*.

<sup>2</sup> Or, *marvel because of this. Moses hath given you circumcision*

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

\* For "marvel. For this cause hath Moses" etc. read "marvel because thereof. Moses hath" etc. and omit the marg.—*Am. Com.*

† "a man every whit whole" add marg. Gr. *a whole man sound*.—*Am. Com.*



νόμον ; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε  
 20 ἀποκτεῖναι ; ἀπεκρίθη ὁ ὄχλος Δαιμόνιον ἔχεις· τίς σε  
 21 ζητεῖ ἀποκτεῖναι ; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἐν  
 22 ἔργον ἐποίησα καὶ πάντες θαυμάζετε. διὰ τοῦτο Μωυσῆς  
 δέδωκεν ὑμῖν τὴν περιτομὴν, — οὐχ ὅτι ἐκ τοῦ Μωυσέως  
 ἐστὶν ἀλλ' ἐκ τῶν πατέρων, — καὶ [ἐν] σαββάτῳ περιτέμνετε  
 23 ἄνθρωπον. εἰ περιτομὴν λαμβάνει [ὁ] ἄνθρωπος ἐν σαβ-  
 βάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωυσέως, ἐμοὶ χολᾶτε ὅτι  
 24 ὄλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ ; μὴ κρίνετε  
 25 κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε. Ἐ-  
 λεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμειτῶν Οὐχ οὗτός ἐστιν  
 26 ὃν ζητοῦσιν ἀποκτεῖναι ; καὶ ἶδε παρρησίᾳ λαλεῖ καὶ  
 οὐδὲν αὐτῷ λέγουσιν· μὴ ποτε ἀληθῶς ἔγνωσαν οἱ ἄρχον-  
 27 τες ὅτι οὗτός ἐστιν ὁ χριστός ; ἀλλὰ τοῦτον οἶδαμεν πόθεν  
 ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν  
 28 ἐστίν. Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδασκῶν [ὁ] Ἰησοῦς καὶ  
 λέγων Καρὲ οἴδατε καὶ οἴδατε πόθεν εἰμὶ· καὶ ἀπ' Ἐμαν-  
 τοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν  
 29 ὑμεῖς οὐκ οἴδατε· ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμὶ κα-  
 30 κείνός με ἀπέστειλεν. Ἐζήτησαν οὖν αὐτὸν πιάσαι, καὶ  
 οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει  
 31 ἡ ὥρα αὐτοῦ. Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν εἰς  
 αὐτόν, καὶ ἔλεγον Ὁ χριστὸς ὅταν ἔλθῃ μὴ πλείονα ση-  
 32 μεῖα ποιήσει ὢν οὗτος ἐποίησεν ; Ἦκουσαν  
 οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ  
 ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα  
 33 πιάσωσιν αὐτόν. εἶπεν οὖν ὁ Ἰησοῦς Ἐτι χρόνον μικρὸν  
 34 μεθ' ὑμῶν εἰμὶ καὶ ὑπάγω πρὸς τὸν πέμψαντά με. ζητή-  
 σετέ με καὶ οὐχ εὐρήσετετέ με, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ  
 35 δύνασθε ἐλθεῖν. εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς Ποῦ  
 οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εἰρήσομεν αὐτόν ;  
 μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι  
 36 καὶ διδάσκειν τοὺς Ἕλληνας ; τίς ἐστὶν ὁ λόγος οὗτος ὃν

εἶπε Ζητήσατέ με καὶ οὐχ εὐρήσατέ με καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθειν;

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς ἰσθή- 37  
 κει ὁ Ἰησοῦς, καὶ ἔκραξεν λέγων Ἐάν τις διψᾷ ἐρχέσθω  
 πρὸς με καὶ πινέτω. ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ 38  
 γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδα-  
 τος ζῶντος. Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ἁγίου 39  
 ἃ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὐπω  
 γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐπὼ ἐδοξάσθη. Ἐκ τοῦ 40  
 ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον [ὅτι] Οὐ-  
 τὸς ἐστὶν ἀληθῶς ὁ προφήτης· ἄλλοι ἔλεγον Οὗτός 41  
 ἐστὶν ὁ χριστός· οἱ δὲ ἔλεγον Μὴ γὰρ ἐκ τῆς Γαλιλαίας  
 ὁ χριστὸς ἔρχεται; οὐχ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρ- 42  
 ματος Δαυεὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου ἦν  
 Δαυεὶδ, ἔρχεται ὁ χριστός; σχίσμα οὖν ἐγένετο ἐν τῷ 43  
 ὄχλῳ δι' αὐτόν. τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, 44  
 ἀλλ' οὐδεὶς ἔβαλεν ἐπ' αὐτόν τὰς χεῖρας. Ἦλ- 45  
 θον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους,  
 καὶ εἶπον αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἠγάγετε αὐτόν;  
 ἀπεκρίθησαν οἱ ὑπηρέται Οὐδέποτε ἐλάλησεν οὕτως 46  
 ἄνθρωπος. ἀπεκρίθησαν οὖν [αὐτοῖς] οἱ Φαρισαῖοι Μὴ 47  
 καὶ ὑμεῖς πεπλάνησθε; μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευ- 48  
 σεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων; ἀλλὰ ὁ ὄχλος οὗτος 49  
 ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν. λέγει Νικόδη- 50  
 μος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτόν πρότερον, εἰς ὧν  
 ἐξ αὐτῶν Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν 51  
 μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γνῶ τί ποιεῖ; ἀπε- 52  
 κρίθησαν καὶ εἶπαν αὐτῷ Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας  
 εἶ; ἐραύνησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης  
 οὐκ ἐγείρεται.<sup>†</sup>

Πάλιν οὖν αὐτοῖς ἐλάλησεν [ὁ] Ἰησοῦς λέγων Ἐγὼ 12  
 εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν μοι οὐ μὴ περι-

\* ἡ καὶ ἐπορεύθησεν . . . ἀμάρταν. † (ΠΕΡΙ ΜΟΙΣΑΙΑΔΟΣ ΠΕΡΙΚΟΠΗ p. 241)

he said, Ye shall seek me, and shall not find me:  
and where I am, ye cannot come?

- 37 Now on the last day, the great *day* of the feast.  
Jesus stood and cried, saying, If any man thirst, let  
38 him come unto me, and drink. He that believeth  
on me, as the Scripture hath said, out of his belly\*  
39 shall flow rivers of living water. But this spake  
he of the Spirit, which they that believed on him  
were to receive: <sup>1</sup>For the Spirit was not yet *given*;  
40 because Jesus was not yet glorified. *Some* of the  
multitude therefore, when they heard these words,  
41 said, This is of a truth the prophet. Others said,  
This is the Christ. But some said, What, doth the  
42 Christ come out of Galilee? Hath not the scripture  
said that the Christ cometh of the seed of David,  
and from Bethlehem, the village where David was?  
43 So there arose a division in the multitude because  
44 of him. And some of them would have taken him:  
but no man laid hands on him.  
45 The officers therefore came to the chief priests  
and Pharisees; and they said unto them, Why did  
46 ye not bring him? The officers answered, Never  
47 man so spake. The Pharisees therefore answered  
48 them, Are ye also led astray? Hath any of the  
49 rulers believed on him, or of the Pharisees? But  
this multitude which knoweth not the law are ac-  
50 cursed. Nicodemus saith unto them (he that came  
51 to him before, being one of them), Doth our law  
judge a man, except it first hear from himself and  
52 know what he doeth? They answered and said unto  
him, Art thou also of Galilee? Search, and <sup>2</sup>see that  
out of Galilee ariseth no prophet. †

<sup>1</sup> Some ancient authorities read for the Holy Spirit was not yet given.

<sup>2</sup> Or, see: for out of Galilee etc.

8. 12 Again therefore Jesus spake unto them, saying, I  
am the light of the world: he that followeth me  
shall not

\* For "out of his belly" read "from within him" (with marg. Gr. *out of his belly.*)—*Am. Com.*

[† For ch. 7. 53-8. 11, see p. 241, whither the passage has been transposed, to conform to the disposition of the text by Westcott & Hort.]

walk in the darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou 13 bearest witness of thyself; thy witness is not true. Jesus answered and said unto them, Even if I bear 14 witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge after 15 the flesh; I judge no man. Yea and if I judge, my 16 judgement is true; for I am not alone, but I and the Father that sent me. Yea and in your law it is writ- 17 ten, that the witness of two men is true. I am he 18 that beareth witness of myself, and the Father that sent me beareth witness of me. They said there- 19 fore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. These 20 words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

He said therefore again unto them, I go away, and 21 ye shall seek me, and shall die in your sin: whither I go, ye cannot come. The Jews therefore said, 22 Will he kill himself, that he saith, Whither I go, ye cannot come? And he said unto them, Ye are from 23 beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, 24 that ye shall die in your sins: for except ye believe that <sup>1</sup>I am *he*<sup>\*</sup>, ye shall die in your sins. They said 25 therefore unto him, Who art thou? Jesus said unto them, <sup>2</sup>Even that which I have also spoken unto you from the beginning. I have many things to speak 26 and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I <sup>3</sup>unto the world<sup>†</sup>. They perceived not 27 that he spake to them of the Father. Jesus there- 28 fore said, When ye have lifted up the Son

<sup>1</sup> Or, *I am*

<sup>2</sup> Or, How is it that I even speak to you at all?<sup>†</sup>

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

\* "I am *he*" omit marg.<sup>1</sup> So in xiii. 19.—*Am. Com.*

† Substitute for the present marg. <sup>2</sup> Or, *Altogether that which I also speak unto you*—*Am. Com.*

‡ "unto the world" omit marg. <sup>3</sup> "Gr. *into*."—*Am. Com.*

πατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.  
 13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ μαρτυ-  
 14 ρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. ἀπεκρίθη Ἰησοῦς  
 καὶ εἶπεν αὐτοῖς Κὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ,  
 «ἀληθής ἐστιν ἡ μαρτυρία μου», ὅτι οἶδα πόθεν ἦλθον  
 καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι  
 15 ἢ ποῦ ὑπάγω. ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ  
 16 κρίνω οὐδένα. καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ  
 ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμ-  
 17 ψας με [πατήρ]. καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγρα-  
 18 πται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. ἐγὼ  
 εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ  
 19 ὁ πέμψας με πατήρ. ἔλεγον οὖν αὐτῷ Ποῦ ἐστὶν ὁ  
 πατήρ σου; ἀπεκρίθη Ἰησοῦς Οὔτε ἐμὲ οἴδατε οὔτε τὸν  
 πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν  
 20 ᾔδειτε. Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ  
 διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω  
 ἐληλύθει ἡ ὥρα αὐτοῦ.

ἡ μαρτυρία μου  
ἀληθής ἐστιν

21 Εἶπεν οὖν πάλιν αὐτοῖς Ἐγὼ ὑπάγω καὶ ζητήσετέ  
 με, καὶ ἐν τῇ ἁμαρτία ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ  
 22 ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. ἔλεγον οὖν οἱ Ἰου-  
 δαῖοι Μήτι ἀποκτενεῖ ἑαυτὸν ὅτι λέγει· Ὅπου ἐγὼ ὑπά-  
 23 γω ὑμεῖς οὐ δύνασθε ἐλθεῖν; καὶ ἔλεγεν αὐτοῖς Ὑμεῖς  
 ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τού-  
 του τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τού-  
 24 του. εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις  
 ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι «ἐγὼ εἰμί», ἀποθανεῖσθε  
 25 ἐν ταῖς ἁμαρτίαις ὑμῶν. ἔλεγον οὖν αὐτῷ Σὺ τίς εἶ;  
 εἶπεν αὐτοῖς [ὁ] Ἰησοῦς Τὴν ἀρχὴν ὅτι καὶ λαλῶ «ἐμῖν»;  
 26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας  
 με ἀληθής ἐστιν, καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ  
 27 εἰς τὸν κόσμον. οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς  
 28 ἔλεγον. εἶπεν οὖν ὁ Ἰησοῦς Ὅταν ὑψώσητε τὸν υἱὸν

ἐγὼ εἰμί

ὑμῖν.

ἐγώ εἰμι

τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι Ἐγώ εἰμι, καὶ ἀπ' ἐ-  
 μαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ  
 ταῦτα λαλῶ. καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἀ- 29  
 φῆκέν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάν-  
 τοτε. Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐ- 30  
 τόν.

Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπι- 31  
 στευκότας αὐτῷ Ἰουδαίους Ἐὰν ὑμεῖς μείνητε ἐν τῷ λό-  
 γῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἔστε, καὶ γνώσεσθε 32  
 τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. ἀπεκρί- 33  
 θησαν πρὸς αὐτόν Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ  
 δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι  
 γενήσεσθε; ἀπεκρίθη αὐτοῖς [ὁ] Ἰησοῦς Ἀμὴν ἀμὴν 34  
 λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν  
 [τῆς ἁμαρτίας]· ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν 35  
 αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. ἐὰν οὖν ὁ υἱὸς ὑμᾶς 36  
 ἐλευθερώσῃ, ἔντως ἐλεύθεροι ἔσεσθε. οἶδα ὅτι σπέρμα 37  
 Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος  
 ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. Ἄ ἐγὼ εἴωρακα παρὰ τῷ πα- 38  
 τρὶ λαλῶ· καὶ ὑμεῖς οὖν ἂ ἤκούσατε παρὰ τοῦ πατρὸς  
 ποιεῖτε. ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατήρ ἡμῶν 39  
 Ἀβραάμ ἐστίν. λέγει αὐτοῖς [ὁ] Ἰησοῦς Εἰ τέκνα τοῦ  
 Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ποιεῖτε· ἰὼν δὲ 40  
 ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν  
 λελάληκα ἢ ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ  
 οὐκ ἐποίησεν. ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. 41  
 εἶπαν αὐτῷ Ἡμεῖς ἐκ πορνείας οὐκ ἐγεννηθήμεν· εἶνα  
 πατέρα ἔχομεν τὸν θεόν. εἶπεν αὐτοῖς [ὁ] Ἰησοῦς Εἰ 42  
 ὁ θεὸς πατήρ ὑμῶν ἦν ἠγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ  
 θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα,  
 ἀλλ' ἐκεῖνός με ἀπέστειλεν. διὰ τί τὴν λαλίαν τὴν ἐμὴν 43  
 οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.  
 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας 44

ἐποιεῖτε

οὐ γεννηθήμεθα

\* Ἐγὼ ἂ εἴωρακα παρὰ τῷ πατρὶ μου [ταῦτα] λαλῶ· καὶ ὑμεῖς οὖν ἂ ἐωράκατε παρὰ τῷ πατρὶ ὑμῶν·



of man, then shall ye know that <sup>1</sup>I am *he*<sup>2</sup>, and *that* I do nothing of myself, but as the Father taught me,  
 29 I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the  
 30 things that are pleasing to him. As he spake these things, many believed on him.  
 31 Jesus therefore said to those Jews which had believed him, If ye abide in my word, *then* are ye truly  
 32 my disciples; and ye shall know the truth, and the  
 33 truth shall make you free. They answered unto him, We be Abraham's seed, and have never yet  
 been in bondage to any man: how sayest thou, Ye  
 34 shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth  
 35 sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth  
 36 for ever. If therefore the Son shall make you free,  
 37 ye shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word  
 38 <sup>2</sup>hath not free course in you. I speak the things  
 which I have seen with <sup>3</sup>my Father: and ye also do  
 39 the things which ye hear. <sup>4</sup>from *your* father. They answered and said unto him, Our father is Abraham.  
 Jesus saith unto them, If ye <sup>4</sup>were Abraham's chil-  
 40 dren, <sup>5</sup>ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the  
 truth, which I heard from God: this did not Abraham.  
 41 Ye do the works of your father. They said unto him, We were not born of fornication; we have one  
 42 Father, *even* God. Jesus said unto them, If God were your Father, ye would love me: for I came forth  
 and am come from God; for neither have I come  
 43 of myself, but he sent me. Why do ye not <sup>6</sup>under-  
 stand my speech? *Even* because ye cannot hear my  
 44 word. Ye are of *your* father the devil, and the lusts

<sup>1</sup> Or, *I am*  
 Or, *I am he: and*  
*I do*

<sup>2</sup> Or, *hath no place*  
*in you*

<sup>3</sup> Or, *the Father*  
*do ye also there-*  
*fore the things*  
*which ye heard*  
*from the Father.*

<sup>4</sup> Gr. *are.*

<sup>5</sup> Some ancient au-  
 thorities read *ye*  
*do the works of*  
*Abraham.*

<sup>6</sup> Or, *know*

\* "I am *he*" omit from marg. <sup>1</sup> Or, *I am*—*Am. Com.*

1 Some ancient authorities read standeth.

2 Or, When one speaketh a lie, he speaketh of his own: for his father also is a liar.

2 Gr. demon.

4 Or, that he should see.

5 Gr. was born.

6 Or, was hidden, and went dc.

7 Many ancient authorities add and going through the midst of them went his way, and so passed by.

of your father it is your will to do. He was a murderer from the beginning, and <sup>1</sup>stood\* not in the truth, because there is no truth in him. <sup>2</sup>When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because <sup>45</sup>I say the truth, ye believe me not. Which of you <sup>46</sup>convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words <sup>47</sup>of God: for this cause ye hear *them* not, because ye are not of God. The Jews answered and said unto <sup>48</sup>him, Say we not well that thou art a Samaritan, and hast a <sup>2</sup>devil? Jesus answered, I have not a <sup>3</sup>devil; <sup>49</sup>but I honour my Father, and ye dishonour me. But <sup>50</sup>I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a <sup>51</sup>man keep my word, he shall never see death. The <sup>52</sup>Jews said unto him, Now we know that thou hast a <sup>3</sup>devil. Abraham is dead†, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abra- <sup>53</sup>ham, which is dead‡? and the prophets are dead‡: whom makest thou thyself? Jesus answered, If I <sup>54</sup>glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; <sup>55</sup>and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. Your father Abraham rejoiced <sup>1</sup>to see my day; and <sup>56</sup>he saw it, and was glad. The Jews therefore said <sup>57</sup>unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, <sup>58</sup>verily, I say unto you, Before Abraham <sup>5</sup>was‡, I am. They took up stones therefore to cast at him: but <sup>59</sup>Jesus <sup>6</sup>hid himself, and went out of the temple<sup>7</sup>.

And as he passed by, he saw a man blind from his <sup>9</sup>birth.

\* For "stood" read "standeth" and omit marg. 1.—*Am. Com.*

† For "is dead" and "are dead" read "died" [Compare vi. 49, 58.]—*Am. Com.*

‡ For "was" read "was born" and omit marg. 5.—*Am. Com.*

τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτό-  
 νος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀλήθειᾳ οὐκ ἔστηκεν, ὅτι  
 οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλήῃ τὸ ψεῦδος, ἐκ τῶν  
 45 ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ. ἐγὼ  
 46 δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι. τίς ἐξ ὑμῶν  
 ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί  
 47 ὑμεῖς οὐ πιστεύετέ μοι; ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ  
 θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε ὅτι ἐκ τοῦ θεοῦ  
 48 οὐκ ἐστέ. ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ Οὐ  
 καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ σὺ καὶ δαιμόνιον  
 49 ἔχεις; ἀπεκρίθη Ἰησοῦς Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ  
 50 τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. ἐγὼ δὲ οὐ  
 51 ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. Ἀμὴν  
 ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον  
 52 οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. εἶπαν αὐτῷ οἱ Ἰου-  
 δαῖοι Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέ-  
 θανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις Ἐάν τις τὸν  
 λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν  
 53 αἰῶνα· μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις  
 ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σκαυτὸν ποι-  
 54 εῖς; ἀπεκρίθη Ἰησοῦς Ἐὰν ἐγὼ δοξάσω ἐμαυτόν, ἡ  
 δόξα μου οὐδὲν ἐστίν· ἔστιν ὁ πατὴρ μου ὁ δοξάζων με,  
 55 ὃν ὑμεῖς λέγετε ὅτι Ἐθεὸς ὑμῶν ἐστίν, καὶ οὐκ ἐγνώκατε  
 αὐτόν, ἐγὼ δὲ οἶδα αὐτόν· κὰν εἶπω ὅτι οὐκ οἶδα αὐ-  
 τόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλὰ οἶδα αὐτόν καὶ  
 56 τὸν λόγον αὐτοῦ τηρῶ. Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλ-  
 λιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδεν καὶ  
 57 ἐχάρη. εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν Πεντήκοντα  
 58 ἔτη οὐπω ἔχεις καὶ Ἀβραὰμ Ἐώρακας; εἶπεν αὐτοῖς Ἰη-  
 σοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ  
 59 εἰμί. ἦσαν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς  
 δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

Θεὸς ἡμῶν

ἑώρακέν σε

1 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.

καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες Ῥαββεί, 2  
 τίς ἤμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆ;  
 ἀπεκρίθη Ἰησοῦς Οὔτε οὗτος ἤμαρτεν οὔτε οἱ γονεῖς 3  
 αὐτοῦ, ἀλλ' ἵνα φανερωθῆ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.  
 ὡς ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα 4  
 ἐστίν· ἔρχεται νῦν ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν 5  
 ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου. ταῦτα εἰπὼν ἔ- 6  
 πτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ  
 ἐπέθηκεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς, καὶ 7  
 εἶπεν αὐτῷ Ὑπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ  
 Σιλωάμ (ὃ ἐρμηνεύεται Ἀπεσταλμένος). ἀπήλθεν οὖν καὶ  
 ἐνίψατο, καὶ ἦλθεν βλέπων. Οἱ οὖν γείτονες καὶ 8  
 οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον  
 Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; ἄλλοι ἔλε- 9  
 γον ὅτι Οὗτός ἐστιν· ἄλλοι ἔλεγον Οὐχί, ἀλλὰ ὅμοιος  
 αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν ὅτι Ἐγὼ εἰμι. ἔλεγον 10  
 οὖν αὐτῷ Πῶς [οὖν] ἠνεψώθησάν σου οἱ ὀφθαλμοί; ἀπε- 11  
 κρίθη ἐκεῖνος Ὁ ἄνθρωπος ὃς λεγόμενος Ἰησοῦς πηλὸν  
 ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμούς καὶ εἶπέν μοι  
 ὅτι Ὑπαγε εἰς τὸν Σιλωάμ καὶ νίψαι· ἀπελθὼν οὖν καὶ  
 νιψάμενος ἀνέβλεψα. καὶ εἶπαν αὐτῷ Ποῦ ἐστὶν ἐκεῖ- 12  
 νος; λέγει Οὐκ οἶδα. Ἄγουσιν αὐτὸν πρὸς 13  
 τοὺς Φαρισαίους τὸν ποτε τυφλόν. ἦν δὲ σάββατον ἐν ἧ 14  
 ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέφεξεν αὐτοῦ  
 τοὺς ὀφθαλμούς. πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρι- 15  
 σαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς Πηλὸν ἐπέθη-  
 κέν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω.  
 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές Οὐκ ἔστιν οὗτος παρὰ 16  
 θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι [δὲ]  
 ἔλεγον Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα ση-  
 μεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. λέγουσιν οὖν 17  
 τῷ τυφλῷ πάλιν Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνεψέεν  
 σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν.

2 And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should  
 3 be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God  
 4 should be made manifest in him. We must work the works of him that sent me, while it is day: the  
 5 night cometh, when no man can work. When I am  
 6 in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with  
 7 the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went  
 8 away therefore, and washed, and came seeing. The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that  
 9 sat and begged? Others said, It is he: others said,  
 10 No, but he is like him. He said, I am *he*. They said therefore unto him, How then were thine eyes  
 11 opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away  
 12 and washed, and I received sight. And they said unto him, Where is he? He saith, I know not.  
 13 They bring to the Pharisees him that aforetime  
 14 was blind. Now it was the sabbath on the day when  
 15 Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see.  
 16 Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them.  
 17 They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet.

<sup>1</sup> Or, and with the clay, anointed his eyes thereof his

The Jews therefore did not believe concerning him, 18 that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, 19 who ye say was born blind? how then doth he now see? His parents answered and said, We know that 20 this is our son, and that he was born blind: but how 21 he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. These things said his parents, because 22 they feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out of the synagogue. Therefore 23 said his parents, He is of age; ask him. So they 24 called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. He therefore answered, Whether 25 he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see. They said there- 26 fore unto him, What did he to thee? how opened he thine eyes? He answered them, I told you even 27 now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples? And 28 they reviled him, and said, Thou art his disciple; but we are disciples of Moses. We know that God 29 hath spoken unto Moses: but as for this man, we know not whence he is. The man answered and 30 said unto 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 31 if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never 32 heard that any one opened the eyes of a man born blind. If this man were not from God, he could do 33 nothing. They answered and said unto him, Thou 34 wast altogether born in sins, and dost thou teach us? And they cast him



18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν  
 τυφλὸς καὶ ἀνέβλεψεν, ἕως οὗτου ἐφώνησαν τοὺς γονεῖς  
 19 αὐτοῦ τοῦ ἀναβλέψαντος καὶ ἠρώτησαν αὐτοὺς λέγον-  
 τες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ἐν ὑμεῖς λέγετε ὅτι τυφλὸς  
 20 ἐγενήθη; πῶς οὖν βλέπει ἄρτι; ἀπεκρίθησαν οὖν οἱ γονεῖς  
 αὐτοῦ καὶ εἶπαν Οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν  
 21 καὶ ὅτι τυφλὸς ἐγενήθη· πῶς δὲ τῶν βλέπει οὐκ οἴδαμεν,  
 ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἴδαμεν·  
 αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.  
 22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους,  
 ἦδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολο-  
 23 γήσῃ Χριστόν, ἀποσυνάγωγος γένηται. διὰ τοῦτο οἱ  
 γονεῖς αὐτοῦ εἶπαν ὅτι Ἠλικίαν ἔχει, αὐτὸν ἔπερωτή-  
 24 σατέ. Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὅς ἦν  
 τυφλὸς καὶ εἶπαν αὐτῷ Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἴδα-  
 25 μεν ὅτι οὗτος ὁ ἄνθρωπος ἁμαρτωλὸς ἐστιν. ἀπεκρίθη  
 οὖν ἐκεῖνος Εἰ ἁμαρτωλὸς ἐστιν οὐκ οἶδα· ἐν οἶδα ὅτι  
 26 τυφλὸς ὢν ἄρτι βλέπω. εἶπαν οὖν αὐτῷ Τί ἐποίησέν  
 27 σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς; ἀπεκρίθη αὐ-  
 τοῖς Εἶπον ὑμῖν ἦδη καὶ οὐκ ἠκούσατε· τί ἄρα πάλιν θέλετε  
 28 ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;  
 29 καὶ ἐλοιδόρησαν αὐτὸν καὶ εἶπαν Σὺ μαθητῆς εἶ ἐκείνου,  
 27 ἡμεῖς δὲ τοῦ Μωυσέως ἐσμὲν μαθηταί· ἡμεῖς οἴδαμεν ὅτι  
 Μωυσεὶ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἴδαμεν πόθεν  
 30 ἐστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς Ἐν τού-  
 τῳ γὰρ τὸ θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν  
 31 ἐστίν, καὶ ἤνοιξέν μου τοὺς ὀφθαλμούς. οἴδαμεν ὅτι ὁ  
 θεὸς ἁμαρτωλῶν οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ἦ καὶ  
 32 τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠ-  
 κούσθη ὅτι ἠνέωξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημέ-  
 33 νου· εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.  
 34 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ἐν ἁμαρτίαις σὺ ἐγεννή-  
 θης ὄλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν

ἐρωτήσατε

οὖν

ἔξω. Ἦκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, 35  
 καὶ εὐρῶν αὐτὸν εἶπεν Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώ-  
 που; Ἐπεκρίθη ἐκεῖνος [καὶ εἶπει] Καὶ τίς ἐστιν, κίριε, ἵνα 36  
 πιστεῖσω εἰς αὐτόν; εἶπεν αὐτῷ ὁ Ἰησοῦς Καὶ ἑώρακας 37  
 αὐτόν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ὁ δὲ ἔφη Πι- 38  
 στεῖω, κύριε· καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς 39  
 Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ  
 βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται. 40  
 Ἦκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ ὄντες, καὶ  
 εἶπαν αὐτῷ Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; εἶπεν αὐτοῖς [ὁ] 41  
 Ἰησοῦς Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέ-  
 γετε ὅτι Βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει. Ἄ- 1  
 μὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς  
 τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν  
 ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής· ὁ δὲ εἰσερχόμενος διὰ 2  
 τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων. τούτῳ ὁ θυρωρὸς 3  
 ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ  
 ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά. ὅταν τὰ 4  
 ἴδια πάντα ἐκβάλλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ  
 πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ·  
 ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ φεύξονται 5  
 ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασι τῶν ἀλλοτρίων τὴν φωνήν.  
 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ 6  
 οὐκ ἔγνωσαν τίνα ἦν ἢ ἐλάλει αὐτοῖς. Εἶπεν 7  
 οὖν πάλιν [ὁ] Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐγὼ εἰμι ἡ  
 θύρα τῶν προβάτων. πάντες ὅσοι ἦλθον πρὸ ἐμοῦ κλέπται 8  
 εἰσὶν καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.  
 ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ 9  
 εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει. ὁ κλέ- 10  
 πτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ·  
 ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν. Ἐγὼ 11  
 εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν  
 αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· ὁ μισθωτὸς καὶ οὐκ ἂν 12

out.

35 Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on 'the Son of

36 God? He answered and said, And who is he, Lord,

37 that I may believe on him? Jesus said unto him, Thou hast both seen him, and he it is that speaketh

38 with thee. And he said, Lord, I believe. And he

39 worshipped him. And Jesus said, For judgement came I into this world, that they which see not may see; and that they which see may become blind.

40 Those of the Pharisees which were with him heard these things, and said unto him, Are we also blind?

41 Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

10 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but

climbeth up some other way, the same is a thief and

2 a robber. But he that entereth in by the door is

3<sup>2</sup> the shepherd of the sheep. To him the porter

4 When he hath put forth all his own, and leaeth them out.

5 voice. And a stranger will they not follow, but will flee from him: for they know not the voice of stran-

6 gers. This<sup>3</sup> parable spake Jesus unto them: but

7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that came before me\* are thieves and robbers:

9 but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and

10 shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may

11<sup>4</sup> have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep.

12 He that is a hireling, and not

<sup>1</sup> Many ancient authorities read *the Son of man.*

<sup>2</sup> Or, a shepherd

<sup>3</sup> Or, proverb

<sup>4</sup> Or, have abundance

\* "before me" add marg. Some ancient authorities omit *before me.*—*Am. Com.*

a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth *them*: *he* 13 *fleeth* because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine 14 own, and mine own know me, even as the Father 15 knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which 16 are not of this fold: them also I must <sup>1</sup>bring, and they shall hear my voice: and <sup>2</sup>they shall become one flock, one shepherd. Therefore doth the Father 17 love me, because I lay down my life, that I may take it again. No one <sup>3</sup>taketh it away from me, but 18 I lay it down of myself. I have <sup>4</sup>power to lay it down, and I have <sup>4</sup>power to take it again. This commandment received I from my Father.

1 Or, lead

2 Or, they shall be  
one flock

3 Some ancient au-  
thorities read  
took it away.

4 Or, might

There arose a division again among the Jews be- 19 cause of these words. And many of them said, 20 He hath a <sup>5</sup>devil, and is mad; why hear ye him? Others said, These are not the sayings of one pos- 21 sessed with a <sup>5</sup>devil. Can a <sup>5</sup>devil open the eyes of the blind?

5 Gr. demon.

6 Some ancient au-  
thorities read, At  
that time was the  
Feast.

<sup>6</sup>And it was the feast of the dedication at Jeru- 22 salem: it was winter: and Jesus was walking in the 23 temple in Solomon's porch. The Jews therefore 24 came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. Jesus answered them, 25 I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. But 26 ye believe not, because ye are not of my sheep. My 27 sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and 28 they shall never perish, and no one shall snatch them out of my hand. <sup>7</sup>My Father, which hath 29 given *them* unto me, is greater than all;

7 Some ancient au-  
thorities read  
That which my  
Father hath giv-  
en unto me.

ποιμήν, οὐ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον  
 ἐρχόμενον καὶ ἀφήσιν τὰ πρόβατα καὶ φεύγει, — καὶ ὁ  
 13 λύκος ἀρπάξει αὐτὰ καὶ σκορπίξει, — ὅτι μισθωτός ἐστιν  
 14 καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ἐγὼ εἰμι ὁ ποιμήν  
 ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμὰ,  
 15 καθὼς γινώσκει με ὁ πατήρ καὶ γὼ γινώσκω τὸν πατέρα, καὶ  
 16 τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. καὶ ἄλλα πρό-  
 βατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐτῆς ταύτης· κακείνα δὲ με  
 ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται  
 17 μία ποίμνη, εἰς ποιμήν. διὰ τοῦτό με ὁ πατήρ ἀγαπᾷ  
 ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.  
 18 οὐδεὶς ἤρειν' αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀ-  
 π' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω  
 πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολήν ἔλαβον παρὰ  
 19 τοῦ πατρός μου. Σχίσμα πάλιν ἐγένετο ἐν  
 20 τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. ἔλεγον δὲ πολλοὶ  
 ἐξ αὐτῶν Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;  
 21 ἄλλοι ἔλεγον Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου  
 μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξει;

αἶρει

22 Ἐγένετο τότε τὰ ἐγκαίρια ἐν τοῖς Ἱεροσολύμοις· χει-  
 23 μῶν ἦν, καὶ περιεπάτει [ὁ] Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ  
 24 στοᾷ τοῦ Σολομῶνος. Ἐκύκλωσαν' οὖν αὐτὸν οἱ Ἰουδαῖοι  
 καὶ ἔλεγον αὐτῷ Ἔως πότε τὴν ψυχὴν ἡμῶν αἶρεις; εἰ  
 25 σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν παρρησίᾳ. ἀπεκρίθη αὐτοῖς  
 [ὁ] Ἰησοῦς Εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ  
 ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ  
 26 ἐμοῦ· ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προ-  
 27 βάτων τῶν ἐμῶν. τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου  
 ἀκούουσιν, καὶ γὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι,  
 28 καὶ γὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται  
 εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρός  
 29 μου. ὁ πατήρ μου ὃ δέδωκέν μοι πάντων μεῖζόν ἐστιν',

ἐκύκλωσιν

ὅς.. μεῖζων ἐστίν

καὶ οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ πατρός.  
 ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν. Ἐβάστασαν πάλιν λίθους οἱ <sup>30</sup>  
 Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. ἀπεκρίθη αὐτοῖς ὁ Ἰη- <sup>31</sup>  
 σοὺς Πολλὰ ἔργα ἔδειξα ὑμῖν καλὰ ἐκ τοῦ πατρός· διὰ <sup>32</sup>  
 τοῖον αὐτῶν ἔργον ἐμὲ λιθάζετε; ἀπεκρίθησαν αὐτῷ οἱ <sup>33</sup>  
 Ἰουδαῖοι Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ  
 βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεοῖ.  
 ἀπεκρίθη αὐτοῖς [ὁ] Ἰησοῦς Οὐκ ἔστιν γεγραμμένον ἐν <sup>34</sup>  
 τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἶπα Θεοὶ ἐστε; εἰ ἐκέ- <sup>35</sup>  
 ρους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ  
 δύναται λυθῆναι ἡ γραφή, ἔν ὁ πατὴρ ἡγάσεν καὶ ἀπέ- <sup>36</sup>  
 στείλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς,  
 ὅτι εἶπον Υἱὸς τοῦ θεοῦ εἰμί; εἰ οὐ ποιῶ τὰ ἔργα τοῦ <sup>37</sup>  
 πατρός μου, μὴ πιστεύετε μοι· εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ <sup>38</sup>  
 πιστεύητε τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε  
 ὅτι ἐν ἐμοὶ ὁ πατὴρ καὶ ἐγὼ ἐν τῷ πατρὶ. Ἐζήτουν [οὖν] <sup>39</sup>  
 αὐτὸν πάλιν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον <sup>40</sup>  
 ὅπου ἦν Ἰωάνης τὸ πρῶτον βαπτίζων, καὶ ἔμενον ἐκεῖ.  
 καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάνης <sup>41</sup>  
 μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάνης  
 περὶ τούτου ἀληθῆ ἦν. καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν <sup>42</sup>  
 ἐκεῖ.

Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς <sup>1</sup>  
 κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. ἦν δὲ <sup>2</sup>  
 Μαριάμ ἡ ἀλείψασα τὸν κύριον μύρω καὶ ἐκμάξασα τοὺς  
 πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος  
 ἠσθένει. ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγου- <sup>3</sup>  
 σαι Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. ἀκούσας δὲ ὁ Ἰη- <sup>4</sup>  
 σοὺς εἶπεν Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον  
 ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ ἵνα δοξασθῇ ὁ υἱὸς τοῦ  
 θεοῦ δι' αὐτῆς. ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ <sup>5</sup>  
 τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ὡς οὖν ἤκουσεν ὁ

καὶ ἔδειξα ὑμῖν

[πάλιν] αὐτόν

ἔμεινον



30 and no one is able to snatch <sup>1</sup>*them* out of the Father's <sup>1</sup> Or, aught  
 31 hand. I and the Father are one. The Jews took up  
 32 stones again to stone him. Jesus answered them,  
 33 Many good works have I shewed you from the Fa-  
 33 ther; for which of those works do ye stone me? The  
 Jews answered him, For a good work we stone thee  
 not, but for blasphemy; and because that thou, be-  
 34 ing a man, makest thyself God. Jesus answered  
 them, Is it not written in your law, I said, Ye are  
 35 gods? If he called them gods, unto whom the word  
 of God came (and the scripture cannot be broken),  
 36 say ye of him, whom the Father <sup>2</sup>sanctified and sent <sup>2</sup> Or, consecrate /  
 into the world, Thou blasphemest; because I said,  
 37 I am *the* Son of God? If I do not the works of my  
 38 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  
 39 I in the Father. They sought again to take him:  
 and he went forth out of their hand.  
 40 And he went away again beyond Jordan into the  
 place where John was at the first baptizing; and  
 41 there he abode. And many came unto him; and  
 they said, John indeed did no sign: but all things  
 42 whatsoever John spake of this man were true. And  
 many believed on him there.  
**11** Now a certain man was sick, Lazarus of Betha-  
 ny, of the village of Mary and her sister Martha.  
 2 And it was that Mary which anointed the Lord with  
 ointment, and wiped his feet with her hair, whose  
 3 brother Lazarus was sick. The sisters therefore  
 sent unto him, saying, Lord, behold, he whom thou  
 4 lovest is sick. But when Jesus heard it, he said,  
 This sickness is not unto death, but for the glory of  
 God, that the Son of God may be glorified thereby.  
 5 Now Jesus loved Martha, and her sister, and Laza-  
 6 rus. When therefore he heard

that he was sick, he abode at that time two days  
 in the place where he was. Then after this he 7  
 saith to the disciples, Let us go into Judæa again.  
 The disciples say unto him, Rabbi, the Jews were 8  
 but now seeking to stone thee; and goest thou  
 thither again? Jesus answered, Are there not 9  
 twelve hours in the day? If a man walk in the  
 day, he stumbleth not, because he seeth the light  
 of this world. But if a man walk in the night, 10  
 he stumbleth, because the light is not in him.  
 These things spake he: and after this he saith unto 11  
 them, Our friend Lazarus is fallen asleep; but I go,  
 that I may awake him out of sleep. The disciples 12  
 therefore said unto him, Lord, if he is fallen asleep,  
 he will <sup>1</sup>recover. Now Jesus had spoken of his 13  
 death: but they thought that he spake of taking  
 rest in sleep. Then Jesus therefore said unto them 14  
 plainly, Lazarus is dead. And I am glad for your 15  
 sakes that I was not there, to the intent ye may be-  
 lieve; nevertheless let us go unto him. Thomas 16  
 therefore, who is called <sup>2</sup>Didymus, said unto his  
 fellow-disciples, Let us also go, that we may die  
 with him.

<sup>1</sup> Gr. *be saved*.

<sup>2</sup> That is, *Twin*.

So when Jesus came, he found that he had been 17  
 in the tomb four days already. Now Bethany was 18  
 nigh unto Jerusalem, about fifteen furlongs off; and 19  
 many of the Jews had come to Martha and Mary,  
 to console them concerning their brother. Martha 20  
 therefore, when she heard that Jesus was coming,  
 went and met him: but Mary still sat in the house.  
 Martha therefore said unto Jesus, Lord, if thou 21  
 hadst been here, my brother had not died. And 22  
 even now I know that, whatsoever thou shalt ask of  
 God, God will give thee. Jesus saith unto her, Thy 23  
 brother shall rise again. Martha saith unto him, I 24  
 know that he shall rise again in the resurrection at  
 the last day. Jesus said unto her, I am the resur- 25  
 rection and the life: he that believeth on me, though  
 he die, yet shall he live: and whosoever liveth and 26  
 believeth on me shall never die. Believest thou this?  
 She saith unto him, Yea, Lord: I have believed that 27  
 thou

ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας·  
 7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς Ἄγωμεν εἰς τὴν  
 8 Ἰουδαίαν πάλιν. λέγουσιν αὐτῷ οἱ μαθηταί Ῥαββεί,  
 νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις  
 9 ἐκεῖ; ἀπεκρίθη Ἰησοῦς Οὐχὶ δώδεκα ὥραι εἰσιν τῆς ἡμέ-  
 ρας; ἐὰν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ  
 10 φῶς τοῦ κόσμου τούτου βλέπει· ἐὰν δέ τις περιπατῇ ἐν  
 τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.  
 11 ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς Λάζαρος ὁ φί-  
 λος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.  
 12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ Κύριε, εἰ κεκοίμηται σωθή-  
 13 σεται. εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ.  
 ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.  
 14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ Λάζαρος ἀπέ-  
 15 θανεν; καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην  
 16 ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν. εἶπεν οὖν Θωμᾶς ὁ λεγό-  
 17 μενος Δίδυμος τοῖς συνμαθηταῖς Ἄγωμεν καὶ ἡμεῖς ἵνα  
 ἀποθάνωμεν μετ' αὐτοῦ. Ἐλθὼν οὖν ὁ Ἰησοῦς  
 εὔρεν αὐτὸν τέσσαρας ἡδὴ ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.  
 18 ἦν δὲ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων  
 19 δεκαπέτε. πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς  
 τὴν Μάρθαν καὶ Μαριάμ ἵνα παραμυθῆσωνται αὐτάς  
 20 περὶ τοῦ ἀδελφοῦ. ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς  
 ἔρχεται ὑπῆντησεν αὐτῷ· «Μαριάμ» δὲ ἐν τῷ οἴκῳ ἔκαθεζέτο.  
 21 εἶπεν οὖν ἡ Μάρθα πρὸς Ἰησοῦν «Κύριε, εἰ» ἥς ὧδε  
 22 οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου· καὶ νῦν οἶδα ὅτι ὅσα ἂν  
 23 αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός. λέγει αὐτῇ ὁ Ἰησοῦς  
 24 Ἀναστήσεται ὁ ἀδελφός σου. λέγει αὐτῷ ἡ Μάρθα Οἶδα  
 ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.  
 25 εἶπεν αὐτῇ ὁ Ἰησοῦς Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή·  
 26 ὁ πιστεύων εἰς ἐμὲ καὶ ἀποθάνῃ ζήσεται, καὶ πᾶς ὁ ζῶν  
 καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύ-  
 27 εἰς τοῦτο; λέγει αὐτῷ· Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ

Μαρία

Εἰ

εἰ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.  
 καὶ τοῦτο εἰπούσα ἀπήλθεν καὶ ἐφώνησεν Μαριάμ τὴν 28  
 ἀδελφὴν αὐτῆς λάθρα εἶπασα Ὁ διδάσκαλος πάρεστιν καὶ  
 φωνῶ σε. ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη ταχὺ καὶ ἦρχετο 29  
 πρὸς αὐτόν· οὕτω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κόμην, 30  
 ἀλλ' ἦν ἔτι ἐν τῷ τόπῳ ὅπου ὑπῆντησεν αὐτῷ ἡ Μάρθα.  
 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παρα- 31  
 μυσθόμενοι αὐτῇ, ἰδόντες τὴν Μαριάμ ὅτι ταχέως ἀνέστη  
 καὶ ἐξῆλθει, ἠκολούθησαν αὐτῇ δόξαντες ὅτι ὑπάγει εἰς τὸ  
 μνημεῖον ἵνα κλαύσῃ ἐκεῖ. ἡ οὖν Μαριάμ ὡς ἦλθεν ὅπου 32  
 ἦν Ἰησοῦς ἰδούσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας,  
 λέγουσα αὐτῷ Κύριε, εἰ ἦς ὧδε οὐκ ἂν μου ἀπέθανεν  
 ὁ ἀδελφός. Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς 33  
 συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας ἐνεβριμῆσατο τῷ  
 πνεύματι καὶ ἐτάραξεν ἑαυτόν, καὶ εἶπεν Ποῦ τεθείκατε 34  
 αὐτόν; λέγουσιν αὐτῷ Κύριε, ἔρχου καὶ ἴδε. ἐδάκρυ- 35  
 σεν ὁ Ἰησοῦς. ἔλεγον οὖν οἱ Ἰουδαῖοι Ἴδε πῶς ἐφίλει 36  
 αὐτόν. τινὲς δὲ ἐξ αὐτῶν εἶπαν Οὐκ ἐδύνατο οὗτος 37  
 ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ πικῆσαι ἵνα καὶ  
 οὗτος μὴ ἀποθάνῃ; Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν 38  
 ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον, καὶ λίθος  
 ἐπέκειτο ἐπ' αὐτῷ. λέγει ὁ Ἰησοῦς Ἄρατε τὸν λίθον. 39  
 λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα Κύ-  
 ριε, ἤδη ὄζει, τεταρταῖος γὰρ ἐστίν. λέγει αὐτῇ ὁ Ἰη- 40  
 σοῦς Οὐκ εἰπὸν σοι ὅτι ἐὰν πιστεύσῃς ὕψη τὴν δόξαν  
 τοῦ θεοῦ; ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἦρεν τοὺς 41  
 ὀφθαλμοὺς ἄνω καὶ εἶπεν Πάτερ, εὐχαριστῶ σοι ὅτι  
 ἤκουσάς μου, ἐγὼ δὲ ἤδειν ὅτι πάντοτέ μου ἀκούεις 42  
 ἀλλὰ διὰ τὸν ὄχλον τὸν περιστώτα εἶπον ἵνα πιστεῦσω-  
 σιν ὅτι σύ με ἀπέστειλας. καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ 43  
 ἐκράυγασεν Λάζαρε, δεῦρο ἕξω. ἐξῆλθεν ὁ τεθνηκώς 44  
 δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις  
 αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει [ὁ] Ἰησοῦς αὐτοῖς

art the Christ, the Son of God, *even* he that cometh  
 28 into the world. And when she had said this, she  
 went away, and called Mary <sup>1</sup>her sister secretly, <sup>1</sup> Or, *her sister,*  
 29 saying. The <sup>2</sup>Master is here, and calleth thee. And <sup>2</sup> Or, *Teacher*  
 she, when she heard it, arose quickly, and went  
 30 unto him. (Now Jesus was not yet come into the  
 village, but was still in the place where Martha met  
 31 him.) The Jews then which were with her in the  
 house, and were comforting her, when they saw  
 Mary, that she rose up quickly and went out, follow-  
 ed her, supposing that she was going unto the tomb  
 32 to <sup>3</sup>weep there. Mary therefore, when she came <sup>3</sup> Or, *wept*.  
 where Jesus was, and saw him, fell down at his  
 feet, saying unto him, Lord, if thou hadst been here,  
 33 my brother had not died. When Jesus therefore  
 saw her <sup>4</sup>weeping, and the Jews *also* <sup>4</sup>weeping which  
 came with her, he <sup>5</sup>groaned in the spirit, and <sup>6</sup>was  
 34 troubled, and said. Where have ye laid him? They  
 35 say unto him, Lord, come and see. Jesus wept.  
 36 The Jews therefore said, Behold how he loved him!  
 37 But some of them said, Could not this man, which  
 opened the eyes of him that was blind, have caused  
 38 that this man also should not die? Jesus therefore  
 again <sup>7</sup>groaning in himself cometh to the tomb. <sup>7</sup> Or, *being moved*  
 39 Now it was a cave, and a stone lay <sup>8</sup>against it. Je- <sup>8</sup> Or, *with indignation*  
 sus saith, Take ye away the stone. Martha, the <sup>8</sup> Or, *in the pit*  
 sister of him that was dead, saith unto him, Lord,  
 by this time he stinketh: for he hath been *dead* four  
 40 days. Jesus saith unto her, Said I not unto thee,  
 that, if thou believedst, thou shouldest see the glory  
 41 of God? So they took away the stone. And Jesus  
 lifted up his eyes, and said, Father, I thank thee  
 42 that thou heardest me. And I knew that thou hear-  
 est me always: but because of the multitude which  
 standeth around I said it, that they may believe  
 43 that thou didst send me. And when he had thus  
 spoken, he cried with a loud voice, Lazarus, come  
 44 forth. He that was dead came forth, bound hand  
 and foot with <sup>9</sup>grave-clothes; and his face was bound <sup>9</sup> Or, *gravecloths*  
 about with a napkin. Jesus saith unto them,

Loose him, and let him go.

Many ancient  
authorities read  
the things which  
he did.

Many therefore of the Jews, which came to Mary 45  
and beheld that which he did, believed on him.  
But some of them went away to the Pharisees, and 46  
told them the things which Jesus had done.

The chief priests therefore and the Pharisees 47  
gathered a council, and said, What do we? for this  
man doeth many signs. If we let him thus alone, 48  
all men will believe on him: and the Romans will  
come and take away both our place and our nation.  
But a certain one of them, Caiaphas, being high 49  
priest that year, said unto them, Ye know nothing  
at all, nor do ye take account that it is expedient 50  
for you that one man should die for the people, and  
that the whole nation perish not. Now this he said 51  
not of himself: but being high priest that year, he  
prophesied that Jesus should die for the nation;  
and not for the nation only, but that he might also 52  
gather together into one the children of God that  
are scattered abroad. So from that day forth they 53  
took counsel that they might put him to death.

Jesus therefore walked no more openly among 54  
the Jews, but departed thence into the country near  
to the wilderness, into a city called Ephraim; and  
there he tarried with the disciples. Now the pass- 55  
over of the Jews was at hand: and many went up  
to Jerusalem out of the country before the pass-  
over, to purify themselves. They sought therefore 56  
for Jesus, and spake one with another, as they stood  
in the temple, What think ye? That he will not  
come to the feast? Now the chief priests and the 57  
Pharisees had given commandment, that, if any man  
knew where he was, he should shew it, that they  
might take him.

Jesus therefore six days before the passover came 12  
to Bethany, where Lazarus was, whom Jesus raised  
from the dead. So they made him a supper there: 2  
and Martha served;



45 Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν. Πολ-  
 λοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριάμ  
 46 καὶ θεασάμενοι ὅ<sup>1</sup> ἐποίησεν, ἐπίστευσαν εἰς αὐτόν· τινὲς  
 δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν  
 47 αὐτοῖς ἃ ἐποίησεν Ἰησοῦς. Συνήγαγον οὖν οἱ

ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον Τί  
 48 ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; ἐὰν  
 ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ  
 ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον  
 49 καὶ τὸ ἔθνος. εἰς δὲ τις ἐξ αὐτῶν Καιάφας, ἀρχιερεὺς ὢν  
 τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς Ὑμεῖς οὐκ οἴδατε  
 50 οὐδέν, οὐδὲ λογίζεσθε ὅτι συμφέροι ὑμῖν ἵνα εἰς ἄνθρωπος  
 ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόλη-  
 51 ται. Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν  
 τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς  
 52 ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, καὶ οὐχ ὑπὲρ τοῦ ἔθνους  
 μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα  
 53 συναγάγῃ εἰς ἓν. Ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύ-  
 σαντο ἵνα ἀποκτείνωσιν αὐτόν.

14 Ὁ οὖν Ἰησοῦς οὐκέτι παρρησία περιεπάτει ἐν τοῖς Ἰου-  
 δαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς  
 ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κακεῖ ἔμεινεν μετὰ  
 55 τῶν μαθητῶν. Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων,  
 καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας  
 56 πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἑαυτούς. ἐζήτουν οὖν  
 τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστη-  
 κότες Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;  
 57 δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς  
 ἵνα ἐὰν τις γινῶ ποῦ ἐστὶν μνηύση, ὅπως πιάσωσιν αὐ-  
 τόν.

1 Ὁ οὖν Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς  
 Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς.  
 2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει,

α

117.

ὁ δὲ Λάζαρος εἰς ἣν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ· ἡ 3  
 οὖν Μαριὰμ λαβοῦσα λίτραι μύρου γάρδου πιστικῆς πολυ-  
 τίμου ἤλειψεν τοὺς πόδας [τοῦ] Ἰησοῦ καὶ ἐξέμαξεν ταῖς  
 θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ  
 τῆς ὀσμῆς τοῦ μύρου. λέγει [δὲ] Ἰούδας ὁ Ἰσκαριώτης 4  
 εἰς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι Διὰ 5  
 τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ  
 ἐδόθη πτωχοῖς; εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν 6  
 ἔμελεν αὐτῷ ἀλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκο-  
 μον ἔχων τὰ βαλλόμενα ἐβάσταζεν. εἶπεν οὖν ὁ Ἰη- 7  
 σοῦς Ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφια-  
 σμοῦ μου τηρήσῃ αὐτό· τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε 8  
 μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. Ἔγνω 9  
 αὖν ὁ ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ  
 ἦλθαν οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα καὶ τὸν Λά-  
 ζαρον ἴδωσιν ὃν ἠγείρειν ἐκ νεκρῶν. ἐβουλεύσαντο δὲ οἱ 10  
 ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ὅτι πολ- 11  
 λοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν  
 Ἰησοῦν.

Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, 12  
 ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον 13  
 τὰ βάρια τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,  
 καὶ ἐκραύγαζον

Ὡσαννά,

εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου,  
 καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ.

εὐρῶν δὲ ὁ Ἰησοῦς ὑνάριον ἐκάθισεν ἐπ' αὐτό, καθὼς 14  
 ἐστὶν γεγραμμένον

Μὴ φοβοῦ, οὐγάτηρ Σιών·

15

ἰδοῦ ὁ βασιλεὺς σου ἔρχεται,

καθήμενος ἐπὶ πῶλον ὄνου.

Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὁ- 15  
 τε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐ-

but Lazarus was one of them that sat at meat  
 3 with him. Mary therefore took a pound of ointment of <sup>1</sup>spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of  
 4 the ointment. But Judas Iscariot, one of his disciples, which should betray him, saith, Why was not  
 5 this ointment sold for three hundred <sup>2</sup>pence, and  
 6 given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the <sup>3</sup>bag <sup>4</sup>took away what was put there-  
 7 in. Jesus therefore said, <sup>5</sup>Suffer her to keep it against  
 8 the day of my burying. For the poor ye have always with you; but me ye have not always.  
 9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also,  
 10 whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus  
 11 also to death; because that by reason of him many of the Jews went away, and believed on Jesus.  
 12 On the morrow <sup>6</sup>a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed *is* he that cometh in the name of  
 14 the Lord, even the King of Israel. And Jesus, having found a young ass, sat thereon; as it is written,  
 15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were

<sup>1</sup> See marginal note on Mar. xiv. 3.

<sup>2</sup> See marginal note on Matt. xviii. 25.

<sup>3</sup> Or, bag

<sup>4</sup> Or, carried what was put therein.

<sup>5</sup> Or, Let her alone: it was that she might keep it.

<sup>6</sup> Some ancient authorities read *the chosen people*.

written of him, and that they had done these things unto him. The multitude therefore that was with 17 him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this 18 cause also the multitude went and met him, for that they heard that he had done this sign. The 19 Pharisees therefore said among themselves, <sup>1</sup>Behold how ye prevail nothing: lo, the world is gone after him.

1 Or, Ye behold

Now there were certain Greeks among those that 20 went up to worship at the feast: these therefore 21 came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, 22 and Philip, and they tell Jesus. And Jesus an- 23 swereth them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I 24 say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his <sup>2</sup>life loseth 25 it; and he that hateth his <sup>2</sup>life in this world shall keep it unto life eternal. If any man serve me, let 26 him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour. Now is my soul troubled; and what shall 27 I say? Father, save me from this <sup>1</sup>hour. But for this cause came I unto this hour. Father, glorify 28 thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again. The multitude therefore, that stood 29 by, and heard it, said that it had thundered: others said, An angel hath spoken to him. Jesus answered 30 and said, This voice hath not come for my sake, but for your sakes. Now is <sup>4</sup>the judgement of this 31 world: now shall the prince of this world be cast out. And I, if I be lifted up <sup>5</sup>from the earth, will 32 draw all men unto myself. But this he said, signi- 33 fying by what manner of death he should die.

2 Or, soul

3 Or, hour †

4 Or, a judgement

5 Or, out of

17 τῷ γεγραμμένῳ καὶ ταῦτα ἐποίησαν αὐτῷ. Ἐμαρτύρει  
 οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν  
 18 ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. διὰ τοῦτο  
 καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι ἤκουσαν τοῦτο αὐτὸν  
 19 πεποιθηκένοι τὸ σημεῖον. οἱ οὖν Φαρισαῖοι εἶπαν πρὸς  
 ἑαυτούς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος  
 ὀπίσω αὐτοῦ ἀπῆλθεν.

20 Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν ἀναβαινόντων ἵνα  
 21 προσκυνήσωσιν ἐν τῇ ἑορτῇ· οὗτοι οὖν προσῆλθαν Φι-  
 λίππῳ τῷ ἀπὸ Βηθσαιδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων  
 22 αὐτὸν λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. ἔρ-  
 χεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέῳ· ἔρχεται Ἀδρόεας  
 23 καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ. ὁ δὲ Ἰησοῦς  
 ἀποκρίνεται αὐτοῖς λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ  
 24 ὁ υἱὸς τοῦ ἀνθρώπου. ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ  
 κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος  
 25 μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. ὁ φιλῶν  
 τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν  
 αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.  
 26 ἐὰν ἐμοί τις διακονῇ ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμι  
 ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις ἐμοὶ  
 27 διακονῇ τιμήσει αὐτὸν ὁ πατήρ. νῦν ἡ ψυχὴ μου τετά-  
 ρακται, καὶ τί εἶπω; πᾶτερ, σῶσόν με ἐκ τῆς ὥρας  
 ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.  
 28 πᾶτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ  
 29 οὐρανοῦ· Καὶ ἐδόξασα καὶ πάλιν δοξάσω. ὁ [οὔτι] ὄχλος  
 ὁ ἑστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι· ἄλλοι  
 30 ἔλεγον· Ἄγγελος αὐτῷ λελάληκεν. ἀπεκρίθη καὶ εἶπεν  
 Ἰησοῦς· Οὐδὲ ἐμὲ ἢ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς.  
 31 νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ  
 32 κόσμου τούτου ἐκβληθήσεται ἔξω· καὶ γὰρ ἂν ὑψωθῶ ἐκ  
 33 τῆς γῆς, [πάντας] ἑλκύσω πρὸς ἑμαυτόν. τοῦτο δὲ  
 ἔλεγεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

Αῤ.

† πάντα †

ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος Ἡμεῖς ἠκούσαμεν ἐκ τοῦ 34  
νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις  
σὺ ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν  
οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; εἶπεν οὖν αὐτοῖς ὁ Ἰη- 35  
σοῦς Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περι-  
πατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ,  
καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.  
ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς 36  
γένησθε.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελ-  
θὼν ἐκρύβη ἀπ' αὐτῶν. Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιη- 37  
κότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν, ἵνα ὁ 38  
λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ ὃν εἶπεν

Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

καὶ ὁ βραχίων Κυρίου τίμη ἀπεκαλύφθη;

διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν ὅτι πάλιν εἶπεν Ἡσαί- 39  
ας

Τετύφλωκεν αἰτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρω- 40  
σεν αἰτῶν τὴν καρδίαν,

ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ  
καρδίᾳ καὶ στραφῶσιν,

καὶ ἴασομαι αἰτοῦς.

ταῦτα εἶπεν Ἡσαίας ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλά- 41  
λησεν περὶ αὐτοῦ. Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων 42  
πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους  
οὐχ ὁμολόγουν ἵνα μὴ ἀποσυναγάγωι γίνωνται, ἡγά- 43  
πησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ ἵνα ἵνα  
δόξαν τοῦ θεοῦ. Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν 44

Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν  
πέμψαντά με, καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαν- 45  
τά με. ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ 46  
πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. καὶ ἐάν τις 47  
μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω  
αὐτόν, οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ' ἵνα

41.

ὑπὲρ



34 The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Jesus therefore said unto them, Yet a little while is the light <sup>1</sup>among you. <sup>1 Or, in</sup> Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness

36 knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and

37 <sup>2</sup>hid himself from them. But though he had done <sup>2 Or, was hidden from them</sup> so many signs before them, yet they believed not on

38 him: that the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed?

39 For this cause they could not believe, for that Isaiah said again,

40 He hath blinded their eyes, and he hardened their heart;

Lest they should see with their eyes, and perceive with their heart,

And should turn,

And I should heal them.

41 These things said Isaiah, because he saw his glory; 42 and he spake of him. Nevertheless even of the rulers many believed on him; but because of the

Pharisees they did not confess <sup>3</sup>it, lest they should <sup>3 Or, him</sup> be put out of the synagogue: for they loved the glory of men more than the glory of God\*.

44 And Jesus cried and said, He that believeth on me, 45 believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me.

46 I am come a light into the world, that whosoever 47 believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but

\* For "the glory of men . . . the glory of God" read "the glory that is of men . . . the glory that is of God."—*Am. Com.*

to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, *Jesus*, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is bathed needeth not to save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew him that should betray him; therefore said he, Ye are not all clean.

So when he had washed

12

<sup>1</sup> Or, to the uttermost.

<sup>2</sup> Some ancient authorities omit save, and his feet.

48 σώσω τὸν κόσμον. ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ  
 ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλά-  
 49 λησα ἐκείνος κρινεῖ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ· ὅτι ἐγὼ  
 ἐξ ἑμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐ-  
 50 τός μοι ἐντολὴν δέδωκεν τί· εἶπω καὶ τί λαλήσω. καὶ  
 οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν ἐγὼ  
 λαλῶ, καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

7 ΠΡΟ ΔΕ ΤΗΣ ΕΟΡΤΗΣ τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς  
 ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου  
 πρὸς τὸν πατέρα ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ  
 2 εἰς τέλος ἠγάπησεν αὐτούς. Καὶ δείπνου γινομένου, τοῦ δια-  
 βόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτόν  
 3 Ἰούδας Σίμωνος Ἰσκαριώτης, εἰδὼς ὅτι πάντα ἔδωκεν  
 αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν  
 4 καὶ πρὸς τὸν θεὸν ὑπάγει, ἐγείρεται ἐκ τοῦ δείπνου καὶ  
 τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέξωσεν ἑαυτόν·  
 5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς  
 πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν  
 6 διεζωσμέος. ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. λέγει αὐ-  
 7 τῷ Κύριε, σύ μου νίπτεις τοὺς πόδας; ἀπεκρίθη Ἰησοῦς  
 καὶ εἶπεν αὐτῷ Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώση  
 8 δὲ μετὰ ταῦτα. λέγει αὐτῷ Πέτρος Οὐ μὴ νύψῃς μου  
 τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ Ἐὰν  
 9 μὴ νύψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. λέγει αὐτῷ  
 Σίμων Πέτρος Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ  
 10 καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. λέγει αὐτῷ Ἰησοῦς  
 Ὁ λελουμένος οὐκ ἔχει χρεῖαν [εἰ μὴ τοὺς πόδας] νύψα-  
 σθαι, ἀλλ' ἐστίν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἔστε,  
 11 ἀλλ' οὐχὶ πάντες. ἦδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦ-  
 12 το εἶπεν ὅτι Οὐχὶ πάντες καθαροὶ ἔστε. Ὅτε εἶν ἐνψην

πατέρα, - ἀγαπήσας  
 ..... αὐτούς, - καὶ

ἀνέπεσεν πάλιν,

τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἄνέπε-  
 σεν, πάλιν ἔειπεν αὐτοῖς Γινώσκετε τί πεποίηκα ὑμῖν;  
 ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς 13  
 λέγετε, εἰμὶ γάρ. εἰ οὖν ἐγὼ ἔνυφα ὑμῶν τοὺς πόδας ὁ 14  
 κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ἐφείλετε ἀλλήλων  
 νίπτειν τοὺς πόδας· ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς 15  
 ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιήτε. ἀμὴν ἀμὴν λέγω ὑμῖν, 16  
 οὐκ ἔστιν δούλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος  
 μείζων τοῦ πέμψαντος αὐτόν. εἰ ταῦτα οἴδατε, μακάριοί 17  
 ἐστε ἐὰν ποιήτε αὐτά. οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα 18  
 τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφή πληρωθῇ Ὁ τρώ-  
 γων μου τὸν ἄρτον ἐπῆρην ἐπ' ἐμέ τὴν πτέρναν 19  
 αὐτοῦ. ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πι- 20  
 στεύητε ὅταν γένηται ὅτι ἄγω εἰμὶ. ἀμὴν ἀμὴν λέγω 20  
 ὑμῖν, ὁ λαμβάνων ἂν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ  
 λαμβάνων λαμβάνει τὸν πέμψαντά με. Ταῦτα 21  
 εἰπὼν Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ  
 εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει  
 με. ἔβλεπεν εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ 22  
 τίνος λέγει. ἦν ἀνακειμένος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν  
 τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα [ὁ] Ἰησοῦς· νεύει οὖν 24  
 τούτῳ Σίμων Πέτρος καὶ λέγει αὐτῷ Εἰπέ τίς ἐστιν περὶ  
 οὗ λέγει. ἀναπεσὼν ἐκείνος εὐτως ἐπὶ τὸ στῆθος τοῦ 25  
 Ἰησοῦ λέγει αὐτῷ Κύριε, τίς ἐστιν; ἀποκρίνεται οὖν [ὁ] 26  
 Ἰησοῦς Ἐκεῖνός ἐστιν ὃς ἐγὼ βάψω τὸ ψωμίον καὶ δώσω  
 αὐτῷ· βάψας οὖν [τὸ] ψωμίον λαμβάνει καὶ δίδωσιν  
 Ἰούδα Σίμωνος Ἰσκαριώτου. καὶ μετὰ τὸ ψωμίον τό- 27  
 τε εἰσῆλθεν εἰς ἐκείνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ  
 Ἰησοῦς Ὁ ποιεῖς πάεισον τάχειον. τοῦτο [δὲ] οὐδεὶς 28  
 ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ· τινὲς γὰρ ἐδό- 29  
 κουν, ἐπὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ  
 Ἰησοῦς Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν, ἢ  
 τοῖς πτωχοῖς ἵνα τι δῶ. λαβὼν οὖν τὸ ψωμίον ἐκείνος 30

ἐγὼ εἰμὶ

their feet, and taken his garments, and <sup>1</sup>sat down 1 Gr. reclined.  
 again, he said unto them, Know ye what I have  
 13 done to you? Ye call me, <sup>2</sup>Master, and, Lord: 2 Or, Teacher  
 14 and ye say well; for so I am. If I then, the Lord  
 and the <sup>2</sup>Master, have washed your feet, ye also  
 15 ought to wash one another's feet. For I have given  
 you an example, that ye also should do as I have  
 16 done to you. Verily, verily, I say unto you, A <sup>3</sup>ser- 3 Gr. bondservant.  
 vant is not greater than his lord; neither <sup>4</sup>one that 4 Gr. an apostle.  
 17 is sent greater than he that sent him. If ye know  
 18 these things, blessed are ye if ye do them. I speak  
 not of you all: I know whom I <sup>5</sup>have chosen: but 5 Or, chose  
 that the scripture may be fulfilled, He that eateth  
 19 <sup>6</sup>my bread lifted up his heel against me. From 6 Many ancient au-  
thorities read his  
bread with me.  
 henceforth I tell you before it come to pass, that,  
 when it is come to pass, ye may believe that <sup>7</sup>I am 7 Or, I am  
 20 *he*. Verily, verily, I say unto you, He that receiveth  
 whomsoever I send receiveth me; and he that re-  
 ceiveth me receiveth him that sent me.  
 21 When Jesus had thus said, he was troubled in the  
 spirit, and testified, and said, Verily, verily, I say  
 22 unto you, that one of you shall betray me. The dis-  
 ciples looked one on another, doubting of whom he  
 23 spake. There was at the table reclining in Jesus'  
 24 bosom one of his disciples, whom Jesus loved. Si-  
 mon Peter therefore beckoneth to him, and saith  
 unto him, Tell *us* who it is of whom he speaketh.  
 25 He leaning back, as he was, on Jesus' breast saith  
 26 unto him, Lord, who is it? Jesus therefore answer-  
 eth, He it is, for whom I shall dip the sop, and give  
 it him. So when he had dipped the sop, he taketh  
 and giveth it to Judas, *the son* of Simon Iscariot.  
 27 And after the sop, then entered Satan into him.  
 Jesus therefore saith unto him, That thou doest, do  
 28 quickly. Now no man at the table knew for what  
 29 intent he spake this unto him. For some thought,  
 because Judas had the <sup>8</sup>bag, that Jesus said unto 8 Or, box  
 him, Buy what things we have need of for the feast;  
 30 or, that he should give something to the poor. He  
 then having received the sop

went out straightway: and it was night.

When therefore he was gone out, Jesus saith, Now <sup>31</sup> 'is the Son of man glorified, and God 'is glorified in him; and God shall glorify him in himself, and <sup>32</sup> straightway shall he glorify him. Little children, <sup>33</sup> yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. A new com- <sup>34</sup> mandment I give unto you, that ye love one another; <sup>2</sup>even as I have loved you, that ye also love one another. By this shall all men know that <sup>35</sup> ye are my disciples, if ye have love one to another.

<sup>2</sup> Or, *even as I loved you, that ye also may love one another*

Simon Peter saith unto him, Lord, whither goest <sup>36</sup> thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. Peter saith unto him, Lord, why cannot I follow <sup>37</sup> thee even now? I will lay down my life for thee. Jesus answereth, Wilt thou lay down thy life for <sup>38</sup> me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

<sup>3</sup> Or, *believe in God\**

Let not your heart be troubled: <sup>2</sup>ye believe in <sup>14</sup> God, believe also in me. In my Father's house are <sup>2</sup> many <sup>4</sup>mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go <sup>3</sup> and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also. <sup>5</sup>And whither I go, ye know the way. <sup>4</sup>

<sup>4</sup> Or, *abiding-places*

<sup>5</sup> Many ancient authorities read *And whither I go ye know, and the way ye know.*

Thomas saith unto him, Lord, we know not whither <sup>5</sup> thou goest; how know we the way? Jesus saith <sup>6</sup> unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but <sup>6</sup>by me. If ye <sup>7</sup> had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Fa- <sup>8</sup> ther, and it sufficeth us. Jesus saith unto him, Have <sup>9</sup> I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the

<sup>6</sup> Or, *through*

\* Let marg. <sup>3</sup> and the text exchange places.—*Am. Com.*



ἐξῆλθεν εὐθύς· ἦν δὲ νύξ.

31 Ὅτε οὖν ἐξῆλθεν λέγει Ἰησοῦς Νῦν ἐδοξάσθη ὁ  
32 υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ· καὶ ὁ Αρ.  
θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθύς δοξάσει αὐτόν.

33 Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμί· ζητήσετέ με, καὶ καθὼς  
εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ  
34 δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. εἰτολὴν καινὴν δί-  
δομι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς  
35 ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ἐν τούτῳ γινώσκονται  
πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν  
36 ἀλλήλοις.

Λέγει αὐτῷ Σίμων Πέτρος Κύριε,  
ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς Ὅπου ὑπάγω οὐ δύνασαι  
37 μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον. λέγει  
αὐτῷ [ὁ] Πέτρος Ἐπίκουρε, διὰ τί οὐ δύναμαί σοι ἀκολου- Δα  
38 θεῖν ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω. ἀποκρίνεται  
Ἰησοῦς Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν  
λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὐ ἀρνήσῃ με  
1 τρίς.

Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· Ἐπι- πιστεύετε, εἰς  
τὸν θεὸν καὶ  
2 στεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε. ἐν τῇ οἰκίᾳ  
τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἂν  
3 ὑμῖν, ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν· καὶ ἐὰν πορευ-  
θῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμ-  
ψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμί ἐγὼ καὶ ὑμεῖς ἡ-  
4 τε. καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν. Λέγει

5 αὐτῷ Θωμᾶς Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς οἶδα-  
6 μεν τὴν ὁδόν; λέγει αὐτῷ Ἰησοῦς Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ  
ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ  
7 δι' ἐμοῦ. εἰ ἐγνώκετέ με, καὶ τὸν πατέρα μου ἂν ᾔδει-  
8 τε· ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐωράκατέ τ.

Λέ- αὐτόν  
γει αὐτῷ Φίλιππος Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ  
9 ἄρκεῖ ἡμῖν. λέγει αὐτῷ [ὁ] Ἰησοῦς Ἐγὼ εἰμί καὶ οὐκ ἐγνώκας με, Φίλιππε; ὁ ἐωρακὼς  
ἐμὲ ἐώρακεν τὸν πατέρα· πῶς σὺ λέγεις Δεῖξον ἡμῖν τὸν Τοσοῦτο χρόνον

πατέρα; οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν 10  
 ἐμοὶ ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαντοῦ οὐ  
 λαλῶ· ὁ δὲ πατήρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ. πι- 11  
 στευέτέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί· εἰ  
 ἀντοῦ | μοι δὲ μή, διὰ τὰ ἔργα ἧ αὐτὰ πιστεύετε<sup>†</sup>. Ἄμην ἀμην λέγω 12  
 ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κακεῖνος  
 ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πα-  
 τέρᾳ πορεύομαι<sup>†</sup> καὶ ὅτι ἂν αἰτήσητέ<sup>†</sup> ἐν τῷ ὀνόματί μου 13  
 τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ· ἴάν τι αἰτή- 14  
 σητέ [με] ἐν τῷ ὀνόματί μου<sup>†</sup> τοῦτο ποιήσω. Ἐὰν 15  
 ἀγαπάτέ με, τὰς ἐντολάς τὰς ἐμὰς τηρήσετε· καὶ γὰρ ἐρω- 16  
 τήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα  
 μεθ' ὑμῶν εἰς τὸν αἰῶνα<sup>†</sup>, τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ 17  
 κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώ-  
 σκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν  
 ὑμῖν ἐστίν<sup>†</sup>. Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς 18  
 ὑμᾶς. ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς 19  
 δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. ἐν ἐκείνῃ 20  
 τῇ ἡμέρᾳ ὑμεῖς γνώσεσθε ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς  
 ἐν ἐμοὶ καὶ γὰρ ἐν ὑμῖν· ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν 21  
 αὐτὰς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπη-  
 θήσεται ὑπὸ τοῦ πατρὸς μου, καὶ γὰρ ἀγαπήσω αὐτὸν καὶ  
 ἐμφανίσω αὐτῷ ἐμαντόν. Λέγει αὐτῷ Ἰουδᾶς, 22  
 οὐχ ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις  
 ἐμφαιζέειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; ἀπεκρίθη Ἰησοῦς 23  
 καὶ εἶπεν αὐτῷ Ἐὰν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει,  
 καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσό-  
 μεθα καὶ μονῆν παρ' αὐτῷ ποιησόμεθα· ὁ μὴ ἀγαπῶν με 24  
 τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔ-  
 στιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρὸς. Ταῦ- 25  
 τα λελάληκα ὑμῖν παρ' ὑμῖν μένων· ὁ δὲ παράκλητος, τὸ 26  
 πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου,  
 ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ

10 Father? Believest thou not that I am in the Father,  
 and the Father in me? the words that I say unto you  
 I speak not from myself : but the Father abiding in  
 11 me doeth his works. Believe me that I am in the  
 Father, and the Father in me: or else believe me for  
 12 the very works' sake. Verily, verily, I say unto you,  
 He that believeth on me, the works that I do shall  
 he do also; and greater *works* than these shall he  
 13 do; because I go unto the Father. And whatsoever  
 ye shall ask in my name, that will I do, that the Fa-  
 14 ther may be glorified in the Son. If ye shall ask  
 15 'me any thing\* in my name, that will I do. If ye  
 16 love me, ye will keep my commandments. And I  
 will <sup>2</sup>pray the Father, and he shall give you another <sup>2</sup> Gr. *make request*  
 17 <sup>3</sup>Comforter, that he may be with you for ever, *even* <sup>3</sup> Or, *Advocate*  
 the Spirit of truth: whom the world cannot receive; <sup>3</sup> Or, *Helper*  
 for it beholdeth him not, neither knoweth him: ye <sup>3</sup> Or, *Paraclete*.  
 know him; for he abideth with you, and shall be in  
 18 you. I will not leave you <sup>4</sup>desolate: I come unto <sup>4</sup> Or, *orphans*  
 19 you. Yet a little while, and the world beholdeth  
 me no more; but ye behold me: because I live, <sup>5</sup>ye  
 20 shall live also. In that day ye shall know that I am  
 21 in my Father, and ye in me, and I in you. He that  
 hath my commandments, and keepeth them, he it is  
 that loveth me: and he that loveth me shall be loved  
 of my Father, and I will love him, and will mani-  
 22 fest myself unto him. Judas (not Iscariot) saith  
 unto him, Lord, what is come to pass that thou wilt  
 manifest thyself unto us, and not unto the world?  
 23 Jesus answered and said unto him, If a man love  
 me, he will keep my word: and my Father will love  
 him, and we will come unto him, and make our  
 24 abode with him. He that loveth me not keepeth  
 not my words: and the word which ye hear is not  
 mine, but the Father's who sent me.  
 25 These things have I spoken unto you, while *yet*  
 26 abiding with you. But the <sup>3</sup>Comforter, *even* the  
 Holy Spirit, whom the Father will send in my name,  
 he shall teach you all things, and bring to your re-  
 membrance all that

\* For "shall ask me any thing" read "shall ask any thing?" and let marg. <sup>1</sup> read Many ancient authorities add *me*.—*Am. Com.*

I said unto you. Peace I leave with you; my peace 27  
 I give unto you: not as the world giveth, give I  
 unto you. Let not your heart be troubled, neither  
 let it be fearful. Ye heard how I said to you, I go 28  
 away, and I come unto you. If ye loved me, ye  
 would have rejoiced, because I go unto the Father:  
 for the Father is greater than I. And now I have 29  
 told you before it come to pass, that, when it is  
 come to pass, ye may believe. I will no more speak 30  
 much with you, for the prince of the world cometh:  
 and he hath nothing in me; but that the world may 31  
 know that I 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 husband-15  
 man. Every branch in me that beareth not fruit, 2  
 he taketh it away: and every *branch* that beareth  
 fruit, he cleanseth it, that it may bear more fruit.  
 Already ye are clean because of the word which I 3  
 have spoken unto you. Abide in me, and I in you. 4  
 As the branch cannot bear fruit of itself, except it  
 abide in the vine; so neither can ye, except ye abide  
 in me. I am the vine, ye are the branches: He that 5  
 abideth in me, and I in him, the same beareth much  
 fruit: for apart from me ye can do nothing. If a 6  
 man abide not in me, he is cast forth as a branch,  
 and is withered; and they gather them, and cast them  
 into the fire, and they are burned. If ye abide in me, 7  
 and my words abide in you, ask whatsoever ye will,  
 and it shall be done unto you. Herein 'is my Fa- 8  
 ther glorified, <sup>2</sup>that ye bear much fruit; and *so* shall  
 ye be my disciples. Even as the Father hath loved 9  
 me, I also have loved you: abide ye in my love. If 10  
 ye keep my commandments, ye shall abide in my  
 love; even as I have kept my Father's command-  
 ments, and abide in his love. These things have I 11  
 spoken unto you, that my joy may be in you, and  
 that your joy may be fulfilled. This is my com- 12  
 mandment, that ye love one another, even as I have  
 loved you. Greater love hath no man than this, that 13  
 a man

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

<sup>2</sup> Many ancient authorities read that ye bear much fruit, and be my disciples.

27 εἶπον ὑμῖν ἐγώ. Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν  
 δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν.  
 28 μὴ ταρασσέσθω ὑμῶν ἡ καρδιά μηδὲ δειλιάτω. ἤκούσατε  
 ὅτι ἐγὼ εἶπον ὑμῖν Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ  
 ἡγαπατέ με ἐχάρητε ἄν, ὅτι πορεύομαι πρὸς τὸν πατέρα,  
 29 ὅτι ὁ πατὴρ μείζων μου ἐστίν. καὶ νῦν εἶρηκα ὑμῖν πρὶν  
 30 γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε. οὐκέτι πολλὰ λα-  
 λήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν  
 31 ἐμοὶ οὐκ ἔχει οὐδέν, ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν  
 πατέρα, καὶ καθὼς ἐντολὴν ἔδωκέν μοι ὁ πατὴρ οὕτως ποιῶ.  
 Ἐγείρεσθε, ἄγωμεν ἐντεύθειν.

1 Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατὴρ μου ὁ  
 2 γεωργὸς ἐστίν· πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἶρει  
 αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν  
 3 πλείονα φέρῃ. ἡδὴ ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ἐν  
 4 λελάληκα ὑμῖν· μέinate ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. καθὼς τὸ  
 κλήμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένη  
 ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.  
 5 ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ  
 6 οὐ δύνασθε ποιεῖν οὐδέν. ἐὰν μὴ τις μένη ἐν ἐμοί, ἐβλήθη  
 ἔξω ὡς τὸ κλήμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ  
 7 εἰς τὸ πῦρ βύλλουσιν καὶ καίεται. Ἐὰν μένητε ἐν ἐμοὶ  
 καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὃ ἐὰν θέλητε αἰτήσασθε  
 8 καὶ γενήσεται ὑμῖν ἐν τούτῳ ἔδοξάσθη ὁ πατὴρ μου ἵνα  
 9 καρπὸν πολὺν φέρητε καὶ ᾧ γένησθε ἔμοι μαθηταί. καθὼς  
 ἡγάπησέν με ὁ πατὴρ, καὶ ἐγὼ ὑμᾶς ἡγάπησα, ἡμέinate ἐν τῇ  
 10 ἀγάπῃ τῇ ἐμῇ. ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ  
 ἀγάπῃ μου, καθὼς ἐγὼ τοῦ πατρὸς τὰς ἐντολάς τηρήρηκα καὶ  
 11 μένω αὐτοῦ ἐν τῇ ἀγάπῃ. Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χα-  
 12 ρὰ ἡ ἐμὴ ἐν ὑμῖν ἢ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. αὕτη ἐστὶν ἡ  
 ἐντολὴ ἡ ἐμὴ ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἡγάπησα ὑμᾶς·  
 13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐ-

γενήσεσθε

ἡγάπησα

πατρός μου

τοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ. ὑμεῖς φίλοι μου ἔστε εἰάν 14  
 α ποιῆτε ἢ ἐγὼ ἐντέλλομαι ὑμῖν. οὐκέτι λέγω ὑμᾶς δούλους, 15  
 ὅτι ὁ δούλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ  
 εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου  
 ἐγνώρισα ὑμῖν. οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελε- 16  
 αἰτήτε ξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν  
 φέρήτε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὅτι ἂν ἰαῖτήσητε  
 τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν. Ταῦτα 17  
 ἐντέλλομαι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους. Εἰ ὁ κόσμος 18  
 ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.  
 εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ 19  
 ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ  
 κόσμου, διὰ τούτο μισεῖ ὑμᾶς ὁ κόσμος. μνημονεύετε τοῦ 20  
 λόγου οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστιν δούλος μείζων τοῦ  
 κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν  
 λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. ἀλλὰ 21  
 ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι  
 οὐκ οἶδασιν τὸν πέμψαντά με. Εἰ μὴ ἦλθον καὶ ἐλάλησα 22  
 αὐτοῖς, ἁμαρτίαν οὐκ εἶχσαν· νῦν δὲ πρόφασιν οὐκ ἔχου-  
 σιν περὶ τῆς ἁμαρτίας αὐτῶν. ὁ ἐμὲ μισῶν καὶ τὸν πατέρα 23  
 μου μισεῖ. εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἢ οὐδεὶς ἄλλος 24  
 ἐποίησει, ἁμαρτίαν οὐκ εἶχσαν· νῦν δὲ καὶ ἐωράκασιν καὶ  
 μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου. ἀλλ' ἵνα πληρωθῆ 25  
 ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν  
 με δωρεάν. Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω 26  
 ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ  
 τοῦ πατρός ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·  
 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐ- 27  
 στέ. Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδα- 1  
 λισθῆτε. ἀποσυναγωγούς ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὄρα 2  
 ἵνα πᾶς ὁ ἀποκτείνας [ὑμᾶς] δόξῃ λατρείαν προσφέρειν τῷ  
 θεῷ. καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα 3  
 οὐδὲ ἐμέ. ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὄρα 4



14 lay down his life for his friends. Ye are my friends, if ye do the things which I command you.

15 No longer do I call you <sup>1</sup>servants; for the <sup>2</sup>servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the

17 Father in my name, he may give it you. These things I command you, that ye may love one another. If the world hateth you, <sup>3</sup>ye know that it

19 hath hated me before *it* hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the

20 world, therefore the world hateth you. Remember the word that I said unto you, A <sup>2</sup>servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they

21 will keep yours also. But all these things will they do unto you for my name's sake, because they know

22 not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have

23 no excuse for their sin. He that hateth me hateth

24 my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and

25 my Father. But *this cometh to pass*, that the word may be fulfilled that is written in their law, They

26 hated me without a cause. But when the <sup>4</sup>Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which <sup>5</sup>proceedeth from the

27 Father, he shall bear witness of me: <sup>6</sup>and ye also bear witness, because ye have been with me from the beginning.

16 These things have I spoken unto you, that ye should

2 not be made to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service

3 unto God. And these things will they do, because

4 they have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come,

<sup>1</sup> Gr. *bondservant's*.  
<sup>2</sup> Gr. *bondservant*.

<sup>3</sup> Or, *know ye*

<sup>4</sup> Or, *Advocate*  
 Or, *Helper*  
 Gr. *Paraclete*.

<sup>5</sup> Or, *goeth forth from*

<sup>6</sup> Or, *and bear ye also witness*

ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now I go 5 unto him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken 6 these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for 7 you that I go away: for if I go not away, the <sup>1</sup>Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will 8 convict the world in respect of sin, and of righteousness, and of judgement: of sin, because they believe 9 not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgement, be- 11 cause the prince of this world hath been judged. I 12 have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of 13 truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. He 14 shall glorify me: for he shall take of mine, and shall declare *it* unto you. All things whatsoever the Fa- 15 ther hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you. A little while, 16 and ye behold me no more; and again a little while, and ye shall see me. *Some* of his disciples therefore 17 said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that 18 he saith, A little while? We know not what he saith. Jesus perceived that they were desirous to ask him, 19 and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye 20 shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath 21 sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for

<sup>1</sup> Or, Advocate  
Or, Helper  
Gr. Paraclete.

αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ  
 5 ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. νῦν δὲ  
 ὑπάγω πρὸς τὸν πέμψαντά με καὶ οὐδείς ἐξ ὑμῶν ἐρωτᾷ  
 6 με· Ποῦ ὑπάγεις; ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἢ λύπη  
 7 πεπλήρωκεν ὑμῶν τὴν καρδίαν. ἀλλ' ἐγὼ τὴν ἀλήθειαν  
 λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἔτι γὰρ μὴ  
 ἀπέλθω, ὁ παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς· ἔτι δὲ  
 8 πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. Ἐὰν ἔλθῃ ἐκεῖνος  
 ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης  
 9 καὶ περὶ κρίσεως· περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν  
 10 εἰς ἐμέ· περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω  
 11 καὶ οὐκέτι θεωρεῖτέ με· περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ  
 12 κόσμου τούτου κέκριται. Ἔτι πολλὰ ἔχω ὑμῖν λέγειν,  
 13 ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ  
 πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἵνα εἰς τὴν ἀλήθειαν πᾶ-  
 14 σαν, οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἠκούει λαλήσει,  
 15 ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. πάντα  
 ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ  
 16 ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν. Μικρὸν  
 καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ  
 17 με. Εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλή-  
 λους· Τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν Μικρὸν καὶ οὐ θεω-  
 18 ρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ Ὅτι ὑπάγω  
 πρὸς τὸν πατέρα; ἔλεγον οὖν· Τί ἐστὶν τοῦτο ὃ λέγει μι-  
 19 κρὸν; οὐκ οἶδαμεν [τί λαλεῖ]. ἔγνω Ἰησοῦς ὅτι ἤθελον  
 αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ' ἀλ-  
 20 λήλων ὅτι εἶπον· Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν  
 μικρὸν καὶ ὄψεσθέ με· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε  
 καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς λυπη-  
 21 θήσεσθε, ἀλλ' ἢ λύπη ὑμῶν εἰς χαρὰν γενήσεται· ἢ γυνὴ  
 ὅταν τίκτη λίπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ  
 γενήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ

καὶ

ἐν τῇ ἀληθείᾳ  
 πάση ἀκούσει

εἶρει  
οὐδέν.

τὴν χαρὰν ὅτι ἐγενήθη ἄνθρωπος εἰς τὸν κόσμον. καὶ 22  
 ὑμεῖς οὖν τῶν μὲν λύπην ἔχετε· πάλιν δὲ ἕσονται ὑμᾶς,  
 καὶ χαρήσεται ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν  
 οὐδεὶς ἄρει' ἀφ' ὑμῶν. καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ 23  
 οὐκ ἐρωτήσετε ἄδέν' ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήση-  
 τε τὸν πατέρα δώσει ὑμῖν ἐν τῷ ὀνόματί μου. ἕως ἄρτι 24  
 οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήψε-  
 σθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη. Ταῦτα 25  
 ἐν παροιμίαις λαλάηκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν  
 παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρρησία περὶ τοῦ πατρὸς  
 ἀπαγγελῶ ὑμῖν. ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου 26  
 αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα  
 περὶ ὑμῶν· αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ 27  
 πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ πατρὸς  
 ἐξῆλθον. ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν 28  
 κόσμον· πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς  
 τὸν πατέρα. Λέγουσιν οἱ μαθηταὶ αὐτοῦ Ἰδοὺ τῶν ἐν 29  
 παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. τῶν 30  
 οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς σε  
 ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. ἀπε- 31  
 κρίθη αὐτοῖς Ἰησοῦς Ἄρτι πιστεύετε; ἰδοὺ ἔρχεται ὥρα 32  
 καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια καὶ ἐμὲ  
 μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ  
 ἐστίν. ταῦτα λαλάηκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· 33  
 ἐν τῷ κόσμῳ θλίψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα  
 τὸν κόσμον.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλ- 1  
 μούς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν Πάτερ, ἐλήλυθεν ἡ 2  
 ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ, καθὼς 3  
 ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας  
 αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον. αὕτη δὲ ἐστὶν ἡ αἰώνιος 3  
 ζωὴ ἵνα γινώσκωσι σέ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν  
 ἀπέστειλας Ἰησοῦν Χριστόν. ἐγὼ σε ἐδόξασα ἐπὶ τῆς 4

- 22 the joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no
- 23 one taketh away from you. And in that day ye shall 'ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will
- 24 give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.
- 25 These things have I spoken unto you in <sup>2</sup>prov-<sup>2</sup> Or, *parables* erbs\*: the hour cometh, when I shall no more speak unto you in <sup>2</sup>proverbs\*, but shall tell you plainly
- 26 of the Father. In that day ye shall ask in my name: and I say not unto you, that I will <sup>3</sup>pray the
- 27 Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I
- 28 came forth from the Father. I came out from the Father, and am come into the world: again, I leave
- 29 the world, and go unto the Father. His disciples say, Lo, now speakest thou plainly, and speakest no
- 30 <sup>4</sup>proverb†. Now know we that thou knowest all
- 31 things, and needest not that any man should ask thee: by this we believe that thou camest forth from
- 32 God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall
- 33 be scattered, every man to his own, and shall leave me alone: and *yet* I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.
- 17 These things spake Jesus: and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give
- 3 eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ. I glorified thee on the

\* For "proverbs" read "dark sayings"—*Am. Com.*

† For "proverb" read "dark saying"—*Am. Com.*

earth, having accomplished the work which thou hast given me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we *are*. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe

1 Gr. *make request.*

2 Gr. *out of.*

3 Or, *evil*

4 Or, *Consecrate*



5 γῆς, τὸ ἔργον τελειώσας· ὁ δέδωκάς μοι ἵνα ποιήσω· καὶ  
 νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ ἔειχον  
 6 πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Ἐφανέ-  
 ρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ  
 τοῦ κόσμου. σοὶ ἦσαν κάμοι αὐτοὺς ἔδωκας, καὶ τὸν  
 7 λόγον σου τετήρηκαν. νῦν ἔγνωκαν ὅτι πάντα ὅσα  
 8 ἔδωκάς μοι παρὰ σοῦ εἰσίν· ὅτι τὰ ῥήματα ἃ ἔδωκάς  
 μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς  
 ὅτι παρὰ σοῦ ἐξήλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστει-  
 9 λας. Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ  
 10 ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσι, καὶ τὰ ἐμὰ πάντα  
 11 σὰ ἐστίν καὶ τὰ ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς. καὶ οὐ-  
 κέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, καὶ γὰρ  
 πρὸς σέ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ  
 ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ᾧσιν ἐν καθῶς ἡμεῖς.  
 12 Ὅτε ἤμην μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί  
 σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπό-  
 λητο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.  
 13 νῦν δὲ πρὸς σέ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα  
 ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.  
 14 Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν  
 αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ  
 15 ἐκ τοῦ κόσμου. οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κό-  
 16 σμου ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ἐκ τοῦ  
 κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.  
 17 ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σοὺς ἀληθεί-  
 18 ἄ ἐστιν. καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ  
 19 ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· καὶ ὑπὲρ αὐτῶν [ἐγὼ]  
 ἀγιάζω ἑμαυτόν, ἵνα ᾧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν  
 20 ἀληθείᾳ. Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον,  
 ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς  
 21 ἐμέ, ἵνα πάντες ἐν ᾧσιν, καθὼς σύ, πατήρ, ἐν ἐμοὶ καὶ γὰρ  
 ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ᾧσιν, ἵνα ὁ κόσμος πιστεύῃ

ἰν

- ἔγνωσαν |  
δέδωκάς | δέδωκάς

οὔτοι

Αρ.

Αρ.

ὅτι σύ με ἀπέστειλας. καὶ γὰρ τὴν δόξαν ἣν δέδωκάς μοι 22  
 δέδωκα αὐτοῖς, ἵνα ᾧσιν ἐν καθῶς ἡμεῖς ἐν, ἐγὼ ἐν αὐτοῖς 23  
 καὶ σὺ ἐν ἐμοί, ἵνα ᾧσιν τετλειωμένοι εἰς ἐν, ἵνα γινώ-  
 σκη ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς  
 καθὼς ἐμὲ ἠγάπησας. Πατὴρ, ὃ δέδωκάς μοι, θέλω ἵνα 24  
 ὅπου εἰμι ἐγὼ κακῶν ᾧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν  
 δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι, ὅτι ἠγάπησάς με πρὸ  
 καταβολῆς κόσμου. Πατὴρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔ- 25  
 γνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με  
 ἀπέστειλας, καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνω- 26  
 ρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἢ καὶ ἐν  
 αὐτοῖς.

Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ 1  
 πέραν τοῦ Χαιμάρρου τῶν Κέδρων ὅπου ἦν κήπος, εἰς ὃν  
 εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. ἦδεν δὲ καὶ Ἰούδας 2  
 ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη  
 Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. ὁ οὖν Ἰούδας λα- 3  
 βῶν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ [ἐκ] τῶν Φαρι-  
 σαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων  
 καὶ ὕπλων. Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐ- 4  
 τὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς Τίνα ζητεῖτε; ἀπεκρίθησαν 5  
 αὐτῷ Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς Ἐγὼ εἰμι. ἰ-  
 στήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν.  
 ὡς οὖν εἶπεν αὐτοῖς Ἐγὼ εἰμι, ἀπῆλθεν εἰς τὰ ὀπίσω καὶ 6  
 ἔπεσαν χαμαί. πάλιν οὖν ἐπηρώτησεν αὐτούς Τίνα 7  
 ζητεῖτε; οἱ δὲ εἶπαν Ἰησοῦν τὸν Ναζωραῖον. ἀπεκρίθη 8  
 Ἰησοῦς Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε,  
 ἄφετε τούτους ὑπάγειν· ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν 9  
 ὅτι Οὐς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.  
 Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτὴν καὶ 13  
 ἔπαισεν τὸν τοῦ ἀρχιερέως δούλον καὶ ἀπέκοψεν αὐτοῦ τὸ  
 ὠτᾶριον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

Αβ.

ἐδωκάς

+ τοῦ Κέδρου +

μετὰ τῶν μαθητῶν  
αὐτοῦ ἐκεῖ

Ἰησοῦς

22 that thou didst send me. And the glory which thou  
 hast given me I have given unto them; that they may  
 23 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  
 24 them, even as thou lovedst me. Father, that which  
 thou hast given me, I will\* that, where I am, they  
 also may be with me; that they may behold my  
 glory, which thou hast given me: for thou lovedst  
 25 me before the foundation of the world. O righteous  
 Father, the world knew thee not, but I knew thee;  
 26 and these knew that thou didst send me; and I  
 made known unto them thy name, and will make  
 it known; that the love wherewith thou lovedst me  
 may be in them, and I in them.

<sup>1</sup> Many ancient  
 authorities read  
*those whom.*

18 When Jesus had spoken these words, he went  
 forth with his disciples over the <sup>2</sup>brook <sup>3</sup>Kidron,  
 where was a garden, into the which he entered,  
 2 himself and his disciples. Now Judas also, which  
 betrayed him, knew the place: for Jesus oft-times  
 3 resorted thither with his disciples. Judas then,  
 having received the <sup>4</sup>band of *soldiers*, and officers  
 from the chief priests and the Pharisees, cometh  
 thither with lanterns and torches and weapons.  
 4 Jesus therefore, knowing all the things that were  
 coming upon him, went forth, and saith unto them,  
 5 Whom seek ye? They answered him, Jesus of  
 Nazareth. Jesus saith unto them, I am *he*. And  
 Judas also, which betrayed him, was standing with  
 6 them. When therefore he said unto them, I am *he*,  
 7 they went backward, and fell to the ground. Again  
 therefore he asked them, Whom seek ye? And they  
 8 said, Jesus of Nazareth. Jesus answered, I told you  
 that I am *he*: if therefore ye seek me, let these go  
 9 their way: that the word might be fulfilled which  
 he spake, Of those whom thou hast given me I lost  
 10 not one. Simon Peter therefore having a sword  
 drew it, and struck the high priest's <sup>5</sup>servant, and cut  
 off his right ear. Now the <sup>5</sup>servant's name was  
 Malchus.

<sup>2</sup> Or, *ravine*  
*Gr. winter-spring.*  
<sup>3</sup> Or, of the Cedars

<sup>4</sup> Or, *cohort*

<sup>5</sup> Or, *house-servant.*

\* For "I will" read "I desire"—*Am. Com.*

Jesus therefore said unto Peter, Put up the sword 11 into the sheath: the cup which the Father hath given me, shall I not drink it?

<sup>1</sup> Or, cohort

<sup>2</sup> Or, military tribune  
Gr. *chilarch*.

So the <sup>1</sup>band and the <sup>2</sup>chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, which was high priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and *so did* another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. The maid therefore that kept the door saith unto 17 Peter, Art thou also *one* of this man's disciples? He saith, I am not. Now the <sup>3</sup>servants and the officers were standing *there*, having made <sup>4</sup>a fire of coals; for it was cold; and they were warming themselves; and Peter also was with them, standing and warming himself.

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

<sup>4</sup> Gr. *a fire of charcoal*.

The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, I have spoken openly to the world; I ever taught in <sup>5</sup>synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? ask them that have heard *me*, what I spake unto them: behold, these know the things which I said. And when he had said this, one of the officers standing by struck Jesus <sup>6</sup>with his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Annas therefore sent him bound unto Caiaphas the high priest.

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

<sup>6</sup> Or, *with a rod*

Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also *one* of his dis-

11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ Βάλε τὴν μάχαιραν εἰς τὴν θήκη· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πῶ αὐτό;

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν  
13 Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν καὶ ἤγαγον πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καιάφα,  
14 ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου· ἦν δὲ Καιάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρεי ἕνα ἄνθρωπον  
15 ἀποθανεῖν ὑπὲρ τοῦ λαοῦ. Ἦκολούθει δὲ τῷ

Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητής ἐκείνος ἦν γνωστός τῷ ἀρχιερεῖ, καὶ συνεισηλθεν τῷ  
16 Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, ὃ δὲ Πέτρος ἰστήκει πρὸς τῇ θύρᾳ ἔξω. ἔξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὁ γνωστός τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰτήγαγεν

17 τὸν Πέτρον. λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκείνος Οὐκ εἰμί. ἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψύχος ἦν, καὶ θερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστῶς καὶ θερμαίνόμενος.

Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ. ἀπεκρίθη αὐτῷ Ἰησοῦς Ἐγὼ παρρησίᾳ λέλάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν· τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἢ εἶπον ἐγώ. ταῦτα δὲ αὐτοῦ εἰπόντος εἰς παρεστηκῶς τῶν ὑπηρετῶν ἔδωκεν ράπισμα τῷ Ἰησοῦ εἰπών Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; ἀπεκρίθη αὐτῷ Ἰησοῦς Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; Ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καιάφαν  
25 τὸν ἀρχιερέα. Ἦν δὲ Σίμων Πέτρος ἐστῶς καὶ θερμαίνόμενος. εἶπον οὖν αὐτῷ Μὴ καὶ σὺ ἐκ τῶν μα-

γνωστός ἦν

θητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν Οὐκ εἰμί.  
λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὢν οὗ 26  
ἀπέκοψεν Πέτρος τὸ ὠτίον Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήρῳ  
μετ' αὐτοῦ; πάλιν οὖν ἠρνήσατο Πέτρος· καὶ εὐθέως ἀλέ- 27  
κτωρ ἐφώνησεν.

Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καιάφα εἰς τὸ 28  
πραιτώριον· ἦν δὲ πρῶτ' καὶ αὐτοὶ οὐκ εἰσηλθόν εἰς τὸ  
πραιτώριον, ἵνα μὴ μαινωσιν ἀλλὰ φάγωσιν τὸ πάσχα.  
ἐξῆλθεν οὖν ὁ Πειλάτος ἕξω πρὸς αὐτοὺς καὶ φησιν Τίνα 29  
κατηγορίαν φέρετε τοῦ ἀνθρώπου τούτου; ἀπεκρίθησαν 30  
καὶ εἶπαν αὐτῷ Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοι  
παρεδώκαμεν αὐτόν. εἶπεν οὖν αὐτοῖς Πειλάτος Λάβετε 31  
αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον  
αὐτῷ οἱ Ἰουδαῖοι Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·  
ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπει σημαίνων ποῖῳ 32  
θανάτῳ ἡμελλεν ἀποθνήσκειν. Εἰσηλθεν οὖν 33  
πάλιν εἰς τὸ πραιτώριον ὁ Πειλάτος καὶ ἐφώνησεν τὸν  
Ἰησοῦν καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;  
ἀπεκρίθη Ἰησοῦς Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι 34  
εἶπόν σοι περὶ ἐμοῦ; ἀπεκρίθη ὁ Πειλάτος Μήτι ἐγὼ 35  
Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν  
σε ἐμοί· τί ἐποίησας; ἀπεκρίθη Ἰησοῦς Ἡ βασιλεία ἡ 36  
ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου  
τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνί-  
ζοντο ἄν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· τῶν δὲ ἡ  
βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. εἶπεν οὖν αὐτῷ ὁ 37  
Πειλάτος Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη [ὁ] Ἰησοῦς  
Σὺ λέγεις ὅτι βασιλεὺς εἶμι· ἐγὼ εἰς τοῦτο γεγέννημαι  
καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον ἵνα μαρτυρήσω τῇ  
ἀληθείᾳ· πᾶς ὃ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.  
λέγει αὐτῷ ὁ Πειλάτος Τί ἐστιν ἀλήθεια; Καὶ 38  
τοῦτο εἶπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει  
αὐτοῖς Ἐγὼ οὐδεμίαν εὐρίσκω ἐν αὐτῷ αἰτίαν· ἔστιν δὲ 39



26 ciples? He denied, and said, I am not. One of the  
 'servants of the high priest, being a kinsman of him <sup>1 Gr. bondservants</sup>  
 whose ear Peter cut off, saith, Did not I see thee in  
 27 the garden with him? Peter therefore denied again:  
 and straightway the cock crew.

28 They lead Jesus therefore from Caiaphas into the  
 'palace: and it was early; and they themselves en- <sup>2 Gr. Pratorium.</sup>  
 tered not into the 'palace, that they might not be

29 defiled, but might eat the passover. Pilate there-  
 fore went out unto them, and saith, What accusa-  
 30 tion bring ye against this man? They answered  
 and said unto him, If this man were not an evil-  
 doer, we should not have delivered him up unto  
 31 thee. Pilate therefore said unto them, Take him  
 yourselves, and judge him according to your law.

The Jews said unto him, It is not lawful for us to  
 32 put any man to death: that is the word of Jesus  
 might be fulfilled, which he spake, signifying by  
 what manner of death he should die.

33 Pilate therefore entered again into the 'palace,  
 and called Jesus, and said unto him, Art thou the  
 34 King of the Jews? Jesus answered, Sayest thou  
 this of thyself, or did others tell it thee concerning  
 35 me? Pilate answered, Am I a Jew? Thine own  
 nation and the chief priests delivered thee unto me:

36 what hast thou done? Jesus answered, My king-  
 dom is not of this world: if my kingdom were of  
 this world, then would my 'servants fight, that I  
 should not be delivered to the Jews: but now is <sup>3 Or, officers: as in  
 ver. 3, 12, 18, 22.</sup>

37 my kingdom not from hence. Pilate therefore said  
 unto him, Art thou a king then? Jesus answered,  
 'Thou sayest that I am a king\*. To this end have <sup>4 Or, Thou sayest  
 it, because I am  
 a king.</sup>  
 I been born, and to this end am I come into the  
 world, that I should bear witness unto the truth.  
 Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth?

And when he had said this, he went out again  
 unto the Jews, and saith unto them, I find no crime  
 39 in him. But

\* For "Thou sayest that" etc. read "Thou sayest it, for I am a king" and substitute the present text for the marg. [Comp. Luke xxii. 70.]—*Am. Com.*

ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? They cried out 40 therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged **19** him. And the soldiers plaited a crown of thorns, <sup>2</sup> and put it on his head, and arrayed him in a purple garment; and they came unto him, and said, Hail, <sup>3</sup> King of the Jews! and they struck him <sup>4</sup>with their hands. And Pilate went out again, and saith unto <sup>4</sup> them, Behold, I bring him out to you, that ye may know that I find no crime in him. Jesus therefore <sup>5</sup> came out, wearing the crown of thorns and the purple garment. And *Pilate* saith unto them, Behold, the man! When therefore the chief priests and <sup>6</sup> the officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. The Jews answered him, We have a law, and <sup>7</sup> by that law he ought to die, because he made himself the Son of God. When Pilate therefore heard <sup>8</sup> this saying, he was the more afraid; and he entered <sup>9</sup> into the <sup>2</sup>palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Pilate <sup>10</sup> therefore saith unto him, Speakest thou not unto me? knowest thou not that I have <sup>3</sup>power to release thee, and have <sup>3</sup>power to crucify thee? Jesus <sup>11</sup> answered him, Thou wouldest have no <sup>3</sup>power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. Upon this Pilate sought to release him: <sup>12</sup> but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king <sup>4</sup>speaketh against Cæsar. When Pilate therefore heard these words, he <sup>13</sup> brought Jesus out, and sat down on the judgement-seat at a place called

<sup>1</sup> Cr, with rods

<sup>2</sup> Gr. Prætorium.

<sup>3</sup> Or, authority

<sup>4</sup> Or, opposeth Cæsar

συνήθεια ὑμῖν ἵνα ἓνα ἀπολύσω ὑμῖν [ἐν] τῷ πάσχα  
 βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;  
 10 ἐκραύγασαν οὖν πάλιν λέγοντες Μὴ τοῦτον ἀλλὰ τὸν  
 Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.

1 Τότε οὖν ἔλαβεν ὁ Πειλᾶτος τὸν Ἰησοῦν καὶ ἔμαστί-  
 2 γωσεν. καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν  
 ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέ-  
 3 βαλον αὐτόν, καὶ ἤρχοντο πρὸς αὐτόν καὶ ἔλεγον Χαῖρε  
 ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα.  
 4 Ἐξῆλθεν ἄλλιν ἔξω ὁ Πειλᾶτος· καὶ λέγει αὐτοῖς Ἴδε  
 ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γινῶτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω  
 5 ἐν αὐτῷ. ἐξῆλθεν οὖν [ὁ] Ἰησοῦς ἔξω, φορῶν τὸν ἀκαίθι-  
 νον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον· καὶ λέγει αὐ-  
 6 τοῖς Ἰδὸν ὁ ἄνθρωπος. ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς  
 καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες Σταύρωσον σταύ-  
 ρωσον. λέγει αὐτοῖς ὁ Πειλᾶτος Λάβετε αὐτὸν ὑμεῖς  
 καὶ σταυρώσατε, ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.  
 7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι Ἡμεῖς νόμον ἔχομεν,  
 καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ  
 8 ἑαυτὸν ἐποίησεν. Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος τοῦ-  
 9 τον τὸν λόγον, μᾶλλον ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ  
 πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ Πόθεν εἶ σύ; ὁ δὲ  
 10 Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. λέγει οὖν αὐτῷ ὁ  
 Πειλᾶτος Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω  
 11 ἀπολύσαι σε καὶ ἐξουσίαν ἔχω σταυρώσαι σε; ἀπεκρίθη  
 αὐτῷ Ἰησοῦς Οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ  
 ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι  
 12 μείζονα ἁμαρτίαν ἔχει. ἐκ τούτου ὁ Πειλᾶτος ἐζήτηε ἀπο-  
 λύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες Ἐὰν  
 τοῦτον ἀπολύσης, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ  
 13 βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν  
 Πειλᾶτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν  
 Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον

Ἐξῆλθεν | ὁ Πει-  
 λᾶτος ἔξω  
 Ἀρ.

Αζ.

Λιθόστρωτον, Ἐβραϊστὶ δὲ Γαββαθά. ἦν δὲ παρα-<sup>14</sup>  
σκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει τοῖς Ἰου-  
δαίοις Ἴδε ὁ βασιλεὺς ὑμῶν. ἐκραύγασαν οὖν ἐκείνοι<sup>15</sup>  
Ἄρον ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πειλάτος  
Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς  
Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. τότε οὖν παρέδωκεν<sup>15</sup>  
αὐτὸν αὐτοῖς ἵνα σταυρωθῆ.

Γολγοθ

Παρέλαβον οὖν τὸν Ἰησοῦν· καὶ βαστάζων αὐτῷ<sup>17</sup>  
τὸν σταυρὸν ἐξήλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον,  
ὃ λέγεται Ἐβραϊστὶ Γολγοθά, ὅπου αὐτὸν ἐσταύρωσαν,<sup>18</sup>  
καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ  
τὸν Ἰησοῦν. ἔγραψεν δὲ καὶ τίτλον ὁ Πειλάτος καὶ<sup>19</sup>  
ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον ΙΗΣΟΥΣ  
Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.  
τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων,<sup>20</sup>  
ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρέθη ὁ  
Ἰησοῦς· καὶ ἦν γεγραμμένον Ἐβραϊστὶ, Ῥωμαϊστὶ, Ἑλλη-  
νιστί. ἔλεγον οὖν τῷ Πειλάτῳ οἱ ἀρχιερεῖς τῶν Ἰου-<sup>21</sup>  
δαίων Μὴ γράφῃ Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι  
ἐκεῖνος εἶπεν Βασιλεὺς τῶν Ἰουδαίων εἰμί. ἀπεκρίθη<sup>22</sup>  
ὁ Πειλάτος Ὁ γέγραφα γέγραφα.

Οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν ἔλα-<sup>23</sup>  
βον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσερα μέρη, ἐκάστῳ  
στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν ἄραφος,  
ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου· εἶπαν οὖν πρὸς ἀλλή-<sup>24</sup>  
λους Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ  
τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῆ

Διμερίσαντο τὰ ἱμάτιά μου ἕαγτοῖς

καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλήρον.

Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν· ἰστήκεισαν δὲ<sup>25</sup>  
παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ  
τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ  
Μαγδαληνὴ. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν<sup>26</sup>

- 14 The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold,
- 15 your King! They therefore cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests
- 16 answered, We have no king but Cæsar. Then therefore he delivered him unto them to be crucified.
- 17 They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew
- 18 Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the midst.
- 19 And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE
- 20 KING OF THE JEWS. This title therefore read many <sup>1</sup> of the Jews: <sup>1</sup>for the place where Jesus was crucified was nigh to the city: and it was written in
- 21 Hebrew, *and* in Latin, *and* in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am
- 22 King of the Jews. Pilate answered, What I have written I have written.
- 23 The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the <sup>2</sup>coat: now the <sup>2</sup>coat was without seam, woven from the top through-
- 24 out. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,
- They parted my garments among them,  
And upon my vesture did they cast lots.
- 25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and
- 26 Mary Magdalene. When Jesus therefore saw his mother, and the disciple

<sup>1</sup> Or, for the place of the city where Jesus was crucified was nigh at hand

<sup>2</sup> Or, tunic

standing by, whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he 27 to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.

After this Jesus, knowing that all things are now 28 finished, that the scripture might be accomplished, saith, I thirst. There was set there a vessel full of 29 vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When 30 Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

The Jews therefore, because it was the Prepara- 31 tion, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away. The 32 soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: but when they came to Jesus, and saw that 33 he was dead already, they brake not his legs: how- 34 beit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, 35 and his witness is true: and he knoweth that he saith true, that ye also may believe. For these 36 things came to pass, that the scripture might be fulfilled, A bone of him shall not be <sup>1</sup>broken. And 37 again another scripture saith, They shall look on him whom they pierced.

And after these things Joseph of Arimathæa, be- 38 ing a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took away his body. And 39 there came also Nicodemus, he who at the first came to him by night, bringing a <sup>2</sup>mixture of myrrh and aloes, about a hundred pound *weight*. So they took 40 the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was 41 a garden; and in the garden a new tomb wherein

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

<sup>2</sup> Some ancient authorities read *sell*.



παρεστῶτα ὃν ἠγάπα λέγει τῇ μητρὶ Γύναι, ἴδε ὁ υἱός  
 27 σου· εἶτα λέγει τῷ μαθητῇ Ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκεί-  
 νης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.

28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται  
 29 ἵνα τελειωθῇ ἡ γραφὴ λέγει Διψῶ. σκευὸς ἔκειτο ὄξους  
 μεστόν· σπόγγον οὖν μεστόν τοῦ ὄξους ὑσώψω περιθέ-  
 30 τες προσήνεγκαν αὐτοῦ τῷ στόματι. ὅτε οὖν ἔλαβεν τὸ  
 ὄξος [ὁ] Ἰησοῦς εἶπεν Ἐτέλεσται, καὶ κλῖνας τὴν κεφα-  
 31 λὴν παρέδωκεν τὸ πνεῦμα. Οἱ οὖν Ἰουδαῖοι,

Ἰησοῦς εἰδὼς

ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώ-  
 ματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἑκείνου· τοῦ  
 σαββάτου, ἠρώτησαν τὸν Πειλάτον ἵνα κατεαγῶσιν αὐτῶν  
 32 τὰ σκέλη καὶ ἀρθῶσιν. ἦλθον οὖν οἱ στρατιῶται, καὶ  
 τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ  
 33 συνσταυρωθέντος αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς  
 εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,  
 34 ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνύξεν,  
 35 καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ. καὶ ὁ ἑωρακὼς μεμαρ-  
 τύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος  
 36 οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε. ἐγένετο  
 γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ Ὅστος ἦν οὐ συντρι-  
 37 βήσεται ἀγτοῦ. καὶ πάλιν ἑτέρα γραφὴ λέγει Ὅψον-  
 ται εἰς ὃν ἐξεκένθησαν.

ἐκεῖνη

38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πειλάτον Ἰωσήφ ἀπὸ  
 Ἀριμαθαίας, ὢν μαθητὴς [τοῦ] Ἰησοῦ κεκρυμμένος δὲ διὰ  
 τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ·  
 καὶ ἐπέτρεψεν ὁ Πειλάτος. ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα  
 39 αὐτοῦ. ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν  
 νυκτὸς τὸ πρῶτον, φέρων ἑλίγμα σμύρνης καὶ ἀλόης ὡς  
 40 λίτρας ἑκατόν. ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ  
 ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος  
 41 ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν. ἦν δὲ ἐν τῷ τόπῳ ὅπου  
 ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν

μίγμα

ὧ οὐδέπω οὐδεὶς ἦν τεθειμένος· ἐκεῖ οὖν διὰ τὴν παρα- 42  
σκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν  
τὸν Ἰησοῦν.

Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρ- 1  
χεται πρὸς σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει  
τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου. τρέχει οὖν καὶ ἔρ- 2  
χεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν  
ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς Ἐβραν τὸν κύ-  
ριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐ-  
τόν.  
Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μα- 3  
θητῆς, καὶ ἤρχοντο εἰς τὸ μνημεῖον. ἔτρεχον δὲ οἱ δύο 4  
ὁμοῦ· καὶ ὁ ἄλλος μαθητῆς προέδραμεν τάχειον τοῦ  
Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον, καὶ παρακύψας 5  
βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. ἔρχεται 6  
οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς  
τὸ μνημεῖον· καὶ θεωρεῖ τὰ ὀθόνια κείμενα, καὶ τὸ σου- 7  
δάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων  
κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον· τότε 8  
οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητῆς ὁ ἐλθὼν πρῶτος εἰς τὸ  
μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν· οὐδέπω γὰρ ᾔδεισαν 9  
τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ἀπῆλθον 10  
οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.  
Μαρία δὲ 11  
ἰστήκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὡς οὖν ἔκλαιεν  
παρέκυσεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ δύο ἀγγέλους ἐν 12  
λευκοῖς καθέζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς  
τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ· καὶ λέγουσιν 13  
αὐτῇ ἐκεῖνοι Γύναι, τί κλαίεις; λέγει αὐτοῖς Ὅτι Ἐβραν τὸν  
κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. ταῦτα εἰπούσα 14  
ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ  
οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν. λέγει αὐτῇ Ἰησοῦς Γύναι, 15  
τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός  
ἐστίν λέγει αὐτῷ Κύριε, εἰ ἐστὶς ὁ ἀνάστασας αὐτόν, εἰπέ μοι  
ποῦ ἔθηκαν αὐτόν, καὶ γὰρ αὐτὸν ἀρῶ. λέγει αὐτῇ Ἰησοῦς 15

Ὅτι ἔβραν

42 was never man yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

20 Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the 2 tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where 3 they have laid him. Peter therefore went forth, and the other disciple, and they went toward the 4 tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; 5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths 7 lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place 8 by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he 9 saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. 10 So the disciples went away again unto their own home.

11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the 12 tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body 13 of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not 14 where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. 15

16 Jesus saith unto her,

Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, <sup>1</sup>Master. Jesus 17 saith to her, <sup>2</sup>Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her.

When therefore it was evening, on that day, the 19 first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace *be* unto you. And when he had said this, he 20 shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, Peace *be* unto 21 you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, 22 and saith unto them, Receive ye the <sup>3</sup>Holy Ghost: whose soever sins ye forgive, they are forgiven unto 23 them; whose soever *sins* ye retain, they are retained.

But Thomas, one of the twelve, called <sup>4</sup>Didymus, 24 was not with them when Jesus came. The other 25 disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

And after eight days again his disciples were with- 26 in, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither 27 thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto 28 him, My Lord and my God. Jesus saith unto him, 29

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

<sup>2</sup> Or, *Take not hold on me*

<sup>3</sup> Or, *Holy Spirit*

<sup>4</sup> That is, *Twin*.

Μαριάμ. στραφεῖσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί Ῥαβ-  
 17 βουνεί (ὃ λέγεται Διδάσκαλε). λέγει αὐτῇ Ἰησοῦς Ῥαβ-  
 μου ἄπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πο-  
 ρεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς Ἀνα-  
 βαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου  
 18 καὶ θεὸν ὑμῶν. ἔρχεται Μαριάμ ἡ Μυγδαλιηὴ ἀγγέλ-  
 λουσα τοῖς μαθηταῖς ὅτι Ἐώρακα τὸν κύριον καὶ ταῦτα  
 εἶπεν αὐτῇ.

Μὴ ἄπτου μου

19 Οὕσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων,  
 καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν  
 φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ  
 20 μέσον, καὶ λέγει αὐτοῖς Εἰρήνῃ ὑμῖν. καὶ τοῦτο εἰπὼν  
 ἔδειξεν καὶ τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν  
 21 οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. εἶπεν οὖν αὐτοῖς [ὁ  
 Ἰησοῦς] πάλιν Εἰρήνῃ ὑμῖν· καθὼς ἀπέσταλκέν με ὁ  
 22 πατήρ, καὶ γὰρ πέμπω ὑμᾶς. καὶ τοῦτο εἰπὼν ἐνεφύσησεν  
 23 καὶ λέγει αὐτοῖς Λάβετε πνεῦμα ἅγιον· ἂν τινῶν ἀφήτε  
 τὰς ἁμαρτίας ἀφέωνται αὐτοῖς· ἂν τινῶν κρατῆτε κεκρά-  
 τηται.

τινος ... τινος  
ἀφίονται

24 Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Διδύμος,  
 25 οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς. ἔλεγον οὖν αὐτῷ  
 οἱ ἄλλοι μαθηταὶ Ἐώρακαμεν τὸν κύριον. ὁ δὲ εἶπεν  
 αὐτοῖς Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν  
 ἠλῶν καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἠλῶν  
 καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ  
 26 πιστεύσω. Καὶ μεθ' ἡμέρας ὀκτῶ πάλιν ἦσαν  
 ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ  
 Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον  
 27 καὶ εἶπεν Εἰρήνῃ ὑμῖν. εἶτα λέγει τῷ Θωμᾷ Φέρε  
 τὸν δάκτυλόν σου ἕδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε  
 τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γί-  
 28 νου ἄπιστος ἀλλὰ πιστός. ἀπεκρίθη Θωμᾶς καὶ εἶπεν  
 29 αὐτῷ Ὁ κύριός μου καὶ ὁ θεός μου. λέγει αὐτῷ [ὁ] Ἰη-

σοῦς Ὅτι ἐώρακάς με πεπίστευκας; μακάριοι οἱ μὴ  
ιδόντες καὶ πιστεύσαντες.

αὐτοῦ Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς 32  
ἐνώπιον τῶν μαθητῶν, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ  
βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύητε ὅτι Ἰη- 31  
σοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες  
ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

ΜΕΤΑ ΤΑΥΤΑ ἐφάνέρωσεν ἑαυτὸν πάλιν Ἰησοῦς 1  
τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνέ-  
ρωσεν δὲ οὕτως. Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θω- 2  
μᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς  
Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν  
αὐτοῦ ὄνο. λέγει αὐτοῖς Σίμων Πέτρος Ὑπάγω ἀλιεῖν· 3  
λέγουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθαν  
καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν  
οὐδέν. πρωίας δὲ ἤδη γινομένης ἔστη Ἰησοῦς ἐἰς τὸν 4  
αἰγαλόν· οἱ μὲντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.  
λέγει οὖν αὐτοῖς Ἰησοῦς Παιδιά, μὴ τι προσφάγιον ἔχε- 5  
τε; ἀπεκρίθησαν αὐτῷ Οὐ. ὁ δὲ εἶπεν αὐτοῖς Βάλετε 6  
εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε.  
ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλῆ-  
θους τῶν ἰχθύων. λέγει οὖν ὁ μαθητῆς ἐκείνος ὃν ἠγάπα 7  
ὁ Ἰησοῦς τῷ Πέτρῳ Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος,  
ἀκοίσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο, ἦν  
γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· οἱ δὲ 8  
ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν  
ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ  
δίκτυον τῶν ἰχθύων. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέ- 9  
πουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ



Because thou hast seen me,<sup>1</sup>thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 Many other signs therefore did Jesus in the presence of the disciples, which are not written in this

31 book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

21 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested *himself* on this wise. There were together Simon Peter, and Thomas called <sup>2</sup>Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked\*), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes. So when they got out upon the land, they see <sup>3</sup>a fire of coals there, and <sup>4</sup>fish laid thereon, and

<sup>1</sup> Or, *hast thou believed?*

<sup>2</sup> That is, *Twin*.

<sup>3</sup> Or, *a fire of char-coal*.

<sup>4</sup> Or, *a fish*.

\* "was naked" add marg. Or, *had on his under garment only—Am. Com.*

1 Or, a loaf

'bread. Jesus saith unto them, Bring of the fish 10  
which ye have now taken. Simon Peter therefore 11  
went <sup>2</sup>up, and drew the net to land, full of great  
fishes, a hundred and fifty and three: and for all  
there were so many, the net was not rent. Jesus 12  
saith unto them, Come *and* break your fast. And  
none of the disciples durst inquire of him, Who art  
thou? knowing that it was the Lord. Jesus cometh, 13  
and taketh the <sup>3</sup>bread, and giveth them, and the fish  
likewise. This is now the third time that Jesus was 14  
manifested to the disciples, after that he was risen  
from the dead.

4 Gr. *Joanes*. See  
ch. i. 42, margin.  
5, 6 *Love* in these  
places represents  
two different  
Greek words.

So when they had broken their fast, Jesus saith 15  
to Simon Peter, Simon, *son* of <sup>4</sup>John, <sup>5</sup>lovest thou me  
more than these? He saith unto him, Yea, Lord;  
thou knowest that I <sup>6</sup>love thee. He saith unto him,  
Feed my lambs. He saith to him again a second 16  
time, Simon, *son* of <sup>4</sup>John, <sup>5</sup>lovest thou me? He  
saith unto him, Yea, Lord; thou knowest that I <sup>6</sup>love  
thee. He saith unto him, Tend my sheep. He saith 17  
unto him the third time, Simon, *son* of <sup>4</sup>John, <sup>5</sup>lovest  
thou me? Peter was grieved because he said unto  
him the third time, <sup>5</sup>Lovest thou me? And he said  
unto him, Lord, thou knowest all things; thou <sup>7</sup>know-  
est that I <sup>6</sup>love thee. Jesus saith unto him, Feed my  
sheep. Verily, verily, I say unto thee, When thou 18  
wast young, thou girdedst thyself, and walkedst  
whither thou wouldest: but when thou shalt be old,  
thou shalt stretch forth thy hands, and another shall  
gird thee, and carry thee whither thou wouldest  
not. Now this he spake, signifying by what man- 19  
ner of death he should glorify God. And when he  
had spoken this, he saith unto him, Follow me.  
Peter, turning about, seeth the disciple whom Jesus 20  
loved following; which also leaned back on his  
breast at the supper, and said, Lord, who is he that  
betrayeth thee? Peter therefore seeing him saith to 21  
Jesus, Lord, <sup>8</sup>and what shall this man do? Jesus 22  
saith unto him, If I will that he tarry till I come,  
what *is that* to thee? follow thou me. This saying 23  
therefore went forth among the brethren, that that  
disciple should not die: yet Jesus said not unto him,  
that he should not

8 Gr. *and this  
man, what?*

10 ἄρτον. λέγει αὐτοῖς [ὁ] Ἰησοῦς Ἐνέγκατε ἀπὸ τῶν  
 11 ὀψαρίων ὧν ἐπιάσατε ἰὺν. ἀνέβη οὖν Σίμων Πέτρος καὶ  
 εἵλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων  
 ἑκατὸν πενήκοντα τριῶν· καὶ τοσοῦτων ὄντων οὐκ ἐσχίσθη  
 12 τὸ δίκτυον. λέγει αὐτοῖς [ὁ] Ἰησοῦς Δεῦτε ἀριστήσατε,  
 οὐδεὶς ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ;  
 13 εἰδότες ὅτι ὁ κύριός ἐστιν. ἔρχεται Ἰησοῦς καὶ λαμβάνει  
 14 τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. Τοῦ-  
 το ἤδη τρίτον ἐφανερῶθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς  
 ἐκ νεκρῶν.

15 Ὅτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰη-  
 σοῦς Σίμων Ἰωάνου, ἀγαπᾷς με πλεόν τούτων; λέγει αὐ-  
 τῷ Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ Βό-  
 16 σκε τὰ ἄρνια μου. λέγει αὐτῷ πάλιν δεύτερον Σίμων  
 Ἰωάνου, ἀγαπᾷς με; λέγει αὐτῷ Ναί, κύριε, σὺ οἶδας  
 ὅτι φιλῶ σε. λέγει αὐτῷ Ποίμαινε τὰ ἑπιπροβάτια μου.  
 17 λέγει αὐτῷ τὸ τρίτον Σίμων Ἰωάνου, φιλεῖς με; ἐλυπήθη  
 ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον Φιλεῖς με; καὶ εἶπεν  
 αὐτῷ Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε.  
 18 λέγει αὐτῷ Ἰησοῦς Βόσκει τὰ ἑπιπροβάτια μου. ἀμὴν ἀμὴν  
 λέγω σοι, ὅτε ἦς νεώτερος, ἐξώνυες σεαυτὸν καὶ περιε-  
 πάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἔκτενεῖς τὰς χεῖράς  
 19 σου, καὶ ἄλλος ζώσει σε καὶ οἴσει ὅπου οὐ θέλεις. τοῦτο  
 δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ  
 20 τοῦτο εἰπὼν λέγει αὐτῷ Ἀκολούθει μοι. Ἐπι-  
 στραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ  
 Ἰησοῦς ἀκολουθοῦντα, ἔς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ  
 στηθος αὐτοῦ καὶ εἶπεν Κύριε, τίς ἐστιν ὁ παραδιδούς σε;  
 21 τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ Κύριε, οὗτος δὲ  
 22 τί; λέγει αὐτῷ ὁ Ἰησοῦς Ἐὰν αὐτὸν θέλω μένειν ἕως  
 23 ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει. Ἐξῆλθεν οὖν  
 οὗτος ὁ λόγος εἰς τοὺς ἀδελφούς ὅτι ὁ μαθητὴς ἐκεῖνος  
 οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀ-

πρόβατά

πρόβατά

ποθνήσκει, ἀλλ' Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι,  
τί πρὸς σέ;

Οὗτός ἐστιν ὁ μαθητὴς ὁ ἄμαρτυρῶν περὶ τούτων Ἦ καὶ 24  
ὁ ἄμαρτυρῶν ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία  
ἐστίν.

47. Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα 25  
ἐὰν γράφηται καθ' ἕνα, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρή-  
σειν τὰ γραφόμενα βιβλία.

die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

<sup>1</sup> Most of the ancient authorities omit John vii. 53 - viii. 11. Those which contain it vary much from each other. <sup>2</sup>[And they went every man unto his own house: 53  
 but Jesus went unto the mount of Olives. And ear- 8  
 ly in the morning he came again into the temple,  
 and all the people came unto him; and he sat down,  
 and taught them. And the scribes and the Pharisees 3  
 bring a woman taken in adultery; and having set her  
 in the midst, they say unto him, <sup>2</sup>Master, this woman 4  
 hath been taken in adultery, in the very act. Now in 5  
 the law Moses commanded us to stone such: what  
 then sayest thou of her? And this they said, <sup>3</sup>tempt- 6  
 ing him, that they might have *whereof* to accuse him.  
 But Jesus stooped down, and with his finger wrote  
 on the ground. But when they continued asking 7  
 him, he lifted up himself, and said unto them, He  
 that is without sin among you, let him first cast a  
 stone at her. And again he stooped down, and with 8  
 his finger wrote on the ground. And they, when 9  
 they heard it, went out one by one, beginning from  
 the eldest, *even* unto the last: and Jesus was left  
 alone, and the woman, where she was, in the midst.  
 And Jesus lifted up himself, and said unto her, 10  
 Woman, where are they? did no man condemn  
 thee? And she said, No man, Lord. And Jesus 11  
 said, Neither do I condemn thee: go thy way; from  
 henceforth sin no more.]



## ΠΕΡΙ ΜΟΙΧΑΛΙΔΟΣ ΠΕΡΙΚΟΠΗ

[ΚΑΤΑ ΙΩΑΝΝΗΝ VII 53 — VIII 11]

53 [ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ἕκαστος εἰς τὸν οἶκον αὐτοῦ,  
 1/2 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. Ὁρθρου  
 δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, [καὶ πᾶς ὁ λαὸς ἤρχετο ἔλθιν  
 3 πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς]. Ἄγουσιν δὲ  
 οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατει- ἐπὶ ἀμαρτίᾳ γυ-  
 4 λημένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ λέγουσιν αὐτῷ ραῖκα εἶπον  
 Διδάσκαλε, αὕτη ἡ γυνὴ κατέληπται ἐπ' αὐτοφώρῳ μοι- εἵληπται  
 5 χενομένῃ· ἐν δὲ τῷ νόμῳ [ἡμῶν] Μωσῆς ἐνετείλατο τὰς  
 6 τοιαύτας λιθάζειν· σὺ ὅυν τί λεγεις; [τοῦτο δὲ ἔλεγον δὲ | περὶ αὐτῆς  
 πειράζοντες αὐτόν, ἵνα ἔχουσιν κατηγορεῖν αὐτοῦ.] ὁ δὲ  
 Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν. ἔγραφεν  
 7 ὡς δὲ ἐπέμενον ἐρωτῶντες [αὐτόν], ἀνέκυψεν καὶ εἶπεν  
 [αὐτοῖς] Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω [τοῖ] λίθον βαλετω  
 8 λίθον· καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν. κάτω κύψας | τῷ  
 9 οἱ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ' εἰς ἀρξάμενοι ἀπὸ τῶν δακτύλῳ  
 πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ Α.φ.† | ὁ Ἰησοῦς  
 10 οὔσα. ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ Γύναι, ποῦ τῷ γυναικί ποῦ  
 11 εἰσίν; οὐδεὶς σε κατέκρινεν; ἡ δὲ εἶπεν Οὐδεὶς, κύριε. Α.φ.  
 εἶπεν δὲ ὁ Ἰησοῦς Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου,  
 ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.]



ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ

THE  
ACTS OF THE APOSTLES.

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<sup>1</sup> Gr. *first*. THE <sup>1</sup>former treatise I made, O Theophilus, con- **1**  
 cerning all that Jesus began both to do and to teach, **2**  
<sup>2</sup> Or, *Holy Spirit*: until the day in which he was received up, after **2**  
 and so through- that he had given commandment through the <sup>2</sup>Holy **3**  
 cut this book. Ghost unto the apostles whom he had chosen: to **3**  
<sup>3</sup> Gr. *presented*. whom he also <sup>3</sup>shewed himself alive after his pas- **4**  
 sion by many proofs, appearing unto them by the space of forty days, and speaking the things con- **4**  
<sup>4</sup> Or, *eating with* cerning the kingdom of God: and, <sup>4</sup>being assembled **4**  
<sup>5</sup> Or, *in* them, he charged them not to depart together with them, he charged them not to depart **5**  
 from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye heard from me: for John **5**  
 indeed baptized with water; but ye shall be bap- **6**  
 tized <sup>5</sup>with the Holy Ghost not many days hence. **6**  
 They therefore, when they were come together, **6**  
 asked him, saying, Lord, dost thou at this time re- **7**  
 store the kingdom to Israel? And he said unto **7**  
 them, It is not for you to know times or seasons, **7**  
 which the Father hath <sup>6</sup>set within his own authori- **8**  
<sup>6</sup> Or, *appointed by* ty. But ye shall receive power, when the Holy **8**  
 Ghost is come upon you: and ye shall be my wit- **8**  
 nesses both in Jerusalem, and in all Judæa and Sa- **9**  
 maria, and unto the uttermost part of the earth. **9**  
 And when he had said these things, as they were **9**  
 looking, he was taken up; and a cloud received him **10**  
 out of their sight. And while they were looking **10**  
 stedfastly into heaven as he went, behold, two men **10**  
 stood by them in

## ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ

1 ΤΟΝ ΜΕΝ ΠΡΩΤΟΝ ΛΟΓΟΝ ἐποιησάμην περὶ  
πάντων, ὦ Θεόφιλε, ὧν ἤρξατο Ἰησοῦς ποιεῖν τε καὶ  
2 διδάσκειν ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ  
3 πνεύματος ἁγίου οὗς ἐξελέξατο ἀνελήμφθη· οἷς καὶ παρέ-  
στησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς  
4 τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς  
καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ. καὶ συναλι-  
ζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρί-  
ζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν  
5 ἠκούσατέ μου· ὅτι Ἰωάνης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ  
ἐν πνεύματι βαπτισθήσεσθε ἀγίῳ οὐ μετὰ πολλὰς ταύτας  
6 ἡμέρας. Οἱ μὲν οὖν συνελθόντες ἠρώτων αὐτὸν  
λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάεις τὴν  
7 βασιλείαν τῷ Ἰσραὴλ; εἶπεν πρὸς αὐτούς· Οὐχ ὑμῶν  
ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὗς ὁ πατὴρ ἔθετο ἐν τῇ  
8 ἰδίᾳ ἐξουσίᾳ, ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου  
πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μου μάρτυρες ἐν τε Ἱερου-  
σαλὴμ καὶ [ἐν] πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρία καὶ ἕως  
9 ἐσχάτου τῆς γῆς. καὶ ταῦτα εἰπὼν βλεπόντων αὐτῶν  
ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν  
10 αὐτῶν. καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευο-  
μένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παριστήκεισαν αὐτοῖς ἐν

ἐσθήσεσι λευκαῖς, οἳ καὶ εἶπαν Ἐπίσκοποι Γαλιλαῖοι, τί ἐστὶν 11  
κατε βλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημ-  
φθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὡς τρό-  
πον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. Τότε 12  
ὑπέστρεψαν εἰς Ἱερουσαλήμ ἀπὸ ὄρους τοῦ καλουμένου  
Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλήμ σαββάτου ἔχον  
ὁδόν. Καὶ ὅτε εἰσῆλθον, εἰς τὸ ὑπερφῶν ἀνέβη- 13  
σαν οὗ ἦσαν καταμένοντες, ὃ τε Πέτρος καὶ Ἰωάννης καὶ Ἰά-  
κωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος  
καὶ Μαθθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ ζηλωτὴς  
καὶ Ἰουδᾶς Ἰακώβου. οὗτοι πάντες ἦσαν προσκαρτεροῦντες 14  
ὁμοθυμαδὸν τῇ προσευχῇ σὺν γυναιξίν καὶ Μαρίας τῇ  
μητρὶ [τοῦ] Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

ΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ταύταις ἀναστὰς Πέτρος 15  
ἐν μέσῳ τῶν ἀδελφῶν εἶπεν (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ  
αὐτὸ ὡς ἑκατὸν εἴκοσι) Ἐπίσκοποι ἀδελφοί, ἔδει πληρωθῆναι 16  
τὴν γραφὴν ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος  
Δαυεὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβούσιν  
Ἰησοῦν, ὅτι κτηριθμημένος ἦν ἐν ἡμῖν καὶ ἔλαχεν τὸν 17  
κλῆρον τῆς διακονίας ταύτης. — Οὗτος μὲν οὖν ἐκτήσατο 18  
χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος  
ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.  
καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλήμ, 19  
ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ διαλέκτῳ αὐτῶν Ἀκελ-  
δαμάχ, τοῦτ' ἐστὶν Χωρίον Αἵματος. — Γέγραπται γὰρ 20  
ἐν Βίβλῳ Ψαλμῶν

Γεννηθήτω ἡ ἐπαγλις ἀγοῦ ἔρμος  
καὶ μὴ ἔστω ὁ κατοικῶν ἐν ἀγῆ,

καί

Τὴν ἐπίσκοπὴν ἀγοῦ λαβέτω ἕτερος.



11 white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem,

13 a sabbath day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphæus, and Simon the

14 Zealot, and Judas *the son* of James. These all with one accord continued stedfastly in prayer, <sup>2</sup>with the women, and Mary the mother of Jesus, and with his brethren.

<sup>1</sup> Or, brother. See Jude 1.

<sup>2</sup> Or, with certain women

15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of <sup>3</sup>persons *gathered* together, about a hundred and

<sup>3</sup> Gr. names.

16 twenty), Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who

17 was guide to them that took Jesus. For he was numbered among us, and received his <sup>4</sup>portion in

<sup>4</sup> Or, lot

18 this ministry. (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed

19 out. And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of

20 blood.) For it is written in the book of Psalms,

Let his habitation be made desolate,

And let no man dwell therein:

and,

His <sup>5</sup>office let another take.

<sup>5</sup> Gr. oversecretship.

Of the men therefore which have companied with 21  
 us all the time that the Lord Jesus went in and went  
 1 Or, *was* out 'among us, beginning from the baptism of John, 22  
 unto the day that he was received up from us, of  
 these must one become a witness with us of his res-  
 urrection. And they put forward two, Joseph called 23  
 Barsabbas, who was surnamed Justus, and Matthias.  
 And they prayed, and said, Thou, Lord, which know- 24  
 est the hearts of all men, shew of these two the one  
 whom thou hast chosen, to take the place in this 25  
 ministry and apostleship, from which Judas fell  
 away, that he might go to his own place. And 26  
 2 Or, *unto* they gave lots <sup>2</sup>for them; and the lot fell upon  
 Matthias; and he was numbered with the eleven  
 apostles.

3 Or, *was being ful-*  
*filled.* And when the day of Pentecost <sup>3</sup>was now come. 2  
 they were all together in one place. And suddenly 2  
 there came from heaven a sound as of the rushing  
 of a mighty wind, and it filled all the house where  
 they were sitting. And there appeared unto them 3  
 4 Or, *parting among*  
*themselves* Or, *distributing*  
*themselves* tongues <sup>4</sup>parting asunder like as of fire; and it sat  
 upon each one of them. And they were all filled 4  
 with the Holy Spirit, and began to speak with other  
 tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, de- 5  
 vout men, from every nation under heaven. And 6  
 when this sound was heard, the multitude came to-  
 gether, and were confounded, because that every  
 man heard them speaking in his own language.  
 And they were all amazed and marvelled, saying, 7  
 Behold, are not all these which speak Galilæans?  
 And how hear we, every man in our own language, 8  
 wherein we were born? Parthians and Medes and  
 Elamites, and the dwellers in Mesopotamia, in Judæa  
 and Cappadocia, in Pontus and Asia, in Phrygia and 10  
 Pamphylia, in Egypt and the parts of Libya about  
 Cyrene, and sojourners from Rome, both Jews and  
 proselytes, Cretans and Arabians, 11

21 δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ  
 22 εἰσῆλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, ἀρξάμενος  
 ἀπὸ τοῦ βαπτίσματος Ἰωάνου ἕως τῆς ἡμέρας ἧς ἀνελήμ-  
 φθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν  
 23 γενέσθαι ἓνα τούτων. καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλού-  
 μενον Βαρσαββᾶν, ὃς ἐπεκλήθη Ἰούστος, καὶ Μαθθίαν.  
 24 καὶ προσευξάμενοι εἶπαν Σὺ κύριε καρδιογνώστα πάντων,  
 25 ἀνάδειξοι ὃν ἐξελέξω, ἐκ τούτων τῶν δύο ἓνα, λαβεῖν τὸν  
 τόπον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἀφ' ἧς παρέβη  
 26 Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. καὶ ἔδωκαν  
 κλήρους αὐτοῖς, καὶ ἔπεσεν ὁ κλήρος ἐπὶ Μαθθίαν, καὶ  
 συνκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

1 Καὶ ἐν τῷ συνπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς  
 2 ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό, καὶ ἐγένετο ἄφνω ἐκ τοῦ  
 οὐρανοῦ ἦχος ὡσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρω-  
 3 σεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι, καὶ ὤφθησαν αὐ-  
 τοῖς διαμεριζόμεναι γλώσσαι ὡσεὶ πυρός, καὶ ἐκάθισεν  
 4 ἐφ' ἓνα ἕκαστον αὐτῶν, καὶ ἐπλήσθησαν πάντες πνεύματος  
 ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις καθὼς τὸ  
 5 πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς. Ἦσαν  
 6 δὲ [ἐν] Ἱερουσαλῆμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβῆς  
 7 ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν· γενομένης δὲ τῆς  
 φωνῆς ταύτης συνήλθε τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκου-  
 8 σεν εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν· ἐξί-  
 9 σταντο δὲ καὶ ἐθαύμαζον λέγοντες Ὁὐχὶ ἰδοὺ πάντες  
 10 οὗτοι εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; καὶ πῶς ἡμεῖς ἀκούο-  
 11 μεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν;  
 Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν  
 Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ  
 τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ  
 μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες  
 Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προσήλυτοι, Κρήτες καὶ Ἄραβες,

eis

οὐχ

Αῤ.

ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ  
 μεγαλεῖα τοῦ θεοῦ. ἐξίσταντο δὲ πάντες καὶ διηποροῦντο, 12  
 ἄλλος πρὸς ἄλλον λέγοντες Τί θέλει τοῦτο εἶναι; ἕτεροι 13  
 δὲ διαχλευάζοντες ἔλεγον ὅτι Γλεύκους μεμεστώμενοι  
 εἰσίν. Σταθεῖς δὲ ὁ Πέτρος σὺν τοῖς ἔνδεκα 14  
 ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο αὐτοῖς Ἄνδρες  
 Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες, τοῦτο  
 ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά μου. οὐ 15  
 γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσι, ἔστιν γὰρ  
 ὥρα τρίτη τῆς ἡμέρας, ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένιον διὰ 16  
 τοῦ προφήτου Ἰωήλ

Καὶ ἔσται ἐν ταῖς ἑσχάταις ἡμέραις, λέγει ὁ θεός, 17

ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα,  
 καὶ προφητεῦσουσιν οἱ γιοὶ ἡμῶν καὶ αἱ θυγατέρες  
 ἡμῶν,

καὶ οἱ νεανίσκοι ἡμῶν ὄρασις ὄψονται,

καὶ οἱ πρεσβύτεροι ἡμῶν ἐνυπνίσις ἐνυπνιασθή-  
 σονται·

καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας 18  
 μου

ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύ-  
 ματός μου,

καὶ προφητεύσουσιν.

Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἅνω 19

καὶ σημεῖα ἐπὶ τῆς γῆς κάτω,

αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ·

ὁ ἥλιος μεταστραφήσεται εἰς σκότος 20

καὶ ἡ σελήνη εἰς αἷμα

πρὶν ἵ ἐλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ  
 ἐπιφανῆ.

Καὶ ἔσται πᾶς ὃς ἐὰν ἐπικαλέσῃται τὸ ὄνομα 21

Κυρίου σωθήσεται.

Ἄνδρες Ἰσραηλῆται, ἀκούσατε τοὺς λόγους τούτους. Ἰη- 22

we do hear them speaking in our tongues the mighty  
12 works of God. And they were all amazed, and were  
perplexed, saying one to another, What meaneth  
13 this? But others mocking said, They are filled with  
new wine.

14 But Peter, standing up with the eleven, lifted up  
his voice, and spake forth unto them, *saying*, Ye  
men of Judæa, and all ye that dwell at Jerusalem,  
be this known unto you, and give ear unto my  
15 words. For these are not drunken, as ye suppose;  
16 seeing it is *but* the third hour of the day; but this is  
that which hath been spoken <sup>1</sup>by the prophet Joel; 1 Or, through

17 And it shall be in the last days, saith God,  
I will pour forth of my Spirit upon all flesh:  
And your sons and your daughters shall proph-  
esy,

And your young men shall see visions,  
And your old men shall dream dreams:

18 Yea and on my <sup>2</sup>servants and on my <sup>3</sup>hand- 2 Gr. *bondmen*.  
3 Gr. *bond-women*  
cus.

maidens in those days

Will I pour forth of my Spirit; and they shall  
prophesy.

19 And I will shew wonders in the heaven above,  
And signs on the earth beneath;

Blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness,

And the moon into blood,

Before the day of the Lord come,

That great and notable *day*:

21 And it shall be, that whosoever shall call on the  
name of the Lord shall be saved.

22 Ye men of Israel, hear these words: Je-

sus of Nazareth, a man approved of God unto you by  
 1 Or, *power*.  
 1 mighty works and wonders and signs, which God did  
 by him in the midst of you, even as ye yourselves  
 know; him, being delivered up by the determinate 23  
 counsel and foreknowledge of God, ye by the hand  
 2 Or, *now without*  
 2 of 2 lawless men did crucify and slay: whom God 24  
 2 raised up, having loosed the pangs of death: because  
 it was not possible that he should be holden of it.  
 For David saith concerning him, 25  
 I beheld the Lord always before my face;  
 For he is on my right hand, that I should not  
 be moved:  
 Therefore my heart was glad, and my tongue 26  
 rejoiced;  
 3 Or, *tabernacle*  
 Moreover my flesh also shall 3 dwell in hope:  
 Because thou wilt not leave my soul in Hades, 27  
 Neither wilt thou give thy Holy One to see  
 corruption.  
 Thou madest known unto me the ways of life; 28  
 4 Or, *in thy pres-*  
 4 Thou shalt make me full of gladness 4 with thy  
 countenance.  
 Brethren, I may say unto you freely of the patriarch 29  
 David, that he both died and was buried, and his  
 tomb is with us unto this day. Being therefore 30  
 a prophet, and knowing that God had sworn with  
 5 Or, *some shall*  
 5 an oath to him, that of the fruit of his loins 5 he  
 would set *one* upon his throne; he foreseeing *this* 31  
 spake of the resurrection of the Christ, that neither  
 was he left in Hades, nor did his flesh see corrup-  
 6 Or, *of whom*  
 6 tion. ; This Jesus did God raise up, 6 whereof we 32  
 7 Or, *at*  
 7 all are witnesses. Being therefore 7 by the right 33  
 hand of God exalted, and having received of the  
 Father the promise of the Holy Ghost, he hath  
 poured forth this, which ye see and hear. For 34  
 David ascended not into the heavens: but he saith  
 himself,

The Lord said unto my Lord, Sit thou on my  
 right hand,  
 Till I make thine enemies the footstool of thy 35  
 feet.



σοῦν τὸν Ναζωραῖον, ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ  
 εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς ἐποίησεν  
 23 δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ οἴδατε, τοῦτον  
 τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἔκδοτον διὰ  
 24 χειρὸς ἀνόμων προσπήξαντες ἀνείλατε, ὃν ὁ θεὸς ἀνέστησεν  
 λύσας τὰς ὠδύνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν  
 25 κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ· Δαυεὶδ γὰρ λέγει εἰς αὐτὸν

Προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός,  
 ὅτι ἐκ δεξιῶν μου ἔστιν ἵνα μὴ σαλευθῶ.

26 διὰ τοῦτο ἠψφράνθη μου ἡ καρδία καὶ ἠγαλλιάσατο  
 ἡ γλῶσσά μου,

ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι·

27 ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδην,  
 οὐδέ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν.

28 ἐγνώρισάς μοι ὁδοὺς ζωῆς,

πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου  
 σου.

29 Ἄνδρες ἀδελφοί, ἔξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς  
 περὶ τοῦ πατριάρχου Δαυεὶδ, ὅτι καὶ ἐτελεύτησεν καὶ  
 ἐτάφη καὶ τὸ μνήμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας  
 30 ταύτης· προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὄρκω ὤμο-  
 σεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ καθίσει

31 ἐπὶ τὸν θρόνον αὐτοῦ, προιδὼν ἐλάλησεν περὶ τῆς ἀνα-  
 στάσεως τοῦ χριστοῦ ὅτι οὔτε ἐγκατελείφθη εἰς ἄδην

32 οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν· τοῦτον τὸν Ἰησοῦν  
 33 ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμὲν μάρτυρες· τῇ

δεξιᾷ οὖν τοῦ θεοῦ ὑψωθεὶς τὴν τε ἐπαγγελίαν τοῦ πνεύμα-  
 τος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς ἐξέχεεν τοῦτο ὃ  
 34 ἡμεῖς [καὶ] βλέπετε καὶ ἀκούετε· οὐ γὰρ Δαυεὶδ ἀνέβη εἰς  
 τοὺς οὐρανοὺς, λέγει δὲ αὐτός

Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου

35 ἕως ἄν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν  
 ποδῶν σου.

ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι καὶ κύριον 36  
αὐτὸν καὶ χριστὸν ἐποίησεν ὁ θεός, τοῦτον τὸν Ἰησοῦν ὃν  
ὑμεῖς ἐσταυρώσατε. Ἀκούσαντες δὲ κατενύγησαν 37  
τὴν καρδίαν, εἶπᾶν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς  
ἀποστόλους Τί ποιήσωμεν, ἄνδρες ἀδελφοί; Πέτρος δὲ 38  
πρὸς αὐτοὺς Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν  
ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν  
ὑμῶν, καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος·  
ὑμῖν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ 39  
πᾶσι τοῖς εἰς μακρὰν ὄσσοις ἂν προσκλήσεται Κύριος  
ὁ θεὸς ἡμῶν. ἐτέροις τε λόγοις πλείοσιν διεμαρτύρατο, καὶ 40  
παρεκάλει αὐτοὺς λέγων Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκο-  
λιᾶς ταύτης. Οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ 41  
ἐβαπτίσθησαν, καὶ προστετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχὰι  
ὡσεὶ τρισχίλιαι. ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν 42  
ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς  
προσευχαῖς. Ἐγένετο δὲ πάσῃ ψυχῇ φόβος, 43  
πολλὰ δὲ τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο.  
πάντες δὲ οἱ πιστεύσαντες ἐπὶ τὸ αὐτὸ ἔιχον ἅπαντα κοινά, 44  
καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον καὶ διεμέριζον 45  
αὐτὰ πᾶσιν καθότι ἂν τις χρεῖαν εἶχεν· καθ' ἡμέραν τε 46  
προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε  
κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ  
ἀφελότητι καρδίας, αἰνοῦντες τὸν θεὸν καὶ ἔχοντες χάριν 47  
πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς σωζομέ-  
νους καθ' ἡμέραν ἐπὶ τὸ αὐτό.

Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερόν ἐπὶ τὴν 1  
ᾠραν τῆς προσευχῆς τὴν ἐνάτην, καὶ τις ἀνὴρ χωλὸς ἐκ 2  
κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο, ὃν ἐτίθουν  
καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην  
᾽Ωραίαν τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων  
εἰς τὸ ἱερόν, ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέ- 3

ἀρτου,

σαν ἐπὶ τὸ αὐτό  
αὐτῶν

- 36 Let <sup>1</sup>all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. 1 Or, every house
- 37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the
- 38 apostles, Brethren, what shall we do? And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift
- 39 of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, *even* as
- 40 many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked
- 41 generation. They then <sup>2</sup>that received his word were baptized: and there were added *unto them* in
- 42 that day about three thousand souls. And they continued stedfastly in the apostles' teaching and <sup>3</sup>fellowship, in the breaking of bread and the prayers. 2 Or, having received  
3 Or, in fellowship
- 43 And fear came upon every soul: and many wonders and signs were done <sup>4</sup>by the apostles<sup>5</sup>. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. 4 Or, through  
5 Many ancient authorities add in Jerusalem; and great fear was upon all.
- 46 And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness
- 47 of heart, praising God, and having favour with all the people. And the Lord added <sup>6</sup>to them day by day those that were being saved<sup>\*</sup>. 6 Gr. together.
- 3 Now Peter and John were going up into the temple at the hour of prayer, *being* the ninth hour. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them
- 3 that entered into the temple; who seeing Peter and John about to go

\* For "those that were being saved" read "those that were saved" with the text in the marg.—*Am. Com.*

into the temple, asked to receive an alms. And 4  
 Peter, fastening his eyes upon him, with John,  
 said, Look on us. And he gave heed unto them, 5  
 expecting to receive something from them. But 6  
 Peter said, Silver and gold have I none; but what  
 I have, that give I thee. In the name of Jesus  
 Christ of Nazareth, walk. And he took him by 7  
 the right hand, and raised him up: and immedi-  
 ately his feet and his ankle-bones received strength.  
 And leaping up, he stood, and began to walk; and 8  
 he entered with them into the temple, walking, and  
 leaping, and praising God. And all the people saw 9  
 him walking and praising God: and they took knowl- 10  
 edge of him, that it was he which sat for alms at the  
 Beautiful Gate of the temple: and they were filled  
 with wonder and amazement at that which had hap-  
 pened unto him.

And as he held Peter and John, all the people ran 11  
 together unto them in the porch that is called Solo-  
 mon's, greatly wondering. And when Peter saw it, 12  
 he answered unto the people, Ye men of Israel, why  
 marvel ye at this <sup>2</sup>man? or why fasten ye your eyes  
 on us, as though by our own power or godliness we  
 had made him to walk? The God of Abraham, and 13  
 of Isaac, and of Jacob, the God of our fathers, hath  
 glorified his <sup>3</sup>Servant Jesus; whom ye delivered up,  
 and denied before the face of Pilate, when he had  
 determined to release him. But ye denied the Holy 14  
 and Righteous One, and asked for a murderer to be  
 granted unto you, and killed the <sup>4</sup>Prince of life; 15  
 whom God raised from the dead; <sup>5</sup>whereof we are  
 witnesses. And <sup>6</sup>by faith in his name hath his name 16  
 made this man strong, whom ye behold and know:  
 yea, the faith which is through him hath given him  
 this perfect soundness in the presence of you all.  
 And now, brethren, I wot that in ignorance ye did 17  
 it, as did also your rulers. But the things which 18  
 God foreshewed by the mouth of all the prophets,  
 that his Christ should suffer, he thus fulfilled. Re- 19  
 pent ye therefore, and turn again,

4 και εἰς τὸ ἱερὸν ἠρώτα ἐλεημοσύνην λαβεῖν. ἀτειύσας δὲ  
 Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάνῃ εἶπεν Βλέψον εἰς ἡμᾶς.  
 5 ὁ δὲ ἐπέιχεν αὐτοῖς προσδοκῶν τι παρ' αὐτῶν λαβεῖν.  
 6 εἶπεν δὲ Πέτρος Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι,  
 ὁ δὲ ἔχω τοῦτό σοι δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ  
 7 τοῦ Ναζωραίου περιπάτει. καὶ πιάσας αὐτὸν τῆς δεξιᾶς  
 χειρὸς ἤγειρεν αὐτόν· παραχρῆμα δὲ ἐστερεώθησαν αἱ  
 8 βῆσεις αὐτοῦ καὶ τὰ σφυδρά, καὶ ἐξαλλόμενος ἕστη καὶ  
 περιεπάτει, καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερὸν περιπατῶν  
 9 καὶ ἀλλόμενος καὶ αἰνῶν τὸν θεόν. καὶ εἶδεν πᾶς ὁ λαὸς  
 10 αὐτὸν περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν, ἐπεγίνωσκον δὲ  
 αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ  
 τῇ Ὁραίᾳ Πύλῃ τοῦ ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ  
 11 ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ. Κρα-  
 τοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάνῃν συνέδραμεν  
 πᾶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶν-  
 12 τος ἔκθαμβοι. ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν  
 Ἄνδρες Ἰσραηλιταί, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί  
 ἀτεινίζετε ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ περι-  
 13 πατεῖν αὐτόν; ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ,  
 ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ  
 Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἠρνήσασθε κατὰ  
 14 πρόσωπον Πειλάτου, κρίναντος ἐκείνου ἀπολύειν· ὑμεῖς δὲ  
 τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ ἠτήσασθε ἄνδρα  
 15 φοιεῖα χαρισθῆναι ὑμῖν, τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτεί-  
 νησατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν.  
 16 καὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ  
 οἶδατε ἐστερέωσεν τὸ ὄνομα αὐτοῦ, καὶ ἡ πίστις ἣ δι' αὐτοῦ  
 ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων  
 17 ὑμῶν. καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε,  
 18 ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν· ὁ δὲ θεὸς ἃ προκατήγγειλεν  
 διὰ στόματος πάντων τῶν προφητῶν παθεῖν τὸν χριστὸν  
 19 αὐτοῦ ἐπλήρωσέν οὕτως. μετανοήσατε οὖν καὶ ἐπιστρέψατε

πρὸς τὸ ἐξαλιφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσιν  
 καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου καὶ ἀποστείλῃ 20  
 τὸν προκεχειρισμένον ὑμῖν χριστὸν Ἰησοῦν, ὃν δεῖ οὐρανὸν 21  
 μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν  
 ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐ-  
 τοῦ προφητῶν. Μωυσῆς μὲν εἶπεν ὅτι Προφήτην ἡμῖν 22  
 ἀναστήσει Κύριος ὁ θεὸς ἐκ τῶν ἀδελφῶν ἡμῶν ὡς  
 ἐμέ· ἀγτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς  
 ἡμᾶς. ἔσται δὲ πᾶσα ψυχὴ ἥτις ἂν μὴ ἀκούσῃ τοῦ 23  
 προφήτου ἐκείνου ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ.  
 καὶ πάντες δὲ οἱ προφήται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς 24  
 ὅσοι ἐλάλησαν καὶ κατήγγειλαν τὰς ἡμέρας ταύτας. ὑμεῖς 25  
 ἐστὲ οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἧς ὁ θεὸς  
 διέθετο πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ  
 Καὶ ἐν τῷ σπέρματί σοῦ εὐλογηθήσονται πᾶσαι αἱ πα-  
 τριάτι τῆς γῆς. ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα 26  
 αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν  
 ἕκαστον ἀπὸ τῶν πονηριῶν [ὑμῶν].

ἡμῶν

ἱερεῖς

Λαλούν- 1  
 των δὲ αὐτῶν πρὸς τὸν λαὸν ἐπέστησαν αὐτοῖς οἱ ἄρχιερεῖς 2  
 καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, διαπονού- 2  
 μενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν  
 ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν, καὶ ἐπέβαλον 3  
 αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον, ἣν  
 γὰρ ἔσπερα ἦδη. πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπί- 4  
 στευσαν, καὶ ἐγενήθη ἀριθμὸς τῶν ἀνδρῶν ὡς χιλιάδες πέντε.

Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς 5  
 ἄρχοντας καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν  
 Ἱερουσαλὴμ (καὶ Ἄννας ὁ ἀρχιερεὺς καὶ Καϊάφας καὶ 6  
 Ἰωάννης καὶ Ἀλέξανδρος καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερα-  
 τικοῦ), καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυνθάνοντο Ἐν 7  
 ποία δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;  
 τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπεν πρὸς αὐτοὺς 8  
 Ἄρχοιτες τοῦ λαοῦ καὶ πρεσβύτεροι, εἰ ἡμεῖς σήμερον 9



that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, *even* Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began\*. Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, <sup>1</sup>like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people. Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye are the sons of the prophets, and of the covenant which God <sup>2</sup>made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

**4** And as they spake unto the people, <sup>3</sup>the priests and the captain of the temple and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and put them in ward unto the morrow: for it was now eventide. But many of them that heard the word believed; and the number of the men came to be about five thousand.

5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem; and Anna the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.

7 And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders, 9 if we this day

<sup>1</sup> Or, as he raised up *me*

<sup>2</sup> Gr. *covenanted*.

<sup>3</sup> Some ancient authorities read *the chief priests*.

\* For "since the world began" read "from of old."—*Am. Com.*

1 Or, *in whom*  
2 Or, *saved*

3 Or, *this name*

are examined concerning a good deed done to an impotent man, <sup>1</sup>by what means this man is <sup>2</sup>made whole; be it known unto you all, and to all the 10 people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in <sup>3</sup>him doth this man stand here before you whole. He is the stone which was set 11 at nought of you the builders, which was made the head of the corner. And in none other is there sal- 12 vation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

4 Cr. *sign.*

Now when they beheld the boldness of Peter and 13 John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And seeing the man which was healed standing with 14 them, they could say nothing against it. But when 15 they had commanded them to go aside out of the council, they conferred among themselves, saying, 16 What shall we do to these men? for that indeed a notable <sup>4</sup>miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among 17 the people, let us threaten them, that they speak henceforth to no man in this name. And they call- 18 ed them, and charged them not to speak at all nor teach in the name of Jesus. But Peter and John 19 answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the 20 things which we saw and heard. And they, when 21 they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was more than forty 22 years old, on whom this <sup>4</sup>miracle of healing was wrought.

And being let go, they came to their own company, 23 and reported all that the chief priests and the elders had said unto them. And they, when they heard it, 24 lifted up

ἀνακριόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι  
 10 οὗτος σέσωσται, γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ  
 λαῷ Ἰσραὴλ ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζω-  
 ραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν,  
 11 ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. οὗτος  
 ἔστιν ὁ λίθος ὃς ἐξογθενηθεὶς ἔφ' ὑμῶν τῶν οἰκοδό-  
 12 μων, ὃ γενόμενος εἰς κεφαλὴν γωνίας. καὶ οὐκ ἔστιν  
 ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία, οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον  
 13 ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆ-  
 ναι ἡμᾶς. Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν  
 καὶ Ἰωάνου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί  
 εἰσιν καὶ ἰδιῶται, ἐθαύμαζοι, ἐπεγνώσκον τε αὐτοὺς ὅτι σὺν  
 14 τῷ Ἰησοῦ ἦσαν, τὸν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς  
 15 ἑστῶτα τὸν τεθεραπευμένον οὐδὲν εἶχον ἀντειπεῖν. κελεύ-  
 σαιτες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν σιτέβαλλον  
 16 πρὸς ἀλλήλους λέγοντες. Τί ποιήσωμεν τοῖς ἀνθρώποις  
 τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν δι' αὐτῶν  
 πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνά-  
 17 μεθα ἀρνεῖσθαι. ἀλλ' ἵνα μὴ ἐπὶ πλείον διανεμηθῇ εἰς τὸν  
 λαόν, ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι  
 18 τούτῳ μηδενὶ ἀνθρώπων. καὶ καλέσαντες αὐτοὺς παρήγ-  
 γειλαν καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ  
 19 ὀνόματι [τοῦ] Ἰησοῦ. ὁ δὲ Πέτρος καὶ Ἰωάνης ἀποκρι-  
 θέντες εἶπαν πρὸς αὐτούς. Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ  
 20 θεοῦ ὑμῶν ἀκοῦειν μᾶλλον ἢ τοῦ θεοῦ κρίνατε, οὐ δυνάμεθα  
 21 γὰρ ἡμεῖς ἂ εἶδαμεν καὶ ἠκούσαμεν μὴ λαλεῖν. οἱ δὲ  
 προσαπειλησόμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὐρίσκοντες  
 τὸ πῶς κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες  
 22 ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι. ἐτῶν γὰρ ἦν πλειόνων  
 τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν γηγόνει τὸ σημεῖον τοῦτο  
 23 τῆς ἰάσεως. Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς  
 ἰδίους καὶ ἀπήγγειλαν ἕσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ  
 24 πρεσβύτεροι εἶπαν. οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ἦραν

Αρ.†

φωνῆν πρὸς τὸν θεὸν καὶ εἶπαν Δέσποτα, σὺ ὁ ποιήσας  
τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα  
τὰ ἐν αὐτοῖς, ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου 25  
στόματος· Δαυεὶδ παιδὸς σου εἰπὼν

Ἴνα τί ἐφράζαν ἔθνη

καὶ λαοὶ ἐμελέτησαν κενά;

παρέστησαν οἱ βασιλεῖς τῆς γῆς 26

καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ

κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ.

συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν 27  
ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ  
Πόντιος Πειλάτος σὺν ἔθνεσιν καὶ λαοῖς Ἰσραὴλ, ποιῆσαι 28  
ὅσα ἡ χεὶρ σου καὶ ἡ βουλή προώρισεν γενέσθαι. καὶ τὰ 29  
νῦν, κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις  
σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, ἐν τῷ 30  
τῆν χεῖρα ἐκτείνειν σε εἰς ἴασιν καὶ σημεῖα καὶ τέρατα  
γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδὸς σου Ἰησοῦ.  
καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμέ- 31  
νοι, καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου πνεύματος, καὶ  
ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας.

Αρ.

Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν καρδία καὶ ψυχὴ 32  
μία, καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι,  
ἀλλ' ἦν αὐτοῖς πάντα κοινά. καὶ δυνάμει μεγάλη ἀπεδί- 33  
δουν τὸ μαρτύριον οἱ ἀπόστολοι τοῦ κυρίου Ἰησοῦ τῆς  
ἀναστάσεως, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. οὐδὲ 34  
γὰρ ἐνδεής τις ἦν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ  
οικιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρα-  
σκομένων καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· 35  
διεοῦδετο δὲ ἐκάστω καθότι ἂν τις χρεῖαν εἶχεν. Ἰωσήφ δὲ 36  
ὁ ἐπικληθεὶς Βαρνάβας ἀπὸ τῶν ἀποστόλων, ὃ ἐστὶν μεθερ-  
μηνεύμενον Υἱὸς Παρακλήσεως, Λευεΐτης, Κύπριος τῷ  
γένει, ὑπάρχωντος αὐτῷ ἀγροῦ πωλήσας ἤνεγκεν τὸ χρῆμα 37

- their voice to God with one accord, and said, O <sup>1 Or, Master</sup>  
<sup>1</sup>Lord, <sup>2 Or, thou art in that did make</sup> thou that didst make the heaven and the  
<sup>2</sup>earth and the sea, and all that in them is: <sup>3 The Greek text in this clause is somewhat uncertain.</sup> who by  
the Holy Ghost, *by* the mouth of our father David  
thy servant, didst say,  
Why did the Gentiles rage,  
And the peoples 'imagine vain things?  
<sup>4 Or, meditate</sup>  
<sup>26</sup> The kings of the earth set themselves in array,  
And the rulers were gathered together,  
Against the Lord, and against his <sup>5 Anointed:</sup> Anointed:  
<sup>5 Or, Christ.</sup>  
<sup>27</sup> for of a truth in this city against thy holy Servant  
Jesus, whom thou didst anoint, both Herod and  
Pontius Pilate, with the Gentiles and the peoples of  
<sup>28</sup> Israel, were gathered together, to do whatsoever thy  
hand and thy counsel foreordained to come to pass.  
<sup>29</sup> And now, Lord, look upon their threatenings: and  
grant unto thy <sup>6 servants</sup> servants to speak thy word with all  
<sup>30</sup> boldness, while thou stretchest forth thy hand to  
heal; and that signs and wonders may be done  
<sup>31</sup> through the name of thy holy Servant Jesus. And  
when they had prayed, the place was shaken where-  
in they were gathered together; and they were all  
filled with the Holy Ghost, and they spake the word  
of God with boldness.  
<sup>32</sup> And the multitude of them that believed were of  
one heart and soul: and not one *of them* said that  
aught of the things which he possessed was his own;  
<sup>33</sup> but they had all things common. And with great  
power gave the apostles their witness of the resurrec-  
tion of the Lord Jesus: and great grace was upon  
<sup>34</sup> them all. For neither was there among them any  
that lacked: for as many as were possessors of lands  
or houses sold them, and brought the prices of the  
<sup>35</sup> things that were sold, and laid them at the apostles'  
feet: and distribution was made unto each, accord-  
ing as any one had need.  
<sup>36</sup> And Joseph, who by the apostles was surnamed  
Barnabas (which is, being interpreted, Son of <sup>8 exhortation</sup> exhortation), a Levite, a man of Cyprus by race, having a  
<sup>37</sup> field, sold it, and brought the money,

and laid it at the apostles' feet.

But a certain man named Ananias, with Sapphira **5**  
 his wife, sold a possession, and kept back *part* of **2**  
 the price, his wife also being privy to it, and brought  
 a certain part, and laid it at the apostles' feet. But **3**  
 Peter said, Ananias, why hath Satan filled thy heart  
 to 'lie to the Holy Ghost, and to keep back *part* of  
 the price of the land? Whiles it remained, did it not **4**  
 remain thine own? and after it was sold, was it not  
 in thy power? How is it that thou hast conceived  
 this thing in thy heart? thou hast not lied unto men,  
 but unto God. And Ananias hearing these words **5**  
 fell down and gave up the ghost: and great fear  
 came upon all that heard it. And the <sup>2</sup>young men **6**  
 arose and wrapped him round, and they carried him  
 out and buried him.

And it was about the space of three hours after, **7**  
 when his wife, not knowing what was done, came  
 in. And Peter answered unto her, Tell me whether **8**  
 ye sold the land for so much. And she said, Yea,  
 for so much. But Peter *said* unto her, How is it **9**  
 that ye have agreed together to tempt the Spirit of  
 the Lord? behold, the feet of them which have  
 buried thy husband are at the door, and they shall  
 carry thee out. And she fell down immediately at **10**  
 his feet, and gave up the ghost: and the young men  
 came in and found her dead, and they carried her  
 out and buried her by her husband. And great fear **11**  
 came upon the whole church, and upon all that  
 heard these things.

And by the hands of the apostles were many signs **12**  
 and wonders wrought among the people; and they  
 were all with one accord in Solomon's porch. But **13**  
 of the rest durst no man join himself to them: how-  
 beit the people magnified them; <sup>2</sup>and believers were **14**  
 the more added to the Lord, multitudes both of  
 men and women; insomuch that they even carried **15**  
 out the sick into the streets, and laid them on beds  
 and couches, that, as Peter came by, at the least his  
 shadow might overshadow some one of them. And **16**  
 there also came together

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

<sup>2</sup> Or, *young men*

<sup>3</sup> Or, *and there were the more added to them, believing on the Lord*



καὶ ἔθηκεν παρὰ τοὺς πόδας τῶν ἀποστόλων.

1 Ἄνθρωπός τις Ἀνανίας ὀνόματι σὺν Σαπφείρῃ τῇ γυναικὶ  
 2 αὐτοῦ ἐπώλησεν κτῆμα καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς,  
 3 συνειδυῖς καὶ τῆς γυναικός, καὶ ἐνέγκας μέρος τι παρὰ  
 4 τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. εἶπεν δὲ ὁ Πέτρος  
 5 Ἀνανία, διὰ τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου  
 6 ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι ἀπὸ  
 7 τῆς τιμῆς τοῦ χωρίου; οὐχὶ μένον σοὶ ἔμενον καὶ πραθὲν  
 8 ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου  
 9 τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ θεῷ.  
 10 ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξεν.  
 11 καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας. ἀνα-  
 12 στάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν καὶ ἐξενέγκαντες  
 13 ἔθαψαν. Ἐγένετο δὲ ὡς ὥρων τριῶν διαστήματα  
 14 καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός εἰσῆλθεν. ἀπε-  
 15 κρίθη δὲ πρὸς αὐτὴν Πέτρος εἶπέ μοι, εἰ τοσοῦτου τὸ  
 16 χωρίον ἀπέδοσθε; ἡ δὲ εἶπεν Ναί, τοσοῦτου. ὁ δὲ Πέ-  
 17 τρος πρὸς αὐτὴν Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ  
 18 πνεῦμα Κυρίου; ἰδοὺ οἱ πόδες τῶν θαψάντων τὸν ἄνδρα  
 19 σου ἐπὶ τῇ θύρᾳ καὶ ἐξοίουσίν σε. ἔπεσεν δὲ παραχρῆμα  
 20 πρὸς τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ  
 21 νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν  
 22 πρὸς τὸν ἄνδρα αὐτῆς. Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην  
 23 τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ  
 13 τέρατα πολλὰ ἐν τῷ λαῷ· καὶ ἦσαν ὁμοθυμαδὸν πάντες ἐν  
 14 τῇ Στοᾷ Σολομῶντος· τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολ-  
 15 λᾶσθαι αὐτοῖς· ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός, μᾶλλον δὲ  
 16 προσετίθεντο πιστεύοντες τῷ κυρίῳ πλήθη ἀνδρῶν τε καὶ  
 17 γυναικῶν· ὥστε καὶ εἰς τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς  
 18 καὶ τιθεῖν ἐπὶ κλιναρίων καὶ κραβάττων, ἵνα ἐρχομένοι  
 19 Πέτρον κἂν ἢ σκιὰ ἐπισκιάσει τινὲς αὐτῶν. συνήρχετο δὲ

καὶ τὸ πλῆθος τῶν περὶ πόλεων Ἱερουσαλήμ, φέροντες ἀσθει εἰς καὶ ὄχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἔθεραπεύοντο ἅπαντες.

Ἄναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ 17 οὔσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου καὶ 18 ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. Ἄγγελος δὲ Κυρίου διὰ νυκτὸς ἤνοιξε 19 τὰς θύρας τῆς φυλακῆς ἐξαγαγὼν τε αὐτοὺς εἶπεν Πο- 20 ρεύσθε καὶ σταθείτετε λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. ἀκούσαντες δὲ εἰσῆλθον ὑπὸ 21 τὸν ὄρθρον εἰς τὸ ἱερόν καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμοτήριον ἀχθῆναι αὐτούς. οἱ δὲ παραγενόμενοι 22 ὑπηρεταί οὐκ εἶρον αὐτοὺς ἐν τῇ φυλακῇ, ἀναστρέψαντες δὲ ἀπήγγειλαν λέγοντες ὅτι Τὸ δεσμοτήριον εὐρόμεν 23 κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἐστῶτας ἐπὶ τῶν θυρῶν, ἀνοίξαντες δὲ ἔσω οὐδένα εὐρομεν. ὡς δὲ 24 ἤκουσαν τοὺς λόγους τούτους ὁ τε στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διεπόρουν περὶ αὐτῶν τί ἂν γένοιτο τοῦτο. Παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς ὅτι Ἴδου οἱ 25 ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν. τότε ἀπελθὼν ὁ στρατηγὸς σὺν 26 τοῖς ὑπηρεταῖς ἤγειν αὐτούς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαόν, μὴ λιθασθῶσιν· ἀγαγόντες δὲ αὐτοὺς ἔστησαν 27 ἐν τῷ συνεδρίῳ. καὶ ἐπρωτήσεν αὐτοὺς ὁ ἀρχιερεὺς λέγων Παραγγελία παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ 28 τῷ ὀνόματι τούτῳ, καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλήμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ αἰθρώπου τούτου. ἀποκριθεὶς δὲ Πέτρος καὶ οἱ 29 ἀπόστολοι εἶπαν Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀθρώποις. ὁ θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχει- 30 ρίσασθε κρεμάσαντες ἐπὶ ἔγλογον τοῦτου ὁ θεὸς ἀρχηγὸν 31

the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

17 But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and 18 they were filled with jealousy, and laid hands on 19 the apostles, and put them in public ward. But an angel of the Lord by night opened the prison doors, 20 and brought them out, and said, Go ye, and stand and speak in the temple to the people all the words 21 of this Life. And when they heard *this*, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison- 22 house to have them brought. But the officers that came found them not in the prison; and they re- 23 turned, and told, saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man 24 within. Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would 25 grow. And there came one and told them, Behold, the men whom ye put in the prison are in the tem- 26 ple standing and teaching the people. Then went the captain with the officers, and brought them, *but* without violence; for they feared the people, lest 27 they should be stoned. And when they had brought them, they set them before the council. And the 28 high priest asked them, saying, We straitly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to 29 bring this man's blood upon us. But Peter and the apostles answered and said, We must obey God 30 rather than men. The God of our fathers raised up 31 Jesus, whom ye slew, hanging him on a tree. Him did God

<sup>1</sup> Or, at

<sup>2</sup> Some ancient authorities add *in* *him*.

<sup>3</sup> Gr. sayings.

<sup>4</sup> Some ancient authorities read *and God hath given the Holy Ghost to them that obey him*.

exalt <sup>1</sup>with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and remission of sins. And we are witnesses<sup>2</sup> of these <sup>3</sup>things; <sup>32</sup>and *so is* the Holy Ghost, whom God hath given to them that obey him.

But they, when they heard this, were cut to the <sup>33</sup>heart, and were minded to slay them. But there <sup>34</sup>stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put the men forth a little while. And he said unto them, Ye men of <sup>35</sup>Israel, take heed to yourselves as touching these men, what ye are about to do. For before these <sup>36</sup>days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought. After this man rose up Judas of <sup>37</sup>Galilee in the days of the enrolment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were scattered abroad. And now I say unto you, Refrain from these men, <sup>38</sup>and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, <sup>39</sup>ye will not be able to overthrow them; lest haply ye be found even to be fighting against God. And <sup>40</sup>to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go. They therefore departed from the pres- <sup>41</sup>ence of the council, rejoicing that they were counted worthy to suffer dishonour for the Name. And <sup>42</sup>every day, in the temple and at home, they ceased not to teach and to preach Jesus *as* the Christ.

Now in these days, when the number of the disc- <sup>6</sup>ples was multiplying, there arose a murmuring of the <sup>5</sup>Grecian Jews against the Hebrews, because their widows were neglected in the daily ministrations.

<sup>5</sup> Gr. Hellenists.

καὶ σωτῆρα ὑψώσει τῇ δεξιᾷ αὐτοῦ, [τοῦ] δοῦναι μετάνοιαν  
 32 τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν· καὶ ἡμεῖς ἔσμην ἄρ- ἐν αὐτῷ ἡ ἐσμὴν  
 τυρες τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα τὸ ἅγιον ὃ αὐτῷ  
 33 ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ. οἱ δὲ ἀκούσαντες τούτων· καὶ τὸ  
 34 διέπρύνοντο καὶ ἐβούλοντο ἀνελεῖν αὐτούς. Ἀναστάς δέ τις πνεῦμα τὸ ἅγιον  
 ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ, νομοδιδά-  
 σκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἕξω βραχὺ τοὺς  
 35 ἀνθρώπους ποιῆσαι, εἶπέν τε πρὸς αὐτούς· Ἄνδρες Ἰσραη-  
 λιῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί  
 36 μέλλετε πράσσειν. πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη  
 Θεοδῶς, λέγων εἶναι τινα ἑαυτόν, ᾧ προσεκλίθη ἀνδρῶν  
 ἀριθμὸς ὡς τετρακοσίων· ὃς ἀηρέθη, καὶ πάντες ὅσοι  
 37 ἐπείθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. μετὰ  
 τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς  
 ἀπογραφῆς καὶ ἀπέστησε λαὸν ὀπίσω αὐτοῦ· κἀκεῖνος  
 ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίστη-  
 38 σαν. καὶ [τὰ] νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώ-  
 πων τούτων καὶ ἄφετε αὐτούς· (ὅτι ἐὰν ἧ ἐξ ἀνθρώπων Αβ.  
 39 ἡ βουλή αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται· εἰ δὲ ἐκ  
 θεοῦ ἐστίν, οὐ δυνήσεσθε καταλῦσαι αὐτούς·) μὴ ποτε καὶ  
 40 θεομάχοι εὐρεθῆτε. ἐπείσθησαν δὲ αὐτῷ, καὶ προσκαλε-  
 σάμενοι τοὺς ἀποστόλους δείραντες παρήγγειλαν μὴ λαλεῖν  
 41 ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ καὶ ἀπέλυσαν. Οἱ μὲν οὖν  
 ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου ἕτι  
 42 κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος ἀτιμασθῆναι· πᾶσάν τε  
 ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκον-  
 τες καὶ εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν.

1 EN ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ ταύταις πληθυνόντων τῶν  
 μαθητῶν ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς  
 Ἑβραίους ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ

[84]

πλήρης MSS.

αὶ χῆραι αὐτῶν. προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλή- 2  
 θος τῶν μαθητῶν εἶπαν Οὐκ ἀρστόν ἐστιν ἡμᾶς καταλεί-  
 ψαντας τὸν λόγον τοῦ θεοῦ διακονεῖν τραπέζαις· ἐπισκέ- 3  
 ψασθε ἑαυτοὺς, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπὶ τῆς  
 πλήρει πνεύματος καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς 4  
 χρείας ταύτης· ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ  
 λόγου προσκαρτερήσομεν. καὶ ἤρρεσεν ὁ λόγος ἐνώπιον 5  
 παντὸς τοῦ πλήθους, καὶ ἐξελέξαντο Στέφανον, ἄνδρα  
 ἁγίου καὶ πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ  
 Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν καὶ  
 Νικόλαον προσηλύτον Ἀντιοχέα, οὓς ἔστησαν ἐνώπιον τῶν 6  
 ἀποστόλων, καὶ προσεκύμανοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.

Καὶ ὁ λόγος τοῦ θεοῦ ἠϋζάνεν, καὶ ἐπληθύνετο ὁ ἀρι- 7  
 θμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος  
 τῶν ἱερέων ὑπήκουον τῇ πίστει.

Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει τέρατα 8  
 καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. Ἀνέστησαν δέ τινες τῶν 9  
 ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων καὶ Κυρη-  
 ναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας  
 συζητοῦντες τῷ Στεφάνῳ, καὶ οὐκ ἔσχον ἀντιστήναι τῇ 10  
 σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. τότε ὑπέβαλον ἄνδρας 11  
 λέγοντας ὅτι Ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλά-  
 σφημα εἰς Μωυσῆν καὶ τὸν θεόν· συνεκίνησάν τε τὸν λαόν 12  
 καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάτες  
 συνήρπασαν αὐτὸν καὶ ἤγαγον εἰς τὸ συνέδριον, ἔστησάν 13  
 τε μάρτυρας ψευδεῖς λέγοντας Ὁ ἄνθρωπος οὗτος οὐ παύει-  
 ται λαλῶν ῥήματα κατὰ τοῦ τέπρου τοῦ ἁγίου [τούτου] καὶ  
 τοῦ τόμου, ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ 14  
 Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον καὶ ἀλλάξει  
 τὰ ἔθνη ἃ παρέδωκεν ἡμῖν Μωσῆς. καὶ ἀτεισάντες εἰς 15  
 αὐτὸν πάντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδαν τὸ πρόσ-  
 ωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου. Εἶπεν 1



- 2 And the twelve called the multitude of the disciples unto them, and said, It is not.<sup>1</sup>fit that we should forsake the word of God, and <sup>2</sup>serve tables.
- 3 <sup>3</sup>Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business.
- 4 But we will continue stedfastly in prayer, and in
- 5 the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Par-
- 6 menas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.
- 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.
- 8 And Stephen, full of grace and power, wrought
- 9 great wonders and signs among the people. But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them
- 10 of Cilicia and Asia, disputing with Stephen. And they were not able to withstand the wisdom and the
- 11 Spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous
- 12 words against Moses, and *against* God. And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought
- 13 him into the council, and set up false witnesses, which said, This man ceaseth not to speak words
- 14 against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which
- 15 Moses delivered unto us. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

<sup>1</sup> Gr. *pleasing*.  
<sup>2</sup> Or, *minister* & *tables*

<sup>3</sup> Some ancient authorities read *But, brethren, look ye out from among you.*

And the high priest said, Are these things so? 7  
And he said, 2

Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said 3 unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldæans, and dwelt in Haran: and from thence, when his father was dead, *God* removed him into this land, wherein ye now dwell: and he gave him none inheritance in it, no, not so much as to set his foot on: 5 and he promised that he would give it to him in possession, and to his seed after him, when *as yet* he had no child. And God spake on this wise, that his 6 seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil, four hundred years. And the nation to which 7 they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob, and Jacob the twelve patriarchs. . And the patriarchs, moved with jealousy against Joseph, sold him into Egypt: and God was with him, and delivered 10 him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there came a famine over all Egypt and Canaan, 11 and great affliction: and our fathers found no sustenance. But when Jacob heard that there was 12 corn in Egypt, he sent forth our fathers the first time. And at the second time Joseph was made 13 known to his brethren; and Joseph's race became manifest unto Pharaoh. And Joseph sent, and called 14 to him Jacob his father, and all his kindred, threescore and fifteen souls. And Jacob went down 15

2 δὲ ὁ ἀρχιερεύς· Εἰ ταῦτα οὕτως ἔχει· ὁ δὲ ἔφη Ἄνδρες  
 ἀδελφοὶ καὶ πατέρες, ἀκούσατε. Ὁ θεὸς τῆς δόξης  
 ὠφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ ὅτι ἐν τῇ Μεσοποταμίᾳ  
 3 πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν, καὶ εἶπεν πρὸς  
 αὐτόν Ἐξελθε ἐκ τῆς γῆς σοῦ καὶ τῆς συγγενείας  
 4 σοῦ, καὶ δεῦρο εἰς τὴν γῆν ἣν ἄν σοι δείξω· τότε ἐξελ-  
 θὼν ἐκ γῆς Χαλδαίων κατώκησεν ἐν Χαρράν· κακεῖθεν μετὰ  
 τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ μετόκισεν αὐτὸν εἰς τὴν γῆν  
 5 ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε, καὶ οὐκ ἔδωκεν αὐτῷ  
 κληρονομίαν ἐν αὐτῇ οὐδέ βῆμα ποδός, καὶ ἐπηγγείλατο  
 δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι  
 6 αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου· ἐλάλησεν δὲ  
 οὕτως ὁ θεὸς ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῆ  
 ἄλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τε-  
 7 τρακόςια· καὶ τὸ ἔθνος ᾧ ἄν δουλεύουσιν κρινῶ ἑσέ, ὁ  
 θεὸς εἶπεν, καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύ-  
 8 σουσίν μοι ἐν τῷ τόπῳ τούτῳ· καὶ ἔδωκεν αὐτῷ διαθήκην  
 περιτομῆς· καὶ οὕτως ἐγέννησεν τὸν Ἰσαὰκ καὶ περιέτε-  
 μεν αὐτόν τῇ ἡμέρᾳ τῆ ὀγδόῃ, καὶ Ἰσαὰκ τὸν Ἰακώβ,  
 9 καὶ Ἰακώβ τοὺς δώδεκα πατριάρχας· Καὶ οἱ πατριάρχαι  
 ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· καὶ  
 10 ἦν ὁ θεὸς μετ' αὐτοῦ, καὶ ἐξείλατο αὐτὸν ἐκ πασῶν τῶν  
 θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναι-  
 τίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτόν  
 ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκόν αὐτοῦ·  
 11 ἦλθεν δὲ λιμὸς ἐφ' ὅλην τὴν Αἴγυπτον καὶ Χανθὰν  
 καὶ θλίψις μεγάλη, καὶ οὐχ ἠῦρισκον χορτάσματα οἱ πα-  
 12 τέρες ἡμῶν· ἀκούσας δὲ Ἰακώβ ὄντα σιτία εἰς Αἴγυπτον  
 13 ἐξαπέστειλεν τοὺς πατέρας ἡμῶν πρῶτον· καὶ ἐν τῷ δευ-  
 τέρῳ ἐγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανε-  
 14 ρὸν ἐγένετο τῷ Φαραὼ τὸ γένος Ἰωσήφ· ἀποστείλας δὲ  
 Ἰωσήφ μετεκαλέσατο Ἰακώβ τὸν πατέρα αὐτοῦ καὶ πᾶσαν  
 15 τὴν συγγένειαν ἐν ψυχαῖς ἑβδομήκοντα πεντε, κατέβη

εκ

εβ

ἀγνωρίσθη

καὶ κατέβη

δὲ Ἰακώβ [εἰς Αἴγυπτον]. καὶ ἐτελεῖτησεν αὐτὸς καὶ  
 οἱ πατέρες ἡμῶν, καὶ μετετέθησαν εἰς Συγχέμ καὶ ἐτέθη- 16  
 σαν ἐν τῷ μνήματι ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ὀργυρίου  
*Αφ.* παρὰ τῶν γίων Ἐμμώρ ἐν Συγχέμ. Καθὼς δὲ ἤγγιζεν 17  
 ὁ χρόνος τῆς ἐπαγγελίας ἧς ὡμολόγησεν ὁ θεὸς τῷ Ἀβραάμ,  
 ἠῤῥῆσεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, ἄχρι οὗ 18  
 ἀνέστη βασιλεὺς ἕτερος ἐπ' Αἴγυπτον, ὃς οὐκ ἤδει τὸν  
 Ἰωσήφ. οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκω- 19  
 σεν τοὺς πατέρας τοῦ ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν εἰς  
 τὸ μὴ ζωογονεῖσθαι. ἐν ᾧ καιρῷ ἐγενήθη Μωυσῆς, καὶ 20  
 ἦν ἄστειος τῷ θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ  
 τοῦ πατρὸς· ἐκτεθέντος δὲ αὐτοῦ ἀνείλατο αὐτὸν ἡ θιγα- 21  
 τηρ Φαραὼ καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς γίον. καὶ 22  
 ἐπαιδεύθη Μωυσῆς πάσῃ σοφίᾳ Αἰγυπτίων, ἦν δὲ δυνατὸς  
 ἐν λόγοις καὶ ἔργοις αὐτοῦ. Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσε- 23  
 ρακονταετῆς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέ-  
 ψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς γίους Ἰσραὴλ. καὶ 24  
 ἰδὼν τινα ἀδικοῦμερον ἠμύνατο καὶ ἐποίησεν ἐκδίκησιν τῷ  
 καταπονουμένῳ πατάξας τὸν Αἰγύπτιον. ἐνόμιζεν δὲ 25  
 συνιέναι τοὺς ἀδελφοὺς ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν  
 σωτηρίαν αὐτοῖς, οἱ δὲ οὐ συνήκαν. τῇ τε ἐπιούσῃ ἡμέρᾳ 26  
 ὄφθη αὐτοῖς μαχομένοις καὶ συνήλασεν αὐτοὺς εἰς εἰρή-  
 νην εἰπὼν Ἄνδρες, ἀδελφοί ἐστε· ἵνα τί ἀδικεῖτε ἀλλήλους;  
 ὁ δὲ ἀδικῶν τὸν πλησίον ἀπόσατο αὐτὸν εἰπὼν Τίς σέ 27  
 κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν; μὴ 28  
 ἀνελεῖν με σὺ θέλεις ὃν τρόπον ἀνεῖλες ἐχθὲς τὸν  
 Αἰγύπτιον; ἔφυγεν δὲ Μωυσῆς ἐν τῷ λόγῳ τούτῳ, 29  
 καὶ ἐγένετο πάροικος ἐν γῆ Μαδίμ, οὗ ἐγέννησεν υἱοὺς  
 δύο. Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα ὄφθη αὐτῷ 30  
 ἐν τῇ ἐρήμῳ τοῦ ὕρου Σαὶά ἄγγελος ἐν φλογὶ πυρὸς  
 βάτου· ὁ δὲ Μωυσῆς ἰδὼν ἐθαύμασεν τὸ ὄραμα· προσερ- 31  
 χομένου δὲ αὐτοῦ καταγοῆσαι ἐγένετο φωνὴ Κυρίου Ἐγὼ 32  
 ὁ θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ

into Egypt; and he died, himself, and our fathers;  
 16 and they were carried over unto Shechem, and laid in  
 the tomb that Abraham bought for a price in silver  
 17 of the sons of <sup>1</sup>Hamor in Shechem. But as the time 1 Or, *Enamor.*  
 of the promise drew nigh, which God vouchsafed  
 unto Abraham, the people grew and multiplied in  
 18 Egypt, till there arose another king over Egypt,  
 19 which knew not Joseph. The same dealt subtilly  
 with our race, and evil entreated our fathers, that  
<sup>2</sup>they should cast out their babes to the end they 2 Or, *he*  
 20 might not <sup>3</sup>live. At which season Moses was born, 3 Or, *he preserved*  
 and was <sup>4</sup>exceeding fair; and he was nourished three 4 Or, *forty* or *at* *God*  
 21 months in his father's house: and when he was cast  
 out, Pharaoh's daughter took him up, and nourished  
 22 him for her own son. And Moses was instructed in  
 all the wisdom of the Egyptians; and he was mighty  
 23 in his words and works. But when he was well-  
 nigh forty years old, it came into his heart to visit  
 24 his brethren the children of Israel. And seeing one  
*of them* suffer wrong, he defended him, and avenged  
 25 him that was oppressed, smiting the Egyptian: and  
 he supposed that his brethren understood how that  
 God by his hand was giving them <sup>5</sup>deliverance; but 5 Or, *salvation.*  
 26 they understood not. And the day following he  
 appeared unto them as they strove, and would have  
 set them at one again, saying, Sirs, ye are brethren;  
 27 why do ye wrong one to another? But he that did  
 his neighbour wrong thrust him away, saying, Who  
 28 made thee a ruler and a judge over us? Wouldest  
 thou kill me, as thou killedst the Egyptian yester-  
 29 day? And Moses fled at this saying, and became a  
 sojourner in the land of Midian, where he begat two  
 30 sons. And when forty years were fulfilled, an angel  
 appeared to him in the wilderness of mount Sinai,  
 31 in a flame of fire in a bush. And when Moses saw  
 it, he wondered at the sight: and as he drew near to  
 32 behold, there came a voice of the Lord, I am the God  
 of thy fathers, the God of Abraham, and of Isaac,

and of Jacob. And Moses trembled, and durst not behold. And the Lord said unto him, Loose 33 the shoes from thy feet: for the place whereon thou standest is holy ground. I have surely seen the 34 affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee into Egypt. This Moses whom they refused, saying, 35 Who made thee a ruler and a judge? him hath God sent *to be* both a ruler and a <sup>1</sup>deliverer with the hand of the angel which appeared to him in the bush. This man led them forth, having wrought wonders 36 and signs in Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses, which 37 said unto the children of Israel, A prophet shall God raise up unto you from among your brethren, <sup>2</sup>like unto me. This is he that was in the <sup>3</sup>church in 38 the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received living oracles to give unto us: to whom our 39 fathers would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt, saying unto Aaron, Make us gods which shall go 40 before us: for as for this Moses, which led us forth out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and 41 brought a sacrifice unto the idol, and rejoiced in the works of their hands. But God turned, and gave 42 them up to serve the host of heaven; as it is written in the book of the prophets,

Did ye offer unto me slain beasts and sacrifices  
 Forty years in the wilderness, O house of Israel?  
 And ye took up the tabernacle of Moloch, 43  
 And the star of the god Rephan,  
 The figures which ye made to worship them:  
 And I will carry you away beyond Babylon.

<sup>1</sup> *Gr.* redeemer.

<sup>2</sup> *Or,* as he raised up me

<sup>3</sup> *Or,* congregation



καὶ Ἰακώβ. ἔντρομος δὲ γενόμενος Μωυσῆς οὐκ ἐτόλμα  
 33 κατανοῆσαι. εἶπεν δὲ αὐτῷ ὁ κύριος Ἀἴψον τὸ ὑπό-  
 δημα τῶν ποδῶν σου, ὃ γὰρ τύπος ἐφ' ᾧ ἔστηκες γῆ  
 34 ἁγία ἐστίν. ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου  
 τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτοῦ ἠκούσα, καὶ  
 κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω σε  
 35 εἰς Αἴγυπτον. Τοῦτον τὸν Μωυσῆν, ὃν ἠρνήσαντο εἰπόν-  
 τες Τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον  
 ὁ θεὸς καὶ ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ  
 36 ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βιάτῳ. οὗτος ἐξήγαγεν  
 αὐτοὺς ποιήσας τέρατα καὶ σημεῖα ἐν τῇ Αἰγύπτῳ καὶ ἐν  
 Ἐρυθρᾷ Θαλάσῃ καὶ ἐν τῇ ἐρήμῳ ἕτη τεσσαράκοντα.  
 37 οὗτός ἐστιν ὁ Μωυσῆς ὁ εἶπας τοῖς υἱοῖς Ἰσραὴλ Προ-  
 φητήν ἡμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν ἡμῶν  
 38 ὡς ἐμέ. οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ  
 ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει  
 Σινὰ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι  
 39 ἡμῖν, ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν  
 ἀλλὰ ἀπόσαντο καὶ ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν  
 40 εἰς Αἰγυπτον, εἰπόντες τῷ Ἀαρών Ποίησον ἡμῖν  
 θεοὺς οἳ προπορεύσονται ἡμῶν· ὁ γὰρ Μωυσῆς οὗτος,  
 41 ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί  
 ἐγένετο αὐτῷ. καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις  
 καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εἰφραίνοντο ἐν τοῖς  
 42 ἔργοις τῶν χειρῶν αὐτῶν. ἔστρεψεν δὲ ὁ θεὸς καὶ παρέ-  
 δωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς  
 γέγραπται ἐν Βίβλῳ τῶν προφητῶν

Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι

ἕτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ;

43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ

καὶ τὸ ἄστρον τοῦ θεοῦ Ῥομφά,

τοὺς τύπους οὓς ἐποίησατε προσκυνεῖν αὐτοῖς.

καὶ μετοικίω ἡμᾶς ἐπέκεινα Βαβυλῶνος.

ἡμῖν

Ἀρ.

Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατρίσιν ἡμῶν ἐν τῇ 44  
 ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῆ ποιῆσαι  
 αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακει, ἣν καὶ εἰσήγαγον 45  
 διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατα-  
 σχέσει τῶν ἐθνῶν ὧν ἐξῴσεν ὁ θεὸς ἀπὸ προσώπου τῶν  
 πατέρων ἡμῶν ἕως τῶν ἡμερῶν Δαυεὶδ· ὃς εὐρεν χάριν 46  
 ἐνώπιον τοῦ θεοῦ καὶ ἠτήσατο εὔρεϊν σκηνῶμα τῷ  
 Ἰσραὴλ. Σολομῶν δὲ οἰκοδόμησεν αὐτῷ οἶκον. 47  
 ἀλλ' οὐχ ὁ ὑψιστος ἐν χειροποιήτοις κατοικεῖ· καθὼς ὁ 48  
 προφήτης λέγει

Ὁ οὐρανὸς μοι θρόνος, 49

ἢ οὐ

καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν μου·  
 ποῖον οἶκον οἰκοδομήσετε μοι, λέγει Κύριος,  
 ἢ τίς τόπος τῆς καταπαύσεώς μου;

οὐχὶ ἡ χεὶρ μου ἐποίησεν τὰ πάντα; 50

καρδίας

Σκληροτράχηλοι καὶ ἀπερίτμητοι καρδίαις καὶ τοῖς 51  
 ὠσίν, ὑμεῖς αἰεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὡς  
 οἱ πατέρες ὑμῶν καὶ ὑμεῖς. τίνα τῶν προφητῶν οὐκ εἰδὼξαν 52  
 οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγέιλαντας  
 περὶ τῆς ἐλεύσεως τοῦ δικαίου οὐ γινῶν ὑμεῖς προδόται καὶ  
 φονεῖς ἐγένεσθε, οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς 53  
 ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

Ἀκούοντες δὲ 54  
 ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν καὶ ἔβρυχον τοὺς  
 ὀδόντας ἐπ' αὐτόν. ὑπάρχων δὲ πλήρης πνεύματος ἁγίου 55  
 ἀτεινσας εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἐστῶτα  
 ἐκ δεξιῶν τοῦ θεοῦ, καὶ εἶπεν Ἴδου θεωρῶ τοὺς οὐρανοὺς 56  
 διηνοιγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα  
 τοῦ θεοῦ. κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα 57  
 αὐτῶν, καὶ ὤρμησαν ὀμοθυμαδὸν ἐπ' αὐτόν, καὶ ἐκβαλόντες 58  
 ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθειτο τὰ  
 ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου.  
 καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγον- 59  
 τα Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου· θεὸς δὲ τὰ γόνατα 60

- 44 Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure  
 45 that he had seen. Which also our fathers, in their turn, brought in with <sup>1</sup>Joshua when they entered Gr. Jesus. on the possession of the nations, which God thrust out before the face of our fathers, unto the days of  
 46 David; who found favour in the sight of God, and asked to find a habitation for the God of Jacob.  
 47 But Solomon built him a house. Howbeit the Most  
 48 High dwelleth not in *houses* made with hands; as saith the prophet,  
 49 The heaven is my throne,  
 And the earth the footstool of my feet:  
 What manner of house will ye build me? saith the Lord:  
 Or what is the place of my rest?  
 50 Did not my hand make all these things?  
 51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law <sup>2</sup>as it was ordained by angels, and kept it not. 2 Or, as the ordinance of angels  
Gr. unto ordinances of angels.  
 54 Now when they heard these things, they were cut to the heart, and they gnashed on him with their  
 55 teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,  
 56 and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.  
 57 But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;  
 58 and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the  
 59 feet of a young man named Saul. And they stoned Stephen, calling upon *the Lord*, and saying, Lord  
 60 Jesus, receive my spirit. And he kneeled down, and

cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting unto his death. 8

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. And devout men buried Stephen, and made great lamentation over him. But Saul laid waste the church, entering into every house, and haling men and women committed them to prison. 2 3

They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by 4 5

Philip, when they heard, and saw the signs which he did. <sup>1</sup>For *from* many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in that city. 6 7 8

<sup>1</sup> Or, *For many of those which had unclean spirits that cried with a loud voice came forth*

But there was a certain man, Simon by name, which beforetime in the city used sorcery, and amazed the <sup>2</sup>people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great. And they gave heed to him, because that of long time he had amazed them with his sorceries. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great <sup>3</sup>miracles wrought, he was amazed. 9 10 11 12 13

<sup>2</sup> Gr. *nation*.

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

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when 14 15

ἔκραξεν φωνῇ μεγάλῃ Κύριε, μὴ στήσης αὐτοῖς ταύτην τὴν  
 1 ἁμαρτιάν· καὶ τοῦτο εἰπὼν ἐκοιμήθη. Σαῦλος  
 δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ.

Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν  
 ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες [δὲ] διεσπάρησαν  
 κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρίας πλὴν τῶν  
 2 ἀποστόλων. συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλα-  
 3 βεῖς καὶ ἐποίησαν κοπετὸν μέγαν ἐπ' αὐτῷ. Σαῦλος δὲ  
 ἐλυμαίνετο τὴν ἐκκλησίαν κατὰ τοὺς οἴκους εἰσπορευόμε-  
 νος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.

4 Οἱ μὲν οὖν διασπαρέντες διήλθον εὐαγγελιζόμενοι τὸν  
 5 λόγον. Φίλιππος δὲ κατελθὼν εἰς τὴν πόλιν τῆς Σαμα-  
 6 ρίας ἐκήρυσσεν αὐτοῖς τὸν χριστόν. προσεῖχον δὲ οἱ ὄχλοι  
 τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν ἐν τῷ  
 7 ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει· πολλοὶ  
 γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα βοῶντα φωνῇ με-  
 8 γάλῃ ἐξήρχοντο, πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ  
 ἐθεραπεύθησαν· ἐγένετο δὲ πολλὴ χαρὰ ἐν τῇ πόλει  
 9 ἐκείνῃ. Ἄνῆρ δέ τις ὀνόματι Σίμων προυπήρχεν  
 ἐν τῇ πόλει μαγεύων καὶ ἐξιστάνων τὸ ἔθνος τῆς Σαμαρίας,  
 10 λέγων εἶναί τινα ἑαυτὸν μέγαν, ᾧ προσεῖχον πάντες ἀπὸ  
 μικροῦ ἕως μεγάλου λέγοντες Οὗτός ἐστιν ἡ Δύναμις τοῦ  
 11 θεοῦ ἢ καλουμένη Μεγάλη. προσεῖχον δὲ αὐτῷ διὰ τὸ  
 12 ἱκανῶ χρόνῳ ταῖς μαγίαις ἐξεστακέαι αὐτούς. ὅτε δὲ  
 ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βασιλείας  
 τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο  
 13 ἄνδρες τε καὶ γυναῖκες. ὁ δὲ Σίμων καὶ αὐτὸς ἐπί-  
 στευσεν, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ,  
 θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένης ἐξί-  
 14 στατο. Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις  
 ἀπόστολοι ὅτι δέδεκται ἡ Σαμαρία τὸν λόγον τοῦ θεοῦ  
 15 ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην, οἷτινες κατα-

βάντες προσήξαντο περὶ αὐτῶν ὕπως λάβωσιν πνεῦμα ἅγιον· οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον 16 δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. τότε ἐπέτιθέσαν τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάβανον 17 πνεῦμα ἅγιον. Ἰδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν 18 χείρων τῶν ἀποστόλων δίδεται τὸ πνεῦμα προσήνεγκεν αὐτοῖς χρήματα λέγων Δότε καὶ μοὶ τὴν ἐξουσίαν ταύτην 19 ἵνα ὡς ἐὰν ἐπιθῶ τὰς χεῖρας λαμβάνῃ πνεῦμα ἅγιον. Πέτρος δὲ εἶπεν πρὸς αὐτόν Τὸ ἀργύριόν σου σὺν σοὶ εἶη εἰς ἀπώλειαν, ὅτι τὴν δωρεάν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. οὐκ ἔστιν σοι μερίς οὐδὲ κλῆρος ἐν τῷ λόγῳ 21 τούτῳ, ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεία ἐναντι τοῦ θεοῦ. μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ 22 δεήθητι τοῦ κυρίου εἰ ἄρα ἀφεθήσεται σοὶ ἡ ἐπίνοια τῆς καρδίας σου· εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας 23 ὀρώ σε ὄντα. ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Δεήθητε ὑμεῖς 24 ὑπὲρ ἐμοῦ πρὸς τὸν κύριον ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε<sup>†</sup>.

Οἱ μὲν οὖν διαμαρτυρούμενοι καὶ 25 λαλήσαντες τὸν λόγον τοῦ κυρίου ὑπέστρεφον εἰς Ἱεροσόλυμα, πολλὰς τε κόμας τῶν Σαμαρειτῶν εὐηγγελίζοντο.

Ἄγγελος δὲ Κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων 26 Ἄνάστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλήμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος. καὶ ἀναστὰς ἐπορεύθη, καὶ ἰδοὺ ἀνὴρ Αἰθίοψ 27 εὐνοῦχος δυνάστης Καιδάκης βασιλίσσης Αἰθίοπων, ὅς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, [ὅς] ἐληλύθει προσκυνήσων εἰς Ἱερουσαλήμ, ἦν δὲ ὑποστρέφων καὶ καθημένος ἐπὶ τοῦ 28 ἄρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν. εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ Πρόσελε καὶ κολλήθητι 29 τῷ ἄρματι τούτῳ. προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν 30 αὐτοῦ ἀναγινώσκοντος Ἡσαΐαν τὸν προφήτην, καὶ εἶπεν Ἄρα γε γινώσκεις ἃ ἀναγινώσκεις; ὁ δὲ εἶπεν Πῶς γὰρ 31 ἂν δυναίμην εἰάν μή τις ὁδηγήσει με; παρεκάλεσέν τε τὸν

† ὅς πολλά κλαίων οὐ διελίπαρεν†



- they were come down, prayed for them, that they  
 16 might receive the Holy Ghost: for as yet he was  
 fallen\* upon none of them: only they had been bap-  
 17 tized in the name of the Lord Jesus. Then laid  
 they their hands on them, and they received the  
 18 Holy Ghost. Now when Simon saw that through  
 the laying on of the apostles' hands the 'Holy Ghost  
 19 was given, he offered them money, saying, Give me  
 also this power, that on whomsoever I lay my hands,  
 20 he may receive the Holy Ghost. But Peter said unto  
 him, Thy silver perish with thee, because thou hast  
 thought to obtain the gift of God with money.  
 21 Thou hast neither part nor lot in this <sup>2</sup>matter: for <sup>2</sup>Gr. *used.*  
 22 thy heart is not right before God. Repent there-  
 fore of this thy wickedness, and pray the Lord, if  
 perhaps the thought of thy heart shall be forgiven <sup>3</sup>  
 23 thee. For I see that thou <sup>3</sup>art in the gall of bitter-  
 24 ness and in the bond of iniquity. And Simon an-  
 swered and said, Pray ye for me to the Lord, that  
 none of the things which ye have spoken come upon  
 me.
- 25 They therefore, when they had testified and  
 spoken the word of the Lord, returned to Jeru-  
 salem, and preached the gospel to many villages of  
 the Samaritans.
- 26 But an angel of the Lord spake unto Philip, say-  
 ing, Arise, and go <sup>4</sup>toward the south unto the way <sup>4</sup>Or, *at noon*  
 that goeth down from Jerusalem unto Gaza: the  
 27 same is desert. And he arose and went: and be-  
 hold, a man of Ethiopia, a eunuch of great authority  
 under Candace, queen of the Ethiopians, who was  
 over all her treasure, who had come to Jerusalem  
 28 for to worship; and he was returning and sitting in  
 his chariot, and was reading the prophet Isaiah.  
 29 And the Spirit said unto Philip, Go near, and join  
 30 thyself to this chariot. And Philip ran to him, and  
 heard him reading Isaiah the prophet, and said, Un-  
 31 derstandest thou what thou readest? And he said,  
 How can I, except some one shall guide me? And  
 he besought

\* For "he was fallen" read "it was fallen"—*Am. Com.*

Philip to come up and sit with him. Now the place 32  
of the scripture which he was reading was this,

He was led as a sheep to the slaughter;  
And as a lamb before his shearer is dumb,  
So he openeth not his mouth:

In his humiliation his judgement was taken 33  
away:

His generation who shall declare?

For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray 34  
thee, of whom speaketh the prophet this? of him-  
self, or of some other? And Philip opened his 35

mouth, and beginning from this scripture, preached  
unto him Jesus. And as they went on the way, 36

they came unto a certain water; and the eunuch  
saith, Behold, *here is* water; what doth hinder me to  
be baptized?<sup>1</sup> And he commanded the chariot to 38

stand still: and they both went down into the water,  
both Philip and the eunuch; and he baptized him.

And when they came up out of the water, the Spirit 39  
of the Lord caught away Philip; and the eunuch  
saw him no more, for he went on his way rejoicing.

But Philip was found at Azotus: and passing 40  
through he preached the gospel to all the cities, till  
he came to Cæsarea.

But Saul, yet breathing threatening and slaugh- 9  
ter against the disciples of the Lord, went unto the  
high priest, and asked of him letters to Damascus 2

unto the synagogues, that if he found any that were  
of the Way, whether men or women, he might bring  
them bound to Jerusalem. And as he journeyed, 3

it came to pass that he drew nigh unto Damascus:  
and suddenly there shone round about him a light  
out of heaven: and he fell 4

<sup>1</sup> Some ancient au-  
thorities insert,  
wholly or in part,  
ver. 37. And Phil-  
ip said, *If thou*  
*believest with all*  
*thy heart, thou*  
*mayest.* And he  
answered and  
said, *I believe*  
*that Jesus Christ*  
*is the Son of God.*

32 Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. ἡ δὲ περιοχὴ τῆς γραφῆς ἦν ἀνεγίνωσκειν ἦν αὕτη

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη,  
καὶ ὡς ἀμνὸς ἐναντίον τοῦ ῥαββίνου αὐτοῦ  
ἄφωτος,

οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

33 Ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἤρθη·  
τὴν γενεὰν αὐτοῦ τίς διηγήσεται;

ὅτι αἰρεταὶ ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

34 ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπεν Δέομαί σου,  
περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ ἢ περὶ

35 ἑτέρου τινός; ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίστατο αὐτῷ τὸν

36 Ἰησοῦν. ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ὕδωρ, καὶ φησιν ὁ εὐνοῦχος Ἴδου ὕδωρ· τί κωλύει με

38 βαπτισθῆναι; Ἧ καὶ ἐκέλευσεν στήναι τὸ ὕρμα, καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος,

39 καὶ ἐβάπτισεν αὐτόν. ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα Κυρίου ἤρπασεν τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτόν

οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.

40 Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον, καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισαρίαν.

1 Ὁ δὲ Σαῦλος, ἔτι ἐνπνέων ἀπειλῆς καὶ φόβου εἰς τοὺς

2 μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεὶ ζήτησατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς,

ὅπως εἰάν τινας εὔρη τῆς ὁδοῦ ὄντας, ἀνδρας τε καὶ γυναῖ-

3 κας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. Ἐν δὲ τῷ περῦεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ, ἐξέ-

4 φνης τε αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ, καὶ πεσὼν

\* εἶπεν δὲ αὐτῷ [ὁ Φίλιππος] Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας σου [, ἐξεστίν]. ἀποκριθεὶς δὲ εἶπε Πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν [Χριστόν].†

ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ Σαοὺλ Σαοὺλ, τί με διώκεις; εἶπεν δέ Τίς εἶ, κύριε; ὁ δέ Ἐγώ εἰμι 5 Ἰησοῦς ὃν σὺ διώκεις· ἀλλὰ ἀνάστηθι καὶ ἔσσελθε εἰς τὴν 6 πόλιν, καὶ λαληθήσεταιί σοι ὅτι σε δεῖ ποιεῖν. οἱ δὲ 7 ἄνδρες οἱ συνοδεύοντες αὐτῷ ἰστήκεισαν ἔνεοί, ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες. ἠγέρθη δὲ Σαῦλος 8 ἀπὸ τῆς γῆς, ἀνεωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπεν· χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν 9 οὐδὲ ἔπιεν.

Ἦν δέ τις μαθητῆς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, 10 καὶ εἶπεν πρὸς αὐτὸν ἐν ὀράματι ὁ κύριος Ἀνανία. ὁ δὲ εἶπεν Ἰδοὺ ἐγώ, κύριε. ὁ δὲ κύριος πρὸς αὐτόν Ἄνάστα 11 πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι Ταρσεά, ἰδοὺ γὰρ προσεύχεται, καὶ εἶδεν ἄνδρα [ἐν ὀράματι] Ἀνανίαν ὀνόματι εἰσελθόντα καὶ ἐπιθέντα αὐτῷ [τάς] χεῖρας ὅπως ἀναβλέψῃ. ἀπεκρίθη δὲ Ἀνανίας Κύριε, ἤκουσα ἀπὸ πολλῶν 13 περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ τοῖς ἁγίοις σου ἐποίησεν ἐν Ἱερουσαλὴμ· καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων 14 δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. εἶπεν 15 δὲ πρὸς αὐτόν ὁ κύριος Πορεύου, ὅτι σκευὸς ἐκλογῆς ἐστίν μοι οὗτος τοῦ βαστάσαι τὸ ἔνομά μου ἐνώπιον [τῶν] ἐθνῶν τε καὶ βασιλέων υἰῶν τε Ἰσραὴλ, ἐγὼ γὰρ ὑποδείξω αὐτῷ 16 ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν. Ἀπῆλθεν 17 δὲ Ἀνανίας καὶ εἰσήλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτόν τὰς χεῖρας εἶπεν Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ἣ ἦρχον, ὅπως ἀναβλέψῃς καὶ πλησθῆς πνεύματος ἁγίου. καὶ εὐθέως ἀπέπεσαν αὐτοῦ 18 ἀπὸ τῶν ὀφθαλμῶν ὡς λεπίδες, ἀνέβλεψέν τε, καὶ ἀναστάς ἐβαπτίσθη, καὶ λαβὼν τροφὴν ἐνισχύθη. 19

Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τυιάς, καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσεν τὸν Ἰησοῦν 20

upon the earth, and heard a voice saying unto him,  
 5 Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he *said*, I am  
 6 Jesus whom thou persecutest: but rise, and enter  
 into the city, and it shall be told thee what thou  
 7 must do. And the men that journeyed with him  
 stood speechless, hearing the <sup>1</sup>voice, but beholding <sup>1</sup> Or, *sound*  
 8 no man. And Saul arose from the earth; and when  
 his eyes were opened, he saw nothing; and they led  
 him by the hand, and brought him into Damascus.  
 9 And he was three days without sight, and did nei-  
 ther eat nor drink.

10 Now there was a certain disciple at Damascus,  
 named Ananias; and the Lord said unto him in a  
 vision, Behold, I *am here*,  
 11 Lord. And the Lord *said* unto him, Arise, and go  
 to the street which is called Straight, and inquire in  
 the house of Judas for one named Saul, a man of  
 12 Tarsus: for behold, he prayeth; and he hath seen a  
 man named Ananias coming in, and laying his hands  
 13 on him, that he might receive his sight. But Ana-  
 nias answered, Lord, I have heard from many of this  
 man, how much evil he did to thy saints at Jeru-  
 14 salem: and here he hath authority from the chief  
 15 priests to bind all that call upon thy name. But  
 the Lord said unto him, Go thy way: for he is a  
<sup>2</sup>chosen vessel unto me, to bear my name before the <sup>2</sup> Gr. *vessel of elec-*  
 16 Gentiles and kings, and the children of Israel: for I *tion.*  
 will shew him how many things he must suffer for  
 17 my name's sake. And Ananias departed, and en-  
 tered into the house; and laying his hands on him  
 said, Brother Saul, the Lord, *even Jesus*, who ap-  
 peared unto thee in the way which thou camest,  
 hath sent me, that thou mayest receive thy sight,  
 18 and be filled with the Holy Ghost. And straight-  
 way there fell from his eyes as it were scales, and  
 he received his sight; and he arose and was bap-  
 19 tized; and he took food and was strengthened.

And he was certain days with the disciples which  
 20 were at Damascus. And straightway in the syna-  
 gogues he proclaimed Jesus,

that he is the Son of God. And all that heard him 21 were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. But Saul increased the more in strength, and con- 22 founded the Jews which dwelt at Damascus, proving that this is the Christ.

And when many days were fulfilled, the Jews 23 took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him: but 25 his disciples took him by night, and let him down through the wall, lowering him in a basket.

And when he was come to Jerusalem, he assayed 26 to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the 27 apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them go- 28 ing in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and dis- 29 puted against the <sup>1</sup>Grecian Jews; but they went about to kill him. And when the brethren knew 30 it, they brought him down to Cæsarea, and sent him forth to Tarsus.

<sup>1</sup> Gr. *Hellenists*.

So the church throughout all Judæa and Galilee 31 and Samaria had peace, being <sup>2</sup>edified; and, walking <sup>3</sup>in the fear of the Lord and <sup>3</sup>in the comfort of the Holy Ghost, was multiplied.

<sup>2</sup> Gr. *builded up*.

<sup>3</sup> Or, *by*

And it came to pass, as Peter went throughout all 32 parts, he came down also to the saints which dwelt at Lydda. And there he found a certain man 33 named Æneas,



21 ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλήμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς  
 22 ἀρχιερεῖς; Σαῦλος δὲ μᾶλλον ἐνεδυναμώθη καὶ συνέχυνεν Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῶ, συνβιβάζων ὅτι  
 23 οὗτός ἐστιν ὁ χριστός. Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν·  
 24 ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. παρετηροῦντο δὲ καὶ τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὅπως αὐτὸν ἀνέλω-  
 25 σιν· λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τείχους  
 26 καθήκαν αὐτὸν χαλάσαντες ἐν σφυρίδι. Παραγενόμενος δὲ εἰς Ἱερουσαλήμ ἐπέειπε κολλάσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες  
 27 ὅτι ἐστὶν μαθητής. Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν  
 28 Δαμασκῶ ἐπαρρησιάσατο ἐν τῷ ὀνόματι Ἰησοῦ. καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἱερου-  
 29 σαλήμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου, ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν  
 30 ἀνελεῖν αὐτόν. ἐπιγινόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισαρίαν καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.  
 31 Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρίας εἶχεν εἰρήνην οἰκοδομουμένην, καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνετο.

32 ΕΓΕΝΕΤΟ ΔΕ ΠΕΤΡΟΝ διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδα.  
 33 εὔρεν δὲ ἐκεῖ ἄνθρωπόν τινα ὀνόματι Αἰνείαν ἐξ ἐτῶν ὀκτώ

κατακείμενον ἐπὶ κραβιάττου, ὃς ἦν παραλελυμένος. καὶ 34  
εἶπεν αὐτῷ ὁ Πέτρος Αἰνέα, ἰάταί σε Ἰησοῦς Χριστός·  
ἀνάστηθι καὶ στρώσον σεαυτῷ· καὶ εὐθέως ἀνέστη. καὶ 35  
εἶδαν αὐτὸν πάντες οἱ κατοικοῦντες Λύδδα καὶ τὸν Σαρῶνα.  
οὔτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.

Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβειθά, ἣ 3  
διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἔργων  
ἀγαθῶν καὶ ἐλεημοσυνηῶν ὧν ἐποίει. ἐγένετο δὲ ἐν ταῖς 57  
ἡμέραις ἐκείναις ἀσθενήσασα αὐτὴν ἀποθανεῖν· λούσαστες  
αὐτήν δὲ ἔθηκαν ἐν ὑπερώῳ. ἐγγὺς δὲ οὔσης Λύδδας τῇ Ἰόππῃ 38  
οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ ἀπέστει-  
λαν δύο ἄνδρας πρὸς αὐτὸν παρακαλοῦντες Μὴ ὀκλήσης  
διελθεῖν ἕως ἡμῶν· ἀναστὰς δὲ Πέτρος συνήλθεν αὐτοῖς· 39  
ὃν παραγαίόμενον ἀνήγαγεν εἰς τὸ ὑπερῶον, καὶ παρέστη-  
σαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι  
χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὔσα ἡ Δορκάς.  
ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος καὶ θεὶς τὰ γόνατα 40  
προσηύξατο, καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπεν Ταβειθά,  
ἀνάστηθι. ἡ δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα  
τὸν Πέτρον ἀνεκάθισεν. δούς δὲ αὐτῇ χεῖρα ἀνέστησεν 41  
αὐτήν, φωτίσας δὲ ταὺς ἁγίους καὶ τὰς χήρας παρέστησεν  
αὐτὴν ζῶσαν. γνωστὸν δὲ ἐγένετο καθ' ὅλης Ἰόππης, καὶ 42  
ἐπίστευσαν πολλοὶ ἐπὶ τὸν κύριον. Ἐγένετο δὲ ἡμέρας 43  
ἱκανὰς μένειν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

Ἀπὴρ δέ τις ἐν Καισαρίᾳ ὀνόματι Κορινήλιος, ἑκατον- 1  
τάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, εὐσεβὴς καὶ 2  
φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν ἐλεη-  
μοσύνας πολλὰς τῷ λαῷ καὶ δεόμενος τοῦ θεοῦ διὰ πειτύς,  
εἶδεν ἐν ὄραματι φανερῶς ὡστεὶ περὶ ὧραν ἐνάτην τῆς ἡμέ- 3  
ρας ἄγγελον τοῦ θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα  
αὐτῷ Κορινήλιε. ὁ δὲ ἀπειθῶν αὐτῷ καὶ ἔμφοβος γενό- 4  
μενος εἶπεν Τί ἐστίν, κύριε; εἶπεν δὲ αὐτῷ Αἰ προσερχαί

which had kept his bed eight years; for he was  
 34 palsied. And Peter said unto him, Æneas, Jesus  
 Christ healeth thee: arise, and make thy bed. And  
 35 straightway he arose. And all that dwelt at Lydda  
 and in Sharon saw him, and they turned to the  
 Lord.

36 Now there was at Joppa a certain disciple named  
 Tabitha, which by interpretation is called <sup>1</sup>Dorcas: 1 That is, Gazells.  
 this woman was full of good works and almsdeeds  
 37 which she did. And it came to pass in those days,  
 that she fell sick, and died: and when they had  
 washed her, they laid her in an upper chamber.  
 38 And as Lydda was nigh unto Joppa, the disciples,  
 hearing that Peter was there, sent two men unto  
 him, intreating him, Delay not to come on unto us.  
 39 And Peter arose and went with them. And when  
 he was come, they brought him into the upper  
 chamber: and all the widows stood by him weep-  
 ing, and shewing the coats and garments which  
 40 Dorcas made, while she was with them. But Peter  
 put them all forth, and kneeled down, and prayed;  
 and turning to the body, he said, Tabitha, arise.  
 And she opened her eyes; and when she saw Peter,  
 41 she sat up. And he gave her his hand, and raised  
 her up; and calling the saints and widows, he pre-  
 42 sented her alive. And it became known through-  
 43 out all Joppa: and many believed on the Lord. And  
 it came to pass, that he abode many days in Joppa  
 with one Simon a tanner.

10 Now *there was* a certain man in Cæsarea, Corne-  
 lius by name, a centurion of the band called the  
 2 Italian <sup>2</sup>band, a devout man, and one that feared 2 Or, cohort  
 God with all his house, who gave much alms to the  
 3 people, and prayed to God alway. He saw in a  
 vision openly, as it were about the ninth hour of  
 the day, an angel of God coming in unto him, and  
 4 saying to him, Cornelius. And he, fastening his  
 eyes upon him, and being affrighted, said, What is  
 it, Lord? And he said unto him, Thy prayers

and thine alms are gone up for a memorial before  
God. And now send men to Joppa, and fetch one 5  
Simon, who is surnamed Peter: he lodgeth with one 6  
Simon a tanner, whose house is by the sea side. And 7  
when the angel that spake unto him was departed,  
he called two of his household-servants, and a de-  
vout soldier of them that waited on him continually;  
and having rehearsed all things unto them, he sent 8  
them to Joppa.

Now on the morrow, as they were on their jour- 9  
ney, and drew nigh unto the city, Peter went up  
upon the housetop to pray, about the sixth hour:  
and he became hungry, and desired to eat: but while 10  
they made ready, he fell into a trance; and he be- 11  
holdeth the heaven opened, and a certain vessel de-  
scending, as it were a great sheet, let down by four  
corners upon the earth: wherein were all manner 12  
of fourfooted beasts and creeping things of the earth  
and fowls of the heaven. And there came a voice 13  
to him, Rise, Peter; kill and eat. But Peter said, 14  
Not so, Lord; for I have never eaten any thing that  
is common and unclean. And a voice *came* unto 15  
him again the second time, What God hath cleansed,  
make not thou common. And this was done thrice: 16  
and straightway the vessel was received up into  
heaven.

Now while Peter was much perplexed in himself 17  
what the vision which he had seen might mean, be-  
hold, the men that were sent by Cornelius, having  
made inquiry for Simon's house, stood before the  
gate, and called and asked whether Simon, which 18  
was surnamed Peter, were lodging there. And while 19  
Peter thought on the vision, the Spirit said unto  
him, Behold, three men seek thee. But arise, and 20  
get thee down, and go with them, nothing doubting:  
for I have sent them. And Peter went down to 21  
the men, and said, Behold, I am he whom ye seek:  
what is the cause wherefore ye are come? And 22  
they said, Cornelius a centurion, a righteous man  
and one that feareth God, and well reported of by  
all the nation of the Jews, was warned *of God*

σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἔμ-  
 5 προσθεν τοῦ θεοῦ· καὶ νῦν πέμψον ἄνδρας εἰς Ἴόππην καὶ  
 6 μετὰπεμψαι Σίμωνά τινα ὃς ἐπικαλεῖται Πέτρος· οὗτος  
 ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστὶν οἰκία παρά θά-  
 7 λασσαν. ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας  
 δύο τῶν οἰκετῶν καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτεροῦν-  
 8 των αὐτῷ καὶ ἐξηγησάμενος ἅπαντα αὐτοῖς ἀπέστειλεν  
 9 αὐτοὺς εἰς τὴν Ἴόππην. Τῇ δὲ ἐπαύριον ὁδοι-  
 ποροῦντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων ἀέβη Πέτρος  
 10 ἐπὶ τὸ δῶμα προσεύξασθαι περὶ ὥραν ἕκτην. ἐγένετο δὲ  
 πρόσπειρος καὶ ἤθελεν γείσασθαι παρασκευαζόντων δὲ  
 11 αὐτῶν ἐγένετο ἐπ' αὐτὸν ἕκστασις, καὶ θεωρεῖ τὸν οὐρανὸν  
 ἀνεωγμένον καὶ καταβαῖνον σκευὸς τι ὡς ὀθόνην μεγάλην  
 12 τέσσαρσιν ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς, ἐν ᾧ ὑπῆρχεν  
 πάντα τὰ τετράποδα καὶ ἔρπετά τῆς γῆς καὶ πετεινὰ τοῦ  
 13 οὐρανοῦ. καὶ ἐγένετο φωνὴ πρὸς αὐτὸν Ἀναστάς, Πέτρε,  
 14 θύσον καὶ φάγε. ὁ δὲ Πέτρος εἶπεν Μηδαμῶς, κύριε, ὅτι  
 15 οὐδέποτε ἔφαγον πᾶν κοινὸν καὶ ἀκάθαρτον. καὶ φωνὴ  
 πάλιν ἐκ δευτέρου πρὸς αὐτὸν Ἄ ὁ θεὸς ἐκαθάρισεν σὺ μὴ  
 16 κοῖνου. τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ εὐθὺς ἀνελήμφθη τὸ  
 17 σκεῦος εἰς τὸν οὐρανόν. Ὡς δὲ ἐν ἑαυτῷ διη-  
 πόρει ὁ Πέτρος τί ἂν εἶη τὸ ὄραμα ὃ εἶδεν, ἰδοὺ οἱ ἄνδρες  
 οἱ ἀπεσταλμένοι ὑπὸ τοῦ Κορνηλίου διερωτήσαντες τὴν  
 18 οἰκίαν τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα, καὶ φωνή-  
 σαντες Ἐπίθοντο εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐν-  
 19 θάδε ξενίζεται. Τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ  
 ὄραματος εἶπεν τὸ πνεῦμα Ἰδοὺ ἄνδρες δύο ζητοῦντές σε·  
 20 ἀλλὰ ἀναστὰς κατάβηθι καὶ πορεύου σὺν αὐτοῖς μηδὲν  
 21 διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα αὐτούς. καταβὰς δὲ Πέ-  
 τρος πρὸς τοὺς ἄνδρας εἶπεν Ἰδοὺ ἐγὼ εἰμι ὃν ζητεῖτε· τίς  
 22 ἡ αἰτία δι' ἣν πάρεστε; οἱ δὲ εἶπαν Κορνήλιος ἑκατον-  
 τάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεὸν μαρτυρού-  
 μένος τε ὑπὸ ὄλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη

ὑπὸ ἀγγέλου ἀγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ  
καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. εἰσκαλεσάμενος οὖν αὐτοὺς 23  
ἐξέτισεν.

Τῇ δὲ ἐπαύριον ἀναστάς ἐξῆλθεν σὺν  
αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνῆλ-  
θαν αὐτῷ. τῇ δὲ ἐπαύριον εἰσῆλθεν εἰς τὴν Καισαρίαν· 24

ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς συναλεσάμενος τοὺς  
συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. Ὡς δὲ ἐγέ- 25  
νετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορ-  
νήλιος πρῶτον ἐπὶ τοὺς πόδας προσεκύνησεν. ὁ δὲ Πέτρος 26

ἤγειρεν αὐτὸν λέγων Ἄνάστηθι· καὶ ἐγὼ αὐτὸς ἄνθρωπός  
εἰμι, καὶ συνομιλῶν αὐτῷ εἰσῆλθεν, καὶ εὗρίσκει συνελη- 27  
λυθότας πολλοὺς, ἔφη τε πρὸς αὐτοὺς Ὑμεῖς ἐπίστασθε 28

ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχε-  
σθαι ἄλλοφύλῳ· καὶ μοι ὁ θεὸς ἔδειξεν μηδένα κοινὸν ἢ  
ἀκάθαρτον λέγειν ἄνθρωπον· διὸ καὶ ἀιταιριήτως ἦλθον 29

μεταπεμφθεῖς. πυνθάνομαι οὖν τίνι λόγῳ μετεπέμψασθέ  
με. καὶ ὁ Κορνήλιος ἔφη Ἀπὸ τετάρτης ἡμέρας μέχρι 30

ταύτης τῆς ὥρας ἤμην τὴν ἐνάτην προσευχόμενος ἐν τῷ  
οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἕστη ἐνώπιόν μου ἐν ἐσθῆτι λαμ-  
πρᾷ καὶ φησι Κορνήλιε, εἰσηκούσθη σου ἡ προσευχή καὶ 31

αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ· πέμψον 32  
οὖν εἰς Ἰόππην καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται  
Πέτρος· οὗτος ξενίζεται ἐν οἴκῳ Σίμωνος βυρσέως παρὰ  
θάλασσαν. ἐξαυτῆς οὖν ἐπεμψα πρὸς σέ, σύ τε καλῶς 33

ἐποίησας παραγεγόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώπιον  
τοῦ θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα  
σοι ὑπὸ τοῦ κυρίου. ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν 34

Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστιν προσωπο-  
λήμπτης ὁ θεός, ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐ- 35  
τὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστίν. τὸν 36

λόγον Ἄπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος  
εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστιν πάντων κύριος.  
ὑμεῖς εἰδότε τὸ γεγόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, 37

ἀπέστειλεν....  
ιστοῦ (οὗτος...  
οἰος) ὑμεῖς εἰδα-  
τὸ



by a holy angel to send for thee into his house,  
23 and to hear words from thee. So he called them  
in and lodged them.

And on the morrow he arose and went forth with  
them, and certain of the brethren from Joppa ac-  
24 companied him. And on the morrow <sup>1</sup>they entered  
into Cæsarea. And Cornelius was waiting for them,  
having called together his kinsmen and his near  
25 friends. And when it came to pass that Peter en-  
tered, Cornelius met him, and fell down at his feet,  
26 and worshipped him. \ But Peter raised him up,  
27 saying, Stand up; I myself also am a man. And  
as he talked with him, he went in, and findeth  
28 many come together: and he said unto them, Ye  
yourselves know <sup>2</sup>how that it is an unlawful thing  
for a man that is a Jew to join himself or come  
unto one of another nation; and *yet* unto me hath  
God shewed that I should not call any man com-  
29 mon or unclean: wherefore also I came without  
gainsaying, when I was sent for. I ask therefore  
30 with what intent ye sent for me. \ And Cornelius  
said, Four days ago, until this hour, I was keeping  
the ninth hour of prayer in my house; and behold,  
31 a man stood before me in bright apparel, and saith,  
Cornelius, thy prayer is heard, and thine alms are  
32 had in remembrance in the sight of God. Send  
therefore to Joppa, and call unto thee Simon, who  
is surnamed Peter; he lodgeth in the house of Si-  
33 mon a tanner, by the sea side. Forthwith therefore  
I sent to thee; and thou hast well done that thou  
art come. Now therefore we are all here present  
in the sight of God, to hear all things that have been  
34 commanded thee of the Lord. And Peter opened  
his mouth, and said,

Of a truth I perceive that God is no respecter of  
35 persons: but in every nation he that feareth him,  
and worketh righteousness, is acceptable to him.  
36 <sup>3</sup>The word which he sent unto the children of Israel,  
preaching <sup>4</sup>good tidings of peace by Jesus Christ  
37 (he is Lord of all)—that saying ye yourselves know,  
which was published throughout all Judæa,

<sup>1</sup> Some ancient authorities read *he*.

<sup>2</sup> Or, *how unlawful it is for a man &c.*

<sup>3</sup> Many ancient authorities read *He sent the word unto*.

<sup>4</sup> Or, *the gospel*

beginning from Galilee, after the baptism which John preached; *even* Jesus of Nazareth, how that God 38 anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did 39 both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him 40 God raised up the third day, and gave him to be made manifest, not to all the people, but unto wit- 41 nesses that were chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he charged us to preach unto the 42 people, and to testify that this is he which is ordained of God *to be*, the Judge of quick and dead. To him bear all the prophets witness, that through 43 his name every one that believeth on him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost 44 fell on all them which heard the word. And they 45 of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and mag- 46 nify God. Then answered Peter, Can any man for- 47 bid the water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the 48 name of Jesus Christ. Then prayed they him to tarry certain days.

Now the apostles and the brethren that were in 11 Judæa heard that the Gentiles also had received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men 3 uncircumcised, and didst eat with them. But Peter began, and expounded *the matter* unto them in order, saying, I was in the city of Joppa praying: 5 and in a trance I saw a vision,

ἀρξάμενος ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὃ ἐκή-  
 38 ρυξεν Ἰωάνης, Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὡς ἔχρισεν αὐτὸν  
 ὁ θεὸς πνεύματι ἀγίῳ καὶ δυνάμει, ὡς διήλθεν εὐεργετῶν  
 καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ  
 39 διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ· καὶ ἡμεῖς μάρτυρες  
 πάντων ὧν ἐποίησεν ἐν τῇ χώρᾳ τῶν Ἰουδαίων καὶ  
 Ἱερουσαλήμ· ὃν καὶ ἀνείλαν κρεμάσαντες ἐπὶ ἔγλογ.  
 40 τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν αὐτὸν  
 41 ἐμφανῆ γενέσθαι, οὐ παντὶ τῷ λαῷ ἀλλὰ μάρτυσι τοῖς  
 προκεχειροτηημένοις ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφά-  
 γομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ  
 42 νεκρῶν· καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ δια-  
 μαρτύρασθαι ὅτι οὗτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ  
 43 κριτῆς ζώντων καὶ νεκρῶν. τούτῳ πάντες οἱ προφῆται  
 μαρτυροῦσιν, ἄφεισιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος  
 44 αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

Ἐπι-  
 λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα ἐπέπεσε τὸ πνεῦμα  
 45 τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. καὶ  
 ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ἵνα συνήλθαν τῷ Πέτρῳ,  
 ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ πνεύματος τοῦ ἁγίου ἐκκέ-  
 46 χυται· ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυ-  
 47 νόντων τὸν θεόν. τότε ἀπεκρίθη Πέτρος Μήτι τὸ ὕδωρ  
 δύναται κωλύσαι τις τοῦ μὴ βαπτισθῆναι τούτους οἵτινες  
 48 τὸ πνεῦμα τὸ ἅγιον ἔλαβον ὡς καὶ ἡμεῖς; προσέταξεν δὲ  
 αὐτοὺς ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι. τότε  
 ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

1 Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ  
 τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ θεοῦ.  
 2 Ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλήμ, διεκρίνοντο πρὸς  
 3 αὐτὸν οἱ ἐκ περιτομῆς λέγοντες ὅτι εἰσήλθεν πρὸς ἄνδρας  
 4 ἀκροβυστίαν ἔχοντας καὶ συνέφαγεν αὐτοῖς. ἀρξάμενος  
 5 δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων Ἐγὼ ἡμῖν ἐν  
 πόλει Ἰόππῃ προσευχόμενος καὶ εἶδον ἐν ἑκστάσει ὄραμα,

ἴσοι.

Αρ.

Εἰσήλθες πρὸς  
... καὶ συνέφ

καταβαῖνον σκευός τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς  
καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρι ἐμοῦ· εἰς ἣν 6  
ἀτενίσας κατενόουν καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ  
τὰ θηρία καὶ τὰ ἔρπετα καὶ τὰ πετεινὰ τοῦ οὐρανοῦ· ἤκουσα 7  
δὲ καὶ φωνῆς λεγούσης μοι Ἄναστάς, Πέτρε, θύσον καὶ  
φάγε. εἶπον δὲ Μηδαμῶς, κύριε, ὅτι κοινὸν ἢ ἀκάθαρτον 8  
οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. ἀπεκρίθη δὲ ἔκ δευτέ- 9  
ρου φωνῆ ἔκ τοῦ οὐρανοῦ Ἄ ὁ θεὸς ἐκαθάρισεν σὺ μὴ  
κοίνου. τοῦτο δὲ ἐγένετο ἐπὶ τρεῖς, καὶ ἀνεσπάσθη πάλιν 10  
ἅπαντα εἰς τὸν οὐρανόν. καὶ ἰδοὺ ἐξαυτῆς τρεῖς ἄνδρες 11  
ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ἧ ἤμεν, ἀπεσταλμένοι ἀπὸ  
Καισαρίας πρὸς με. εἶπεν δὲ τὸ πνευμά μοι συνελθεῖν 12  
αὐτοῖς μηδὲν διακρίναντα. ἦλθόν δὲ σὺν ἐμοὶ καὶ οἱ ἐξ  
ἀδελφοὶ οὗτοι, καὶ εἰσήλομεν εἰς τὸν οἶκον τοῦ ἀνδρός.  
ἀπήγγειλεν δὲ ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ 13  
σταθέντα καὶ εἰπόντα Ἀπόστειλον εἰς Ἰόππην καὶ μετά-  
πεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ὃς λαλήσει 14  
ῥήματα πρὸς σὲ ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου.  
ἐν δὲ τῷ ἄρξασθαί με λαλεῖν ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον 15  
ἐπ' αὐτοὺς ὡσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. ἐμνήσθη δὲ τοῦ 16  
ῥήματος τοῦ κυρίου ὡς ἔλεγεν Ἰωάνης μὲν ἐβάπτισεν  
ὑδάτι ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. εἰ οὖν 17  
τὴν ἴσῃν δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν πιστεύ-  
σασιν ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν, ἐγὼ τίς ἡμῖν δυνατὸς  
κωλύσαι τὸν θεόν; ἀκούσαντες δὲ ταῦτα ἠσύχασαν καὶ 18  
ἐδόξασαν τὸν θεὸν λέγοντες Ἄρα καὶ τοῖς ἔθνεσιν ὁ θεὸς  
τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν.

Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομέ- 19  
νης ἐπὶ Στεφάνῳ διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ  
Ἀντιοχείας, μηδεὶν λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰου-  
δαίοις. Ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ 20  
Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν ἐλάλουν καὶ

ωνῆ ἐκ δευτέρου

ἡμην

a certain vessel descending, as it were a great sheet  
 let down from heaven by four corners; and it came  
 6 even unto me: upon the which when I had fastened  
 mine eyes, I considered, and saw the fourfooted  
 beasts of the earth and wild beasts and creeping  
 7 things and fowls of the heaven. And I heard also a  
 8 voice saying unto me, Rise, Peter; kill and eat. But  
 I said, Not so, Lord: for nothing common or unclean  
 9 hath ever entered into my mouth. But a voice an-  
 swered the second time out of heaven, What God hath  
 10 cleansed, make not thou common. And this was  
 done thrice: and all were drawn up again into heav-  
 11 en. And behold, forthwith three men stood before  
 the house in which we were, having been sent from  
 12 Cæsarea unto me. And the Spirit bade me go with  
 them, making no distinction. And these six breth-  
 ren also accompanied me; and we entered into the  
 13 man's house: and he told us how he had seen the  
 angel standing in his house, and saying, Send to  
 Joppa, and fetch Simon, whose surname is Peter;  
 14 who shall speak unto thee words, whereby thou  
 15 shalt be saved, thou and all thy house. And as I  
 began to speak, the Holy Ghost fell on them, even  
 16 as on us at the beginning. And I remembered the  
 word of the Lord, how that he said, John indeed  
 baptized with water; but ye shall be baptized <sup>1</sup>with 1 Or, in  
 17 the Holy Ghost. If then God gave unto them the  
 like gift as *he did* also unto us, when we believed  
 on the Lord Jesus Christ, who was I, that I could  
 18 withstand God? And when they heard these things,  
 they held their peace, and glorified God, saying,  
 Then to the Gentiles also hath God granted repent-  
 ance unto life.  
 19 They therefore that were scattered abroad upon  
 the tribulation that arose about Stephen travelled as  
 far as Phœnicia, and Cyprus, and Antioch, speaking  
 20 the word to none save only to Jews. But there were  
 some of them, men of Cyprus and Cyrene, who,  
 when they were come to Antioch, spake

<sup>1</sup> Many ancient authorities read *Grecian Jews.*

unto the <sup>1</sup>Greeks also, preaching the Lord Jesus. And <sup>21</sup> the hand of the Lord was with them: and a great number that believed turned unto the Lord. And <sup>22</sup> the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who, when he was <sup>23</sup> come, and had seen the grace of God, was glad; and he exhorted them all, <sup>2</sup>that with purpose of heart they would cleave unto the Lord: for he was a good <sup>24</sup> man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. And he <sup>25</sup> went forth to Tarsus to seek for Saul: and when he <sup>26</sup> had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together <sup>3</sup>with the church, and taught much people; and that the disciples were called Christians first in Antioch.

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

Now in these days there came down prophets <sup>27</sup> from Jerusalem unto Antioch. And there stood up <sup>28</sup> one of them named Agabus, and signified by the Spirit that there should be a great famine over all <sup>4</sup>the world: which came to pass in the days of Claudius. And the disciples, every man according <sup>29</sup> to his ability, determined to send <sup>5</sup>relief unto the brethren that dwelt in Judæa: which also they did, <sup>30</sup> sending it to the elders by the hand of Barnabas and Saul.

<sup>4</sup> Gr. *the inhabited earth.*

<sup>5</sup> Gr. *for ministry.*

Now about that time Herod the king put forth <sup>12</sup> his hands to afflict certain of the church. And he <sup>2</sup> killed James the brother of John with the sword. And when he saw that it pleased the Jews, he pro- <sup>3</sup> ceeded to seize Peter also. And *those* were the days of unleavened bread. And when he had taken him, <sup>4</sup> he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the passover to bring him forth to the people. Peter therefore. <sup>5</sup>



πρὸς τοὺς Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν.  
 21 καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν, πολὺς τε ἀριθμὸς ὁ πιστεύ-  
 22 σας ἐπέστρεψεν ἐπὶ τὸν κύριον. Ἠκούσθη δὲ ὁ λόγος εἰς  
 τὰ ὠτα τῆς ἐκκλησίας τῆς οὔσης ἐν Ἱεροουσαλήμ περὶ  
 23 αὐτῶν, καὶ ἐξαπέστειλαν Βαρνάβαν ἕως Ἀντιοχείας· ὅς  
 παραγενόμενος καὶ ἰδὼν τὴν χάριν τὴν τοῦ θεοῦ ἐχάρη  
 καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμείνειν  
 24 [εἰ] τῷ κυρίῳ, ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύμα-  
 τος ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος ἱκανὸς τῷ  
 25 κυρίῳ. ἐξῆλθεν δὲ εἰς Ταρσὸν ἀναζητῆσαι Σαῦλον, καὶ  
 26 εὗρὼν ἤγαγεν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοῖς καὶ ἐνι-  
 αυτὸν ὄλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον  
 ἱκανόν, χρηματίσαι τε πρῶτως ἐν Ἀντιοχείᾳ τοὺς μαθητάς  
 Χριστιανούς.

Αβ.

27 ΕΝ ΤΑΥΤΑΙΣ ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ κατήλθον ἀπὸ  
 28 Ἱεροσολύμων προφήται εἰς Ἀντιόχειαν· ἀναστὰς δὲ εἰς ἐξ  
 αὐτῶν ὀνόματι Ἄγαβος ἔσημαινεν διὰ τοῦ πνεύματος λιμὸν  
 29 μεγάλην μέλλειν ἔσσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ἣτις  
 ἐγένετο ἐπὶ Κλαυδίου. τῶν δὲ μαθητῶν καθὼς εὐπορεῖτό τις  
 ὄρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν  
 30 ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· ὃ καὶ ἐποίησαν ἀποστείλαντες  
 πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.  
 1 Κατ' ἐκεῖνοι δὲ τὸν καιρὸν ἐπέβαλεν Ἡρῳδῆς ὁ βασι-  
 λεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλη-  
 2 σίας. ἀνεῖλεν δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρη.  
 3 ἰδὼν δὲ ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις προσέθετο συλ-  
 λαβεῖν καὶ Πέτρον, (ἦσαν δὲ ἡμέραι τῶν ἀζύμων,)  
 4 ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσιν  
 τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ  
 5 τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. ὁ μὲν οὖν Πέτρος

ἐσήμαινεν

ἐτηρείτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενωῶς γινομένη  
 ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν περὶ αὐτοῦ. Ὅτε δὲ 6  
 ἤμελλεν ἁποσταλαγεῖν αὐτὸν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν  
 ὁ Πέτρος κοιμώμενος μεταξύ δύο στρατιωτῶν δεδεμένος  
 ἀλύσειν δυσίν, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν  
 φυλακὴν. καὶ ἰδοὺ ἄγγελος Κυρίου ἐπέστη, καὶ φῶς 7  
 ἔλαμψεν ἐν τῷ οἰκῆματι· πατάξας δὲ τὴν πλευρὰν τοῦ  
 Πέτρου ἤγειρεν αὐτὸν λέγων Ἀνάστα ἐν τάχει· καὶ ἐξέ-  
 πεσαν αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. εἶπεν δὲ ὁ ἄγ- 8  
 γελος πρὸς αὐτὸν Ζῶσαι καὶ ὑπόδησαι τὰ σανδάλιά σου·  
 ἐποίησεν δὲ οὕτως. καὶ λέγει αὐτῷ Περιβαλοῦ τὸ ἱμάτιόν  
 σου καὶ ἀκολούθει μοι· καὶ ἐξελθὼν ἠκολούθει, καὶ οὐκ ᾔδει 9  
 ὅτι ἀληθὲς ἔστιν τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ  
 ὄραμα βλέπειν. διελθόντες δὲ πρῶτην φυλακὴν καὶ δευτέ- 10  
 ραν ἦλθαν ἐπὶ τὴν πύλην τὴν σιδηρᾶν τὴν φέρουσαν εἰς  
 τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοίγη αὐτοῖς, καὶ ἐξελθόντες  
 προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος  
 ἀπ' αὐτοῦ. καὶ ὁ Πέτρος ἐν ἑαυτῷ γινόμενος εἶπεν Νῦν 11  
 οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν ὁ κύριος τὸν ἄγγελον αὐ-  
 τοῦ καὶ ἐξείλατό με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς  
 προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. συνιδῶν τε ἦλθεν ἐπὶ 12  
 τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου  
 Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.  
 κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος ἁποσῆλθε 13  
 παιδίσκη ὑπακοῦσαι ὀνόματι Ῥόδη, καὶ ἐπιγνοῦσα τὴν 14  
 φωτιὴν τοῦ Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ᾔνοιξεν τὸν πυλῶνα,  
 εἰσδραμοῦσα δὲ ἀπήγγειλεν ἑστάναι τὸν Πέτρον πρὸ τοῦ  
 πυλῶνος. οἱ δὲ πρὸς αὐτὴν εἶπαν Μαίρη, ἣ δὲ δισχυρί- 15  
 ζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον Ὁ ἄγγελός ἐστιν αὐτοῦ.  
 ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδαν αὐτὸν 16  
 καὶ ἐξέστησαν. κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν διηγῆ- 17  
 σατο αὐτοῖς πῶς ὁ κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς,  
 εἶπέν τε Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα.

προσταλαγεῖν

Κύριος

προῆλθε

εἶπαν

was kept in the prison: but prayer was made earnestly of the church unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed; and he wist not that it was true which was done <sup>1</sup>by the angel, but thought he saw <sup>1</sup>Or, through a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. And when he knocked at the door of the gate, a maid came to answer, named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. But Peter continued knocking: and when they had opened, they saw him, and were amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren.

And he departed, and went to another place. Now 18  
as soon as it was day, there was no small stir among  
the soldiers, what was become of Peter. And when 19  
Herod had sought for him, and found him not, he  
examined the guards, and commanded that they  
should be <sup>1</sup>put to death. And he went down from  
Judæa to Cæsarea, and tarried there.

<sup>1</sup> Gr. led away to death.

Now he was highly displeased with them of Tyre 20  
and Sidon: and they came with one accord to him,  
and, having made Blastus the king's chamberlain  
their friend, they asked for peace, because their  
country was fed from the king's country. And 21  
upon a set day Herod arrayed himself in royal ap-  
parel, and sat on the <sup>2</sup>throne, and made an oration  
unto them. And the people shouted, *saying*, The 22  
voice of a god, and not of a man. And immedi- 23  
ately an angel of the Lord smote him, because he  
gave not God the glory: and he was eaten of worms,  
and gave up the ghost.

<sup>2</sup> Or. judgement-seat

But the word of God grew and multiplied. 24

<sup>3</sup> Many ancient authorities read to Jerusalem.

And Barnabas and Saul returned <sup>3</sup>from Jerusa- 25  
lem, when they had fulfilled their ministration, tak-  
ing with them John whose surname was Mark.

Now there were at Antioch, in the church that **13**  
was *there*, prophets and teachers, Barnabas, and  
Symeon that was called Niger, and Lucius of Cy-  
rene, and Manaen the foster-brother of Herod the  
tetrarch, and Saul. And as they ministered to the 2  
Lord, and fasted, the Holy Ghost said, Separate me  
Barnabas and Saul for the work whereunto I have  
called them. Then, when they had fasted and 3  
prayed and laid their hands on them, they sent  
them away.

So they, being sent forth by the Holy Ghost, 4  
went down to Seleucia; and from thence they sail-  
ed to Cyprus. And when they were at Salamis, 5  
they proclaimed the word of God in the synagogues  
of the Jews: and they had also John as their at-  
tendant. And when they had gone through the 6  
whole island unto Paphos, they found a certain  
sorcerer, a false prophet, a Jew,

<sup>4</sup> Gr. Magus: as in Matt. ii. 1, 7, 16.

- 18 καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον. Γενομένης δὲ ἡμέρας ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ
- 19 Πέτρος ἐγένετο. Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὐρῶν ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι, καὶ κατελθὼν
- 20 ἀπὸ τῆς Ἰουδαίας εἰς Καισαρίαν διέτριβεν. Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως ἤτοῦντο εἰρήνην διὰ τὸ τρέφεσθαι
- 21 αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. τακτῇ δὲ ἡμέρᾳ [ὁ] Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικὴν καθίσας ἐπὶ
- 22 τοῦ βήματος ἐδημηγόρει πρὸς αὐτούς· ὁ δὲ δῆμος ἐπεφώνει
- 23 Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου. παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου ἀνθ' ὧν οὐκ ἔδωκεν τὴν δόξαν τῷ θεῷ,
- 24 καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν. Ὁ δὲ λόγος τοῦ [κυρίου] ἤρξανεν καὶ ἐπληθύνετο.
- 25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν εἰς Ἱερουσαλήμ ἔξ Ἱερουσαλὴμ Ἰερ.† πληρώσαντες τὴν διακονίαν, συναρραβόντες Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

θεοῦ

ἔξ Ἱερουσαλὴμ Ἰερ.†

- 1 Ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν οὔσαν ἐκκλησίαν προφήται καὶ διδάσκαλοι ὃ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κύρηναιος. Ματαῖν τε Ἡρώδου
- 2 τοῦ τετραάρχου σύντροφος καὶ Σαῦλος. Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον Ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν.
- 4 Αὐτοὶ μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος κατῆλθον εἰς Σελευκίαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς Κύπρον,
- 5 καὶ γενόμενοι ἐν Σαλαμίῳ κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπὸ τῆν.
- 6 Διελθόντες δὲ ὄλην τὴν νῆσον ἄχρι Πάφου εὗρον ἄνδρα τινὰ μάγον ψευδοπροφήτην Ἰου-

δαῖον ᾧ ὄνομα Βαριησοῦς, ὅς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ 7  
 Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν  
 καὶ Σαῦλον ἐπέζητησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ· ἀν- 8  
 θίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος, οὕτως γὰρ μεθερμη-  
 νεύεται τὸ ὄνομα αὐτοῦ, ζητῶν διαστρέψαι τὸν ἀνθύπατον  
 ἀπὸ τῆς πίστεως. Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς 9  
 πνεύματος ἁγίου ἀτεισίσας εἰς αὐτὸν εἶπεν Ὁ πλήρης παν- 10  
 τὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ  
 πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς τοῦ  
 κυρίου τὰς εὐθείας; καὶ νῦν ἰδοὺ χεὶρ Κυρίου ἐπὶ σέ, καὶ 11  
 ἔσῃ τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Ἐπαρα-  
 χρημά τε χρημά δὲ ἔπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων  
 ἐζήτει χειραγωγούς. τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός 12  
 ἐπίστευσεν ἐκπληττόμενος ἐπὶ τῇ διδαχῇ τοῦ κυρίου.

Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον ἦλθον 13  
 εἰς Πέργην τῆς Παμφυλίας. Ἰωάνης δὲ ἀποχωρήσας  
 ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. Αὐτοὶ δὲ διελ- 14  
 θόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τὴν  
 Πισιδίαν, καὶ ἐλθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν  
 σαββάτων ἐκάθισαν. μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου 15  
 καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυναγωγοὶ πρὸς αὐ-  
 τοὺς λέγοντες Ἄνδρες ἀδελφοί, εἴ τις ἔστιν ἐν ὑμῖν λόγος  
 παρακλήσεως πρὸς τὸν λαόν, λέγετε. ἀναστάς δὲ Παῦλος 16  
 καὶ κατασείσας τῇ χειρὶ εἶπεν Ἄνδρες Ἰσραηλείται καὶ οἱ  
 φοβούμενοι τὸν θεόν, ἀκούσατε. Ὁ θεὸς τοῦ λαοῦ τούτου 17  
 Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαὸν ἕψωσεν  
 ἐν τῇ παροικίᾳ ἐν γῆ Αἰγύπτου, καὶ μετὰ Βραχίονος  
 ἕψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου, καὶ ὡς τεσσαερακον- 18  
 ταετῆ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ,  
 καθελὼν ἔθνη ἑπτὰ ἐν γῆ Χαναάν κατεκληρο- 19  
 νόμησεν τὴν γῆν αὐτῶν ὡς ἔτεσι τετρακοσίοις καὶ πειτή- 20  
 κοντα. καὶ μετὰ ταῦτα ἔδωκεν κριτὰς ἕως Σαμουὴλ προ-  
 φῆτου. καὶ κἀκείθεν ἠτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς 21

Κυρίου

παραχρημά τε

καὶ ὡς... ἐρήμῳ,  
καὶ καθελῶν  
Αρ.



7 whose name was Bar-Jesus; which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and 8 sought to hear the word of God. But Elymas the 'sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from 9 the faith. But Saul, who is also *called* Paul, filled 10 with the Holy Ghost, fastened his eyes on him, and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun <sup>2</sup>for a season. And immediately there fell on him <sup>2</sup>a mist and a darkness; and he went about seeking 12 some to lead him by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the 14 sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. 15 And Paul stood up, and beckoning with the hand 16 said,

Men of Israel, and ye that fear God, hearken. 17 The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth 18 out of it. And for about the time of forty years 19 <sup>3</sup>suffered he their manners\* in the wilderness. And when he had destroyed seven nations in the land of Canaan, he gave *them* their land for an inheritance, 20 for about four hundred and fifty years: and after these things he gave *them* judges until Samuel the 21 prophet. And afterward they asked for a king: and God gave unto them

<sup>1</sup> Gr. *Magus*: as in Matt. ii. 1, 7, 16.

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

<sup>3</sup> Many ancient authorities read *bare he them as a nursing-father in the wilderness*. See Deut. i. 31.

\* For "suffered he their manners" read "as a nursing-father bare he them", and in the marg. read "Many ancient authorities read *suffered he their manners*"—*Am. Com.*

Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do all my will. Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus; when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me, the shoes of whose feet I am not worthy to unloose. Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him*. And though they found no cause of death *in him*, yet asked they of Pilate that he should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead: and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure *blessings* of David. Because he saith also in another *psalm*, Thou wilt not give thy Holy One to see corruption. For David, after he had <sup>3</sup>in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised up saw no cor-

1 Gr. *wills*.

2 Gr. *before the face of his entering in*.

3 Or, *served his own generation by the counsel of God, fell on sleep*.  
Or, *served his own generation, fell on sleep by the counsel of God*.

ὁ θεὸς τὸν Σαοὺλ υἱὸν Κεῖς, ἄνδρα ἐκ φυλῆς Βενιαμείν,  
 22 ἔτη τεσσαεράκοντα· καὶ μεταστήσας αὐτὸν ἤγειρεν τὸν  
 Δαυεὶδ αὐτοῖς εἰς βασιλέα, ᾧ καὶ εἶπεν μαρτυρήσας Εἶπον  
 Δαυεὶδ τὸν τοῦ Ἰεσσαί, [ἄνδρα] κατὰ τὴν καρδίαν μου,  
 23 ὅς ποιήσει πάντα τὰ θελήματά μου. τούτου ὁ θεὸς ἀπὸ  
 τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγεν τῷ Ἰσραὴλ σωτήρα  
 24 Ἰησοῦν, προκηρύξαντος Ἰωάνου πρὸ προσώπου τῆς εἰσόδου  
 25 αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. ὡς δὲ  
 ἐπλήρου Ἰωάνης τὸν δρόμον, ἔλεγεν Τί ἐμὲ ὑπονοεῖτε  
 εἶναι; οὐκ εἰμι ἐγώ· ἀλλ' ἰδοὺ ἔρχεται μετ' ἐμὲ οὗ οὐκ εἰμι  
 26 ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῖσαι. Ἄγιορες ἀδελφοί, υἱοὶ  
 γένους Ἀβραάμ καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ἡμῖν  
 27 ὁ λόγος τῆς σωτηρίας ταύτης ἐξελπεστάλη. οἱ γὰρ κατοικου-  
 κούντες ἐν Ἱερουσαλήμ καὶ οἱ ἄρχοντες αὐτῶν τοῦτον  
 ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν  
 28 σάββατον ἀναγινωσκομένας κρίναντες ἐπλήρωσαν, καὶ  
 μηδεμίαν αἰτίαν θανάτου εὑρόντες ἤτήσαντο Πειλάτον  
 29 ἀναιρεθῆναι αὐτόν· ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ  
 γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μη-  
 30 μείον. ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν· ὅς ὤφθη ἐπὶ  
 31 ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας  
 εἰς Ἱερουσαλήμ, οἷτινες [ἦν] εἰσὶ μάρτυρες αὐτοῦ πρὸς τὸν  
 32 λαόν. καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς  
 πατέρας ἐπαγγελίαν γενομένην ὅτι ταύτην ὁ θεὸς ἐκπεπλή-  
 33 ρωκεν τοῖς τέκνοις ἡμῶν ἀναστήσας Ἰησοῦν, ὡς καὶ ἐν τῷ  
 ψαλμῷ γέγραπται τῷ δευτέρῳ Υἱὸς μου εἶ σύ, ἐγὼ  
 34 σήμερον γενένηκά σε. ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν  
 μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν  
 35 ὅτι Δώσω ὑμῖν τὰ ὄσια Δαυεὶδ τὰ πιστά, διότι καὶ  
 ἐν ἑτέρῳ λέγει Οὗ Δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθο-  
 36 ράν· Δαυεὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ θεοῦ  
 βουλῇ ἐκοιμήθη καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ  
 37 καὶ εἶδεν διαφθοράν, ὃν δὲ ὁ θεὸς ἤγειρεν οὐκ εἶδεν δια-

εἶναι, οὐ

ἤτησαν τ

γεγραμμένα τ  
αὐτοῦ

Αφ. ἴ

Αφ.

φθοράν. Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ 38  
τούτων ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται, καὶ ἀπὸ πάν- 39  
των ὧν οὐκ ἠδυνήθητε ἐν τόμῳ Μωυσέως δικαιωθῆναι ἐν  
τούτῳ πᾶς ὁ πιστεύων δικαιούται. βλέπετε οὖν μὴ ἐπέλ- 40  
θη τὸ εἰρημένον ἐν τοῖς προφήταις

Ἴδετε, οἱ καταφρονηταί, καὶ θαυμάσατε καὶ ἀφα- 41  
νίσθητε,

ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ἡμῶν,  
ἔργον ὃ οὐ μὴ πιστεύσχητε ἕάν τις ἐκδιηγῆται  
ἡμῖν.

Ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάββατον 42  
λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. Ἐλθείσης δὲ τῆς 43  
συναγωγῆς ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν  
σεβομέων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβῳ, οἵτινες  
προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς προσμένειν τῇ χάριτι  
τοῦ θεοῦ. Τῷ δὲ ἔρχομένῳ σαββάτῳ σχε- 44  
δὸν κῆσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ θεοῦ.  
Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου καὶ 45  
ἀντέλεγον τοῖς ὑπὸ Παύλου λαλουμένοις βλασφημοῦντες.  
παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπαν 46  
Ἐπιείθετε ἡμῖν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ·  
ἐπειδὴ ἀπωθεισθε αὐτὸν καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς  
τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη· οὕτω γὰρ 47  
ἐντέταλται ἡμῖν ὁ κύριος

Τέθεικά σε εἰς φῶς ἐθνῶν

τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.

ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ 48  
θεοῦ, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν  
αἰώνιον· διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς 49  
χώρας. οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖ- 50  
κας τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως καὶ  
ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν, καὶ  
ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὀρίων αὐτῶν. οἱ δὲ ἐκτιναξάμε- 51

42.†

τε | ἐρχομένῳ

κυρίου

ἐπει δὲ

κυρίου

38 ruption. Be it known unto you therefore, brethren,  
that through this man is proclaimed unto you re-  
39 mission of sins: and by him every one that be-  
lieveth is justified from all things, from which ye  
40 could not be justified by the law of Moses. Beware  
therefore, lest that come upon *you*, which is spoken  
in the prophets;

41 Behold, ye despisers, and wonder, and <sup>1</sup>perish; 1 Or, vanish away  
For I work a work in your days,  
A work which ye shall in no wise believe, if  
one declare it unto you.

42 And as they went out, they besought that these  
words might be spoken to them the next sabbath.  
43 Now when the synagogue broke up, many of the  
Jews and of the devout proselytes followed Paul  
and Barnabas: who, speaking to them, urged them  
to continue in the grace of God.

44 And the next sabbath almost the whole city was  
45 gathered together to hear the word of <sup>2</sup>God. But 2 Many ancient au-  
thorities read the  
Lord.  
when the Jews saw the multitudes, they were filled  
with jealousy, and contradicted the things which  
46 were spoken by Paul, and <sup>3</sup>blasphemed. And Paul 3 Or, rail'd  
and Barnabas spake out boldly, and said, It was  
necessary that the word of God should first be  
spoken to you. Seeing ye thrust it from you, and  
judge yourselves unworthy of eternal life, lo, we  
47 turn to the Gentiles. For so hath the Lord com-  
manded us, *saying*,

I have set thee for a light of the Gentiles,  
That thou shouldest be for salvation unto the  
uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and  
glorified the word of <sup>2</sup>God: and as many as were or-  
49 dained to eternal life believed. And the word of  
the Lord was spread abroad throughout all the re-  
50 gion. But the Jews urged on the devout women of  
honourable estate, and the chief men of the city,  
and stirred up a persecution against Paul and Bar-  
51 nabas, and cast them out of their borders. But  
they shook

off the dust of their feet against them, and came unto Iconium. And the disciples were filled with 52 joy and with the Holy Ghost.

And it came to pass in Iconium, that they en-14  
tered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. But the Jews that were diso- 2  
bedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. Long 3  
time therefore they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their hands. But the multitude of the city was di- 4  
vided; and part held with the Jews, and part with the apostles. And when there was made an onset 5  
both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them, they became aware of it, and fled unto the 6  
cities of Lycaonia, Lystra and Derbe, and the region round about: and there they preached the 7  
gospel.

And at Lystra there sat a certain man, impotent 8  
in his feet, a cripple from his mother's womb, who never had walked. The same heard Paul speak- 9  
ing: who, fastening his eyes upon him, and seeing that he had faith to be <sup>1</sup>made whole\*, said with a 10  
loud voice, Stand upright on thy feet. And he leaped up and walked. And when the multitudes 11  
saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they 12  
called Barnabas, <sup>2</sup>Jupiter; and Paul, <sup>3</sup>Mercury, because he was the chief speaker. And the priest of 13  
<sup>2</sup>Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But when the 14  
apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multi-  
tude, crying out and saying, Sirs, why do ye these 15  
things? We also are men of like <sup>4</sup>passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth

1 Or, saved

2 Gr. Zeus.

3 Gr. Hermes.

4 Or, nature

\* "made whole" omit marg. 1.—Am. Com.



νοι τὸν κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον,  
 50 ὅς τε μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.

1 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς  
 εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως ὥστε  
 2 πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. οἱ δὲ  
 ἀπειθήσαντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς  
 3 τῶν ἔθνων κατὰ τῶν ἀδελφῶν. ἰκανὸν μὲν οὖν χρόνον  
 διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι  
 τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα  
 4 γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. ἐσχίσθη δὲ τὸ πλῆθος  
 τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις οἱ δὲ σὺν  
 5 τοῖς ἀποστόλοις. ὡς δὲ ἐγένετο ὄρμη τῶν ἔθνων τε καὶ  
 Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν ἐβρίσκει καὶ λιθοβολῆ-  
 6 σαι αὐτούς, συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυ-  
 7 καονίας Λύστραν καὶ Δέρβην καὶ τὴν περὶχώρον, κακεῖ  
 8 εὐαγγελιζόμενοι ἦσαν.

Καί τις ἀνὴρ ἀδύνατος  
 ἐν Λύστροις τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς  
 9 αὐτοῦ, ὃς οὐδέποτε περιεπάτησεν. οὗτος ἤκουεν τοῦ Παύ-  
 λου λαλοῦντος· ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν  
 10 τοῦ σωθῆναι εἶπεν μεγάλη φωνῇ Ἀνάστηθι ἐπὶ τοὺς πό-  
 11 δας σου ὀρθός· καὶ ἤλατο καὶ περιεπάτει. οἱ τε ὄχλοι  
 ἰδόντες ὃ ἐποίησεν Παῦλος ἐπήραν τὴν φωνὴν αὐτῶν Λυ-  
 καονιστὶ λέγοντες Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέ-  
 12 βησαν πρὸς ἡμᾶς, ἐκάλουν τε τὸν Βαρνάβαν Δία, τὸν δὲ  
 Παῦλον Ἐρμῆν ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.  
 13 ὁ τε ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως ταύρους  
 καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν τοῖς ὄχλοις  
 14 ἤθελεν θύειν. ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ  
 Παῦλος, διαρρήξαντες τὰ ἱμάτια ἑαυτῶν ἔξεπηδήσαν  
 15 εἰς τὸν ὄχλον, κράζοντες καὶ λέγοντες Ἄνδρες, τί ταῦτα  
 ποιεῖτε· καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμὲν ὑμῖν ἄνθρωποι, εὐαγ-  
 γελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν  
 ἐπὶ θεὸν ζῶντα ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν

οἱ δὲ

-17-

αὐτῶν

καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὔτοις· ὅς ἐν ταῖς 16  
 παρῳχημέναις γενεαῖς εἶσεν πάντα τὰ ἔθνη πορεύεσθαι  
 ταῖς ὁδοῖς αὐτῶν· καίτοι οὐκ ἀμάρτυρον αὐτὸν ἀφῆκεν 17  
 ἀγαθουργῶν, οὐρανόθεν ὑμῖν ἕτους διδοὺς καὶ καιροὺς  
 καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρ-  
 δίας ὑμῶν. καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς 18  
 ὄχλους τοῦ μὴ θύειν αὐτοῖς.

Ἐπῆλθαν δὲ ἀπὸ 19  
 Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους  
 καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομί-  
 ζοντες αὐτὸν τεθνηκέναι. κυκλωσάντων δὲ τῶν μαθητῶν 20  
 αὐτὸν ἀιαστὰς εἰσῆλθεν εἰς τὴν πόλιν. καὶ τῇ ἐπαύριον  
 ἐξῆλθεν σὺν τῷ Βαριάββα εἰς Δέρβην. εὐαγγελισάμενοί 21  
 τε τὴν πόλιν ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρε-  
 ψαν εἰς τὴν Λύστραν καὶ εἰς Ἰκόνιον καὶ [εἰς] Ἀντιόχειαν,  
 ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες 22  
 ἐμμένειν τῇ πίστει καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς  
 εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. χειροτονήσαντες δὲ 23  
 αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους προσευξάμενοι μετὰ  
 νηστειῶν παρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκει-  
 σαν. καὶ διελθόντες τὴν Πισιδίαν ἦλθαν εἰς τὴν Παμ- 24  
 φυλίαν, καὶ λαλήσαντες ἔν Πέργῃ τὸν λόγον κατέβησαν 25  
 εἰς Ἀτταλίαν, κακεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν 26  
 ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὃ  
 ἐπλήρωσαν. Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν 27  
 ἐκκλησίαν ἀγγέλλον ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν  
 καὶ ὅτι ἤνοιξεν τοῖς ἔθνεσιν θύραν πίστεως. διέτριβον δὲ 28  
 χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

εἰς τὴν Πέργην

ΚΑΙ ΤΙΝΕΣ ΚΑΤΕΛΘΟΝΤΕΣ ἀπὸ τῆς Ἰουδαίας 1  
 ἐδίδασκον τοὺς ἀδελφοὺς ὅτι Ἐὰν μὴ περιτμηθῆτε τῷ  
 ἔθει τῷ Μωυσεῶς, οὐ δύνασθε σωθῆναι. γενομένης δὲ 2

16 and the sea, and all that in them is: who in the generations gone by suffered all the nations to  
17 walk in their own ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons,  
18 filling your hearts with food and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, sup-  
20 posing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas  
21 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 Antioch,  
22 confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of 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  
24 believed. And they passed through Pisidia, and came to Pamphylia. And when they had spoken  
25 the word in Perga, they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the  
27 work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith  
28 unto the Gentiles. And they tarried no little time with the disciples.

**15** And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved.

2 And when

Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. They therefore, being 3 brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Je- 4 rusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. But there rose up 5 certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up, and said unto them,

<sup>1</sup> Gr. *from early days.*

Brethren, ye know how that 'a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, which knoweth the heart, bare 8 them witness, giving them the Holy Ghost, even as he did unto us; and he made no distinction between 9 us and them, cleansing their hearts by faith. Now 10 therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we be- 11 lieve that we shall be saved through the grace of the Lord Jesus, in like manner as they.

And all the multitude kept silence; and they 12 hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them. And after they had held their peace, 13 James answered, saying,

Brethren, hearken unto me: Symeon hath re- 14 hearsed how first God did visit the Gentiles, to take out of them a people for his name. And to this 15 agree the words

στάσεως καὶ ζητήσεως οὐκ ἐλίγησεν τῷ Παύλῳ καὶ τῷ Βαρνάβῳ πρὸς αὐτοὺς ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζητήματος  
3 τούτου.

Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν τε Φοινίκην καὶ Σαμαρίαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν, καὶ ἐποίουν χαρὰν  
4 μεγάλην πᾶσι τοῖς ἀδελφοῖς. παραγενόμενοι δὲ εἰς Ἱεροσόλυμα παρεδέχθησαν ἀπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ θεὸς  
5 ἐποίησεν μετ' αὐτῶν. Ἐξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες ὅτι δεῖ περιτέμνειν αὐτοὺς παραγγέλλειν τε τηρεῖν τὸν νόμον Μωυσέως.

6 Συνήχθησάν τε οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν  
7 περὶ τοῦ λόγου τούτου. Πολλῆς δὲ ζητήσεως γενομένης ἀναστὰς Πέτρος εἶπεν πρὸς αὐτοὺς ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον  
8 τοῦ εὐαγγελίου καὶ πιστεῦσαι, καὶ ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς δοῦναι τὸ πνεῦμα τὸ ἅγιον καθὼς  
9 καὶ ἡμῖν, καὶ ἰδοὺ διέκρινεν μετὰ τῶν ἡμῶν τε καὶ αὐτῶν, τῇ  
10 πίστει καθάρισας τὰς καρδίας αὐτῶν. νῦν οὖν τί πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν  
11 βαστάσαι; ἀλλὰ διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πιστευόμεν σωθῆναι καθ' ὃν τρόπον κἀκεῖνοι. Ἐσίγησεν δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν  
12 δι' αὐτῶν. Μετὰ δὲ τὸ σιγήσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων ἄνδρες ἀδελφοί, ἀκούσατέ μου. Συμῶν ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν  
13 λαὸν τῷ ὀνόματι αὐτοῦ. καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι

Αρ

οὐδὲν

τῶν προφητῶν, καθὼς γέγραπται

Μετὰ ταῦτα ἀναστρέψω

16

καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυεὶδ τὴν πεπτω-  
κῆσαν

καὶ τὰ κατεστραμμένα αὐτῆς ἀνοικοδομήσω

καὶ ἀνορθώσω αὐτήν,

ὥπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώ- 17

πων τὸν κύριον,

καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομα  
μου ἐπ' αὐτοῦς,

λέγει Κύριος ποιῶν ταῦτα ἄγνωστα ἄπ' αἰῶνος. 18

διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέ- 19

φουσιν ἐπὶ τὸν θεόν, ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι 20

τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ πικτοῦ

καὶ τοῦ αἵματος· Μωυσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν 21

τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν

σάββατον ἀναγινωσκόμενος. Τότε ἔδοξε τοῖς 22

ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ

ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν

τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰουδαῖον τὸν καλούμενον Βαρσαβ- 23

βᾶν καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, γρά- 23

ψαντες διὰ χειρὸς αὐτῶν· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι

ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν

ἀδελφοῖς τοῖς ἐξ ἐθνῶν χαίρειν. Ἐπειδὴ ἠκούσαμεν ὅτι 24

τινὲς ἐξ ἡμῶν ἐτάραξαν ὑμᾶς λόγοις ἀνωσκειάζοντες τὰς

ψυχὰς ὑμῶν, οἷς οὐ διεστείλαμεθα, ἔδοξεν ἡμῖν γενομένοις 25

ὁμοθυμαδὸν ἔκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν

τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, ἀνθρώποις 26

παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ἀπεστάλκαμεν οὖν Ἰουδαῖον 27

καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγον ἀπαγγέλλοντας τὰ αὐτά.

ἔδοξεν γὰρ τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπι- 28

τίθεσθαι ὑμῖν βῆρος πλὴν τούτων τῶν ἐπάναγκες, ἀπέχεσθαι

ἢ γνωστὸν ἀπ' αἰ-  
ῶνος [ἔστιν] τῷ  
θεῷ τὸ ἔργον αὐ-  
τοῦ. †

Αρ.

ἐκλεξαμένους



- of the prophets; as it is written,  
 16 After these things I will return,  
 And I will build again the tabernacle of David,  
 which is fallen;  
 And I will build again the ruins thereof,  
 And I will set it up:  
 17 That the residue of men may seek after the Lord,  
 And all the Gentiles, upon whom my name is called,  
 18 Saith the Lord, <sup>1</sup>who maketh these things known  
 from the beginning of the world\*.  
 19 Wherefore my judgement is, that we trouble not them  
 20 which from among the Gentiles turn to God; but that  
 we <sup>2</sup>write unto them, that they abstain from the pollu- <sup>2</sup> Or, enjoin them  
 tions of idols, and from fornication, and from what is  
 21 strangled, and from blood. For Moses from genera-  
 tions of old hath in every city them that preach him,  
 being read in the synagogues every sabbath.  
 22 Then it seemed good to the apostles and the elders,  
 with the whole church, to choose men out of their com-  
 pany, and send them to Antioch with Paul and Barna-  
 bas; *namely*, Judas called Barsabbas, and Silas, chief  
 23 men among the brethren: and they wrote *thus* by them,  
 The apostles and the elder brethren † unto the brethren  
 which are of the Gentiles in Antioch and Syria and  
 24 Cilicia, greeting: Forasmuch as we have heard that  
 certain <sup>3</sup>which went out from us have troubled you  
 with words, subverting your souls; to whom we gave  
 25 no commandment; it seemed good unto us, having  
 come to one accord, to choose out men and send  
 them unto you with our beloved Barnabas and Paul,  
 26 men that have hazarded their lives for the name of  
 27 our Lord Jesus Christ. We have sent therefore Judas  
 and Silas, who themselves also shall tell you the same  
 28 things by word of mouth. For it seemed good to the  
 Holy Ghost, and to us, to lay upon you no greater bur-  
 29 den than these necessary things; that ye abstain from

<sup>1</sup> Or, who doeth these things which were known

<sup>2</sup> Or, enjoin them

<sup>3</sup> Some ancient authorities omit which went out.

\* For "from the beginning of the world" read "from of old"—*Am. Com.*

† For "The apostles and the elder brethren" read "The apostles and the elders, brethren," and put the present text into the marg.—*Am. Com.*

things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

So they, when they were dismissed, came down 30 to Antioch; and having gathered the multitude together, they delivered the epistle. And when they 31 had read it, they rejoiced for the <sup>1</sup>consolation. And 32 Judas and Silas, being themselves also prophets,<sup>2</sup> exhorted the brethren with many words, and confirmed them. And after they had spent some time *there*, 33 they were dismissed in peace from the brethren unto those that had sent them forth<sup>3</sup>. But Paul and Bar- 35 nabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

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

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

<sup>3</sup> Some ancient authorities insert, with variations, ver. 34 *But it seemed good unto Silas to abide there.*

And after some days Paul said unto Barnabas, 36 Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare. And Barnabas was minded 37 to take with them John also, who was called Mark. But Paul thought not good to take with them him 38 who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp 39 contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, and went 40 forth, being commended by the brethren to the grace of the Lord. And he went through Syria and Ci- 41 licia, confirming the churches.

And he came also to Derbe and to Lystra: and **16** behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek. The same was well reported of by the 2 brethren that were at Lystra and Iconium. Him 3 would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that

29 εἰδωλοῦτότων καὶ αἵματος καὶ πνικτῶν καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράξετε<sup>†</sup>. Ἐρρωσθε.

† φερόμενοι ἐν τῷ ἁγίῳ πνεύματι†

30 Οἱ μὲν οὖν ἀπολυθέντες κατήλθον εἰς Ἀντιόχειαν, καὶ  
31 συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν· ἀνα-  
32 γνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει. Ἰούδας τε καὶ  
Σίλας, καὶ αὐτοὶ προφήται ὄντες, διὰ λόγου πολλοῦ πα-  
33 ρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν· ποιήσαντες  
δὲ χρόνον ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν  
35 πρὸς τοὺς ἀποστείλαντας αὐτούς.<sup>†</sup> Παῦλος δὲ  
καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες καὶ  
εὐαγγελιζόμενοι μετὰ καὶ ἐτέρων πολλῶν τὸν λόγον τοῦ  
κυρίου.

✱

36 Μετὰ δὲ τινὰς ἡμέρας εἶπεν πρὸς Βαρνάβαν Παῦλος  
Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ πό-  
λιν πᾶσαν ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ κυρίου, πῶς  
37 ἔχουσι. Βαρνάβας δὲ ἐβούλετο συνπαραλαβεῖν καὶ τὸν  
38 Ἰωάνην τὸν καλούμενον Μάρκον· Παῦλος δὲ ἤξίου, τὸν ἀπο-  
στάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ συνελθόντα  
39 αὐτοῖς εἰς τὸ ἔργον, μὴ συνπαραλαμβάνειν τοῦτον. ἐγένετο  
δὲ παροξυσμὸς ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων,  
τὸν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπεύσαι εἰς  
40 Κύπρον. Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθεν παρα-  
41 δοθεὶς τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν ἀδελφῶν, διήρχετο  
δὲ τὴν Συρίαν καὶ [τὴν] Κιλικίαν ἐπιστηρίζων τὰς ἐκκλη-  
1 σίας.

Κατήνησεν δὲ καὶ εἰς Δέρβην καὶ εἰς  
Λύστραν. καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ ὀνόματι Τιμόθεος,  
2 υἱὸς γυναικὸς Ἰουδαίας πιστῆς πατρὸς δὲ Ἑλλήνος, ὃς  
ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν·  
3 τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελεθεῖν, καὶ λαβὼν  
περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς  
τόποις ἐκείνοις, ἦθδειςαν γὰρ ἅπαντες ὅτι Ἑλλήν ὁ

\* ἠέδοξεν δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοὺς (ν. αὐτοῦ) [· μόνος δὲ Ἰούδας ἐπορεύθη].†

πατήρ αὐτοῦ ὑπῆρχεν. Ὡς δὲ διεπορεύοντο τὰς πόλεις, 4  
 παρεδίδοσαν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα  
 ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν Ἱεροσολύ-  
 μοις. Αἱ μὲν οὖν ἐκκλησῖαι ἕστερεοῦντο τῇ 5  
 πίστει καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.

Διῆλθον δὲ τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, κωλυ- 6  
 θέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ  
 Ἰασίᾳ, ἐλθόντες δὲ κατὰ τὴν Μυσίαν ἐπείραζον εἰς τὴν 7  
 Βιθυνίαν πορευθῆναι καὶ οὐκ εἶασεν αὐτοὺς τὸ πνεῦμα  
 Ἰησοῦ παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς Τρωάδα. 8  
 καὶ ὄραμα διὰ νυκτὸς τῷ Παύλῳ ὤφθη, αἰὴρ Μακεδῶν 9  
 τις ἦν ἐστὼς καὶ παρακαλῶν αὐτὸν καὶ λέγων Διαβάς  
 εἰς Μακεδονίαν βοήθησον ἡμῖν. ὡς δὲ τὸ ὄραμα εἶδεν, 10  
 εὐθέως ἐξήτήσαμεν ἐξελθεῖν εἰς Μακεδονίαν, συνβιβάζοντες  
 ὅτι προσκέκληται ἡμᾶς ὁ θεὸς εὐαγγελίσασθαι αὐτούς.

Ἄναχθέντες οὖν ἀπὸ Τρωάδος εὐθυδρομήσαμεν εἰς 11  
 Σαμοθράκην, τῇ δὲ ἐπιούσῃ εἰς Νέαν Πόλιν, κακείθεν εἰς 12  
 Φιλίππους, ἣτις ἐστὶν ἡ πρώτη τῆς μερίδος Μακεδονίας  
 πόλις, κολωνία. Ἡμεν δὲ ἐν ταύτῃ τῇ πόλει  
 διατρίβοντες ἡμέρας τινάς. τῇ τε ἡμέρᾳ τῶν σαββάτων 13  
 ἐξήλθομεν ἔξω τῆς πύλης παρὰ ποταμὸν οὗ ἐνομιζομεν  
 προσευχὴν εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθού-  
 σαις γυναῖξιν. καὶ τις γυνὴ ὀνόματι Λυδία, πορφύ- 14  
 ρωλις πόλεως Θυατείρων σεβομένη τὸν θεόν, ἤκουεν, ἣς  
 ὁ κύριος διήνοιξεν τὴν καρδίαν προσέχειν τοῖς λαλουμένοις  
 ὑπὸ Παύλου. ὡς δὲ ἐβαπτίσθη καὶ ὁ οἶκος αὐτῆς, παρε- 15  
 κάλεσεν λέγουσα. Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι,  
 εἰσελθόντες εἰς τὸν οἶκόν μου μένετε· καὶ παρεβιάσατο  
 ἡμᾶς. Ἐγένετο δὲ πορευομένων ἡμῶν εἰς τὴν 16  
 προσευχὴν παιδίσκην τινὰ ἔχουσαν πνεῦμα πύθωνα ὑπαντή-  
 σαι ἡμῖν, ἣτις ἐργασίαν πολλὴν παρείχεν τοῖς κυρίοις  
 αὐτῆς μαντευομένη· αὕτη κατακολουθοῦσα [τῷ] Παύλῳ 17  
 καὶ ἡμῖν ἔκραζεν λέγουσα. Οὔτοι οἱ ἄνθρωποι δοῦλοι τοῦ

- 4 his father was a Greek. And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the 5 apostles and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.
- 6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy 7 Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them 8 not; and passing by Mysia, they came down to Troas.
- 9 And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.
- 10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.
- 11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying 13 certain days. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come 14 together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were 15 spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.
- 16 And it came to pass, as we were going to the place of prayer, that a certain maid having <sup>1</sup>a spirit of divination met us, which brought her masters much gain 17 by soothsaying. The same following after Paul and us cried out, saying, These men are <sup>2</sup>servants of the

<sup>1</sup> Gr. a spirit, a Python.

<sup>2</sup> Gr. bondservants.

1 Or, a way

Most High God, which proclaim unto you <sup>1</sup>the way of salvation. And this she did for many days. 18 But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

2 Gr. come out.

3 Gr. prators.

But when her masters saw that the hope of their 19 gain was <sup>2</sup>gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when they had brought them unto the <sup>3</sup>magis- 20 trates, they said, These men, being Jews, do exceedingly trouble our city, and set forth customs which 21 it is not lawful for us to receive, or to observe, being Romans. And the multitude rose up together against 22 them: and the <sup>3</sup>magistrates rent their garments off them, and commanded to beat them with rods. And 23 when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, 24 cast them into the inner prison, and made their feet fast in the stocks. But about midnight Paul and 25 Silas were praying and singing hymns unto God, and the prisoners were listening to them; and sud- 26 dently there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. And the jailor being roused out 27 of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a 28 loud voice, saying, Do thyself no harm: for we are all here. And he called for lights, and sprang in, 29 and, trembling for fear, fell down before Paul and Silas, and brought them out, and said, Sirs, what 30 must I do to be saved? And they said, Believe on 31 the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of <sup>4</sup>the Lord 32 unto him, with all that were in his house. And he 33 took them the same hour of the night, and washed their stripes; and

4 Some ancient authorities read God.



θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ὑμῖν ὁδὸν  
 18 σωτηρίας. τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονη-  
 θείς δὲ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπεν Πα-  
 ραγγέλω σοι ἐν ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς·  
 22 καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. Ἐιδόντες δὲ οἱ κύριοι αὐτῆς ὅτι  
 ἐξῆλθεν ἢ ἐλπίς τῆς ἐργασίας αὐτῶν ἐπιλαβόμενοι τὸν  
 Παῦλον καὶ τὸν Σίλαν εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς  
 20 ἄρχοντας, καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπαν  
 Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι  
 21 ὑπάρχοντες, καὶ καταγγέλλουσιν ἔθνη ἃ οὐκ ἔξεστιν ἡμῖν  
 22 παραδέχσθαι οὐδὲ ποιεῖν Ῥωμαίοις εὖσιν. καὶ συνεπέστη  
 ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιρῆξαντες αὐτῶν  
 23 τὰ ἱμάτια ἐκέλευον ῥαβδίσει, Ἐπολλὰς δὲ ἐπιθέτες αὐτοῖς  
 πληγὰς ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύ-  
 24 λακι ἀσφαλῶς τῆρεῖν αὐτούς· ὡς παραγγελίαν τοιαύτην  
 λαβὼν ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς  
 25 πῶδας ἠσφαλίσατο αὐτῶν εἰς τὸ ξύλον. Κατὰ δὲ τὸ μεσο-  
 νύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνον τὸν θεόν,  
 26 ἐπήκροῦντο δὲ αὐτῶν οἱ δέσμοι· ἄφνω δὲ σεισμὸς ἐγένετο  
 μέγας ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου, ἠνεψύ-  
 χθησαν δὲ [παραχρήμα] αἱ θύραι πᾶσαι, καὶ πάντων τὰ  
 27 δεσμὰ ἀνέθη. ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ  
 ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς σπασάμενος τὴν  
 μάχαιραν ἠμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι  
 28 τοὺς δεσμίους. ἐφώνησεν δὲ Παῦλος μεγάλη φωνῇ λέγων  
 Μηδὲν πράξις σεαυτῷ κακόν, ἅπαντες γὰρ ἔσμεν ἐνθάδε.  
 29 αἰτήσας δὲ φῶτα εἰσεπήδησεν, καὶ ἔντρομος γενόμενος προσ-  
 30 ἔπεσεν τῷ Παύλῳ καὶ Σίλᾳ, καὶ προαγαγὼν αὐτοὺς ἔξω  
 31 ἔφη Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; οἱ δὲ εἶπαν  
 Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν, καὶ σωθήσῃ σὺ καὶ  
 32 ὁ οἶκός σου. καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ θεοῦ σὺν  
 33 πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ παραλαβὼν αὐτοὺς ἐν  
 ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ

Καὶ ἰδόντες

πολλὰς τῶν

Α.Ρ.

κυρίου

ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ ἅπαντες παραχρήμα, ἀναγα- 24  
 γών τε αὐτοὺς εἰς τὸν οἶκον παρέθηκεν τράπεζαν, καὶ ἠγαλ-  
 λιάσατο πανοικεῖ πεπιστευκῶς τῷ θεῷ. Ἡμέρας δὲ γενομέ- 35  
 νης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες  
 Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. ἀπήγγειλεν δὲ ὁ δε- 36  
 σμοφύλαξ τοὺς λόγους πρὸς τὸν Παῦλον, ὅτι Ἀπέσταλ-  
 καν οἱ στρατηγοὶ ἵνα ἀπολυθῆτε· νῦν οὖν ἐξελθόντες πορεύ-  
 εσθε ἐν εἰρήνῃ. ὁ δὲ Παῦλος ἔφη πρὸς αὐτοὺς Δείραντες 37  
 ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρ-  
 χοντας, ἔβαλαν εἰς φυλακὴν· καὶ νῦν λάθρα ἡμᾶς ἐκβάλ-  
 λουσιν; οὐ γάρ, ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.  
 ἀπήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα 38  
 ταῦτα· ἐφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν, καὶ 39  
 ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἡρώτων  
 ἀπελθεῖν ἀπὸ τῆς πόλεως. ἐξελθόντες δὲ ἀπὸ τῆς φυλακῆς 40  
 εἰσῆλθον πρὸς τὴν Λυδίαν, καὶ ἰδόντες παρεκάλεσαν τοὺς  
 ἀδελφούς καὶ ἐξῆλθαν.

Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν 1  
 ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν συναγωγή τῶν Ἰουδαίων.  
 κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς καὶ ἐπὶ 2  
 σάββατα τρία διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν, διανοί- 3  
 γων καὶ παρατιθέμενος ὅτι τὸν χριστὸν ἔδει παθεῖν καὶ  
 ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ χριστός, ὁ 4  
 Ἰησοῦς ὃν ἐγὼ καταγγέλλω ὑμῖν. καὶ τινες ἐξ αὐτῶν 4  
 ἐπίεσθησαν καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ [τῷ] Σίλα,  
 τῶν τε σεβομένων Ἑλλήνων πλῆθος πολὺ γυναικῶν τε 5  
 τῶν πρώτων οὐκ ὀλίγαι. Ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ 5  
 προσλαβόμενοι τῶν ἀγοραίων αἰδῶρας τινας ποιηρούς καὶ  
 ὀχλοποιήσαντες ἐθορύβουν τὴν πόλιν, καὶ ἐπιστάτες τῇ 6  
 οἰκίᾳ Ἰάσονος ἐζήτουν αὐτοὺς προαγαγεῖν εἰς τὸν δῆμον·  
 μὴ εὐρόντες δὲ αὐτοὺς ἔσυρον Ἰάσωνα καὶ τινας ἀδελφούς 6  
 ἐπὶ τοὺς πολιτάρχας, βοῶντες ὅτι Οἱ τὴν οἰκουμένην  
 ἀναστατώσαντες οὗτοι καὶ εἰθάδε πάρεσιν, οὓς ὑποδέ- 7

- 34 was baptized, he and all his, immediately. And he brought them up into his house, and set <sup>1</sup>meat before <sup>3</sup> Gr. a table. them, and rejoiced greatly, with all his house, <sup>2</sup>hav- <sup>2</sup> Or, having <sup>1c-</sup> <sup>1c-</sup> ing believed in God.
- 35 But when it was day, the <sup>3</sup>magistrates sent the <sup>3</sup> Gr. prators. 36 <sup>4</sup>serjeants, saying, Let those men go. And the jailor <sup>4</sup> Gr. victors. reported the words to Paul, *saying*, The <sup>3</sup>magistrates have sent to let you go: now therefore come forth, 37 and go in peace. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them 38 come themselves and bring us out. And the <sup>4</sup>serjeants reported these words unto the <sup>3</sup>magistrates: and they feared, when they heard that they were 39 Romans; and they came and besought them; and when they had brought them out, they asked them 40 to go away from the city. And they went out of the prison, and entered into *the house of Lydia*: and when they had seen the brethren, they <sup>5</sup>comforted <sup>5</sup> Or, exhorted them, and departed.
- 17 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where 2 was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three <sup>6</sup>sabbath <sup>6</sup> Or, weeks 3 days reasoned with them from the scriptures, opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the Christ. 4 And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. 5 But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them 6 forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned 7 <sup>7</sup>the world upside down are come hither also; whom <sup>7</sup> Or, the inhabited earth.

Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus. And they troubled the multitude 8 and the rulers of the city, when they heard these things. And when they had taken security from 9 Jason and the rest, they let them go.

And the brethren immediately sent away Paul 10 and Silas by night unto Berœa: who when they were come thither went into the synagogue of the Jews. Now these were more noble than those in 11 Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. Many of them there- 12 fore believed; also of the Greek women of honourable estate, and of men, not a few. But when the 13 Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berœa also, they came thither likewise, stirring up and troubling the multitudes. And then immediately the brethren 14 sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. But they that con- 15 ducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

Now while Paul waited for them at Athens, his 16 spirit was provoked within him, as he beheld the city full of idols. So he reasoned in the synagogue with 17 the Jews and the devout persons, and in the marketplace every day with them that met with him. And 18 certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange <sup>1</sup>gods: because he preached Jesus and the resurrection. And they took hold of him, 19 and brought him <sup>2</sup>unto the <sup>3</sup>Areopagus, saying, May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things 20 to our ears:

<sup>1</sup> *Gr. demones.*

<sup>2</sup> *Or, in prison.*

<sup>3</sup> *Or, the hill of Mars.*

δεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογματῶν  
 Καίσαρος πρᾶσσοσι, βασιλέα ἕτερον λέγοντες εἶναι Ἰη-  
 8 σοῦν. ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούον-  
 9 τας ταῦτα, καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ  
 10 τῶν λοιπῶν ἀπέλυσαν αὐτούς. Οἱ δὲ ἀδελφοὶ

εὐθέως διὰ τυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν  
 εἰς Βέροιαν, οἵτινες παραγενόμενοι εἰς τὴν συναγωγὴν τῶν  
 11 Ἰουδαίων ἀπήρσαν· οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσ-  
 σαλονίῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προ-  
 θυμίας, [τὸ] καθ' ἡμέραν ἀνακρίνοιτες τὰς γραφὰς εἰ ἔχει  
 12 ταῦτα οὕτως. πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ  
 τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν  
 13 οὐκ ὀλίγοι. Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης  
 Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου  
 ὁ λόγος τοῦ θεοῦ, ἦλθον κάκεῖ σαλεύοντες καὶ ταρασσοῖτες  
 14 τοὺς ὄχλους. εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ  
 ἀδελφοὶ πορεύεσθαι ἕως ἐπὶ τὴν θάλασσαν· ὑπέμεινάν τε  
 15 ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. οἱ δὲ καθιστάνοντες τὸν  
 Παῦλον ἤγαγον ἕως Ἀθηνῶν, καὶ λαβόντες ἐντολὴν πρὸς  
 τὸν Σίλαν καὶ τὸν Τιμόθεον ἵνα ὡς τάχιστα ἔλθωσιν πρὸς  
 αὐτὸν ἐξήρσαν.

16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ τοῦ Παύλου,  
 πορωζίνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδω-  
 17 λον οὔσαν τὴν πόλιν. διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ  
 τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις καὶ ἐν τῇ ἀγορᾷ κατὰ  
 18 πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. τινὲς δὲ καὶ  
 τῶν Ἐπικουρίων καὶ Στωικῶν φιλοσόφων συνέβαλλον  
 αὐτῷ, καὶ τινες ἔλεγον· Τί ἂν θέλοι ὁ σπερμολόγος οὗτος  
 λέγειν; οἱ δὲ Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι·  
 19 ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν εὐηγγελίζετο. ἐπιλα-  
 βόμενοι δὲ αὐτοῦ ἐπὶ τὸν Ἄρειον Πάγον ἤγαγον, λέγοντες  
 Δυνάμεια γινῶιαι τίς ἢ καινὴ αὕτη [ἡ] ὑπὸ σοῦ λαλονμένη  
 20 διδαχὴ; ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν·

βουλόμεθα οὖν γινῶναι τίνα θέλει ταῦτα εἶναι. Ἄθηναῖοι 21  
 δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον ἠψ-  
 καίρου ἢ λέγειν τι ἢ ἀκούειν τι καινότερον. σταθεῖς δὲ 22  
 Παῦλος ἐν μέσῳ τοῦ Ἀρείου Πάγου ἔφη Ἄνδρες Ἀθη-  
 ναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ·  
 διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὔρον 23  
 καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο ΛΓΝΩΣΤΩ ΘΕΩ. ὁ οὖν  
 ἀγνοοῦντες εὐσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν. ὁ 24  
 θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος  
 οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις ναοῖς  
 κατοικεῖ οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται προσδεό- 25  
 μένος τινος, αὐτὸς διδοῦς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ  
 πάντα· ἐποίησέν τε ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων κατοικεῖν 26  
 ἐπὶ παντὸς προσώπου τῆς γῆς, ὀρίσας προστεταγμένους  
 καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν, ζητεῖν τὸν 27  
 θεὸν εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὔροιεν, καί γε οὐ  
 μακρὰν ἀπὸ ἑνὸς ἐκάστου ἡμῶν ὑπάρχοντα. ἐν αὐτῷ γὰρ 28  
 ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, ὡς καὶ τινες τῶν καθ' ὑμᾶς  
 ποιητῶν εἰρήκασιν

Τοῦ γὰρ καὶ γένος ἐσμέν.

γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ ὀφείλομεν νομίζεῖν 29  
 χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως  
 ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. τοὺς μὲν οὖν χρόνους 30  
 τῆς ἀγνοίας ὑπεριδὼν ὁ θεὸς τὰ τῶν ἀπαγγέλλει τοῖς ἀνθρώ-  
 ποις πάντας πανταχοῦ μετανοεῖν, καλοῦτι ἔστησεν ἡμέραν 31  
 ἐν ᾗ μέλλει κρίνειν τὴν οἰκογμένην ἐν δικαιοσύνῃ  
 ἐν ἀνδρὶ ᾧ ὤρισεν, πίστιν παρασχὼν πᾶσιν ἀναστήσας  
 αὐτὸν ἐκ νεκρῶν. ἀκούσαντες δὲ ἀνάστασιν νεκρῶν οἱ 32  
 μὲν ἐχλεύαζον οἱ δὲ εἶπαν Ἀκουσόμεθά σου περὶ τούτου  
 καὶ πάλιν. οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν 33  
 τιτὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν, ἐν οἷς καὶ 34  
 Διονύσιος [ὁ] Ἀρεοπαγίτης καὶ γυνὴ ὀνόματι Δάμαρις καὶ  
 ἕτεροι σὺν αὐτοῖς.



we would know therefore what these things mean.  
 21 (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either  
 22 to tell or to hear some new thing.) And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye  
 23 are somewhat <sup>2</sup>superstitious\*. For as I passed along, <sup>2</sup>Or, religious  
 and observed the objects of your worship, I found also an altar with this inscription, <sup>3</sup>TO AN UNKNOWN <sup>3</sup>Or, TO THE UNKNOWN GOD.  
 24 What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in <sup>4</sup>temples made with hands; <sup>4</sup>Or, sanctuaries  
 25 neither is he served by men's hands, as though he needed any thing, seeing he himself giveth to all  
 26 life, and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation; that they  
 27 should seek God, if haply they might feel after him, and find him, though he is not far from each one of  
 28 us: for in him we live, and move, and have our being; as certain even of your own poets have said,  
 29 For we are also his offspring. Being then the offspring of God, we ought not to think that <sup>5</sup>the Godhead is like unto gold, or silver, or stone, graven by  
 30 art and device of man. The times of ignorance therefore God overlooked; but now he <sup>6</sup>commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day, in the which he will judge <sup>7</sup>the world in righteousness <sup>8</sup>by <sup>9</sup>the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear  
 33 thee concerning this yet again. Thus Paul went out from among them. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

\* For "somewhat superstitious" read "very religious" and put the present text in the marg.—*Am. Com.*

After these things he departed from Athens, and **18** came to Corinth. And he found a certain Jew named **2** Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and because he was of the same **3** trade, he abode with them, and they wrought; for by their trade they were tentmakers. And he rea- **4** soned in the synagogue every sabbath, and <sup>1</sup>persuaded Jews and Greeks.

<sup>1</sup> Gr. sought to persuade.

But when Silas and Timothy came down from **5** Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. And **6** when they opposed themselves, and <sup>2</sup>blasphemed, he shook out his raiment, and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I will go unto the Gentiles. And he departed **7** thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue. And **8** Crispus, the ruler of the synagogue, <sup>3</sup>believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. And the **9** Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am **10** with thee, and no man shall set on thee to harm thee: for I have much people in this city. And he **11** dwelt *there* a year and six months, teaching the word of God among them.

<sup>2</sup> Or, railed

<sup>3</sup> Gr. believed the Lord.

But when Gallio was proconsul of Achaia, the **12** Jews with one accord rose up against Paul, and brought him before the judgement-seat, saying, **13** This man persuadeth men to worship God contrary to the law. But when Paul was about to open his **14** mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear with you: but if **15** they are questions about words and names and your own law, look to it yourselves;

1 Μετὰ ταῦτα χωρισθεὶς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κό-  
 2 ρινθον. καὶ εὐρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντι-  
 κὸν τῷ γένει, προσφάτως ἐλληλιθότα ἀπὸ τῆς Ἰταλίας καὶ  
 Πρίσκιλλαν γυναῖκα αὐτοῦ διὰ τὸ διατεταχέναι Κλαύδιον  
 χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσ-  
 3 ἦλθεν αὐτοῖς, καὶ διὰ τὸ ὁμότεχρον εἶναι ἔμειεν παρ' αὐ-  
 τοῖς καὶ ἠργάζοντο, ἦσαν γὰρ σκηνοποιοὶ τῇ τέχνῃ.  
 4 διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἕπειθ' ἐν  
 5 τε Ἰουδαίους καὶ Ἑλληνας. Ὡς δὲ κατήλθον  
 ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος, συνέιχετο  
 τῷ λόγῳ ὁ Παῦλος, διαμαρτυρούμενος τοῖς Ἰουδαίοις εἶναι  
 6 τὸν χριστὸν Ἰησοῦν. ἀντιτασσομένων δὲ αὐτῶν καὶ βλα-  
 σφημούντων ἐκτιναξάμενος τὰ ἱμάτια εἶπεν πρὸς αὐτούς  
 7 Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἔγώ· ἀπὸ  
 τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι· καὶ μεταβὰς ἐκεῖθεν  
 ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Τιτίου Ἰούστου σεβρομέ-  
 8 νου τὸν θεόν, ἐν ἧ οἰκίᾳ ἦν συνομοροῦσα τῇ συναγωγῇ.  
 9 Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσεν τῷ κυρίῳ σὺν  
 ὄλῳ τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες  
 10 ἐπίστευον καὶ ἐβαπτίζοντο. Εἶπεν δὲ ὁ κύριος ἐν νυκτὶ  
 δι' ὀράματος τῷ Παύλῳ Μὴ φοβοῦ, ἀλλὰ λέλει καὶ μὴ  
 11 σιωπήσης, διότι ἐγὼ εἰμι μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεται  
 σοι τοῦ κακῶσαι σε, διότι λαὸς ἐστὶ μοι πολὺς ἐν τῇ πόλει  
 12 ταύτῃ. Ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἕξ διδάσκων ἐν  
 αὐτοῖς τὸν λόγον τοῦ θεοῦ. Γαλλίωνος δὲ ἀνθυ-  
 πάτου ὄντος τῆς Ἀχαΐας κατεπέστησαν ὅτι Ἰουδαῖοι ὁμοθυ-  
 13 μαδὸν τῷ Παύλῳ καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, λέγοντες  
 ὅτι Παρὰ τὸν νόμον ἀναπαίθει οὗτος τοὺς ἀνθρώπους  
 14 σέβεσθαι τὸν θεόν. μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν  
 τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους· Εἰ μὲν  
 ἦν ἀδίκημά τι ἢ ῥαδιούργημα πονηρὸν, ὧ Ἰουδαῖοι, κατὰ  
 15 λόγον ἂν ἀνεσχόμην ὑμῶν· εἰ δὲ ζητήματά ἐστιν περὶ  
 λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί·

ἠργάζετο

ἐγὼ ἀπὸ

ὁμοθυμαδὸν οἱ  
Ἰουδαῖοι

κριτῆς ἐγὼ τούτων οὐ βούλομαι εἶναι. καὶ ἀπήλασεν 16  
αὐτοὺς ἀπὸ τοῦ βήματος. ἐπιλαβόμενοι δὲ πάντες Σωσθέ- 17  
ιην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος·  
καὶ οὐδὲν τούτων τῷ Γαλλίῳι ἔμελεν. Ὁ δὲ 18

Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς τοῖς ἀδελφοῖς ἀπο-  
ταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα 19  
καὶ Ἀκύλας, κειράμενος ἐν Κενχραεῖς τὴν κεφαλὴν, εἶχεν  
γὰρ εὐχὴν. κατήντησαν δὲ εἰς Ἔφεσον, κακείνους κατέ- 19  
λιπεν αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέ-  
ξατο τοῖς Ἰουδαίοις. ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλείονα 20  
χρόνον μῆναι οὐκ ἐπένευσεν, ἀλλὰ ἀποταξάμενος καὶ εἰπὼν 21  
\* Ἰάλιν ἀνακάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος ἀνήχθη  
ἀπὸ τῆς Ἐφέσου, καὶ κατελθὼν εἰς Καισαρίαν, ἀναβὰς 22  
καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν,  
καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν, διερχόμενος καθεξῆς 23  
τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, στηρίζων πάντας τοὺς  
μαθητάς.

Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ 24  
γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν  
ταῖς γραφαῖς. οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, 25  
Κυρίου  
καὶ ζῶν τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ  
τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου. οὗτός 26  
τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ· ἀκούσαντες  
δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας προσελάβοντο αὐτὸν καὶ  
ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν ὁδὸν τοῦ θεοῦ. Ἔβουλο- 27  
† μένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαίαν προτρεψάμενοι  
οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν·  
ὃς παραγενόμενος συνεβύλετο πολὺ τοῖς πεπιστευκόσιν  
διὰ τῆς χάριτος· εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγ- 28  
χετο δημοσίᾳ ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν χριστὸν

\* Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· [et iterum]†

† † ἐν δὲ τῇ Ἐφέσῳ ἐπιδημοῦντές τινες Κορίνθιοι καὶ ἀκούσαντες αὐτοῦ παρεκάλουν διελθεῖν σὺν αὐ-  
τοῖς εἰς τὴν πατρίδα αὐτῶν· σπουδαταρευσατος δὲ αὐτοῦ οἱ Ἐφέσιοι ἔγραψαν τοῖς ἐν Κορίνθῳ μαθη-  
ταῖς ὅπως ἀποδέξωνται τὸν ἄνδρα†

- 16 I am not minded to be a judge of these matters.  
 17 And he drave them from the judgement-seat. And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat. And Gallio cared for none of these things.
- 18 And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreæ: for he had a  
 19 vow. And they came to Ephesus, and he left them there: but he himself entered into the synagogue,  
 20 and reasoned with the Jews. And when they asked him to abide a longer time, he consented not;  
 21 but taking his leave of them, and saying, I will return again unto you, if God will, he set sail from  
 22 Ephesus. And when he had landed at Cæsarea, he went up and saluted the church, and went down to  
 23 Antioch. And having spent some time *there*, he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.
- 24 Now a certain Jew named Apollos, an Alexandrian by race, <sup>1</sup>a learned man, came to Ephesus;  
 25 and he was mighty in the scriptures. This man had been <sup>2</sup>instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the  
 26 baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded  
 27 ed unto him the way of God more carefully. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he <sup>3</sup>helped  
 28 them much which had believed through grace: for he powerfully confuted the Jews, <sup>4</sup>and that publicly, shewing by the scriptures that Jesus was the Christ.

<sup>1</sup> Or, an eloquent man.

<sup>2</sup> Or, taught by word of mouth.

<sup>3</sup> Or, helped much through grace them which had believed.

<sup>4</sup> Or, shewing publicly.

And it came to pass, that, while Apollos was at **19**  
 Corinth, Paul having passed through the upper  
 country came to Ephesus, and found certain dis-  
 ciples: and he said unto them, Did ye receive the **2**  
 Holy Ghost when ye believed? And they *said* unto  
 him, Nay, we did not so much as hear whether <sup>1</sup>the  
 Holy Ghost was *given*. And he said, Into what **3**  
 then were ye baptized? And they said, Into John's  
 baptism. And Paul said, John baptized with the **4**  
 baptism of repentance, saying unto the people, that  
 they should believe on him which should come  
 after him, that is, on Jesus. And when they heard **5**  
 this, they were baptized into the name of the Lord  
 Jesus. And when Paul had laid his hands upon **6**  
 them, the Holy Ghost came on them; and they  
 spake with tongues, and prophesied. And they **7**  
 were in all about twelve men.

And he entered into the synagogue, and spake **8**  
 boldly for the space of three months, reasoning and  
 persuading *as to* the things concerning the kingdom  
 of God. But when some were hardered and disobe- **9**  
 dient, speaking evil of the Way before the multi-  
 tude, he departed from them, and separated the  
 disciples, reasoning daily in the school of Tyrannus.  
 And this continued for the space of two years; so **10**  
 that all they which dwelt in Asia heard the word  
 of the Lord, both Jews and Greeks. And God **11**  
 wrought special <sup>2</sup>miracles by the hands of Paul:  
 insomuch that unto the sick were carried away **12**  
 from his body handkerchiefs or aprons, and the  
 diseases departed from them, and the evil spirits  
 went out. But certain also of the strolling Jews, **13**  
 exorcists, took upon them to name over them which  
 had the evil spirits the name of the Lord Jesus,  
 saying, I adjure you by Jesus whom Paul preach-  
 eth. And there were seven sons of one Sceva, a **14**  
 Jew, a chief priest, which did this. And the evil **15**  
 spirit answered and said unto them,

<sup>1</sup> Or, there is a Holy  
 Ghost

<sup>2</sup> Gr. powers.



1 Ἰησοῦν. Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι  
 ἐν Κορίνθῳ Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἐλθεῖν  
 2 εἰς Ἐφεσον καὶ εὑρεῖν τινὰς μαθητάς, εἶπέν τε ἑπὶ αὐτοὺς  
 Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ πρὸς αὐτὸν  
 3 Ἄλλ' οὐδ' εἰ πνεῦμα ἅγιον ἔστιν ἠκούσαμεν. Ἐἶπέν τε ἑπὶ  
 τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπαν Εἰς τὸ Ἰωάνου βάπτισμα.  
 4 εἶπεν δὲ Παῦλος Ἰωάνης ἐβάπτισεν βάπτισμα μετανοίας,  
 τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσω-  
 5 σιν, τοῦτ' ἔστιν εἰς τὸν Ἰησοῦν. ἀκούσαντες δὲ ἐβαπτίσθη-  
 6 σαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ· καὶ ἐπιθέντος αὐτοῖς  
 τοῦ Παύλου χεῖρας ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς,  
 7 ἐλάλουν τε γλώσσαις καὶ ἐπροφήτεον. ἦσαν δὲ οἱ πάντες  
 8 ἄνδρες ὡσεὶ δώδεκα. Εἰσελθὼν δὲ εἰς τὴν συνα-  
 γωγὴν ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ  
 9 πείθων περὶ τῆς βασιλείας τοῦ θεοῦ. ὡς δέ τινες ἐσκλη-  
 ρύνοντο καὶ ἠπείθουν κακολογούντες τὴν ὁδὸν ἐνώπιον τοῦ  
 πλήθους, ἀποστάς ἀπ' αὐτῶν ἀφώρισεν τοὺς μαθητάς,  
 10 καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου†. τοῦτο  
 δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν  
 Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ  
 11 Ἕλληνας. Δυνάμεις τε οὐ τὰς τυχούσας ὁ θεὸς  
 12 ἐποίει διὰ τῶν χειρῶν Παύλου, ὥστε καὶ ἐπὶ τοὺς ἀσθενούν-  
 τας ἀποφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σκευῆρια ἢ σιμικίν-  
 θια καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰ ἰόσους, τὰ τε πνεύ-  
 13 ματα τὰ πονηρὰ ἐκπορεύεσθαι. Ἐπεχείρησαν δέ τινες καὶ  
 τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοῖς  
 ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ  
 λέγοντες Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος κηρύσσει.  
 14 ἦσαν δέ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο  
 15 ποιοῦντες. ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν αὐ-

ὁ δὲ εἶπεν

† ἀπὸ ὧρας ἑξῶς  
δεκάτης†

\* Ἡ ἐπιθυμία δὲ τοῦ Παύλου κατὰ τὴν ἰδίαν βουλήν πορεύεσθαι εἰς Ἱερουσόλυμα εἶπεν αὐτῷ τὸ πνεῦμα ὑποστρέφειν εἰς τὴν Ἀσίαν· ὁ δὲ ἐλθὼν δὲ τὰ ἀνωτερικὰ μέρη ἔρχεται εἰς Ἐφεσον, καὶ εὐρύνει τινὰς μαθητὰς εἶπεν†

τοῖς Τὸν [μὲν] Ἰησοῦν γινώσκω καὶ τὸν Παῦλον ἐπίσταμαι, ὑμεῖς δὲ τίνες ἐστέ; καὶ ἐφαλόμενος ὁ ἄνθρωπος 16 ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν κατακυριεύσας ἀμφοτέρων ἴσχυσεν κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. τοῦτο δὲ 17 ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν τοῖς κατοικοῦσιν τὴν Ἔφεσον, καὶ ἐπέπεσεν φόβος ἐπὶ πάντα αὐτούς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο ἑξομολογούμενοι καὶ 18 ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ἱκανοὶ δὲ τῶν τὰ περιέργα πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν καὶ 19 εὖρον ἀργυρίου μυριάδας πέντε. Οὕτως κατὰ κράτος τοῦ 20 κυρίου ὁ λόγος ἠῤῥξεν καὶ ἴσχυεν.

ΩΣ ΔΕ ΕΠΛΗΡΩΘΗ ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ 21 πνεύματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαίαν πορεύεσθαι εἰς Ἱεροσόλυμα, εἰπὼν ὅτι Μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν. ἀποστείλας δὲ εἰς τὴν Μακεδονίαν 22 δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν. Ἐγένετο δὲ 23 κατὰ τὸν καιρὸν ἐκείνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. Δημήτριος γὰρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς 24 [ἀργυροῦς] Ἀρτέμιδος παρείχετο τοῖς τεχνίταις οὐκ ὀλίγην ἐργασίαν, οὓς συναθροίσας καὶ τοὺς περὶ τὰ τοιαῦτα ἐργά- 25 τας εἶπεν Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστίν, καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον 26 Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι. οὐ μόνον δὲ τοῦτο κινδυνεύει 27 ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἔλθειν, ἀλλὰ καὶ τὸ τῆς μεγά-

- Jesus I know, and Paul I know; but who are ye? <sup>1 Or, recognise</sup>
- 16 And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked
- 17 and wounded. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus
- 18 was magnified. Many also of them that had believed came, confessing, and declaring their deeds.
- 19 And not a few of them that practised <sup>2 Or, magical</sup> curious arts brought their books together, and burned them in the sight of all: and they counted the price of them,
- 20 and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed.
- 21 Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.
- 22 And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.
- 23 And about that time there arose no small stirring concerning the Way. For a certain man named Demetrius, a silversmith, which made silver shrines of <sup>3 Gr. Artemis.</sup> Diana, brought no little business unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that
- 24 by this business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no
- 25 gods, which are made with hands: and not only is there danger that this our trade come into disrepute; but also that the

1 Gr. *θεοῦ*. temple of the great goddess <sup>1</sup>Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and <sup>2</sup>the world worshipeth. And when they heard this, they were filled with 28 wrath, and cried out, saying, Great *is* <sup>1</sup>Diana of the Ephesians. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And when Paul 30 was minded to enter in unto the people, the disciples suffered him not. And certain also of the <sup>3</sup>chief officers of Asia\*, being his friends, sent unto him, and besought him not to adventure himself into the theatre. Some therefore cried one thing, and some another: for 32 the assembly was in confusion; and the more part knew not wherefore they were come together. <sup>4</sup>And 33 they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. But when they perceived that he was a Jew, 34 all with one voice about the space of two hours cried out, Great *is* <sup>1</sup>Diana of the Ephesians. And when the 35 townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great <sup>1</sup>Diana, and of the *image* which fell down from <sup>5</sup>Jupiter? Seeing then that these things cannot be 36 gainsaid, ye ought to be quiet, and to do nothing rash. For ye have brought *hither* these men, which are neither 37 robbers of temples nor blasphemers of our goddess. If therefore Demetrius, and the craftsmen that are with 38 him, have a matter against any man, <sup>6</sup>the courts are open, and there are proconsuls: let them accuse one another. But if ye seek any thing about other matters, 39 it shall be settled in the regular assembly. For indeed 40 we are in danger to be <sup>7</sup>accused concerning this day's riot, there being no cause *for it*: and as touching it we shall not be able to give account of this concourse. And 41 when he had thus spoken, he dismissed the assembly.

And after the uproar was ceased, Paul having **20**

\* For "chief officers of Asia" read "Asiarchs" (with marg. i. e. officers having charge of festivals in the Roman province of Asia).—*Am. Com.*

λης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐθέν λογισθῆ.αι, μέλλειν  
 τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς, ἣν ὄλη  
 8 [ἡ] Ἀσία καὶ [ἡ] οἰκουμένη σέβεται. ἀκούσαντες δὲ καὶ  
 γενόμενοι πλήρεις θυμοῦ<sup>†</sup> ἔκραζον λέγοντες Μεγάλη ἡ  
 29 Ἀρτεμις Ἐφεσίων. καὶ ἐπλήσθη ἡ πόλις τῆς συγχύσεως,  
 ὄρμησάν τε ὀμοθυμαδὸν εἰς τὸ θέατρον συναρπάσαντες  
 Γαῖον καὶ Ἀρίστορχον Μακεδόνας, συνεκδήμους Παύλου.  
 30 Παύλου δὲ βουλομένου εἰσελθεῖν εἰς τὸν δῆμον οὐκ εἶων  
 31 αὐτὸν οἱ μαθηταί· τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ  
 φίλοι, πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑαυ-  
 32 τὸν εἰς τὸ θέατρον. ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, ἣν  
 γὰρ ἡ ἐκκλησία συνεκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν  
 33 τίνος ἕνεκα συνεληλύθεισαν. ἐκ δὲ τοῦ ὄχλου συνεβίβα-  
 σαν Ἀλέξανδρον προβαλόντων αὐτὸν τῶν Ἰουδαίων, ὁ δὲ  
 Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι  
 34 τῷ δῆμῳ. ἐπιγρονθίζοντες δὲ ὅτι Ἰουδαῖός ἐστιν φωνὴ ἐγένετο  
 μία ἐκ πάντων ὡσεὶ<sup>†</sup> ἐπὶ ὥρας δύο ἔκραζόντων Ἡ Μεγάλη ἡ  
 35 Ἀρτεμις Ἐφεσίων<sup>†</sup>. καταστείλας δὲ τὸν ὄχλον ὁ γραμ-  
 ματεὺς φησιν Ἄνδρες Ἐφεσίοι, τίς γὰρ ἐστιν ἀνθρώπων  
 ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν γεωκόρον οὔσαν τῆς  
 36 μεγάλης Ἀρτέμιδος καὶ τοῦ διοπετοῦς; ἀναντιρῆτων οὖν  
 ὄντων τούτων δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν  
 37 καὶ μηδὲν προπετὲς πράσσειν. ἡγάγετε γὰρ τοὺς ἄνδρας  
 τούτους οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν  
 38 ἡμῶν. εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται  
 ἔχουσιν πρὸς τινα λόγον, ἀγοραῖοι ἄγονται καὶ ἀνθύπατοί  
 39 εἰσιν, ἐγκαλείωσαν ἀλλήλοις. εἰ δέ τι περαιτέρω ἐπιζη-  
 40 τεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. καὶ γὰρ  
 κινδυνεύομεν ἐγκαλεῖσθαι στάσεως ἑπεὶ περὶ τῆς σήμερον μη-  
 41 λόγον περὶ τῆς συστροφῆς ταύτης<sup>†</sup>. καὶ ταῦτα εἰπὼν ἀπέ-  
 λυσεν τὴν ἐκκλησίαν.

1 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον μεταπεμφάμενος

†δραμόντες εἰς  
ἀμφόδον†

ὡς | κρίζοντες

Μεγάλη ἡ Ἀρ-  
τεμις Ἐφεσίων

.12.†

ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας ἀσπασίμενος ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν. διελθὼν δὲ τὰ μέρη α ἐκεῖνα καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ ἦλθεν εἰς τὴν Ἑλλάδα, ποιήσας τε μῆνας τρεῖς γενομένης ἐπιβουλῆς 3 αὐτῷ ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο γνώμης τοῦ ὑποστρέφειν διὰ Μακεδονίας. συνεί- 4

†ἀχρι τῆς Ἀσίας†  
 Αφ.  
 προελθόντες

πετο δὲ αὐτῷ Σώπατρος Πύρρου Βεροιοαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σέκουνδος καὶ Γαῖος Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τύχικος καὶ Τρόφιμος· οὗτοι δὲ 5 ἴπροσελθόντες† ἔμενον ἡμᾶς ἐν Τρωάδι· ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρι ἡμερῶν πέντε, οὐδιστρίψαμεν ἡμέρας ἑπτὰ. Ἐν δὲ τῇ μιᾷ τῶν 7 σαββάτων συνηγμένων ἡμῶν κλάσαι ἄρτον ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινέν τε τὸν λόγον μέχρι μεσονυκτίου. ἦσαν δὲ λαμπάδες ἱκαναὶ 5 ἐν τῷ ὑπερώῳ οὗ ἦμεν συνηγμένοι· καθεζόμενος δὲ τις 9 νεανίας ὀνόματι Εὐτυχος ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνω βαθεῖ διαλεγομένου τοῦ Παύλου ἐπὶ πλείον, κατενεχθεὶς† ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω καὶ ἦρθη νεκρός. καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ καὶ 10 μὴ θορυβεῖσθαι συνπεριλαβῶν εἶπεν ἴΜὴ θορυβεῖσθε†, ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. ἀναβὰς δὲ [καὶ] κλάσας τὸν ἄρτον καὶ 11 γευσάμενος ἐφ' ἱκανόν τε ὁμιλήσας ἄχρι αὐγῆς οὕτως ἐξῆλθεν. ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν 12 οὐ μετρίως. Ἐμεῖς δὲ ἴπροελθόντες† ἐπὶ τὸ 13 πλοῖον ἀνήχθημεν ἐπὶ τὴν Ἀσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον, οὕτως γὰρ διατεταγμένος ἦν μέλλων αὐτὸς πεζεύειν. εἰς δὲ συνέβαλλεν ἡμῖν εἰς τὴν Ἀσσον, 14 ἀναλαβόντες αὐτὸν ἦλθομεν εἰς Μιτυλήνην, κακεῖθεν ἀπο- 15 πλεύσαντες τῇ ἐπιούσῃ κατηντήσαμεν ἄντικρυς Χίου, τῇ δὲ ἴετέρα† παρεβάλομεν εἰς Σάμοι, ἴτη δὲ† ἔχομένη ἦλθομεν εἰς Μίλητον· κεκρίκει γὰρ ὁ Παῦλος παραπλεύσαι τὴν 16

Παύλου, ἐπὶ πλείον  
 κατενεχθείς

μὴ θορυβεῖσθαι

προσελθόντες

ἐσπέρα | †καὶ με-  
 ναντες ἐν Τρωγυ-  
 λίῳ τῆ†



- sent for the disciples and exliorted them, took leave of them, and departed for to go into Macedonia.
- 2 And when he had gone through those parts, and had given them much exhortation, he came into
- 3 Greece. And when he had spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined
- 4 to return through Macedonia. And there accompanied him <sup>1</sup>as far as Asia Sopater of Bercea, *the son of Pyrrhus*; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy;
- 5 and of Asia, Tychicus and Trophimus. But these <sup>2</sup>had gone before, and were waiting for us at Troas.
- 6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.
- 7 And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight.
- 8 And there were many lights in the upper chamber,
- 9 where we were gathered together. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up
- 10 dead. And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is
- 11 in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed.
- 12 And they brought the lad alive, and were not a little comforted.
- 13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he
- 14 appointed, intending himself to go <sup>3</sup>by land. And when he met us at Assos, we took him in, and came
- 15 to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day
- we touched at Samos; and <sup>4</sup>the day after we came
- 16 to Miletus. For Paul had determined to sail past

<sup>1</sup> Many ancient authorities omit *as far as Asia*.

<sup>2</sup> Many ancient authorities read *came, and were waiting*.

<sup>3</sup> Or, *or foot*

<sup>4</sup> Many ancient authorities insert *having tarried at Trogyllum*.

Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

And from Miletus he sent to Ephesus, and called 17 to him the <sup>1</sup>elders of the church. And when they 18 were come to him, he said unto them,

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of 19 mind, and with tears, and with trials which befell me by the plots of the Jews: how that I shrank not 20 from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repent- 21 ance toward God, and faith toward our Lord Jesus <sup>2</sup>Christ. And now, behold, I go bound in the spirit 22 unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost testifieth 23 unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any ac- 24 count, as dear unto myself, <sup>3</sup>so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye 25 all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I tes- 26 tify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring 27 unto you the whole counsel of God. Take heed 28 unto yourselves, and to all the flock, in the which the Holy Ghost hath made you <sup>4</sup>bishops, to feed the church of <sup>5</sup>God\*, which he <sup>6</sup>purchased with his own blood. I know that after my departing griev- 29 ous wolves shall enter in among you, not sparing the flock; and from among your own selves shall 30 men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, re- 31

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

<sup>2</sup> Many ancient authorities omit *Christ*.

<sup>3</sup> Or, *in comparison of accomplishing my course*

<sup>4</sup> Or, *overscers*

<sup>5</sup> Many ancient authorities read *the Lord*.

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

\* For "God" read "the Lord" (with marg. Some ancient authorities, including the two oldest MSS., read *God*.)—*Am. Com.*

Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ, ἔσπευδει γὰρ εἰ διυατὸν εἶη αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

- 17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον μετεκαλέ-  
 18 σατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. ὡς δὲ παρεγένοντο  
 πρὸς αὐτὸν εἶπεν αὐτοῖς Ὑμεῖς ἐπίστασθε ἀπὸ πρώτης  
 ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν πῶς μεθ' ὑμῶν τὸν  
 19 πάντα χρόνον ἐγενόμην, δουλεύων τῷ κυρίῳ μετὰ πάσης  
 ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν τῶν συμβάν-  
 20 των μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· ὡς οὐδὲν ὑπε-  
 στειλάμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ  
 21 διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, διαμαρτυρούμενος  
 Ἰουδαίοις τε καὶ Ἑλλησιν τὴν εἰς θεὸν μετάνοιαν καὶ  
 22 πίστιν εἰς τὸν κύριον ἡμῶν Ἰησοῦν<sup>†</sup>. καὶ νῦν ἰδοὺ δεδε-  
 μένος ἐγὼ τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλήμ, τὰ ἐν  
 23 αὐτῇ συναντήσοντα ἐμοὶ μὴ εἰδώς, πλὴν ὅτι τὸ πνεῦμα τὸ  
 ἅγιον κατὰ πόλιν διαμαρτύρεταί μοι λέγον ὅτι δεσμὰ καὶ  
 24 θλίψεις με μένουσιν· ἀλλ' οὐδενὸς λόγου ποιοῦμαι τὴν  
 ψυχὴν τιμίαν ἑμαυτῷ ὡς ἑτελιώσω τὸν δρόμον μου καὶ  
 25 τὴν διακοιάν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρ-  
 τύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ. καὶ νῦν  
 ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς  
 26 πάντες ἐν οἷς διεήλθον κηρύσσων τὴν βασιλείαν· διότι  
 μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι καθαρὸς εἰμι  
 27 ἀπὸ τοῦ αἵματος πάντων, οὐ γὰρ ὑπεστειλάμην τοῦ μὴ  
 28 ἀναγγεῖλαι πᾶσαν τὴν βουλὴν τοῦ θεοῦ ὑμῖν. προσέχετε  
 ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ  
 ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ  
 29 θεοῦ, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου<sup>†</sup>. ἐγὼ  
 οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἄφισίν μου λύκοι βαρεῖς  
 30 εἰς ὑμᾶς μὴ φειδόμενοι τοῦ ποιμνίου, καὶ ἐξ ὑμῶν [αὐτῶν]  
 ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα τοῦ ἀπο-  
 31 σπᾶν τοὺς μαθητὰς ὀπίσω ἑαυτῶν· διὸ γρηγορεῖτε, μητμο-

Αβ.

Χριστὸν

τελειώσω

Αβ.†

νεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἔπαυσάμην μετὰ  
 δακρύων ρουθετῶν ἕνα ἕκαστον. καὶ τὰ ἑνὴν παρατίθεμαι <sup>32</sup>  
 ὑμᾶς τῷ κυρίῳ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ τῷ δυναμένῳ  
 οἰκοδομῆσαι καὶ δοῦναι τὴν κληρονομίαν ἐν τοῖς ἡγιασμέ-  
 νοῖς πάσιν. ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ οὐδενὸς <sup>33</sup>  
 ἐπεθύμησα· αὐτοὶ γινώσκετε ὅτι ταῖς χρεῖαις μόν καὶ τοῖς <sup>34</sup>  
 οὔσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὐται. πάντα ὑπέδειξα <sup>35</sup>  
 ὑμῖν ὅτι οὕτως κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθε-  
 νούντων, μνημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι  
 αὐτὸς εἶπεν Μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν.  
 καὶ ταῦτα εἰπὼν θεῖς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς <sup>36</sup>  
 προσηύξατο. ἱκανὸς δὲ κλαυθμὸς ἐγένετο πάντων, καὶ <sup>37</sup>  
 ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλου  
 αὐτόν, ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ὃ εἰρήκει ὅτι <sup>38</sup>  
 οὐκέτι μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμ-  
 πον δὲ αὐτὸν εἰς τὸ πλοῖον.

ἡμᾶς, ἀποσπασθέν-  
 τες ἀπ' αὐτῶν

καὶ Μίρα:

Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐ- <sup>1</sup>  
 τῶν, εὐθυδρομήσαιτες ἦλθομεν εἰς τὴν Κῶ, τῇ δὲ ἐξῆς εἰς  
 τὴν Ῥόδον, κακείθην εἰς Πάταρα· καὶ εὐρόντες πλοῖον <sup>2</sup>  
 διαπερῶν εἰς Φοινίκην ἐπιβάντες ἀνήχθημεν. ἀναφάναντες <sup>3</sup>  
 δὲ τὴν Κύπρον καὶ καταλιπόντες αὐτὴν εὐώνυμον ἐπλόομεν  
 εἰς Συρίαν, καὶ κατήλθομεν εἰς Τύρον, ἐκεῖσε γὰρ τὸ πλοῖον <sup>4</sup>  
 ἦν ἀποφορτιζόμενον τὸν γόμον. ἀνευρόντες δὲ τοὺς μαθη-  
 τὰς ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ, οἵτινες τῷ Παύλῳ  
 ἔλεγον διὰ τοῦ πνεύματος μὴ ἐπιβαίνειν εἰς Ἱεροσόλυμα.  
 ὅτε δὲ ἐγένετο ἔξαρτίσαι ἡμᾶς τὰς ἡμέρας, ἐξελθόντες <sup>5</sup>  
 ἐπορευόμεθα προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ  
 τέκνοις ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ  
 τὸν αἰγιαλὸν προσκυζάμενοι ἀπησπασάμεθα ἀλλήλους, <sup>6</sup>  
 καὶ ἐνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς  
 τὰ ἴδια. Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ <sup>7</sup>  
 Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι  
 τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. τῇ δὲ <sup>8</sup>

ἡμᾶς ἐξαρτίται

membering that by the space of three years I ceased not to admonish every one night and day with tears.

32 And now I commend you to God, and to the word of his grace, which is able to build *you* up, and to give *you* the inheritance among all them that are  
33 sanctified. I coveted no man's silver, or gold, or  
34 apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were  
35 with me. In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

<sup>1</sup> Some ancient authorities read *the Lord*.

36 And when he had thus spoken, he kneeled down,  
37 and prayed with them all. And they all wept sore,  
38 and fell on Paul's neck, and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

21 And when it came to pass that we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and  
2 from thence unto Patara: and having found a ship crossing over unto Phœnicia, we went aboard, and  
3 set sail. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to  
4 unlade her burden. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot  
5 in Jerusalem. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city:  
6 and kneeling down on the beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.

7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day. And on the

morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. Now this man had four daughters, virgins, which 9 did prophesy. And as we tarried there 'many days\*', 10 there came down from Judæa a certain prophet, named Agabus. And coming to us, and taking 11 Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both 12 we and they of that place besought him not to go up to Jerusalem. Then Paul answered, What do 13 ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he 14 would not be persuaded, we ceased, saying, The will of the Lord be done.

1 Or. some

2 Or. made ready

And after these days we <sup>2</sup>took up our baggage, 15 and went up to Jerusalem. And there went with 16 us also *certain* of the disciples from Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.

And when we were come to Jerusalem, the brethren 17 received us gladly. And the day following Paul 18 went in with us unto James; and all the elders were present. And when he had saluted them, he re- 19 hearsed one by one the things which God had wrought among the Gentiles by his ministry. And 20 they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many <sup>3</sup>thousands there are among the Jews of them which have believed; and they are all zealous for the law: and 21 they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs. What is it therefore? they will certainly hear 22

3 Gr. myriads.

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\* For "many days" read "some days"—*Am. Com.*



ἐπαύριον ἐξελθόντες ἦλθαμεν εἰς Καισαρίαν, καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ οὗτος ἐκ  
 9 τῶν ἑπτὰ ἐμείναμεν παρ' αὐτῷ. τούτῳ δὲ ἦσαν θυγατέρες  
 10 τέσσαρες παρθένοι προφητεύουσαι. Ἐπιμερόντων δὲ ἡμέρας πλείους κατήλθεν τις ἀπὸ τῆς Ἰουδαίας προφήτης  
 11 ὀνόματι Ἄγαβος, καὶ ἔλθων πρὸς ἡμᾶς καὶ ἄρας τὴν ζώνην τοῦ Παύλου δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν  
 Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον Τὸν ἄνδρα οὗ ἐστὶν ἡ  
 ζώνη αὕτη οὕτως δήσουσιν ἐν Ἱερουσαλῆμ οἱ Ἰουδαῖοι καὶ  
 12 παραδώσουσιν εἰς χεῖρας ἔθνῶν. ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ μὴ ἀναβαίνειν  
 13 αὐτὸν εἰς Ἱερουσαλῆμ. τότε ἀπεκρίθη [ὁ] Παῦλος Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλῆμ  
 14 ἔτοιμῶς ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ. μὴ πειθομένου δὲ αὐτοῦ ἠσυχάσαμεν εἰπόντες Τοῦ κυρίου τὸ θέλημα γινέσθω.

15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαίνο-  
 16 μεν εἰς Ἱεροσόλυμα· συνήλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρίας σὺν ἡμῖν, ἄγοντες παρ' οὗ ξειρισθῶμεν Μιγάσωνί  
 17 τινι Κυπρίῳ, ἀρχαίῳ μαθητῆϊ. Γενομένων δὲ ἡμῶν εἰς  
 18 Ἱεροσόλυμα ἀσμένως ἀπεδέξαίτο ἡμᾶς οἱ ἀδελφοί. τῇ δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες  
 19 τε παρεγένοντο οἱ πρεσβύτεροι. καὶ ἀσπασάμενος αὐτοὺς ἐξηγείτο καθ' ἓν ἕκαστον ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν  
 20 διὰ τῆς διακονίας αὐτοῦ. οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν θεόν, εἶπάν τε αὐτῷ Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων, καὶ πάντες  
 21 ζηλωταὶ τοῦ νόμου ὑπάρχουσι· κατηχήθησαν δὲ περὶ σοῦ ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωυσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα  
 22 μηδὲ τοῖς ἔθεσιν περιπατεῖν. τί οὖν ἐστίν; πάντως ἀκού-

Αρ.



- 23 that thou art come. Do therefore this that we say  
 to thee: We have four men which have a vow on  
 24 them; these take, and purify thyself with them, and  
 be at charges for them, that they may shave their  
 heads: and all shall know that there is no truth in  
 the things whereof they have been informed concern-  
 25 derly, keeping the law. But as touching the Gen-  
 tiles which have believed, we <sup>1</sup>wrote, giving judge-  
 ment that they should keep themselves from things  
 sacrificed to idols, and from blood, and from what is  
 26 strangled, and from fornication. Then Paul <sup>2</sup>took  
 the men, and the next day purifying himself with  
 them went into the temple, declaring the fulfilment  
 of the days of purification, until the offering was  
 offered for every one of them.
- 27 And when the seven days were almost completed,  
 the Jews from Asia, when they saw him in the tem-  
 ple, stirred up all the multitude, and laid hands  
 28 on him, crying out, Men of Israel, help: This is the  
 man, that teacheth all men everywhere against the  
 people, and the law, and this place: and moreover  
 he brought Greeks also into the temple, and hath  
 29 defiled this holy place. For they had before seen  
 with him in the city Trophimus the Ephesian, whom  
 they supposed that Paul had brought into the tem-  
 30 ple. And all the city was moved, and the people ran  
 together: and they laid hold on Paul, and dragged  
 him out of the temple: and straightway the doors  
 31 were shut. And as they were seeking to kill him,  
 tidings came up to the <sup>3</sup>chief captain of the <sup>4</sup>band,  
 32 that all Jerusalem was in confusion. And forth-  
 with he took soldiers and centurions, and ran down  
 upon them: and they, when they saw the chief cap-  
 33 tain and the soldiers, left off beating Paul. Then  
 the chief captain came near, and laid hold on him,  
 and commanded him to be bound with two chains;  
 and inquired who he was, and what he had done.
- 34 And some shouted one thing, some another, among  
 the crowd: and when he could not know the certainty  
 for the uproar, he commanded him to be brought

<sup>1</sup> Or, enjoined  
 Many ancient  
 authorities read  
 sent.

<sup>2</sup> Or, took the men  
 the next day, and  
 purifying him-  
 self &c.

<sup>3</sup> Or, military trib-  
 une  
 Gr. chiliarch:  
 and so through-  
 out this book.

<sup>4</sup> Or, cohort

into the castle. And when he came upon the stairs, 35  
so it was, that he was borne of the soldiers for the  
violence of the crowd; for the multitude of the peo- 36  
ple followed after, crying out, Away with him.

And as Paul was about to be brought into the cas- 37  
tle, he saith unto the chief captain, May I say some-  
thing unto thee? And he said, Dost thou know  
Greek? Art thou not then the Egyptian, which be- 38  
fore these days stirred up to sedition and led out into  
the wilderness the four thousand men of the Assas-  
sins? But Paul said, I am a Jew, of Tarsus in Cilicia, 39  
a citizen of no mean city: and I beseech thee, give  
me leave to speak unto the people. And when he 40  
had given him leave, Paul, standing on the stairs,  
beckoned with the hand unto the people; and when  
there was made a great silence, he spake unto them  
in the Hebrew language, saying,

Brethren and fathers, hear ye the defence which 22  
I now make unto you.

And when they heard that he spake unto them in 2  
the Hebrew language, they were the more quiet:  
and he saith,

I am a Jew, born in Tarsus of Cilicia, but brought 3  
up in this city, at the feet of Gamaliel, instructed  
according to the strict manner of the law of our  
fathers, being zealous for God, even as ye all are  
this day: and I persecuted this Way unto the death, 4  
binding and delivering into prisons both men and  
women. As also the high priest doth bear me wit- 5  
ness, and all the estate of the elders: from whom  
also I received letters unto the brethren, and jour-  
neyed to Damascus, to bring them also which were  
there unto Jerusalem in bonds, for to be punished.  
And it came to pass, that, as I made my journey, 6  
and drew nigh unto Damascus, about noon, sud-  
denly there shone from heaven a great light round  
about me. And I fell unto the ground, and heard 7  
a voice saying unto me, Saul, Saul, why persecutest  
thou me? And I answered, Who art thou, Lord? 8  
And he said unto me, I am Jesus of Nazareth, whom  
thou persecutest. And they that were with me 9

35 αὐτὸν εἰς τὴν παρεμβολήν. ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀνα-  
 βαθμούς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν  
 36 διὰ τὴν βίαν τοῦ ὄχλου, ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ  
 37 κράζοντες Λίρε αὐτόν. Μέλλον τε εἰσάγε-  
 σθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ  
 Εἰ ἔξεστίν μοι εἰπεῖν τι πρὸς σέ; ὁ δὲ ἔφη Ἑλληνιστὶ  
 38 γινώσκεις; οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν  
 ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς  
 39 τετρακισχιλίους ἄνδρας τῶν σικαρίων; εἶπεν δὲ ὁ Παῦλος  
 Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος, Ταρσεὺς τῆς Κιλικίας,  
 οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπιτρέψόν μοι  
 40 λαλῆσαι πρὸς τὸν λαόν. ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος  
 ἐστῶς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ,  
 πολλῆς δὲ Ἰσιγῆς γενομένης προσεφώνηται τῇ Ἑβραϊδί γενομένης σιγῆς  
 1 διαλέκτῳ λέγων Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ  
 2 μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας.— ἀκούσαντες δὲ ὅτι  
 τῇ Ἑβραϊδί διαλέκτῳ προσεφώνει αὐτοῖς μᾶλλον παράσχον  
 3 ἡσυχίαν. καὶ φησιν— Ἐγὼ εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημέ-  
 νος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει  
 ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ  
 ἀκρίβειαν τοῦ πατρῷου νόμου, ζηλωτὴς ὑπάρχων τοῦ θεοῦ  
 ; καθὼς πάντες ὑμεῖς ἐστέ σήμερον, ὡς ταύτην τὴν ὁδὸν  
 ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς  
 5 ἄνδρας τε καὶ γυναῖκας, ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι  
 καὶ πᾶν τὸ πρεσβυτέριον· παρ' ὧν καὶ ἐπιστολὰς δεξάμε-  
 νος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευομένην ἄξων  
 καὶ τοὺς ἐκέῖσε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ ἵνα τιμω-  
 6 ρηθῶσιν. Ἐγένετο δὲ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ  
 Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περι-  
 7 στράψαι φῶς ἰκανὸν περὶ ἐμέ, ἔπεσά τε εἰς τὸ ἔδαφος καὶ  
 ἤκουσα φωνῆς λεγούσης μοι Σαούλ Σαούλ, τί με διώκεις;  
 8 ἐγὼ δὲ ἀπεκρίθην Τίς εἶ, κύριε; εἶπέν τε πρὸς ἐμέ Ἐγὼ  
 9 εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις. οἱ δὲ σὺν ἐμοὶ

ὄντες τὸ μὲν φῶς θεάσαντο τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ  
 λαλοῦντός μοι. εἶπον δέ· Τί ποιήσω, κύριε; ὁ δὲ κύριος 10  
 εἶπεν πρὸς με· Ἀναστὰς πορεύου εἰς Δαμασκόν, κακεῖ σοι  
 λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι. ὡς δὲ 11  
 ἔβλεπον ἄπο τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγω-  
 γούμενος ὑπὸ τῶν συνοίτων μοι ἦλθον εἰς Δαμασκόν.  
 Ἀναγίας δέ τις ἀνὴρ εὐλαβὴς κατὰ τὸν νόμον, μαρτυρούμε- 12  
 νος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, ἔλθων πρὸς 13  
 ἐμὲ καὶ ἐπιστὰς εἶπέν μοι· Σαοὺλ ἀδελφέ, ἀνάβλεψον·  
 καγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. ὁ δὲ εἶπεν· Ὁ 14  
 θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γίνωαι τὸ θέλημα  
 αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στό-  
 ματος αὐτοῦ, ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους 15  
 ὧν ἐώρακας καὶ ἤκουσας. καὶ νῦν τί μέλλεις; ἀναστὰς 16  
 βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου ἐπικαλεσάμενος  
 τὸ ὄνομα αὐτοῦ. Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερου- 17  
 σαλήμ καὶ προσευχομένῳ μου ἐν τῷ ἱερῷ γενέσθαι με ἐν  
 ἐκστάσει καὶ ἰδεῖν αὐτὸν λέγοντά μοι· Σπεῦσον καὶ ἔξελθε 18  
 ἐν τάχει ἐξ Ἱερουσαλήμ, διότι οὐ παραδέξονται σοι μαρ-  
 τυρίαν περὶ ἐμοῦ. καγὼ εἶπον· Κύριε, αὐτοὶ ἐπίστανται 19  
 ὅτι ἐγὼ ἡμῖν φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς  
 τοὺς πιστεύοντας ἐπὶ σέ· καὶ ὅτε ἐξεχύννεται τὸ αἷμα Στε- 20  
 φάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἡμῖν ἐφεστῶς καὶ  
 σινευδοκῶν καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων  
 αὐτόν. καὶ εἶπεν πρὸς με· Πορεύου, ὅτι ἐγὼ εἰς ἔθνη 21  
 μακρὰν ἔξαποστελῶ σε. Ἦκουον δὲ αὐτοῦ 22  
 ἄχρι τούτου τοῦ λόγου καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέ-  
 γοντες· Αἶρέ ἀπὸ τῆς γῆς τὸν τοιοῦτον, οὐ γὰρ καθῆκεν  
 αὐτὸν ζῆν. κραυγαζόντων τε αὐτῶν καὶ ῥιπτούντων τὰ 23  
 ἱμάτια καὶ κοινορτὸν βαλλόντων εἰς τὸν αἶρα ἐκέλευσεν 24  
 ὁ χιλιάρχος εἰσάγεσθαι αὐτὸν εἰς τὴν παρεμβολήν, εἶπας  
 μάλιστα ἀεταῆζεσθαι αὐτὸν ἵνα ἐπιγινῶ δι' ἣν αἰτίαν οὕτως  
 ἐπεφώνουν αὐτῷ. ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμασίν 25

οὐκ ἐβλεπον

ἀποστελῶ



beheld indeed the light, but they heard not the voice  
 10 of him that spake to me. And I said, What shall  
 I do, Lord? And the Lord said unto me, Arise,  
 and go into Damascus; and there it shall be told  
 thee of all things which are appointed for thee to do.  
 11 And when I could not see for the glory of that  
 light, being led by the hand of them that were with  
 12 me, I came into Damascus. And one Ananias, a  
 devout man according to the law, well reported of  
 13 by all the Jews that dwelt there, came unto me, and  
 standing by me said unto me, Brother Saul, receive  
 thy sight. And in that very hour I <sup>1</sup>looked up on  
 14 him. And he said, The God of our fathers hath ap-  
 pointed thee to know his will, and to see the Right-  
 15 cous One, and to hear a voice from his mouth. For  
 thou shalt be a witness for him unto all men of what  
 16 thou hast seen and heard. And now why tarriest  
 thou? arise, and be baptized, and wash away thy  
 17 sins, calling on his name. And it came to pass,  
 that, when I had returned to Jerusalem, and while  
 18 I prayed in the temple, I fell into a trance, and saw  
 him saying unto me, Make haste, and get thee quick-  
 ly out of Jerusalem: because they will not receive  
 19 of thee testimony concerning me. And I said,  
 Lord, they themselves know that I imprisoned and  
 beat in every synagogue them that believed on thee:  
 20 and when the blood of Stephen thy witness was  
 shed, I also was standing by, and consenting, and  
 21 keeping the garments of them that slew him. And  
 he said unto me, Depart: for I will send thee forth  
 far hence unto the Gentiles.  
 22 And they gave him audience unto this word; and  
 they lifted up their voice, and said, Away with such  
 a fellow from the earth: for it is not fit that he  
 23 should live. And as they cried out, and threw off  
 24 their garments, and cast dust into the air, the chief  
 captain commanded him to be brought into the cas-  
 tle, bidding that he should be examined by scourg-  
 ing, that he might know for what cause they so shout-  
 25 ed against him. And when they had tied him up  
<sup>2</sup>with the thongs,

<sup>1</sup> Or, received my  
 sight and looked  
 upon him

Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? And when the centurion 26 heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman. And the chief captain came, and 27 said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief captain answered, 28 With a great sum obtained I this citizenship. And Paul said, But I am *a Roman* born. They then 29 which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

And Paul, looking stedfastly on the council, 23 said, Brethren, I have lived before God in all good conscience until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God 3 shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? And they 4 that stood by said, Revilest thou God's high priest? And Paul said, I wist not, brethren, that he was 5 high priest: for it is written, Thou shalt not speak evil of a ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And when he had so said, there arose 7 a dissension between the Pharisees and Sadducees: and the assembly was divided. For the Sadducees 8 say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there 9 arose a great clamour: and some

εἶπεν πρὸς τὸν ἐστῶτα ἑκατόνταρχον ὁ Παῦλος· Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν; ἀκούσας δὲ ὁ ἑκατοντάρχης προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλεν λέγων· Τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν. προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ· Λέγε μοι, σὺ Ῥωμαῖός εἶ; ὁ δὲ ἔφη· Ναί. ἀπεκρίθη δὲ ὁ χιλιάρχος· Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. ὁ δὲ Παῦλος ἔφη· Ἐγὼ δὲ καὶ γεγέννημαι. εὐθέως οὖν ἀπῆλθον ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάξει· καὶ ὁ χιλιάρχος δὲ ἐφοβήθη ἐπιγνοῦς ὅτι Ῥωμαῖός ἐστιν καὶ ὅτι αὐτὸν ἦν δεδεκώς.

Τῇ δὲ ἐπαύριον βουλόμενος γινῶναι τὸ ἀσφαλὲς τὸ τί κατηγορεῖται ὑπὸ τῶν Ἰουδαίων ἔλυσεν αὐτόν, καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον, καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς. ἀενάσας δὲ Παῦλος τῷ συνέδριῳ εἶπεν· Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας. ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν· Τύπτει σε μέλλει ὁ θεός, τοῖχε κεκοιναμένε· καὶ σὺ κἄθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; οἱ δὲ παρεστῶτες εἶπαν· Τὸν ἀρχιερέα τοῦ θεοῦ λοιδορεῖς; ἔφη τε ὁ Παῦλος· Οὐκ ἤδεις, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς· γέγραπται γὰρ ὅτι Ἀρχοντα τοῦ κυρίου οὐκ ἐρεῖς κακῶς. Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶν Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων ἔκραζεν ἐν τῷ συνέδριῳ· Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν κρίνομαι. τοῦτο δὲ αὐτοῦ Ἰαλοῦντος ἔγένετο στάσις τῶν Φαρισαίων καὶ Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. Σαδδουκαῖοι γὰρ λέγουσιν μὴ εἶναι ἀνάστασις μήτε ἄγγελον μήτε πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα. ἐγένετο δὲ κραυγὴ μεγάλη, καὶ ἀναστάντες τινὲς

τῷ συνέδριῳ ὁ Παῦλος

ἐγὼ | εἶποντος ἐπέπεσε

μὲν

τῶν γραμματέων τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος—. Πολλῆς δὲ 10 γινομένης στάσεως φοβηθεὶς ὁ χιλιάρχος μὴ διασπασθῆ ὁ Παῦλος ὑπ' αὐτῶν ἐκέλευσεν τὸ στράτευμα καταβὰν ἄρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν <sup>†</sup> εἰς τὴν παρεμβολήν. Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος 11 εἶπεν· Θάρσει, ὡς γὰρ διεμαρτίρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρηῆσαι. Γε- 12 νομένης <sup>†</sup> δὲ ἡμέρας ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν ἑαυτοὺς λέγοντες μήτε φαγεῖν μήτε πεῖν ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον. ἦσαν δὲ πλείους 13 τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν ποιησάμενοι· οἷτινες προσελθόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέ- 14 ροις εἶπαν· Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. ἰὺν οὖν 15 ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ ὅπως καταγάγῃ αὐτὸν εἰς ὑμᾶς ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ ἐγγίσειν αὐτὸν ἔτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν. Ἀκούσας δὲ ὁ υἱὸς 16 τῆς ἀδελφῆς Παύλου τὴν ἐνέδραν παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ. προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατονταρχῶν 17 ἔφη· Τὸν νεανίαν τούτον ἄπαγε πρὸς τὸν χιλιάρχον, ἔχει γὰρ ἀπαγγεῖλαι τι αὐτῷ. ὁ μὲν οὖν παραλαβὼν αὐτὸν 18 ἤγαγεν πρὸς τὸν χιλιάρχον καὶ φησιν· Ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν «νεανίαν» ἀγαγεῖν πρὸς σέ, ἔχοντά τι λαλησαί σοι. ἐπιλαβόμενος δὲ 19 τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος καὶ ἀναχωρήσας κατ' ἰδίαν ἐπιθάνετο· Τί ἐστιν ὃ ἔχεις ἀπαγγεῖλαι μοι; εἶπεν δὲ 20 ὅτι· Οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτησαί σε ὅπως αἴριον τὸν Παῦλον καταγάγῃς εἰς τὸ συνέδριον ὡς μέλλων τι ἀκριβέστερον πειθάνεσθαι περὶ αὐτοῦ· σὺ οὖν μὴ πεισθῆς 21

- of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel?
- 10 And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.
- 11 And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.
- 12 And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had
- 13 killed Paul. And they were more than forty which
- 14 made this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste-nothing until we
- 15 have killed Paul. Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near,
- 16 are ready to slay him. But Paul's sister's son heard of their lying in wait, and he came and entered into
- 17 the castle, and told Paul. And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something
- 18 to tell him. So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee.
- 19 And the chief captain took him by the hand, and going aside asked him privately, What is that thou hast to tell me? And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat
- 21 more exactly concerning him. Do not thou therefore yield

<sup>1</sup> Or, having come in upon them, and he entered &c.

unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee. So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me. And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: and *he bade them* provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor. And he wrote a letter after this form:

Claudius Lysias unto the most excellent governor Felix, greeting. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned

1 Some ancient authorities omit / brought him down unto their council.

that he was a Roman. And desiring to know the cause wherefore they accused him, I brought him down unto their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was shewn to me that there would be a plot against the man\*, I sent him to thee forthwith, charging his accusers also to speak against him before thee.<sup>2</sup>

2 Many ancient authorities add Farewell.

So the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. But on the morrow they left the horsemen to go with him, and returned to the castle: and they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also before him. And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia, I will hear thy cause†, said he, when thine accusers also are come: and he commanded him to be kept in Herod's palace.

3 Gr. *Prætorium*.

And after five days the high priest Ananias came down

\* "against the man" etc. add marg. Many ancient authorities read *against the man on their part, I sent him to thee, charging* etc.—*Am. Com.*

† For "hear thy cause" read "hear thee fully"—*Am. Com.*



αὐτοῖς, ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους  
 τεσεράκοντα, οἵτινες ἀνεθρμάτισαν ἑαυτοὺς μήτε φαγεῖν  
 μήτε πεῖν ἕως οὐ ἀνέλωσιν αὐτόν, καὶ νῦν εἰσὶν ἔτοιμοι  
 22 προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. ὁ μὲν οὖν χιλιάρ-  
 χος ἀπέλυσε τὸν νεανίσκον παραγγείλας μηδεὶ ἐκλαλήσαι  
 23 ὅτι ταῦτα ἐνεφάνισας πρὸς ἐμέ. Καὶ προσκαλεσάμενός  
 τινάς δύο τῶν ἑκατόνταρχῶν εἶπεν Ἐτοιμάσατε στρατιώ-  
 τας διακοσίους ὅπως πορευθῶσιν ἕως Καισαρίας, καὶ ἱππεῖς  
 ἐβδομηκοντα καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας *Αβ.*  
 24 τῆς νυκτός, κτήνη τε παραστήσαι ἵνα ἐπιβιβάσαντες τὸν  
 25 Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα, γράψας *Αβ.*  
 26 ἐπιστολὴν ἔχουσαν τὸν τύπον τοῦτον Κλαύδιος Λυσίας  
 27 τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. Τὸν ἄνδρα τοῦτον  
 συλλημφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα ἀναιρεῖσθαι  
 ὑπ' αὐτῶν ἐπιστάς σὺν τῷ στρατεύματι ἐξειλάμην, μαθὼν  
 28 ὅτι Ῥωμαῖός ἐστιν, βουλόμενός τε ἐπιγνῶναι τὴν αἰτίαν  
 δι' ἣν ἐνεκάλουσιν αὐτῷ [κατήγαγον εἰς τὸ συνέδριον αὐτῶν].  
 29 ὃν εὖρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν,  
 30 μηδεὶν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔχοντα ἔγκλημα. μνη- *Αβ.*  
 θείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα ἕσσεσθαι ἐξαυτῆς  
 ἔπεμψα πρὸς σέ, παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν  
 31 πρὸς αὐτὸν ἐπὶ σοῦ. Οἱ μὲν οὖν στρατιῶται  
 κατὰ τὸ διατεταγμένον αὐτοῖς ἀναλαβόντες τὸν Παῦλον  
 32 ἤγαγον διὰ νυκτός εἰς τὴν Ἀντιπατρίδα· τῇ δὲ ἐπαύριον  
 ἔασαντες τοὺς ἱππεῖς ἀπέρχεσθαι σὺν αὐτῷ ὑπέστρεψαν εἰς  
 33 τὴν παρεμβολήν· οἵτινες εἰσελθόντες εἰς τὴν Καισαρίαν  
 καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι παρέστησαν καὶ  
 34 τὸν Παῦλον αὐτῷ. ἀναγνοὺς δὲ καὶ ἐπερωτήσας ἐκ ποίας  
 35 ἐπαρχείας ἐστὶν καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας Διακού-  
 σομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται  
 κελεύσας ἐν τῷ πραιτωρίῳ [τοῦ] Ἡρώδου φυλάσσεσθαι  
 αὐτόν.

1 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας

μετὰ πρεσβυτέρων τινῶν καὶ ῥήτορος Τερτύλλου τινός, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. κλη- 2  
 θέντος δὲ [αὐτοῦ] ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέ-  
 γων Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ καὶ διορθωμάτων  
 γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας πάντῃ τε 3  
 καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης  
 εὐχαριστίας. ἵνα δὲ μὴ ἐπὶ πλείον σε ἐνκόπτω, παρακαλῶ 4  
 ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. εὐρόντες γὰρ 5  
 τὸν ἄνδρα τούτον λοιμὸν καὶ κινοῦντα στάσεις πᾶσι τοῖς  
 Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην πρωτοστάτην τε τῆς  
 τῶν Ναζωραίων αἰρέσεως, ὅς καὶ τὸ ἱερὸν ἐπέειρασεν βεβη- 6  
 λῶσαι, ὃν καὶ ἐκρατήσαμεν, παρ' οὗ δυνήσῃ αὐτὸς ἀνα- 8  
 κρίνας περὶ πάντων τούτων ἐπιγνῶναι ὧν ἡμεῖς κατηγοροῦ-  
 μεν αὐτοῦ. συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι φάσκοντες 9  
 ταῦτα οὕτως ἔχειν. Ἀπεκρίθη τε ὁ Παῦλος ρεύσαντος αὐτῷ  
 τοῦ ἡγεμόνος λέγειν Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ  
 ἔθνει τούτῳ ἐπιστάμενος εὐθιμῶς τὰ περὶ ἑμαντοῦ ἀπολο-  
 γοῦμαι, δυναμένου σου ἐπιγνῶναι, ὅτι οὐ πλείους εἰσὶν μοι 11  
 ἡμέραι δώδεκα ἀφ' ἧς ἀνέβην προσκυνήσων εἰς Ἱερου-  
 σαλήμ, καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα διαλεγό- 12  
 μενον ἢ ἐπίστασιν ποιοῦντα ὄχλου οὔτε ἐν ταῖς συναγωγαῖς  
 οὔτε κατὰ τὴν πόλιν, οὐδὲ παραστήσαι δύναταί σοι περὶ 13  
 ἃν νυνὶ κατηγοροῦσίν μου. ὁμολογῶ δὲ τοῦτό σοι ὅτι 14  
 κατὰ τὴν ὁδὸν ἦν λέγουσιν αἵρεσιν οὕτως λατρεύω τῷ πα-  
 τρώϊ θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ τοῖς  
 ἐν τοῖς προφήταις γεγραμμένοις, ἐλπίδα ἔχων εἰς τὸν θεόν, ἣν 15  
 καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἕσεσθαι  
 δικαίων τε καὶ ἀδίκων· ἐν τούτῳ καὶ αὐτὸς ἀσκῶ ἀπρόσ- 16  
 κοπον συνείδησιν ἔχειν πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους  
 διὰ παντός. δι' ἐτῶν δὲ πλειόνων ἐλεημοσύνας ποιήσων εἰς 17  
 τὸ ἔθνος μου παρεγενόμην καὶ προσφοράς, ἐν αἷς εὐρόν με 18  
 ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου,  
 τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς ἔδει ἐπὶ σοῦ παρῆναι 19

with certain elders, and *with* an orator, one Tertullus; 2 and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, 3 we accept it in all ways and in all places, most excellent Felix, with all thankfulness. But, that I be not 4 further tedious unto thee, I intreat thee to hear us of 5 thy clemency a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout <sup>1</sup>the world, and a ring- 6 leader of the sect of the Nazarenes: who moreover as- 7 sayed to profane the temple: on whom also we laid 8 hold:<sup>2</sup> from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, 9 whereof we accuse him. And the Jews also joined in the charge, affirming that these things were so. 10 And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my 11 defence: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to wor- 12 ship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a crowd, 13 nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now accuse 14 me. But this I confess unto thee, that after the Way which they call <sup>3</sup>a sect, so serve I the God of our fathers, believing all things which are according to the law, and 15 which are written in the prophets: having hope toward God, which these also themselves <sup>4</sup>look for, that there shall be a resurrection both of the just and unjust. 16 Herein do I also exercise myself to have a conscience void of offence toward God and men alway. Now after <sup>5</sup>many years\* I came to bring alms to my nation, 17 and offerings: <sup>6</sup>amidst which they found me purified in the temple, with no crowd, nor yet with tumult: 18 but *there were* certain Jews from Asia—who ought to have been here before thee,

<sup>1</sup> Gr. the inhabited earth.

<sup>2</sup> Some ancient authorities insert and we would have judged him according to our law. <sup>7</sup> But the chief captain Ly-sias came, and with great violence took him away out of our hands, notwithstanding his avowal to come before thee.

<sup>3</sup> Or, heresy

<sup>4</sup> Or, accept

<sup>5</sup> Or, some

<sup>6</sup> Or, in presenting which

\* For "many years" read "some years"—*Am. Com.*

and to make accusation, if they had aught against me. Or else let these men themselves say what 20 wrong-doing they found, when I stood before the council, except it be for this one voice, that I cried 21 standing among them, Touching the resurrection of the dead I am called in question before you this day.

But Felix, having more exact knowledge concern- 22 ing the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. And he gave order to the centurion 23 that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

But after certain days, Felix came with Drusilla, 24 <sup>1 Or, his own wife.</sup> his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.

And as he reasoned of righteousness, and <sup>2 Or, self-control</sup> temper- 25 ance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. He hoped withal that money would be given him of 26 Paul: wherefore also he sent for him the oftener, and communed with him. But when two years 27 were fulfilled, Felix was succeeded by Porcius Festus, and desiring to gain favour with the Jews, Felix left Paul in bonds.

Festus therefore, <sup>3 Or, having entered upon his province</sup> having come into the province, 25 after three days went up to Jerusalem from Cæsarea. And the chief priests and the principal men 2 of the Jews informed him against Paul; and they besought him, asking favour against him, that he 3 would send for him to Jerusalem; laying wait\* to kill him on the way. Howbeit Festus answered, that 4 Paul was kept in charge at Cæsarea, and that he himself was about to depart *thither* shortly. Let them 5 therefore, saith he, which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.

And when he had tarried among them not more 6 than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgement-seat, and commanded Paul

\* For "laying wait" read "laying a plot"—*Am. Com.*

20 καὶ κατηγορεῖν εἴ τι ἔχουσιν πρὸς ἐμέ, — ἢ αὐτοὶ οὗτοι εἰπά-  
 21 τωσαν τί εἶρον ἀδίκημα σπάντος μου ἐπὶ τοῦ συνεδρίου ἢ  
 περὶ μῆς ταύτης φωνῆς ἧς ἐκέκραξα ἐν αὐτοῖς ἐστὼς ὅτι  
 Περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν.  
 22 Ἄνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ  
 περὶ τῆς ὁδοῦ, εἶπας Ὅταν Λυσίας ὁ χιλιάρχος κατα-  
 23 βῆ διαγνώσομαι τὰ καθ' ὑμᾶς· διαταξάμενος τῷ ἑκατοι-  
 τάρχῃ τηρεῖσθαι αὐτὸν ἔχειν τε ἄνεσιν καὶ μηδένα κω-  
 24 λύνει τῶν ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ. Μετὰ δὲ  
 ἡμέρας τιὰς παραγεγόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ  
 ἰδίᾳ γυναικὶ οὔσῃ Ἰουδαία μετεπέμψατο τὸν Παῦλον καὶ  
 25 ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν Ἰησοῦν πίστεως. δια-  
 λεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ  
 κρίματος τοῦ μέλλοντος ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπε-  
 κρίθη· Τὸ νῦν ἔχον πορεύου, καιρὸν δὲ μέταλαβὼν μετακα-  
 26 λέσομαί σε· ἄμα καὶ ἐλπίζων ὅτι χρήματα δοθήσεται [αὐτῷ]  
 ὑπὸ τοῦ Παύλου· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος  
 27 ὠμίλει αὐτῷ. Διετίας δὲ πληρωθείσης ἔλαβεν  
 διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτα καταθέ-  
 σθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπε τὸν Παῦλον δεδεμένον.

1 Φῆστος οὖν ἐπιβὰς τῇ ἑπαρχείᾳ<sup>1</sup> μετὰ τρεῖς ἡμέρας  
 2 ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρίας, ἐνεφάνισάν τε αὐτῷ  
 οἱ ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου,  
 3 καὶ παρεκάλουν αὐτὸν αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως  
 μεταπέμψηται αὐτὸν εἰς Ἱερουσαλήμ, ἐνέδραν ποιοῦντες  
 4 ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν· ὁ μὲν οὖν Φῆστος ἀπεκρίθη  
 τηρεῖσθαι τὸν Παῦλον εἰς Καισαρίαν, ἑαυτὸν δὲ μέλλειν  
 5 ἐν τάχει ἐκπορεύεσθαι· Οἱ οὖν ἐν ὑμῖν, φησίν, δυνατοὶ  
 συνκαταβάντες εἴ τί ἐστιν ἐν τῷ ἀνδρὶ ἄτοπον κατηγορεῖ-  
 6 τωσαν αὐτοῦ. Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας  
 οὐ πλείους ὀκτῶ ἢ δέκα, καταβὰς εἰς Καισαρίαν, τῇ  
 ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον

ἐπαρχείῳ



ἀχθῆναι. παραγενομένου δὲ αὐτοῦ περιέστησαν αὐτὸν οἱ 7  
 ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ  
 βαρέα αἰτιώματα καταφέροντες ἃ οὐκ ἴσχυον ἀποδείξει,  
 τοῦ Παύλου ἀπολογουμένου ὅτι. Οὔτε εἰς τὸν νόμον τῶν 8  
 Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρά τι ἤμαρτον.  
 ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν καταθέσθαι ἀπο- 9  
 κριθῆς τῷ Παύλῳ εἶπεν. Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς  
 ἐκεῖ περὶ τούτων κριθῆναι ἐπ' ἐμοῦ; εἶπεν δὲ ὁ Παῦλος 10  
 Ἔστω ἐπὶ τοῦ βήματος Καίσαρός εἰμι, οὐ με δεῖ κρίνεσθαι.  
 Ἰουδαίους οὐδὲν ἠδίκηκα, ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις.  
 εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραι- 11  
 τοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἔστιν ὧν οὗτοι κατηγοροῦσίν  
 μου, οὐδεὶς με δύνάται αὐτοῖς χαρίσασθαι. Καίσαρα ἐπικα-  
 λεῦμαι. τότε ὁ Φῆστος συναλαλήσας μετὰ τοῦ συμβουλίου 12  
 ἀπεκρίθη Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ.

Αρ.†

Ἡμερῶν δὲ διαγενομένων τινῶν Ἀγρίππας ὁ βασιλεὺς 13  
 καὶ Βερνίκη κατήγγησαν εἰς Καισαρίαν ἄσπασάμενοι τὸν  
 Φῆστον. ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος 14  
 τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων Ἀνὴρ  
 τίς ἐστιν καταλελιμμένος ὑπὸ Φήλικος δέσμιος, περὶ οὗ 15  
 γενομένου μου εἰς Ἱεροσόλυμα ἐνεφάνισαν οἱ ἀρχιερεῖς  
 καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ  
 καταδίκεν· πρὸς οὓς ἀπεκρίθη ὅτι οὐκ ἔστιν ἔθος Ῥω- 16  
 μαίοις χαρίζεσθαι τινα ἄνθρωπον πρὶν ἢ ὁ κατηγορού-  
 μενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς τόπον ἄτε 17  
 ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. συνελθόντων οὖν  
 ἐνθάδε ἀναβολὴν μηδεμίαν ποιησάμενος τῇ ἐξῆς καθίσας  
 ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα· περὶ οὗ 18  
 σταθέντες οἱ κατηγοροὶ οὐδεμίαν αἰτίαν ἔφερον ὧν ἐγὼ  
 ὑπειούουν ποιηρῶν, ζητήματα δὲ τινα περὶ τῆς ἰδίας δεισι- 19  
 δαιμονίας εἶχον πρὸς αὐτὸν καὶ περὶ τινος Ἰησοῦ τεθνηκό-  
 τος, ἐν ἔφασκεν ὁ Παῦλος ζῆν. ἀπορούμενος δὲ ἐγὼ τὴν 20  
 περὶ τούτων ζήτησιν ἔλεγον εἰ βούλοίτο πορεύεσθαι εἰς

ποιηρῶν



- 7 to be brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove; 8 while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor 9 against Cæsar, have I sinned at all. But Festus, desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and 10 there be judged of these things before me? But Paul said, I am standing before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. 11 If then I am a wrong-doer, and have committed any thing worthy of death, I refuse not to die: but if none of those things is *true*, whereof these accuse me, no man can <sup>1</sup>give me up unto them. I appeal <sup>1</sup> Gr. *grant me by favour: and so in ver. 16.* 12 unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.
- 13 Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, <sup>2</sup>and saluted <sup>2</sup> Or, *having saluted* 14 Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is 15 a certain man left a prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, asking for sentence 16 against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him. When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, 17 and commanded the man to be brought. Concerning whom, when the accusers stood up, they brought 18 no charge of such evil things as I supposed; but had certain questions against him of their own <sup>3</sup>religion, and of one Jesus, who was dead, whom Paul 19 affirmed to be alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to <sup>3</sup> Or, *superstition*

Jerusalem, and there be judged of these matters. But when Paul had appealed to be kept for the 21  
 1 *Gr. the Augustus.* decision of <sup>1</sup>the emperor, I commanded him to be kept till I should send him to Cæsar. And Agrippa 22  
 2 *Or, was wishing* said unto Festus, I also <sup>2</sup>could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

So on the morrow, when Agrippa was come, and 23  
 Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus Paul was brought in. And Festus saith, 24  
 King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed 25  
 nothing worthy of death: and as he himself appealed to <sup>3</sup>the emperor I determined to send him. Of whom 26  
 I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. For it seemeth to me unreasonable, in sending a 27  
 prisoner, not withal to signify the charges against him.

And Agrippa said unto Paul, Thou art permitted 26  
 to speak for thyself. Then Paul stretched forth his hand, and made his defence:

I think myself happy, king Agrippa, that I am to 2  
 make my defence before thee this day touching all the things whereof I am accused by the Jews: <sup>3</sup>es- 3  
 3 *Or, because thou art especially expert* pecially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of 4  
 life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me 5  
 from the first, if they be willing to testify, how that after the strictest sect of our religion I lived a Pharisee. And now I stand *here* to be judged for the 6  
 hope of the promise made of God unto our fathers; unto which *promise* our twelve tribes, 7

21 Ἱεροσόλυμα κἀκεῖ κρίνεσθαι περὶ τούτων. τοῦ δὲ Παύλου  
 ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ  
 διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν ἕως οὗ ἀναπέμψω αὐ-  
 22 τὸν πρὸς Καίσαρα. Ἀγρίππας δὲ πρὸς τὸν Φῆστον. Ἐβου-  
 λόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. Αὖριον, φησίν,  
 23 ἀκούσῃ αὐτοῦ. Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ  
 Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας καὶ  
 εἰσελθόντων εἰς τὸ ἀκροατήριον. σὺν τε χιλιάρχοις καὶ  
 ἀνδράσιν τοῖς κατ' ἐξοχὴν τῆς πόλεως καὶ κελεύσαντος τοῦ  
 24 Φῆστου ἤχθη ὁ Παῦλος. καὶ φησιν ὁ Φῆστος Ἀγρίππα  
 βασιλεῦ καὶ πάντες οἱ συνπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε  
 τοῦτον περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ἑνέτυχέν μοι  
 ἐν τε Ἱεροσολύμοις καὶ ἐνθάδε, βοῶντες μὴ δεῖν αὐτὸν ζῆν  
 25 μηκέτι. ἐγὼ δὲ κατελαβόμεν μηδὲν ἄξιον αὐτοῦ θανάτου  
 πεπραχέναι, αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν  
 26 ἔκρινα πέμπειν. περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ  
 οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν καὶ μάλιστα ἐπὶ  
 σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης  
 27 σχῶ τί γράψω· ἄλογον γάρ μοι δοκεῖ πέμποντα δέσμιον  
 1 μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημάσαι. Ἀγρίππας δὲ πρὸς  
 τὸν Παῦλον ἔφη Ἐπιτρέπεται σοι ἑνὲς σεαυτοῦ λέγειν.  
 2 τότε ὁ Παῦλος ἐκτείνας τὴν χεῖρα ἀπελογεῖτο Περὶ πάν-  
 των ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα,  
 ἡγῆμαι ἑμαυτὸν μακάριον ἐπὶ σοῦ μέλλων σήμερον ἀπολο-  
 3 γεῖσθαι, μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ  
 Ἰουδαίους ἔθων τε καὶ ζητημάτων· διὸ δέομαι μακροθύμως  
 4 ἀκοῦσαί μου. Τὴν μὲν οὖν βίωσίν μου ἐκ νεότητος τὴν  
 ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν τε Ἱεροσολύμοις  
 5 ἴσασι πάντες Ἰουδαῖοι, προγινώσκοντές με ἄνωθεν, ἐὰν  
 θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἴρῃσιν τῆς  
 6 ἡμετέρας θρησκείας ἔζησα Φαρισαῖος. καὶ νῦν ἐπ' ἐλπίδι  
 τῆς εἰς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ  
 7 τοῦ θεοῦ ἔστηκα κρινόμενος, εἰς ἣν τὸ δωδεκάφυλον ἡμῶν

ἐνέτυχόν

περὶ

καταντήσῃεν

ἐν ἐκτενεῖα ἰύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει Ἦ καταν-  
 τήσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασι-  
 λεῦ· τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ θεὸς νεκροὺς 8  
 ἐγείρει; Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα 9  
 Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι· ὃ καὶ 10  
 πολλοὺς ἐποίησα ἐν Ἱεροσολύμοις, καὶ Ἦ πολλοὺς τε τῶν ἀγίων ἐγὼ  
 ἐν φυλακαῖς κατέκλεισα τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν  
 λαβών, ἀναιρουμένων τε αὐτῶν κατήνεγκα ψήφον, καὶ 11  
 κατὰ πάσας τὰς συναγωγὰς πολλακίς τιμῶρῶν αὐτοὺς  
 ἠνάγκαζον βλασφημεῖν, περισσῶς τε ἐμμαινόμενος αὐτοῖς  
 ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. Ἐν οἷς πορευόμενος 12  
 εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς τῶν  
 ἀρχιερέων ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, 13  
 οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμψαν με  
 φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους· πάντων τε καταπε- 14  
 σόντων ἡμῶν εἰς τὴν γῆν ἤκουσα φωνὴν λέγουσαν πρὸς με  
 τῇ Ἐβραϊδὶ διαλέκτῳ Σαοὺλ Σαοὺλ, τί με διώκεις;  
 σκληρὸν σοι πρὸς κέντρα λακτίζειν. ἐγὼ δὲ εἶπα Τίς εἶ, 15  
 κύριε; ὁ δὲ κύριος εἶπεν Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις·  
 ἀλλὰ ἀνάστηθι καὶ στᾶθι ἐπὶ τοῦς πόδας σου· εἰς τοῦτο 16  
 γὰρ ὤφθην σοι, προχειρίσασθαι σε ὑπρέτην καὶ μάρτυρα  
 ὦν τε εἰδὲς με ὦν τε ὀφθήσομαί σοι, ἐξαιρουμένός σε 17  
 ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς οὔς ἐγὼ ἀποπέλλω  
 σε ἀνοῖξαι ὀφθαλμοῦς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκό- 18  
 τοῦς εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν,  
 τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς  
 ἡγιασμένοις πίστει τῇ εἰς ἐμέ. Ὅθεν, βασιλεῦ Ἀγρίππα, 19  
 οὐκ ἐγενόμην ἀπειθῆς τῇ οὐρανίῳ ὀπτασίῳ, ἀλλὰ τοῖς ἐν 20  
 Δαμασκῷ πρῶτόν τε καὶ Ἱεροσολύμοις, πᾶσάν τε τὴν χώ-  
 ραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν ἀπήγγελλον μετανοεῖν  
 καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἄξια τῆς μετανοίας ἔργα  
 πράσσοντας. Ἔνεκα τούτων με Ἰουδαῖοι συλλαβόμενοι ἐν 21  
 τῷ ἱερῷ ἐπειρώηντο διαχειρίσασθαι. ἐπικουρίας οὖν τευχῶν 22

earnestly serving *God* night and day, hope to attain.  
 And concerning this hope I am accused by the Jews,  
 8 O king! Why is it judged incredible with you, if God  
 9 doth raise the dead? I verily thought with myself,  
 that I ought to do many things contrary to the name  
 10 of Jesus of Nazareth. And this I also did in Jerusa-  
 lem: and I both shut up many of the saints in pris-  
 ons, having received authority from the chief priests,  
 and when they were put to death, I gave my vote  
 11 against them. And punishing them oftentimes in  
 all the synagogues, I strove to make them blaspheme;  
 and being exceedingly mad against them, I perse-  
 12 cuted them even unto foreign cities. <sup>1 Or, O, which ex-  
 tend</sup> Whereupon  
 as I journeyed to Damascus with the authority and  
 13 commission of the chief priests, at midday, O king,  
 I saw on the way a light from heaven, above the  
 brightness of the sun, shining round about me and  
 14 them that journeyed with me. And when we were  
 all fallen to the earth, I heard a voice saying unto  
 me in the Hebrew language, Saul, Saul, why perse-  
 cutest thou me? it is hard for thee to kick against  
 15 <sup>2 Gr. goads.</sup> the goad. And I said, Who art thou, Lord? And  
 the Lord said, I am Jesus whom thou persecutest.  
 16 But arise, and stand upon thy feet: for to this end  
 have I appeared unto thee, to appoint thee a minis-  
 3 Many ancient  
 authorities read  
 which thou hast  
 seen.  
 17 ter and a witness both of the things <sup>3</sup>wherein thou  
 hast seen me, and of the things wherein I will ap-  
 17 pear unto thee; delivering thee from the people, and  
 18 from the Gentiles, unto whom I send thee, to open  
 their eyes, <sup>4 Or, to turn them</sup> <sup>4</sup>that they may turn from darkness to  
 light, and from the power of Satan unto God, that  
 they may receive remission of sins and an inheri-  
 tance among them that are sanctified by faith in me.  
 19 Wherefore, O king Agrippa, I was not disobedient  
 20 unto the heavenly vision: but declared both to them  
 of Damascus first, and at Jerusalem, and throughout  
 all the country of Judæa, and also to the Gentiles,  
 that they should repent and turn to God, doing  
 21 works worthy of <sup>5</sup>repentance. For this cause the  
 Jews seized me in the temple, and assayed to kill  
 22 me. Having therefore obtained the help

that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; <sup>1</sup>how that **23** the Christ <sup>2</sup>must suffer, and <sup>1</sup>how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

<sup>1</sup> Or, if  
Or, whether  
<sup>2</sup> Or, is subject to  
suffering

And as he thus made his defence, Festus saith **24** with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, **25** I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king **26** knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? **27** I know that thou believest. And Agrippa *said* unto **28** Paul, With but\* little persuasion thou wouldest fain make me a Christian. And Paul *said*, I would to **29** God, that whether with little† or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

And the king rose up, and the governor, and Ber- **30** nice, and they that sat with them: and when they **31** had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. And Agrippa said unto Festus, This man **32** might have been set at liberty, if he had not appealed unto Cæsar.

And when it was determined that we should sail **27** for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan <sup>3</sup>band. And embarking in a ship of Adramytium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. And the next **3** day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and <sup>4</sup>refresh himself.

<sup>3</sup> Or, cohort

<sup>4</sup> Gr. receive attention.

\* "With but" etc. add marg. Or, *In a little time—Am. Com.*

† "whether with little" etc. add marg. Or, *both in little and in great, i. e. in all respects—Am. Com.*



τῆς ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἔστηκα μαρτυρό-  
 23 μενος μικρῶ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προ-  
 φῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωυσῆς, εἰ παθη-  
 τὸς ὁ χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει  
 24 καταγγέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν. Ταῦ-  
 τα δὲ αὐτοῦ ἀπολογουμένου ὁ Φῆστος μεγάλη τῇ φωνῇ φη-  
 σὶν Μαίνη, Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν

25 περιτρέπει. ὁ δὲ Παῦλος Οὐ μαίνομαι, φησί, κράτιστε  
 Φῆστε, ἀλλὰ ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγ-  
 26 γομαι. ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν<sup>†</sup>  
 παρρησιαζόμενος λαλῶ· λανθάνει γὰρ ἡ αὐτὸν<sup>†</sup> τούτων οὐ  
 πείθομαι οὐθέν, οὐ γὰρ ἐστὶν ἐν γωνίᾳ πεπραγμένον τοῦτο.

καὶ  
 αὐτόν τι

27 πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι  
 28 πιστεύεις. ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον Ἐν ὀλίγῳ  
 29 ἡμε πείθεις Χριστιανὸν ποιῆσαι<sup>†</sup>. ὁ δὲ Παῦλος Ἐξαιμήν  
 ἂν τῷ θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ οὐ μόνον σὲ  
 ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γειέσθαι  
 τοιοῦτους ὁποῖος καὶ ἐγὼ εἶμι παρεκτὸς τῶν δεσμῶν τού-  
 30 των.

-1p.†

Ἄνεστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμὼν ἧ  
 31 τε Βερίκη καὶ οἱ συνκαθήμενοι αὐτοῖς, καὶ ἀναχωρήσαν-  
 τες ἐλάλουν πρὸς ἀλλήλους λέγοντες ὅτι Οὐδὲν θανάτου  
 32 ἢ δεσμῶν ἄξιον<sup>†</sup> πρᾶσσει ὁ ἄθρωπος οὗτος. Ἀγρίππας  
 δὲ τῷ Φῆστῳ ἔφη Ἀπολεῦσθαι εὐδύνατο ὁ ἄνθρωπος  
 οὗτος εἰ μὴ ἐπεκέκλητο Καίσαρα.

ἔξιόν τι

1 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν,  
 παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας  
 2 ἑκατοντάρχη ὀνόματι Ἰουλίῳ σπείρης Σεβαστῆς. ἐπιβάν-  
 τες δὲ πλοίῳ Ἀδραμυνηνῶ μέλλοντι πλεῖν εἰς τοὺς κατὰ  
 τὴν Ἀσίαν τόπους ἀνήχθημεν, οὗτος σὺν ἡμῖν Ἀριστάρχου  
 3 Μακεδόσιος Θεσσαλονικέως· τῇ τε ἑτέρα κατήχθημεν εἰς  
 Σιδῶνα, φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος  
 ἐπέτρεψεν πρὸς τοὺς φίλους πορευθεῖν ἐπιμελείας τυχεῖν.

κακείθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ 4  
 τοὺς ἀνέμους εἶναι ἐναντίους, τό τε πέλαγος τὸ κατὰ τὴν 5  
 Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες ὧ κατήλθαμεν εἰς  
 Μύρρα τῆς Λυκίας. Κακεί εὐρὼν ὁ ἑκατοντάρχης πλοῖον 6  
 Ἀλεξανδρινὸν πλέον εἰς τὴν Ἰταλίαν ἐνεβίβασεν ἡμᾶς εἰς  
 αὐτό. ἐν ἰκαναῖς δὲ ἡμέραις βραδυπλοοῦντες καὶ μόλις 7  
 γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέ-  
 μου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην, μόλις τε 8  
 παραλεγόμενοι αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον  
 Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασαία. Ἰκα- 9  
 νοῦ δὲ χρόνου διαγενομένου καὶ ὄντος ἤδη ἐπισφαλοῦς  
 τοῦ πλοῦς διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθῆναι,  
 παρήνει ὁ Παῦλος λέγων αὐτοῖς Ἄνδρες, θεωρῶ ὅτι μετὰ 10  
 ὑβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ  
 τοῦ πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι  
 τὸν πλοῦν. ὁ δὲ ἑκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ 11  
 τανκλήρῳ μᾶλλον ἐπέιθετο ἢ τοῖς ὑπὸ Παύλου λεγομένοις.  
 ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν 12  
 οἱ πλείονες ἔθεντο βουλὴν ἀναχθῆναι ἐκῆθεν, εἴ πως δύ-  
 ναιτο καταντήσαντες εἰς Φοίνικα παραχειμῆσαι, λιμένα  
 τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον. Ὑπο- 13  
 πνεύσαντος δὲ νότου δόξαντες τῆς προθέσεως κεκρατηκῆναι  
 ἄραυτες ἄσσον παρελέγοντο τὴν Κρήτην. μετ' οὐ πολὺ 14  
 δὲ ἔβαλεν κατ' αὐτῆς ἄνεμος τυφωνικὸς ὁ καλούμενος  
 Εὐρακύλων· συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμέ- 15  
 νου ἀντοφθαλμῆν τῷ ἀνέμῳ ἐπιδόντες ἐφερόμεθα. τῆσιον 16  
 δέ τι ὑποδραμόντες καλούμενον Καῖδα ἰσχύσαμεν μόλις  
 περικρατεῖς γενέσθαι τῆς σκάφης, ἦν ἄραυτες βοηθείαις 17  
 ἐχρῶντο ὑποζωνιύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν  
 Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο.  
 σφοδρῶς δὲ χειμαζομένων ἡμῶν τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο, 18  
 καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἔριψαν. 19  
 μήτε δὲ ἡλίου μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας 20

† δι' ἡμερῶν δεκά-  
 πεντε †

Αρ.

- 4 And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary.
- 5 And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, *a city* of
- 6 Lycia. And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein.
- 7 And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not <sup>1</sup> further suffering us, we sailed under the
- 8 lee of Crete, over against Salmone; and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.
- 9 And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the
- 11 ship, but also of our lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by
- 12 Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter *there*; *which is* a haven of Crete, looking
- 13 <sup>2</sup> north-east and south-east. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along
- 14 Crete, close in shore. But after no long time there beat down from it a tempestuous wind, which is
- 15 called Euraquilo: and when the ship was caught, and could not face the wind, we gave way *to it*, and
- 16 were driven. And running under the lee of a small island called <sup>3</sup> Cauda, we were able, with difficulty,
- 17 to secure the boat: and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as we laboured exceedingly with the storm, the next day
- 19 they began to throw *the freight* overboard; and the third day they cast out with their own hands the
- 20 <sup>4</sup> tackling of the ship. And when neither sun nor stars shone upon *us* for many

<sup>1</sup> Or, suffering us to get there

<sup>2</sup> Gr. down the south-west wind and down the north-west wind.

<sup>3</sup> Many ancient authorities read *Clauda*.

<sup>4</sup> Or, furniture

days, and no small tempest lay on *us*, all hope that we should be saved was now taken away. And 21 when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer: 22 for there shall be no loss of life among you, but *only* of the ship. For there stood by me this night 23 an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before 24 Cæsar: and lo, God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer: 25 for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must be cast 26 upon a certain island.

But when the fourteenth night was come, as we 27 were driven to and fro in the *sea of* Adria, about midnight the sailors surmised that they were drawing near to some country; and they sounded, and 28 found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. And 29 fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and 1wished for the day. And as the sailors were seek- 30 ing to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship, Paul said to the cen- 31 turion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut 32 away the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought 33 them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to 34 take some food: for this is for your safety: for there shall not a hair perish from the head of any of you. And when he had said this, and had taken 35 bread, he gave thanks to God in the presence of all: and he brake it,

1 Or, *prayed*

1 ἡμέρας, χειμῶός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περι-  
 2 ρεῖτο ἐλπίς πᾶσα τοῦ σώζεσθαι ἡμᾶς. Πολλῆς τε αἰτίας  
 ὑπαρχούσης τότε σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν  
 "Ἐδεῖ μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι  
 ἀπὸ τῆς Κρήτης κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν  
 22 ζήμιαν. καὶ τὰ νῦν παραινῶ ὑμᾶς εὐθυμεῖν, ἀποβολὴ γὰρ  
 23 ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν πλὴν τοῦ πλοίου· παρίστη  
 γάρ μοι ταύτη τῇ νυκτὶ τοῦ θεοῦ οὗ εἰμί, ᾧ καὶ λατρεύω,  
 24 ἄγγελος λέγων Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παρα-  
 στήναι, καὶ ἰδοὺ κεχαρίσταί σοι ὁ θεὸς πάντας τοὺς πλέον-  
 25 τας μετὰ σοῦ. διὸ εὐθυμεῖτε, ἄνδρες· πιστεῖω γὰρ τῷ θεῷ  
 26 ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι. εἰς νῆσον  
 27 δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. Ὡς δὲ τεσσαρεσκαί-  
 δεκάτη ἡ ἡμέρα ἐγένετο διαφερομένων ἡμῶν ἐν τῷ Ἀδρία, κατὰ  
 μέσον τῆς νυκτὸς ὑπενόουσι οἱ ναῦται ἵνα προσάγῃν τινα αὐτοῖς  
 28 χώραν. καὶ βολίσαντες εὗρον ὄργυιās εἴκοσι, βραχὺ δὲ  
 διαστήσαντες καὶ πάλιν βολίσαντες εὗρον ὄργυιās δεκα-  
 29 πέντε· φοβούμενοί τε μὴ που κατὰ τραχεῖς τόπους ἐκπέ-  
 σωμεν ἐκ πύρνης ῥίψαντες ἀγκύρας τέσσαρας ἤχοντο  
 30 ἡμέραν γενέσθαι. Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ  
 τοῦ πλοίου καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν  
 προφάσει ἄς ἐκ πύρνης ἀγκύρας μελλόντων ἐκτείνειν,  
 31 εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχη καὶ τοῖς στρατιώταις  
 "Ἐὰν μὴ οὕτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ  
 32 δύνασθε. τότε ἀπέκοψαν οἱ στρατιῶται τὰ σχοινία τῆς  
 33 σκάφης καὶ εἴασαν αὐτὴν ἐκπεσεῖν. Ἄχρι δὲ οὗ ἡμέρα  
 ἡμελλεν γίνεσθαι παρεκάλει ὁ Παῦλος ἅπαντας μεταλα-  
 βεῖν τροφῆς λέγων Τεσσαρεσκαίδεκάτην σήμερον ἡμέραν  
 προσδοκῶντες ἄσιτοι διατελεῖτε, μηθὲν προσλαβόμενοι·  
 34 διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς, τοῦτο γὰρ πρὸς  
 τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρῖξ  
 35 ἀπὸ τῆς κεφαλῆς ἀπολεῖται. εἵπας δὲ ταῦτα καὶ λαβὼν  
 ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων καὶ κλάσας

προσαχέειν

*Αρ.* ἤρξατο ἐσθίειν. εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐτοὶ <sup>36</sup>  
 προσελάβοντο τροφῆς. ἡμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ <sup>37</sup>  
*διακόσται* πλοίῳ ἄσ' ἐβδομήκοντα ἕξ. κορεσθέντες δὲ τροφῆς ἔκου- <sup>38</sup>  
 φίζον τὸ πλοῖον ἐκβαλλόμενοι τὸν σίτον εἰς τὴν θάλασσαν.  
 Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον, κόλπον <sup>39</sup>  
*ἐξῶται* δέ τινα κατειόουν ἔχοντα αἰγιαλὸν εἰς ὃν ἐβουλεύοντο εἰ  
 δύναιτο ἔκωσαι τὸ πλοῖον. καὶ τὰς ἀγκύρας περιελόν- <sup>40</sup>  
 τες εἶων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν  
 πηδαλιῶν, καὶ ἐπάραντες τὸν ἀρτέμωνα τῇ πνεοῦσῃ κατεῖ-  
 χον εἰς τὸν αἰγιαλόν. περιπεσόντες δὲ εἰς τόπον διθά- <sup>41</sup>  
 λασσον ἐπέκειλαν τὴν ναῦν, καὶ ἡ μὲν πρῶρα ἐρέισασα  
 ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἔλυετο ὑπὸ τῆς βίας.  
 Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας <sup>42</sup>  
 ἀποκτείνωσιν, μὴ τις ἐκκολυμβήσας διαφύγῃ· ὁ δὲ ἑκατον- <sup>43</sup>  
 τάρχης βουλόμενος διασωῖσαι τὸν Παῦλον ἐκώλυσεν αὐτοὺς  
 τοῦ βουλήματος, ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν  
 ἀπορίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι, καὶ τοὺς λοι- <sup>44</sup>  
 πούς οὓς μὲν ἐπὶ σανίσιν οὓς δὲ ἐπὶ τινῶν τῶν ἀπὸ τοῦ  
 πλοίου· καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

Καὶ διασωθέντες τότε ἐπέγνων ὅτι Μελιτήνη ἡ <sup>1</sup>  
 νῆσος καλεῖται. οἳ τε βάρβαροι παρείχαν οὐ τὴν τυχού- <sup>2</sup>  
 σαν φιλανθρωπίαν ἡμῖν, ἄψαντες γὰρ πυρὰν προσελάβοντο  
 πάντας ἡμᾶς διὰ τὸν ὑετὸν τὸν ἐφεστῶτα καὶ διὰ τὸ ψύχος.  
 συστρέψαντος δὲ τοῦ Παύλου φρυγάνων τι πλήθος καὶ <sup>3</sup>  
 ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἀπὸ τῆς θέρμης ἐξελθούσα  
 καθῆψε τῆς χειρὸς αὐτοῦ. ὡς δὲ εἶδαν οἱ βάρβαροι κρεμά- <sup>4</sup>  
 μενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, πρὸς ἀλλήλους ἔλεγον  
 Παίτως φοιεῖς ἐστιν ὁ ἄνθρωπος οὗτος ὃν διασωθέντα ἐκ  
 τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἶασεν. ὁ μὲν οὖν ἀποτινά- <sup>5</sup>  
 ξας τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν· οἱ δὲ προσε- <sup>6</sup>  
 δόκων αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω  
 νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων καὶ θεωρούντων  
 μηδὲν ἄτοπον εἰς αὐτὸν γινόμενοι, μεταβαλόμενοι ἔλεγον



36 and began to eat. Then were they all of good  
 37 cheer, and themselves also took food. And we<sup>1</sup> Some ancient  
 were in all in the ship two hundred threescore authorities read  
 38 and sixteen souls. And when they had eaten about threescore  
 enough, they lightened the ship, throwing out and sixteen  
 39 wheat into the sea. And when it was day, they souls.\*  
 knew not the land: but they perceived a certain  
 bay with a beach, and they took counsel whether  
 40 they could<sup>2</sup> drive the ship upon it. And casting off<sup>2</sup> Some ancient  
 the anchors, they left them in the sea, at the same authorities read  
 time loosing the bands of the rudders; and hoisting bring the ship  
 up the foresail to the wind, they made for the beach. safe to shore.  
 41 But lighting upon a place where two seas met, they  
 ran the vessel aground; and the foreship struck and  
 remained unmoveable, but the stern began to break  
 42 up by the violence of *the waves*. And the soldiers'  
 counsel was to kill the prisoners, lest any of *them*  
 43 should swim out, and escape. But the centurion,  
 desiring to save Paul, stayed them from their pur-  
 pose; and commanded that they which could swim  
 should cast themselves overboard, and get first to  
 44 the land: and the rest, some on planks, and some  
 on *other* things from the ship. And so it came to  
 pass, that they all escaped safe to the land.  
 28 And when we were escaped, then we knew that<sup>3</sup> Some ancient  
 2 the island was called <sup>c</sup>Melita. And the barbarians authorities read  
 shewed us no common kindness: for they kindled a Melitene.  
 3 and because of the cold. But when Paul had gath-  
 ered a bundle of sticks, and laid them on the fire, a  
 viper came out<sup>4</sup> by reason of the heat, and fastened<sup>4</sup> Or, from the heat  
 4 on his hand. And when the barbarians saw the  
 beast hanging from his hand, they said one to  
 another, No doubt this man is a murderer, whom,  
 though he hath escaped from the sea, yet Justice  
 5 hath not suffered to live. Howbeit he shook off the  
 6 beast into the fire, and took no harm. But they ex-  
 pected that he would have swollen, or fallen down  
 dead suddenly: but when they were long in expecta-  
 tion, and beheld nothing amiss come to him, they  
 changed their minds, and said

\* Omit marg. 1.—Am. Com.

that he was a god.

Now in the neighbourhood of that place were 7  
lands belonging to the chief man of the island,  
named Publius; who received us, and entertained  
us three days courteously. And it was so, that the 8  
father of Publius lay sick of fever and dysentery:  
unto whom Paul entered in, and prayed, and laying  
his hands on him healed him. And when this was 9  
done, the rest also which had diseases in the island  
came, and were cured: who also honoured us with 10  
many honours; and when we sailed, they put on  
board such things as we needed.

And after three months we set sail in a ship of 11  
Alexandria, which had wintered in the island, whose  
sign was <sup>1</sup>The Twin Brothers. And touching at 12  
Syracuse, we tarried there three days. And from 13  
thence we <sup>2</sup>made a circuit, and arrived at Rhegium:  
and after one day a south wind sprang up, and on  
the second day we came to Puteoli; where we found 14  
brethren, and were intreated to tarry with them  
seven days: and so we came to Rome. And from 15  
thence the brethren, when they heard of us, came to  
meet us as far as The Market of Appius, and The  
Three Taverns: whom when Paul saw, he thanked  
God, and took courage.

And when we entered into Rome, <sup>3</sup>Paul was 16  
suffered to abide by himself with the soldier that  
guarded him.

And it came to pass, that after three days he called 17  
together <sup>4</sup>those that were the chief of the Jews: and  
when they were come together, he said unto them,  
I, brethren, though I had done nothing against the  
people, or the customs of our fathers, yet was de-  
livered prisoner from Jerusalem into the hands of  
the Romans: who, when they had examined me, 18  
desired to set me at liberty, because there was no  
cause of death in me. But when the Jews spake 19  
against it, I was constrained to appeal unto Cæsar;  
not that

<sup>1</sup> Gr. *Dioscuri*.

<sup>2</sup> Some ancient authorities read *cast loose*.

<sup>3</sup> Some ancient authorities insert *the centurion delivered the prisoners to the captain of the prætorian guard: but,*

<sup>4</sup> Or, *those that were of the Jews first*

7 αὐτὸν εἶναι θεόν. Ἐν δὲ τοῖς περὶ τὸν τόπον  
 ἐκεῖνον ὑπῆρχεν χωρία τῷ πρώτῳ τῆς νήσου ὀνόματι Πο-  
 πλίῳ, ὃς ἀναδεξάμενος ἡμᾶς ἡμέρας τρεῖς<sup>\*</sup> φιλοφρόνως  
 8 ἐξένισεν. ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς  
 καὶ δυσεντερίῳ συνεχόμενον κατακεῖσθαι, πρὸς ὃν ὁ Παῦλος  
 εἰσελθὼν καὶ προσευξάμενος ἐπιθεὶς τὰς χεῖρας αὐτῷ ἰάσατο  
 9 αὐτόν. τούτου δὲ γενομένου [καὶ] οἱ λοιποὶ οἱ ἐν τῇ νήσῳ  
 10 ἔχοντες ἀσθενείας προσήρχοντο καὶ ἐθεραπεύοντο, οἱ καὶ  
 πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς καὶ ἀναγομένοις ἐπέθεντο  
 τὰ πρὸς τὰς χρείας.

τρεῖς ἡμέρας

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχει-  
 μακότε ἐν τῇ νήσῳ Ἀλεξανδρινῷ, παρασήμῳ Διοσκούροις.  
 12 καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας  
 13 τρεῖς, ὅθεν περιελόντες κατηντήσαμεν εἰς Ῥήγιον. καὶ  
 μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεροῖο ἦλθο-  
 14 μεν εἰς Ποτιόλους, οὗ εὐρόιτες ἀδελφοὺς παρεκλήθημεν  
 παρ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ· καὶ οὕτως εἰς τὴν Ῥώ-  
 15 μην ἦλθαμεν. κακεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ  
 ἡμῶν ἦλθαν εἰς ἀπάντησιν ἡμῖν ἄχρι Ἀππίου Φόρου καὶ  
 Τριῶν Ταβερνώ, οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ θεῷ  
 16 ἔλαβε θάρσος. Ὅτε δὲ εἰσῆλθαμεν εἰς Ῥώμην,  
 ἔπετράπη τῷ Παύλῳ μένειν καθ' ἑαυτὸν<sup>†</sup> σὺν τῷ φυλάσ-  
 στοντι αὐτὸν στρατιώτῃ.

\* ἢ ἔξω τῆς πα-  
 ρεμβολῆς †

17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συναλείσασθαι αὐτὸν  
 τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν  
 ἔλεγεν πρὸς αὐτοὺς Ἐγώ, ἄνδρες ἀδελφοί, οὐδὲν ἐναντίον  
 ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρώοις δέσμιος ἐξ  
 Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων,  
 18 οὔτινες ἀνακρίναντές με ἐβούλοντο ἀπολύσαι διὰ τὸ μηδε-  
 19 μίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί· ἀντιλεγόντων δὲ  
 τῶν Ἰουδαίων ἠγαγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς

\* ἢ ὁ ἐκατόνταρχος παρέδωκεν τοὺς δεσμίους τῷ στρατοπεδάρχῳ, τῷ δὲ Παύλῳ ἐπετράπη†

τοῦ ἔθνους μου ἔχων τι κατηγορεῖν. διὰ ταύτην οὖν τὴν 20  
 αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι, εἵνεκεν  
 γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περικείμεαι.  
 οἱ δὲ πρὸς αὐτὸν εἶπαν Ἑμεῖς οὔτε γράμματα περὶ σοῦ 21  
 ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν  
 ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέν τι περὶ σοῦ πονηρόν.  
 ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς, περὶ μὲν γὰρ 22  
 τῆς αἰρέσεως ταύτης γνωστὸν ἡμῖν ἐστὶν ὅτι πανταχοῦ  
 ἀντιλέγεται. Ταξάμενοι δὲ αὐτῷ ἡμέραν ἦλθαν 23  
 πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυ-  
 ρόμενος τὴν βασιλείαν τοῦ θεοῦ πείθων τε αὐτοὺς περὶ τοῦ  
 Ἰησοῦ ἀπὸ τε τοῦ νόμου Μωυσέως καὶ τῶν προφητῶν ἀπὸ  
 πρῶτῃ ἕως ἐσπέρας. Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις 24  
 οἱ δὲ ἠπίστουν, ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους 25  
 ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἐν ὅτι Καλῶς  
 τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ Ἡσαίου τοῦ προφήτου  
 πρὸς τοὺς πατέρας ὑμῶν λέγων 26

Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπὸν

Ἄκοῦ ἀκούσετε καὶ οὐ μὴ σὺνῆτε,

καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε·

ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, 27

καὶ τοῖς ὠσὶν βαρέως ἤκουσαν,

καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμησαν·

μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς

καὶ τοῖς ὠσὶν ἀκούσῶσιν

καὶ τῇ καρδίᾳ σὺνῶσιν καὶ ἐπιστρέψωσιν,

καὶ ἴασθαι αὐτούς.

γνωστὸν οὖν ὑμῖν ἔστω ὅτι τοῖς ἔθνεσιν ἀπεστάλη τοῦτο 28  
 τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται.

Αἴ.

Ἐνέμεινεν δὲ διαιτίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπε- 29  
 δέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν, κηρύσσων 30  
 τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων τὰ περὶ τοῦ κυρίου  
 Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας ἀκωλύτως.

- 20 I had ought to accuse my nation of. For this cause therefore did I intreat you to see and to speak with *me*: for because of the hope of Israel I
- 21 am bound with this chain. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and
- 22 report or speak any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.
- 23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets,
- 24 from morning till evening. And some believed the things which were spoken, and some disbelieved.
- 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost <sup>2</sup>by Isaiah the prophet
- 26 unto your fathers, saying,  
 Go thou unto this people, and say,  
 By hearing ye shall hear, and shall in no wise understand;  
 And seeing ye shall see, and shall in no wise perceive:
- 27 For this people's heart is waxed gross,  
 And their ears are dull of hearing,  
 And their eyes they have closed;  
 Lest haply they should perceive with their eyes,  
 And hear with their ears,  
 And understand with their heart,  
 And should turn again,  
 And I should heal them.
- 28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.<sup>3</sup>
- 30 And he abode two whole years in his own hired dwelling, and received all that went in unto him,
- 31 preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

<sup>1</sup> Or, call for you, to see and to speak with you

<sup>2</sup> Or, through

<sup>3</sup> Some ancient authorities insert ver. 29 And when he had said these words, the Jews departed, having much disputing among themselves.





ΕΠΙΣΤΟΛΑΙ ΚΑΘΟΛΙΚΑΙ

THE GENERAL EPISTLE OF  
J A M E S .

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<sup>1</sup> Gr. *low<sup>2</sup> servant.* JAMES, a <sup>1</sup>servant of God and of the Lord Jesus **1**  
Christ, to the twelve tribes which are of the Disper-  
<sup>2</sup> Gr. *wissheth joy.* sion, <sup>2</sup>greeting.

<sup>3</sup> Or, *trials.* Count it all joy, my brethren, when ye fall into **2**  
manifold <sup>3</sup>temptations; knowing that the proof<sup>#</sup> of **3**  
your faith worketh patience. And let patience have **4**  
*its* perfect work, that ye may be perfect and entire,  
lacking in nothing.

But if any of you lacketh wisdom, let him ask of **5**  
God, who giveth to all liberally and upbraideth not;  
and it shall be given him. But let him ask in faith, **6**  
nothing doubting: for he that doubteth is like the  
surge of the sea driven by the wind and tossed. For **7**  
<sup>4</sup> Or, *that a double-* let not that man think <sup>4</sup>that he shall receive any  
*mindful man, un-* thing of the Lord; a doubleminded man, unstable **8**  
*stable in all his* in all his ways.

But let the brother of low degree glory in his high **9**  
estate: and the rich, in that he is made low: because **10**  
as the flower of the grass he shall pass away. For **11**  
the sun ariseth with the scorching wind, and with-  
ereth the grass; and the flower thereof falleth, and  
the grace of the fashion of it perisheth: so also  
shall the rich man fade away in his goings.

Blessed is the man that endureth temptation: for **12**  
when he hath been approved, he shall receive the  
crown of life, which *the Lord* promised to them that  
love him. Let no man say when he is tempted, **I 13**

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\* For "proof" read "proving"—*Am. Com.*

## ΙΑΚΩΒΟΥ

1 **ΙΑΚΩΒΟΣ** θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος  
ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

2 Πᾶσαν χαρὰν ἠγάσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς  
3 περιπέσητε ποικίλοις, γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν  
4 τῆς πίστεως κατεργάζεται ὑπομονήν· ἡ δὲ ὑπομονὴ ἔργον  
τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ  
5 λειπόμενοι.

Εἰ δέ τις ὑμῶν λείπεται σοφίας,  
αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὕνει-  
6 δίζοντος, καὶ δοθήσεται αὐτῷ· αἰτείτω δὲ ἐν πίστει, μηδὲν  
διακρινόμενος, ὃ γὰρ διακρινόμενος ἕοικεν κλύδωνι θαλάσ-  
7 σης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ· μὴ γὰρ οἰέσθω ὁ ἄν-  
8θρωπος ἐκεῖνος ὅτι λήμψεται τι παρὰ τοῦ «κυρίου» ἀνὴρ  
9 δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. Καυ-  
10 χάσθω δὲ [ὁ] ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, ὃ δὲ  
πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χύρτου πα-  
11 ρελεύσεται. ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσῳ καὶ ἐξή-  
ρανεν τὸν χύρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ  
εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπόλετο· οὕτως καὶ ὁ πλού-  
12 σιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος  
λήμψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο τοῖς  
13 ἀγαπῶσιν αὐτόν. μηδεὶς πειραζόμενος λεγέτω ὅτι Ἄπο

θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπειραστός ἐστὶν κακῶν, πειράζει δὲ αὐτὸς οὐδένα. ἕκαστος δὲ πειράζεται ὑπὸ τῆς 14 ἰδίας ἐπιθυμίας ἐξελλκόμενος καὶ δελεαζόμενος· εἶτα ἡ ἐπι- 15 θυμία συλλαβοῦσα τίκει ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποτε- λσθεῖσα ἀποκνεῖ θάνατον. Μὴ πλανᾶσθε, ἀδελφοί μου 16 ἀγαπητοί. πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον 17 ἄνωθὲν ἐστὶν, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἐνὶ παραλλαγῇ ἢ τροπῆς ἀποσκίασμα. βου- 18 ληθεῖς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινὰ τῶν ἁαυτοῦ ἁαυτοῦ κτισμάτων.

Ἴστε, ἀδελφοί μου ἀγαπητοί. ἔστω δὲ πᾶς ἄνθρωπος 19 ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν, ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργά- 20 ζεται. διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσειάν 21 κακίας ἐν πραῦτητι δέξασθε τὸν ἔμφυτον λόγον τὸν δυνά- μενον σῶσαι τὰς ψυχὰς ὑμῶν. Γίνεσθε δὲ ποιηταὶ λόγου 22 καὶ μὴ ἀκροαταὶ μόνον παραλογιζόμενοι ἑαυτοῦς. ὅτι εἴ 23 τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ, κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ 24 εὐθέως ἐπελάθετο ὁποῖος ἦν. ὁ δὲ παρακύψας εἰς νόμον 25 τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου, οὗτος μακά- ριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. Εἴ τις δοκεῖ θρησκὸς 26 εἶναι μὴ χαλιναγωγῶν γλῶσσαν ἁαυτοῦ ἁαυτοῦ ἀλλὰ ἀπατῶν καρδίαν ἁαυτοῦ, τούτου μάταιος ἡ θρησκεία. θρησκεία 27 καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν 1 πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης; ἐὰν 2 γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος

ἁαυτοῦ

αὐτοῦ

αὐτοῦ

Χριστοῦ,

- am tempted <sup>1</sup>of God: for God <sup>2</sup>cannot be tempted  
 14 with <sup>3</sup>evil, and he himself tempteth no man: but  
 each man is <sup>4</sup>tempted, when he is drawn away by  
 15 his own lust, and enticed. Then the lust, when it  
 hath conceived, beareth sin: and the sin, when it is  
 16 fullgrown, bringeth forth death. Be not deceived,  
 17 my beloved brethren. Every good <sup>5</sup>gift and every  
 perfect boon\* is from above, coming down from the  
 Father of lights, with whom can be no variation,  
 18 neither shadow that is cast by turning. Of his own  
 will he brought us forth by the word of truth, that  
 we should be a kind of firstfruits of his creatures.
- 19 <sup>6</sup>Ye know *this*, my beloved brethren. But let every  
 man be swift to hear, slow to speak, slow to wrath:  
 20 for the wrath of man worketh not the righteousness  
 21 of God. Wherefore putting away all filthiness and  
 overflowing of <sup>7</sup>wickedness, receive with meekness  
 the <sup>8</sup>implanted word, which is able to save your  
 22 souls. But be ye doers of the word, and not hear-  
 23 ers only, deluding your own selves. For if any one  
 is a hearer of the word, and not a doer, he is like  
 24 unto a man beholding <sup>9</sup>his natural face in a mir-  
 ror: for he beholdeth himself, and goeth away, and  
 straightway forgetteth what manner of man he was.
- 25 But he that looketh into the perfect law, the *law* of  
 liberty, and *so* continueth, being not a hearer that  
 forgetteth, but a doer that worketh, this man shall  
 26 be blessed in his doing. If any man <sup>10</sup>thinketh him-  
 self to be religious, while he bridleth not his tongue  
 but deceiveth his heart, this man's religion is vain.
- 27 Pure religion and undefiled before our God and Fa-  
 ther is this, to visit the fatherless and widows in  
 their affliction, *and* to keep himself unspotted from  
 the world.
- 28 My brethren, <sup>11</sup>hold not the faith of our Lord Jesus  
 Christ, *the Lord* of glory, with respect of persons.
- 29 For if there come into your <sup>12</sup>synagogue a man  
 with a gold ring,

<sup>1</sup> Gr. *from*.<sup>2</sup> Or, *is enticed in evil*<sup>3</sup> Gr. *evil things*.<sup>4</sup> Or, *tempted by his own lust, being drawn away by it, and enticed*<sup>5</sup> Or, *giving*<sup>6</sup> Or, *Know ye*<sup>7</sup> Or, *malice*<sup>8</sup> Or, *inborn*<sup>9</sup> Gr. *the face of his birth*.<sup>10</sup> Or, *seemeth to be*<sup>11</sup> Or, *do ye, in accepting persons, hold the faith . . . glory?*<sup>12</sup> Or, *assembly*\* For "boon" read "gift"—*Am. Com.*

in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him 3 that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; <sup>1</sup>are ye 4 not divided <sup>2</sup>in your own mind, and become judges with evil thoughts? Hearken, my beloved brethren; 5 did not God choose them that are poor as to the world *to be* rich in faith, and heirs of the kingdom which he promised to them that love him? But ye 6 have dishonoured the poor man. Do not the rich oppress you, and themselves drag you before the judgement-seats? Do not they blaspheme the hon- 7 ourable name <sup>3</sup>by the which ye are called? Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect of persons, ye commit 9 sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet 10 stumble in one *point*, he is become guilty of all. For he that said, Do not commit adultery, said also, 11 Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So speak ye, and so do, as men that are 12 to be judged by a law of liberty. For judgement *is* 13 mercy glorieth against judgement.

What doth it profit, my brethren, if a man say he 14 hath faith, but have not works? can that faith save him? If a brother or sister be naked, and in lack of 15 daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is 17 dead in itself. <sup>4</sup>Yea, a man will say, Thou hast 18 faith, and I have works: shew me thy faith apart from *thy* works, and I by my works will shew thee *my* faith. Thou believest that <sup>5</sup>God is one; thou 19 doest well: the <sup>6</sup>devils also believe, and

<sup>1</sup> Or, *do ye not make distinctions*

<sup>2</sup> Or, *among yourselves*

<sup>3</sup> Gr. *which was called upon you.*

<sup>4</sup> Or, *But some one will say*

<sup>5</sup> Some ancient authorities read *there is one God.*

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



ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθη δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ  
 3 ἐσθῆτι, ἐπιβλέψητε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα  
 τὴν λαμπρὰν καὶ εἶπτε· Σὺ κάθου ὡς καλῶς, καὶ τῷ  
 πτωχῷ εἶπτε· Σὺ στῆθι ἢ κάθου ἐκεῖ ὑπὸ τὸ ὑποπόδιον  
 4 μου, ἵνα οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλο-  
 5 γισμῶν πονηρῶν; Ἄκούσατε, ἀδελφοί μου ἀγαπητοί.  
 οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους  
 ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγέλιτο  
 6 τοῖς ἀγαπῶσιν αὐτόν; ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν.  
 οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλ-  
 7 κουσιν ὑμᾶς εἰς κριτήρια; οὐκ αὐτοὶ βλασφημοῦσιν τὸ  
 8 καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; εἰ μέντοι νόμον  
 τελεῖτε βασιλικὸν κατὰ τὴν γραφὴν Ἀγαπήσεις τὸν  
 9 πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε· εἰ δὲ προσω-  
 πολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ  
 10 νόμου ὡς παραβάται. Ὅστις γὰρ ὄλον τὸν νόμον τηρή-  
 11 σῃ, πταίσῃ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος. ὁ γὰρ  
 εἰπὼν Μὴ μοιχεύῃς εἶπεν καὶ Μὴ φονεύῃς· εἰ δὲ  
 οὐ μοιχεύεις φονεύεις δέ, γεγονός παραβάτης νόμου.  
 12 οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας  
 13 μέλλοντες κρίνεσθαι. ἢ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιή-  
 14 σαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως. Τί  
 ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν ἔργα  
 15 δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; ἐὰν  
 ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι τῆς  
 16 ἐφημέρου τροφῆς, εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν Ὑπάγετε  
 ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δώτε δὲ  
 17 αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί ὄφελος; οὕτως καὶ  
 ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστίν καθ' ἑαυτήν.  
 18 ἀλλ' ἐρεῖ τις· Σὺ πίστιν ἔχεις καὶ γὰρ ἔργα ἔχω. δείξον  
 μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, καὶ γὰρ σοὶ δείξω ἐκ  
 19 τῶν ἔργων μου τὴν πίστιν. σὺ πιστεύεις ὅτι εἰς θεὸς  
 ἔστιν; καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ

ἐκεῖ ἢ κάθου  
 διεκρίθητε . . . .  
 . . . . πονηρῶν.

ἔχεις;

ὁ θεὸς ἐστίν.

φρίσσουσιν. θέλεις δὲ γινῶναι, ὡ ἄνθρωπε κενέ, ὅτι ἡ 20  
πίστις χωρὶς τῶν ἔργων ἀργή ἐστιν; Ἄβραάμ ὁ πατήρ 21  
ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενεγκας Ἰσαὰκ τὸν  
γίον αὐτοῦ ἐπὶ τὸ θύσιαστήριον; βλέπεις ὅτι ἡ πίστις 22  
συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις  
ἐτελειώθη, καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα Ἐπί- 23  
στευσεν δὲ Ἄβραάμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς  
δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη. ὁράτε ὅτι ἐξ ἔρ- 24  
γων δικαιούται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.  
ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, 25  
ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἑτέρα ὁδῷ ἐκβαλοῦσα;  
ὥσπερ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστιν, οὕτως 26  
καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστιν.

γάρ

Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες 1  
ὅτι μείζον κρίμα λημψόμεθα· πολλὰ γὰρ πταίομεν ἅπαν- 2  
τες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς  
χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. εἰ δὲ τῶν ἵππων τοὺς 3  
χαλινούς εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι  
αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν· ἰδοὺ 4  
καὶ τὰ πλοῖα, τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν  
ἐλαυνόμενα, μετάγεται ὑπὸ ἑλαχίστου πηδαλίου ὅπου ἡ  
ὄρμη τοῦ εὐθύνοντος βούλεται· οὕτως καὶ ἡ γλῶσσα 5  
μικρὸν μέλος ἐστὶν καὶ μεγάλα αὐχεῖ. ἰδοὺ ἡλίκον πῦρ  
ἡλίκην ὕλην ἀνάπτει· καὶ ἡ γλῶσσα πῦρ, ὃ κόσμος τῆς 6  
ἀδικίας ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ  
σπιλιόουσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς  
γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γέννησης. πᾶσα γὰρ 7  
φύσις θηρίων τε καὶ πετεινῶν ἔρπετῶν τε καὶ ἐναλίω  
δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ· τὴν 8  
δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων· ἀκατάστα-  
τον κακόν, μεστή ἰοῦ θανατηφόρου. ἐν αὐτῇ εὐλογοῦμεν 9  
τὸν κύριον καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς  
ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας· ἐκ τοῦ 10

20 shudder. But wilt thou know, O vain man, that  
 21 faith apart from works is barren? Was not Abraham  
 our father justified by works, in that he offered up  
 22 Isaac his son upon the altar? <sup>1</sup>Thou seest that faith  
 wrought with his works, and by works was faith  
 23 made perfect; and the scripture was fulfilled which  
 saith, And Abraham believed God, and it was reckon-  
 ed unto him for righteousness; and he was called  
 24 the friend of God. Ye see that by works a man is  
 25 justified, and not only by faith. And in like man-  
 ner was not also Rahab the harlot justified by  
 works, in that she received the messengers, and  
 26 sent them out another way? For as the body apart  
 from the spirit is dead, even so faith apart from  
 works is dead.

**3** Be not many\* teachers, my brethren, knowing  
 2 that we shall receive <sup>2</sup>heavier judgement. For in  
 many things we all stumble. If any stumbleth not  
 in word, the same is a perfect man, able to bridle  
 3 the whole body also. Now if we put the horses'  
 bridles into their mouths, that they may obey us,  
 4 we turn about their whole body also. Behold, the  
 ships also, though they are so great, and are driven  
 by rough winds, are yet turned about by a very  
 small rudder, whither the impulse of the steersman  
 5 willeth. So the tongue also is a little member, and  
 boasteth great things. Behold, <sup>3</sup>how much wood is  
 6 kindled by how small a fire! And the tongue is <sup>4</sup>a  
 fire: <sup>5</sup>the world of iniquity among our members is  
 the tongue, which defileth the whole body, and set-  
 teth on fire the wheel of <sup>6</sup>nature, and is set on fire  
 7 by hell. For every <sup>7</sup>kind of beasts and birds, of  
 creeping things and things in the sea, is tamed, and  
 8 hath been tamed <sup>8</sup>by <sup>9</sup>mankind: but the tongue can  
 no man tame; *it is* a restless evil, *it is* full of deadly  
 9 poison. Therewith bless we the Lord and Father;  
 and therewith curse we men, which are made after  
 10 the likeness of God: out of the

<sup>1</sup> Or, Seest thou . . .  
perfect?

<sup>2</sup> Gr. greater.

<sup>3</sup> Or, how great a  
forest

<sup>4</sup> Or, a fire, that  
world of iniquity:  
the tongue is among  
our members that  
which &c.

<sup>5</sup> Or, that world  
of iniquity, the  
tongue, is among  
our members that  
which &c.

<sup>6</sup> Or, birth

<sup>7</sup> Gr. nature.

<sup>8</sup> Or, unto

<sup>9</sup> Gr. the human  
nature.

\* For "many" read "many of you"—*Am. Com.*

same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the 11 fountain send forth from the same opening sweet *water* and bitter? can a fig tree, my brethren, yield 12 olives, or a vine figs? neither *can* salt water yield sweet.

Who is wise and understanding among you? let 13 him shew by his good life his works in meekness of wisdom. But if ye have bitter jealousy and fac- 14 tion in your heart, glory not and lie not against the truth. This wisdom is not *a wisdom* that cometh 15 down from above, but is earthly, <sup>1</sup>sensual, <sup>2</sup>devilish. For where jealousy and faction are, there is confu- 16 sion and every vile deed. But the wisdom that is 17 from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, with- 18 out <sup>3</sup>variance, without hypocrisy. And the fruit 18 of righteousness is sown in peace <sup>4</sup>for them that make peace.

Whence *come* wars and whence *come* fightings **4** among you? *come they* not hence, *even* of your pleasures that war in your members? Ye lust, and have 2 not: ye kill, and <sup>5</sup>covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. Ye ask, 3 and receive not, because ye ask amiss, that ye may spend *it* in your pleasures. Ye adulteresses\*, know 4 ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend 5 of the world maketh himself an enemy of God. Or 5 think ye that the scripture <sup>6</sup>speaketh in vain? <sup>7</sup>Doth the spirit which <sup>8</sup>he made to dwell in us long unto envying? But he giveth <sup>9</sup>more grace. Wherefore 6 *the scripture* saith, God resisteth the proud, but giveth 7 grace to the humble. Be subject therefore unto 7 God; but resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. 8 Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, 9 and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in 10 the sight of the Lord,

1 Or, *natural* Or, *animal*

2 Gr. *demoniacal*.

3 Or, *doubtfulness* Or, *partiality*

4 Or, *by*

5 Gr. *are jealous*.

6 Or, *saith in vain*.

7 Or, *The spirit which he made to dwell in us he giveth for even unto jealous envy.* Or, *That spirit which he made to dwell in us giveth for us even unto jealous envy.*

8 Some ancient authorities read *dwelleth in us*.

9 Gr. *a greater grace*.

\* "adulteresses" add marg. That is, *who break your marriage vow to God.*—*Am. Com.*

αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. *κὺ* *χρή*,  
 11 ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι. μήτι ἡ πηγὴ ἐκ τῆς  
 12 αὐτῆς ὀπῆς βρούει τὸ γλυκὺ καὶ τὸ πικρὸν; μὴ δύναται,  
 ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα; οὕτε  
 13 ἄλυκὸν γλυκὺ ποιῆσαι ὕδωρ. Τίς σοφὸς καὶ ἐπι-  
 στήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ  
 14 ἔργα αὐτοῦ ἐν πραύτητι σοφίας. εἰ δὲ ζῆλον πικρὸν ἔχετε  
 καὶ ἐριθίαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύ-  
 15 δεσθε κατὰ τῆς ἀληθείας. οὐκ ἔστιν αὕτη ἡ σοφία ἄνω-  
 θεν κατερχομένη, ἀλλὰ ἐπίγειος, ψυχικὴ, δαιμονιώδης·  
 16 ὅπου γὰρ ζῆλος καὶ ἐριθία, ἐκεῖ ἀκαταστασία καὶ πᾶν  
 17 φαῦλον πρῶγμα. ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή  
 ἐστίν, ἔπειτα εἰρηνικὴ, ἐπιεικὴς, εὐπειθής, μεστή ἐλέους  
 18 καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος· καρπὸς δὲ  
 δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

1 Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν,  
 ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν  
 2 ὑμῶν; ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· ἴφονεῦτε· καὶ ζηλοῦτε, φονεῦτε.  
 καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε. οὐκ ἔχετε  
 3 διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· αἰτεῖτε καὶ οὐ λαμβάνετε,  
 διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανή-  
 4 σητε. μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου  
 ἔχθρα τοῦ θεοῦ ἐστίν; ὅς ἐάν οἶν βουληθῆ φίλος εἶναι  
 5 τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται. ἢ δοκεῖτε ὅτι  
 κενῶς ἡ γραφὴ λέγει· Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα  
 6 ὃ κατῴκισεν ἐν ἡμῖν; μείζονα· δὲ δίδωσιν χάριν· διὸ  
 λέγει· Ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς  
 7 δὲ δίδωσιν χάριν. Ὑποτάγητε οὖν τῷ θεῷ· ἀντίστητε δὲ  
 8 τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν· ἐγγίσατε τῷ θεῷ,  
 καὶ ἐγγίσει ὑμῖν. καθάρισατε χεῖρας, ἁμαρτωλοί, καὶ  
 9 ἀγνίστατε καρδίας, δίψυχοι. ταλαιπωρήσατε καὶ πενθή-  
 σατε καὶ κλαῖσατε· ὁ γέλως ὑμῶν εἰς πένθος· μετατραπήτω  
 10 καὶ ἡ χαρὰ εἰς κατήφειαν· ταπεινώθητε ἐνώπιον Κυρίου,

λέγει; πρὸς.....  
 .....ἡμῖν; μείζονα  
 ἢ λέγει; πρὸς....  
 .....ἡμῖν, μείζονα

μεταστραφήτω



καὶ ὑψώσει ὑμᾶς. Μὴ καταλαλείτε ἀλλήλων, 11  
 ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν  
 αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον  
 κρίνεις, οὐκ εἶ ποιητῆς νόμου ἀλλὰ κριτῆς. εἰς ἔστιν νο- 12  
 μοθέτης καὶ κριτῆς, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ  
 δὲ τίς εἶ, ὁ κρίνων τὸν πλησίον;

Ἄγε νῦν οἱ λέγοντες Σήμερον ἢ αὔριον πορευσόμεθα 13  
 εἰς τήνδε τὴν πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ  
 ἐμπορευσόμεθα καὶ κερδησόμεν· οἵτινες οὐκ ἐπίστασθε 14  
 ἴσως αὔριον ποῖα ἢ ζωὴ ὑμῶν· ἀτμὶς γὰρ ἐστε ἔξω ἀπὸ τῆς  
 φαινομένης, ἔπειτα καὶ ἀφανιζομένης· ἀντὶ τοῦ λέγειν ὑμᾶς 15  
 Ἐὰν ὁ κύριος θέλη, καὶ ζήσομεν καὶ ποιήσομεν τοῦτο ἢ  
 ἐκεῖνο. νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονίαις ὑμῶν· πάντα 16  
 καύχησις τοιαύτη πονηρὰ ἐστίν. εἰδοῦσι οὖν καλὸν ποιεῖν 17  
 καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῶ ἐστίν. Ἄγε 1  
 νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαι-  
 πωρίαις ὑμῶν ταῖς ἐπερχομέναις. ὁ πλοῦτος ὑμῶν σέση- 2  
 πει, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν, ὁ χρυσὸς 3  
 ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύ-  
 ριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν· ὡς πῦρ 4  
 ἐθίκασθε ἐν ἐσχάταις ἡμέραις. ἰδοὺ ὁ μισθὸς τῶν 4  
 ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ ἀφυστερημένος  
 ἀπὸ ὑμῶν κράζει, καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ 5  
 ὦτα Κυρίου Σαβαώθ εισελήλυθαι· ἐτρύφήσατε ἐπὶ τῆς 5  
 γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ἐν  
 ἡμέρᾳ σφαγῆς. κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον. 6  
 οὐκ ἀντιτάσσεται ὑμῖν;

Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ 7  
 κυρίου. ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς  
 γῆς, μακροθυμῶν ἐπ' αὐτῶ ἕως λάβῃ προῖμον καὶ ὕψιμον.

\* τὰ τῆς αὔριον· ποῖα γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς ἐστε ἡ



and he shall exalt you.

11 Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the  
12 law, but a judge. One *only* is the lawgiver and judge, *even* he who is able to save and to destroy: but who art thou that judgest thy neighbour?

13 Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and  
14 trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then  
15 vanisheth away. <sup>1</sup>For that ye ought to say, If the

Lord will, we shall both live, and do this or that. <sup>1</sup> Gr. *Instead of your saying.*

16 But now ye glory in your vauntings: all such glory-  
17 ing is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

**5** Go to now, ye rich, weep and howl for your mis-  
2 eries that are coming upon you. Your riches are  
3 corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony <sup>2</sup>against you, and shall eat your  
flesh as fire. Ye have laid up your treasure in the  
4 last days. Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth.  
5 Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a  
6 day of slaughter. Ye have condemned, ye have killed the righteous *one*; he doth not resist you.

7 Be patient therefore, brethren, until the <sup>3</sup>coming  
of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until <sup>4</sup>it receive the early and latter rain. <sup>3</sup> Gr. *presence.*  
<sup>4</sup> Or, *he*

1 *Gr. presence.* Be ye also patient; stablish your hearts: for the <sup>1</sup>com- 8  
ing of the Lord is at hand. Murmur not, brethren, 9  
one against another, that ye be not judged: behold,  
the judge standeth before the doors. Take, breth- 10  
ren, for an example of suffering and of patience, the  
prophets who spake in the name of the Lord. Be 11  
hold, we call them blessed which endured: ye have  
2 *Or, endurance* heard of the <sup>2</sup>patience of Job, and have seen the end  
of the Lord, how that the Lord is full of pity, and  
merciful.

But above all things, my brethren, swear not, nei- 12  
ther by the heaven, nor by the earth, nor by any  
3 *Or, let yours be the* other oath: but <sup>3</sup>let your yea be yea, and your nay, 13  
*yea, yea, and the* nay; that ye fall not under judgement.  
*nay, nay* Compare Matt. v. 37.

Is any among you suffering? let him pray. Is 13  
any cheerful? let him sing praise. Is any among 14  
you sick? let him call for the elders of the church;  
4 *Or, having an-* and let them pray over him, <sup>4</sup>anointing him with oil  
*ointed* in the name of the Lord: and the prayer of faith 15  
shall save him that is sick, and the Lord shall raise  
him up; and if he have committed sins, it shall be  
forgiven him. Confess therefore your sins one to 16  
another, and pray one for another, that ye may be  
healed. The supplication of a righteous man avail-  
eth much in its working. Elijah was a man of like 17  
5 *Or, nature* <sup>5</sup>passions with us, and he prayed <sup>6</sup>ferently that it  
6 *Or, with prayer.* might not rain; and it rained not on the earth for  
three years and six months. And he prayed again; 18  
and the heaven gave rain, and the earth brought  
forth her fruit.

7 *Some ancient au-* My brethren, if any among you do err from the 19  
*thorities* read truth, and one convert him; <sup>7</sup>let him know, that he 20  
*know ye.* which converteth a sinner from the error of his way  
shall save a soul from death, and shall cover a mul-  
titude of sins.

8 μακροθυμήσατε καὶ ὑμεῖς, στηρίζετε τὰς καρδίας ὑμῶν,  
 9 ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν. μὴ στενάζετε,  
 ἀδελφοί, κατ' ἀλλήλων, ἵνα μὴ κριθήτε· ἰδοὺ ὁ κριτὴς  
 10 πρὸ τῶν θυρῶν ἔστηκεν. ὑπόδειγμα λάβετε, ἀδελφοί, τῆς  
 κακοπαθίας καὶ τῆς μακροθυμίας τοὺς προφήτας, οἱ  
 11 ἐλάλησαν ἐν τῷ ὀνόματι Κυρίου. ἰδοὺ μακαρίζομεν τοὺς  
 ὑπομείναντας· τὴν ὑπομονὴν Ἰωβ ἠκούσατε, καὶ τὸ τέλος  
 Κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστιν ὁ κύριος καὶ  
 12 οἰκτίρμων. Πρὸ πάντων δέ, ἀδελφοί μου, μὴ  
 ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον  
 τινὰ ὄρκον· ἦτω δὲ ὑμῶν τό Ναί ναι καὶ τό Οὐ οὐ,  
 13 ἵνα μὴ ὑπὸ κρίσιν πέσητε. Κακοπαθεῖ τις ἐν  
 14 ὑμῖν; προσευχέσθω· εὐθυμῆ τις; ψαλλέτω. ἀσθενεῖ τις  
 ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλη-  
 σίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες ἐλαίῳ ἐν  
 15 τῷ ὀνόματι [τοῦ κυρίου]· καὶ ἡ εὐχὴ τῆς πίστεως σώσει  
 τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος· κὰν ἁμαρτίας  
 16 ἦ πεποιηκώς, ἀφεθήσεται αὐτῷ. ἐξομολογεῖσθε οὖν ἀλλή-  
 λοις τὰς ἁμαρτίας καὶ Ἦ προσεύχεσθε ὑπὲρ ἀλλήλων, ὅπως  
 17 ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη. Ἦλείας  
 ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο  
 τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς  
 18 τρεῖς καὶ μῆνας ἕξ· καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς  
 Ἦ ὑετὸν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.  
 19 Ἀδελφοί μου, ἐάν τις ἐν ὑμῖν πλανηθῆ ἀπὸ τῆς ἀλη-  
 20 θείας καὶ ἐπιστρέψῃ τις αὐτόν, Ἦ γνώσκετε ὅτι ὁ ἐπι-  
 στρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν  
 αὐτοῦ ἐκ θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν.

Κύριος

εὐχεσθε

ἔδωκεν ὑετὸν

γινωσκέτω

ἐκ θανάτου αὐτοῦ

## ΠΕΤΡΟΥ Α

ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρε-  
 πιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας,  
 Ἀσίας, καὶ Βιθυνίας, κατὰ πρόγνωσιν θεοῦ πατρός, ἐν  
 ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος  
 Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

Εὐλογητὸς ὁ θεὸς καὶ πατήρ τοῦ κυρίου ἡμῶν Ἰησοῦ  
 Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς  
 ἐλπίδα. ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,  
 εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον,  
 τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς τοὺς ἐν δυνάμει θεοῦ  
 φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοιμῆν ἀποκα-  
 λυφθῆναι ἐν καιρῷ ἐσχάτῳ. ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον  
 ἄρτι εἰ δέον λυπηθέντες ἐν ποικίλοις πειρασμοῖς, ἵνα τὸ  
 ἄπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὐρεθῆ εἰς ἔπαινον  
 καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. ὃν  
 οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὀρώντες πιστεύοντες  
 δὲ ἀγαλλιᾶτε χαρᾷ ἀνεκκλήτῳ καὶ δεδοξασμένῳ, κομι-  
 ζόμενοι τὸ τέλος τῆς πίστεως σωτηρίαν ψυχῶν. Περὶ  
 ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύησαν προφήται οἱ περὶ  
 τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, ἐραυνῶντες εἰς τίνα  
 ἢ ποῖον καιρὸν ἔδῃλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προ-  
 μαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ  
 ταῦτα δόξας· οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ  
 διηκόνουν αὐτά, ἀλλὰ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγε-

Αρ.†

ἐδηλοῦτο

αὐτὰ ἂ

## THE FIRST EPISTLE GENERAL OF P E T E R.

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**1** PETER, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, **2** Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

**3** Blessed *be* the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ **4** from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven **5** for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in **6** the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief **7** in manifold <sup>1</sup>temptations, that the proof of your faith, <sup>1</sup> *Or, trials* *being* more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus Christ: **8** whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with **9** joy unspeakable and <sup>2</sup>full of glory: receiving the end <sup>2</sup> *Gr. glorified.* *of your faith, even the salvation of your souls.* Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that *should come* **11** unto you: searching what *time* or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings <sup>3</sup>of Christ, <sup>3</sup> *Gr. unto.* **12** and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the

<sup>1</sup> Gr. *in*.<sup>2</sup> Or, *Holy Spirit*

gospel unto you <sup>3</sup>by the <sup>2</sup>Holy Ghost sent forth from heaven; which things angels desire to look into.

<sup>3</sup> Gr. *is brought.**being*

Wherefore girding up the loins of your mind, be <sup>13</sup>sober and set your hope perfectly on the grace that <sup>14</sup>is to be brought unto you at the revelation of Jesus Christ; as children of obedience, not fashioning

<sup>4</sup> Or, *like the Holy One which called you*

yourself according to your former lusts in *the* <sup>15</sup>time of your ignorance: but <sup>4</sup>like as he which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; <sup>16</sup>for I am holy. And if ye call on him as Father, <sup>17</sup>who without respect of persons judgeth according

to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed, not <sup>18</sup>with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb with- <sup>19</sup>out blemish and without spot, *even the blood* of Christ: who was foreknown indeed before the foundation <sup>20</sup>of the world, but was manifested at the end of the times for your sake, who through him are believers <sup>21</sup>in God, which raised him from the dead, and gave him glory; so that your faith and hope might be in God. Seeing ye have purified your souls in your <sup>22</sup>obedience to the truth unto unfeigned love of the brethren, love one another <sup>5</sup>from the heart fervently: having been begotten again, not of corruptible seed, <sup>23</sup>but of incorruptible, through the word of <sup>6</sup>God, which liveth and abideth. For, <sup>24</sup>

<sup>5</sup> Many ancient authorities read from a clean heart.<sup>6</sup> Or, *God who liveth*

All flesh is as grass,  
And all the glory thereof as the flower of grass.  
The grass withereth, and the flower falleth:

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

But the <sup>7</sup>word of the Lord abideth for ever. <sup>25</sup>  
And this is the <sup>7</sup>word of good tidings which was preached unto you.

<sup>8</sup> Or, *malice*

Putting away therefore all <sup>8</sup>wickedness, and all <sup>2</sup>guile, and hypocrisies, and envies, and all evil speak-

<sup>9</sup> Gr. *reasonable.\**

ings, as newborn babes, long for the <sup>9</sup>spiritual milk <sup>2</sup>which is without guile, that ye may grow thereby unto salvation; if ye have tasted that the Lord is gracious: <sup>3</sup>

\* In marg. <sup>9</sup> for "reasonable" read "belonging to the reason."—*Am. Com.*



λισαμένων ὑμᾶς πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ,  
εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

- 13 Διὸ ἀναξωσάμενοι τὰς ὁσφύας τῆς διανοίας ὑμῶν,  
14 νήφοντες τελείως, ἐλπίζατε ἐπὶ τῇ φερομένῃ ὑμῖν χάριν  
15 ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. ὡς τέκνα ὑπακοῆς, μὴ  
16 συνσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπι-  
17 θυμίαις, ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ  
18 ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε, διότι γέγραπται  
19 [ὅτι] "Ἄγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος. καὶ εἰ πατέρα ἐπι-  
20 κκαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἐκά-  
21 στου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀνα-  
22 στράφητε· εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ,  
23 ἐλγτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαρα-  
24 δότοι, ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου  
25 Χριστοῦ, προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου,  
26 φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς τοὺς  
27 δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγαίραντα αὐτὸν ἐκ νεκρῶν  
καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα  
28 εἶναι εἰς θεόν. Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν  
τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον ἐκ  
29 καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς, ἀναγεγεννημένοι  
οὐκ ἐκ σποράς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου  
30 ζῶντος θεοῦ καὶ μένοντος· διότι

πᾶσα σὰρξ ὡς χόρτος,  
καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου·  
ἐξηράνθη ὁ χόρτος,  
καὶ τὸ ἄνθος ἐξέπεσεν·

- 31 τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα.  
32 τοῦτο δὲ ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς. Ἄ-  
33 ποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑπό-  
34 κρισιν καὶ φθόνους καὶ πάσας καταλαλιάς, ὡς ἀρτιγέν-  
35 νητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν  
36 αὐτῷ ἀυξηθῆτε εἰς σωτηρίαν, εἰ ἐγεγασθε ὅτι χρηστὸς

ὁ κΥΡΙΟΣ. πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀν- 4  
 θρώπων μὲν ἀποδεδοκιμασμένον παρὰ δὲ θεῶ ἐκλεκτὸν  
 ἔντιμον καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομήσθε οἶκος 5  
 πνευματικὸς εἰς ἱεράτευμα ἅγιον, ἀνεύγκαι πνευματικὰς  
 θυσίας εὐπροσδέκτους θεῶ δια Ἰησοῦ Χριστοῦ· διότι 6  
 περιέχει ἐν γραφῇ

Ἰδοὺ τίθημι ἐν Σιών λίθον ἐκλεκτὸν ἀκρογωνι-  
 αῖον ἔντιμον,

καὶ ὁ πιστεύων ἐπὶ αὐτῷ οὐ μὴ καταίχησθῃ.  
 ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπιστοῦσιν δὲ λίθος 7  
 ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη  
 εἰς κεφαλὴν γωνίας καὶ λίθος προσκόμματος καὶ 8  
 πέτρα σκανδάλογ· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθῶν-  
 τες· εἰς ὃ καὶ ἐτέθησαν. ὑμῖς δὲ γένος ἐκλεκτὸν, βασι- 9  
 λειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν,  
 ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς  
 καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· οἳ ποτε οὐ λαὸς 10  
 νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι τῶν δὲ ἐλεηθέντες.

Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδή- 11  
 μοις ἀπέχουσαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρα-  
 τεύονται κατὰ τῆς ψυχῆς· τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς 12  
 ἔθνεσιν ἔχοντες καλήν, ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς  
 κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσι  
 τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον· 13  
 εἴτε βασιλεῖ ὡς ὑπερέχοντι, εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ 14  
 πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθο-  
 ποιῶν· (ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποι- 15  
 οῦντας φιμοῖν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν)  
 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας 16  
 τὴν ἐλευθερίαν, ἀλλ' ὡς θεοῦ δοῦλοι. πάντας τιμήσατε, 17  
 τὴν ἀδελφότητα ἀγαπᾶτε, τὸν θεὸν φοβεῖσθε, τὸν βασιλέα

- 4 unto whom coming, a living stone, rejected indeed  
 5 of men, but with God elect, <sup>1</sup>precious, ye also, as <sup>1</sup> Or, *honourable*  
 living stones, are built up <sup>2</sup>a spiritual house, to be <sup>2</sup> Or, *a spiritual*  
 a holy priesthood, to offer up spiritual sacrifices, <sup>house for a holy</sup>  
<sup>3</sup> Or, *priesthood*  
 6 acceptable to God through Jesus Christ. Because  
 it is contained in <sup>3</sup>scripture, <sup>3</sup> Or, *a scripture*  
 Behold, I lay in Zion a chief corner stone, elect,  
<sup>1</sup>precious:  
 And he that believeth on <sup>4</sup>him shall not be put <sup>4</sup> Or, *it*  
 to shame.  
 7 <sup>5</sup>For you therefore which believe is the <sup>6</sup>precious- <sup>5</sup> Or, *In your sight*  
 ness: but for such as disbelieve, <sup>6</sup> Or, *honour*  
 The stone which the builders rejected,  
 The same was made the head of the corner;  
 8 and,  
 A stone of stumbling, and a rock of offence; <sup>7</sup> Or, *who*.  
<sup>8</sup> Or, *stumble, be-*  
 7 for they <sup>8</sup>stumble at the word, being disobedient: <sup>ing dissident to</sup>  
<sup>9</sup> whereunto also they were appointed. But ye are an <sup>the word</sup>  
 elect race, a royal priesthood, a holy nation, a peo-  
 ple for *God's* own possession, that ye may shew forth  
 the excellencies of him who called you out of dark-  
 10 ness into his marvellous light: which in time past  
 were no people, but now are the people of God:  
 which had not obtained mercy, but now have ob-  
 tained mercy.  
 11 Beloved, I beseech you as sojourners and pilgrims,  
 to abstain from fleshly lusts, which war against the  
 12 soul; having your behaviour seemly among the  
 Gentiles; that, wherein they speak against you as  
 evil-doers, they may by your good works, which  
 they behold, glorify God in the day of visitation.  
 13 Be subject to every <sup>9</sup>ordinance of man for the <sup>9</sup> Or, *creation*.  
 Lord's sake: whether it be to the king, as supreme;  
 14 or unto governors, as sent <sup>10</sup>by him for vengeance <sup>10</sup> Or, *through*.  
 on evil-doers and for praise to them that do well.  
 15 For so is the will of God, that by well-doing ye  
 should put to silence the ignorance of foolish men:  
 16 as free, and not <sup>11</sup>using your freedom for a cloke of <sup>11</sup> Or, *having*  
 17 <sup>12</sup>wickedness, but as bondservants of God. Honour <sup>12</sup> Or, *malice*  
 all men. Love the brotherhood. Fear God. Hon-  
 our the king.

1 Gr. *Household-servants.* <sup>1</sup>Servants, *be* in subjection to your masters with 18  
all fear; not only to the good and gentle, but also  
2 Gr. *grace.* to the froward. For this is <sup>2</sup>acceptable, if for 19  
3 Gr. *of.* conscience <sup>3</sup>toward God a man endureth griefs,  
suffering wrongfully. For what glory is it, if, 20  
when ye sin, and are buffeted *for it*, ye shall take it  
patiently? but if, when ye do well, and suffer *for it*,  
ye shall take it patiently, this is <sup>2</sup>acceptable with  
God. For hereunto were ye called: because Christ 21  
also suffered for you, leaving you an example, that  
ye should follow his steps: who did no sin, neither 22  
was guile found in his mouth: who, when he was 23  
reviled, reviled not again; when he suffered, threat-  
ened not; but committed <sup>4</sup>*himself* to him that judg-  
eth righteously: who his own self <sup>5</sup>bare our sins in 24  
his body upon the tree, that we, having died unto  
sins, might live unto righteousness; by whose <sup>6</sup>stripes  
ye were healed. For ye were going astray like 25  
sheep; but are now returned unto the Shepherd and  
7 Or, *Overseer* <sup>7</sup>Bishop of your souls.

In like manner, ye wives, *be* in subjection to your **3**  
own husbands; that, even if any obey not the word,  
8 Or, *manner of life* they may without the word be gained by the <sup>8</sup>behav-  
iour of their wives; beholding your chaste <sup>9</sup>behav- 2  
iour *coupled* with fear. Whose *adorning* let it not 3  
be the outward adorning of plaiting the hair, and of  
wearing jewels, of gold, or of putting on apparel;  
but *let it be* the hidden man of the heart, in the in- 4  
corruptible *apparel* of a meek and quiet spirit, which  
is in the sight of God of great price. For after this 5  
manner aforetime the holy women also, who hoped  
in God, adorned themselves, being in subjection to  
9 Or, *husbands (as Sarah . . . we are become), doing well, and not being afraid*  
their own <sup>9</sup>husbands: as Sarah obeyed Abraham, 6  
calling him lord: whose children ye now are, if ye  
do well, and are not <sup>10</sup>put in fear by any terror.

Ye husbands, in like manner, dwell with *your* 7  
11 Gr. *unto the female vessel, as a weaker.* <sup>11</sup>wives according to knowledge, giving honour  
unto the woman, as unto the weaker vessel, as being also  
joint-heirs of the grace of life; to the end that your  
prayers be not hindered.

12 Gr. *sympathetic.* Finally, *be* ye all likeminded, <sup>12</sup>compassionate, lov- 8  
ing as brethren, tender-

18 τιμᾶτε.

Οἱ οἰκέται ὑποτασσόμενοι ἐν παντί

φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπεικείσιν

19 ἀλλὰ καὶ τοῖς σκολιοῖς. τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν

20 θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως· ποῖον γὰρ κλέος

εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγα-  
θοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ

21 θεῷ. εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν

22 θήσῃτε τοῖς ἰχνεσιν αὐτοῦ· ὃς ἁμαρτίαν οὐκ ἐποίησεν

23 οὐδέ εἰρέθη δόλος ἐν τῷ στόματι αὐτοῦ· ὃς λοιδο-  
ρούμενος οὐκ ἀντελοιδύρει, πάσχων οὐκ ἠπείλει, παρεδί-

24 δου δὲ τῷ κρίνοντι δικαίως· ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς

ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς

25 μώλωπι ἰάθητε. ἦτε γὰρ ὡς πρόβατα πλανώμενοι,

ἀλλὰ ἐπεστράφητε ἰὺν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν

1 ψυχῶν ὑμῶν. Ὅμοίως γυναῖκες ὑποτασσόμεναι

τοῖς ἰδίοις ἀνδράσιν, ἵνα ἢ εἰ τινας ἀπειθοῦσιν τῷ λόγῳ διὰ

2 τῆς τῶν γυναικῶν ἀναστροφῆς ἅνευ λόγου κερδηθήσονται

3 ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφήν ὑμῶν.

4 ὦν ἔστω οὐχ ὁ ἕξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως

5 χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος, ἀλλ' ὁ κρυπτὸς τῆς

6 καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ ἡσυχίου καὶ πραέως

7 πτόησιν. Οἱ ἄνδρες ὁμοίως συνοικούντες κατὰ

8 ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν. Τὸ δὲ τέ-  
λος πάντες ὁμόφρονες, συμπαιεῖς, φιλάδελφοι, εὖσπλαγ-

ὑμῶν

καὶ

πραέως καὶ ἡσυ-  
χίου

(ὡς.....καλοῦσα,  
ἡς.....τεκνα,)

συνκληρονόμοις  
ταῖς προσευχαῖς

χνοι, ταπεινόφρονες, μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ 9  
ἢ λοιδορίαν ἀντὶ λοιδορίας τοῦναντίον δὲ εὐλογούντες,  
ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.

ὁ γὰρ θέλων ζωὴν ἀγαπᾶν 10

καὶ ἰδεῖν ἡμέρας ἀγαθὰς

παγσάτω τὴν γλῶσσαν ἀπὸ κακοῦ

καὶ χεῖλη τοῦ μὴ λαλήσαι δόλον,

ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, 11

ζητησάτω εἰρήνην καὶ διωξάτω ἀγῆνη.

ὅτι ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους 12

καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν,

πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά.

Καὶ τίς ὁ κακῶσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ 13

γένησθε; ἀλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι. 14

τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε,

κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, 15

ἔτοιμοι αἰεὶ πρὸς ἀπολογίαὶν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον

περὶ τῆς ἐν ὑμῖν ἐλπίδος, ἀλλὰ μετὰ πραύτητος καὶ φόβου,

συνειδήσιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαεῖσθε κατα- 16

σχυνηθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ

ἀναστροφῆν. κρεῖττον γὰρ ἀγαθοποιῶντας, εἰ θέλοι τὸ 17

θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιῶντας. ὅτι καὶ Χρι- 18

εἶπαθεν στὸς ἅπαξ περὶ ἁμαρτιῶν ἠπέθανεν, δίκαιος ὑπὲρ ἀδίκων,

ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ, θανατωθεὶς μὲν σαρκὶ

ζωοποιηθεὶς δὲ πνεύματι· ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύ- 19

μασιν πορευθεὶς ἐκήρυξεν, ἀπειθήσασίν ποτε ὅτε ἀπεξεδέ- 20

χετο ἢ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευα-

ζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὀκτὼ ψυχαί,

διεσώθησαν δι' ὕδατος. Ἰδ' καὶ ὑμᾶς ἀντίτυπον νῦν σώζει 21

βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπον ἀλλὰ συνειδήσεως

ἀγαθῆς ἐπερώτημα εἰς θεοί, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

ὅς ἐστιν ἐν δεξιᾷ θεοῦ πορευθεὶς εἰς οὐραῖον ὑποταγέντων 22

αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

Χρι- 1



9 hearted, humbleminded: not rendering evil for evil,  
 or reviling for reviling; but contrariwise blessing;  
 for hereunto were ye called, that ye should inherit a  
 10 blessing. For,

He that would love life,

And see good days,

Let him refrain his tongue from evil,

And his lips that they speak no guile:

11 And let him turn away from evil, and do good;  
 Let him seek peace, and pursue it.

12 For the eyes of the Lord are upon the righteous,  
 And his ears unto their supplication:

But the face of the Lord is upon them that do  
 evil.

13 And who is he that will harm you, if ye be zealous  
 14 of that which is good? But and if ye should suffer  
 for righteousness' sake, blessed *are ye*: and fear not  
 15 their fear, neither be troubled; but sanctify in your  
 hearts Christ as Lord: *being* ready always to give  
 answer to every man that asketh you a reason con-  
 cerning the hope that is in you, yet with meekness  
 16 and fear: having a good conscience; that, wherein  
 ye are spoken against, they may be put to shame  
 17 who revile your good manner of life in Christ. For  
 it is better, if the will of God should so will, that ye  
 18 suffer for well-doing than for evil-doing. Because

Christ also <sup>1</sup>suffered for sins once, the righteous for  
 the unrighteous, that he might bring us to God; be-  
 ing put to death in the flesh, but quickened in the  
 19 spirit; in which also he went and preached unto the  
 20 spirits in prison, which aforetime were disobedient,  
 when the longsuffering of God waited in the days <sup>2</sup>  
 of Noah, while the ark was a preparing, <sup>2</sup>wherein few,  
 21 that is, eight souls, were saved through water: which  
 also <sup>3</sup>after a true likeness doth now save you, *even*  
 baptism, not the putting away of the filth of the  
 flesh, but the <sup>4</sup>interrogation of a good conscience tow-  
 ard God, through the resurrection of Jesus Christ;  
 22 who is on the right hand of God, having gone into  
 heaven; angels and authorities and powers being  
 made subject unto him.

<sup>1</sup> Many ancient authorities read *died*.

<sup>2</sup> Or, into which few, that is, eight souls, were brought safely through water

<sup>3</sup> Or, in the anti-type

<sup>4</sup> Or, inquiry  
 Or, appeal

Forasmuch then as Christ suffered in the flesh, arm **4**  
 ye yourselves also with the same <sup>1</sup>mind; for he that  
 hath suffered in the flesh hath ceased <sup>2</sup>from sin; that **2**  
<sup>1</sup> Or, *thought*  
<sup>2</sup> Some ancient authorities read *unto sins.*  
<sup>3</sup> Or, *he no longer . . . his time*  
<sup>4</sup> ye no longer should live the rest of your time in the  
 flesh to the lusts of men, but to the will of God. For **3**  
 the time past may suffice to have wrought the desire of  
 the Gentiles, and to have walked in lasciviousness, lusts,  
 winebibbings, revellings, carousings, and abominable  
 idolatries: wherein they think it strange that ye run **4**  
<sup>4</sup> Or, *flood*  
 not with *them* into the same <sup>4</sup>excess of riot, speaking  
 evil of *you*: who shall give account to him that is **5**  
 ready to judge the quick and the dead. For unto this **6**  
<sup>5</sup> Or, *were the good tidings preached*  
 end <sup>5</sup>was the gospel preached even to the dead, that  
 they might be judged according to men in the flesh,  
 but live according to God in the spirit.

But the end of all things is at hand: be ye therefore **7**  
<sup>6</sup> Gr. *prayers.*  
 of sound mind and be sober unto <sup>6</sup>prayer: above all **8**  
 things being fervent in your love among yourselves;  
 for love covereth a multitude of sins: using hospitality **9**  
 one to another without murmuring: according as each **10**  
 hath received a gift, ministering it among yourselves,  
 as good stewards of the manifold grace of God; if any **11**  
 man speaketh, *speaking* as it were oracles of God; if  
 any man ministereth, *ministering* as of the strength  
 which God supplieth: that in all things God may be  
 glorified through Jesus Christ, whose is the glory and  
 the dominion <sup>7</sup>for ever and ever. Amen.

<sup>7</sup> Gr. *unto the ages of the ages.*  
 Beloved, think it not strange concerning the fiery **12**  
 trial among you, which cometh upon you to prove you,  
 as though a strange thing happened unto you: but in- **13**  
 somuch as ye are partakers of Christ's sufferings, re-  
 joice; that at the revelation of his glory also ye may  
 rejoice with exceeding joy. If ye are reproached <sup>8</sup>for **14**  
<sup>8</sup> Gr. *in.*  
 the name of Christ, blessed *are ye*; because the *Spirit*  
 of glory and the Spirit of God resteth upon you. For **15**  
 let none of you suffer as a murderer, or a thief, or an  
 evil-doer, or as a meddler in other men's matters: but **16**  
 if *a man suffer* as a Christian, let him not be ashamed;  
 but let him glorify God in this name. For the time **17**  
*is come* for judgement to begin at the house of God:  
 and if *it begin* first at us, what *shall be* the

στοῦ εὖν παθόντος σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν  
 2 ὀπλίσασθε, ὅτι ὁ παθὼν σαρκὶ πέπανται ἁμαρτίας, εἰς  
 τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν  
 3 ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον. ἀρκετὸς γὰρ ὁ παρε-  
 ληλυθὼς χρόνος τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι,  
 πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις,  
 4 κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρίαις. ἐν ᾧ ξενί-  
 ζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας  
 5 ἀνάχυσιν, βλασφημοῦντες· οἱ ἀποδώσουσιν λόγον τῷ  
 6 ἑτοίμως κρίνοντι ζῶντας καὶ νεκρούς· εἰς τοῦτο γὰρ καὶ  
 νεκροῖς εὐηγγελίσθη ἵνα κριθῶσι μὲν κατὰ ἀθρώπους  
 σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.

7 Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ  
 8 ἠήψατε εἰς προσευχάς· πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην  
 ἔκτεινῆ ἔχοντες, ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν·  
 9 φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ· ἕκαστος καθὼς  
 10 ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ  
 11 οἰκονόμοι ποικίλης χάριτος θεοῦ· εἴ τις λαλεῖ, ὡς λόγια  
 θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός· ἵνα  
 ἐν πᾶσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστὶν  
 ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰῶνων· ἀμήν.

12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς  
 πειρασμὸν ὑμῖν γινομένη ὡς ξένου ὑμῖν συμβαίνοντος,  
 13 ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαί-  
 ρετε, ἵνα καὶ ἐν τῇ ἀποκαλίψει τῆς δόξης αὐτοῦ χαρῆτε  
 14 ἀγαλλώμενοι. εἰ ὕνειδίσεσθε ἐν ὀνόματι Χριστοῦ, μακά-  
 ριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς  
 15 ἀναπαύεται. μὴ γάρ τις ὑμῶν πασχετῶ ὡς φονεὺς ἢ  
 16 κλέπτης ἢ κακοποιὸς ἢ ὡς ἀλλοτριεπίσκοπος· εἰ δὲ ὡς  
 Χριστιανός, μὴ αἰσχνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ  
 17 ὀνόματι τούτῳ. ὅτι [ὁ] καιρὸς τοῦ ἄρξασθαι τὸ κρίμα  
 ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ

ἁμαρτίας

ΑΡ.

τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ; καὶ εἰ ὁ δ  
 δ ΔΙΚΑΙΟΣ ΜΟΛΙΣ ΣΩΖΕΤΑΙ, ὁ [ΔΕ] ἄσεβης καὶ ἁμαρτωλὸς  
 αὐτῶν ΠΟΥ ΦΑΝΕΪΤΑΙ; ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ  
 θεοῦ πιστῷ κτίστη παρατιθέσθωσαν τὰς ψυχὰς ἐν  
 ἀγαθοποιίᾳ.

Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συνπρεσβύτε- 1  
 ρος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς  
 μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός, ποιμάνετε 2  
 Αρ. τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, μὴ ἀναγκαστῶς ἀλλὰ ἐκου-  
 σίως, μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως, μηδ' ὡς κατακυ- 3  
 ριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου  
 καὶ φανερωθέντος τοῦ ἀρχιεπίσκοπος κομιεῖσθε τὸν ἀμαράν- 4  
 τινον τῆς δόξης στέφανον. Ὅμοίως, νεώτεροι, ὑποτάγητε 5  
 πρεσβυτέροις. Πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην  
 ἐγκομβώσασθε, ὅτι [ὁ] θεὸς ὑπερηφάνους ἀντιτίσσει  
 ταπεινοῖς δὲ δίδωσιν χάριν.

Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα 6  
 ὑμᾶς ὑψώσῃ ἐν καιρῷ, πᾶσαν τὴν μέριμναν ἡμῶν ἐπιρί- 7  
 ψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν. Νήψατε, 8  
 γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυό-  
 μενος περιπατᾷ ζητῶν ἁμαρτίας ὑμῶν ἵνα καταπιεῖν ὑμᾶς  
 τινά τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν τῷ κόσμῳ  
 ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. Ὁ δὲ θεὸς πάσης χάριτος, 10  
 τῷ ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν ἁμαρτίᾳ  
 ὑμῶν ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει.  
 αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας ἁμήν. 11

Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογιζομαι, 12  
 δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην  
 εἶναι ἀληθὴν χάριν τοῦ θεοῦ· εἰς ἣν στηῖτε. Ἀσπάζεται 13  
 ὑμᾶς ἡ ἐν Βαβυλῶνι συγκεκλεκτὴ καὶ Μάρκος ὁ υἱὸς  
 μου. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. 14

Εἰρήνην ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.

18 end of them that obey not the gospel of God? And if the righteous is scarcely saved, where shall the  
19 ungodly and sinner appear? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

5 The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that  
2 shall be revealed: Tend the flock of God which is among you, <sup>1</sup>exercising the oversight, not of constraint, but willingly, <sup>2</sup>according unto God<sup>2</sup>; nor yet  
3 for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making  
4 yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive  
5 the crown of glory that fadeth not away. <sup>3</sup>Like-wise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth  
6 grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you  
7 in due time; casting all your anxiety upon him, because he careth for you. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh  
9 about, seeking whom he may devour: whom withstand stedfast in <sup>4</sup>your faith, knowing that the same sufferings are <sup>5</sup>accomplished in your <sup>6</sup>brethren who  
10 are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself <sup>7</sup>perfect,  
11 stablish, strengthen<sup>8</sup> you. To him *be* the dominion <sup>9</sup>for ever and ever. Amen.

12 By Silvanus, <sup>10</sup>our faithful brother, as I account *him*, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand  
13 ye fast therein. <sup>11</sup>She that is in Babylon, elect together with *you*, saluteth you; and *so doth* Mark my  
14 son. Salute one another with a kiss of love.

Peace be unto you all that are in Christ.

<sup>1</sup> Some ancient authorities omit exercising the oversight.

<sup>2</sup> Some ancient authorities omit according unto God.

<sup>3</sup> Or, Likewise . . . elder; *yea, all of you one to another. Gird yourselves with humility.*

<sup>4</sup> Or, *the*

<sup>5</sup> Gr. *being accomplished.*

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

<sup>7</sup> Or, *restore*

<sup>8</sup> Many ancient authorities add *settle.*

<sup>9</sup> Gr. *unto the ages of the ages.*

<sup>10</sup> Gr. *the.*

<sup>11</sup> That is, The church, or, The sister.

\* For "according unto God" read "according to the will of God" (and so in marg. 2). Comp. Rom. viii. 27.—*Am. Com.*

## THE SECOND EPISTLE GENERAL OF P E T E R.

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<sup>1</sup> Many ancient authorities read <sup>1</sup>SIMON PETER, a <sup>2</sup>servant and apostle of Jesus **1**  
<sup>2</sup> Gr. *bed-servant*. Christ, to them that have obtained <sup>3</sup>a like precious  
<sup>3</sup> Gr. *an equally precious*. faith with us in the righteousness of <sup>4</sup>our God and **2**  
<sup>4</sup> Or, *our God and the Saviour*. Saviour Jesus Christ: Grace to you and peace be **2**  
 multiplied in the knowledge of God and of Jesus **3**  
 our Lord; seeing that his divine power hath granted **3**  
 unto us all things that pertain unto life and godli-  
<sup>5</sup> Some ancient authorities read *through glory and virtue*. ness, through the knowledge of him that called us **4**  
<sup>6</sup> Or, *a*. <sup>5</sup>by his own glory and virtue; whereby he hath **4**  
 granted unto us his precious and exceeding great  
 promises; that through these ye may become par-  
 takers of <sup>6</sup>the divine nature, having escaped from  
 the corruption that is in the world by lust. Yea, **5**  
 and for this very cause adding on your part all dili-  
 gence, in your faith supply virtue; and in *your* vir-  
<sup>7</sup> Or, *self-control*. tue knowledge; and in *your* knowledge <sup>7</sup>temper- **6**  
 ance; and in *your* temperance patience; and in *your*  
 patience godliness; and in *your* godliness love of **7**  
 the brethren†; and in *your* love of the brethren love.  
 For if these things are yours and abound, they make **8**  
 you to be not idle nor unfruitful unto the knowl-  
 edge of our Lord Jesus Christ. For he that lacketh **9**  
<sup>8</sup> Or, *closing his eyes*. these things is blind, seeing only what is near,  
 having forgotten the cleansing from his old sins.  
 Wherefore, brethren, give the more diligence to **10**  
 make your calling and election sure: for if ye do  
 these things, ye shall never stumble: for thus shall **11**  
 be richly supplied unto you the entrance into the  
 eternal kingdom of our Lord, and Saviour Jesus  
 Christ.

\* Let marg. <sup>4</sup> and the text exchange places.—*Am. Com.*

† For "love of the brethren" read "brotherly kindness" (twice) with marg. Gr. *love of the brethren*.—*Am. Com.*



## ΠΕΤΡΟΥ Β

- 1     [ΣΙΜΩΝ] ΠΕΤΡΟΣ δούλος καὶ ἀπόστολος Ἰησοῦ     ΣΥΜΕΩΝ  
 Χριστοῦ τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ  
 2 τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ· χάρις  
 ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ θεοῦ καὶ  
 3 Ἰησοῦ τοῦ κυρίου ἡμῶν, ὡς πάντα ἡμῖν τῆς θείας  
 δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης  
 διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς [διὰ δόξης καὶ  
 4 ἀρετῆς], δι' ὧν τὰ τίμια [καὶ μέγιστα ἡμῖν] ἐπαγγέλματα <sup>ἰδίᾳ δόξῃ καὶ ορε-</sup>  
 δεδωρήται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύ- <sup>τῇ</sup>  
 σεως, ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ <sup>ἡμῖν καὶ μέγιστα</sup>  
 5 φθοράς. καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέ-  
 γκατες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν  
 6 δὲ τῇ ἀρετῇ τὴν γνώσιν, ἐν δὲ τῇ γνώσει τὴν ἐγκρά-  
 τειαν, ἐν δὲ τῇ ἐγκρατεῖᾳ τὴν ὑπομονήν, ἐν δὲ τῇ  
 7 ὑπομονῇ τὴν εὐσέβειαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελ-  
 8 φίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην· ταῦτα γὰρ ὑμῖν  
 ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους  
 καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπί-  
 9 γνωσιν· ᾧ γὰρ μὴ πάρεστιν ταῦτα. τυφλός ἐστιν μυωπάζων,  
 λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ [ἁμαρτιῶν]. <sup>ἁμαρτημάτων</sup>  
 10 διὸ μάλλον, ἀδελφοί, σπουδιάσατε βεβαίαν ὑμῶν τὴν <sup>Αβ.</sup>  
 κλήσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ  
 11 πταισῆτέ ποτε· οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται  
 ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν  
 καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

Διὸ μελλήσω αἰεὶ ὑμᾶς ὑπομνήσκειν περὶ τούτων, 12  
 καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείᾳ.  
 δίκαιον δὲ ἠγοῦμαι, ἐφ' ὅσον εἰμι ἐν τούτῳ τῷ σκηνώματι, 13  
 διεγείρειν ὑμᾶς ἐν ὑπομνήσει, εἰδὼς ὅτι ταχινή ἐστὶν ἡ 14  
 ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ κύριος ἡμῶν  
 Ἰησοῦς Χριστὸς ἐδήλωσέν μοι· σπουδάσω δὲ καὶ ἐκάστοτε 15  
 ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιῆ-  
 σθαι. οὐ γὰρ σσσοφισμένοις μύθοις ἐξακολουθήσαντες 16  
 ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύ-  
 ναμιν καὶ παρουσίαν, ἀλλ' ἐπόπτει γενηθέντες τῆς ἐκείνου  
 μεγαλειότητος· λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ 17  
 δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιαῦδε ὑπὸ τῆς μεγαλοπρε-  
 ποῦς δόξης Ὁ υἱὸς μου ὁ ἀγαπητός μου οὗτός ἐστιν, εἰς  
 ὃν ἐγὼ εὐδόκησα,— καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν 18  
 ἐξ οὐρανοῦ ἐνεχθείσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.  
 καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς 19  
 ποιῶτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ,  
 ἕως οὗ ἡμέρα διαυγᾶση καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς  
 καρδίαις ὑμῶν· τούτο πρῶτον γινώσκοντες ὅτι πᾶσα 20  
 προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται, οὐ γὰρ 21  
 θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ, ἀλλὰ ὑπὸ  
 πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.

Ἐγένοντο δὲ καὶ ψευδοπροφήται ἐν τῷ λαῷ, ὡς καὶ 1  
 ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν  
 αἰρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην  
 ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν· καὶ 2  
 πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις, δι' οὓς  
 ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται· καὶ ἐν πλεονεξίᾳ 3  
 πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα ἔκπα-  
 λαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει· εἰ γὰρ 4  
 ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειροῖς  
 ζύφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους, καὶ 5

- 12 Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and  
 13 are established in the truth which is with *you*. And I think it right, as long as I am in this tabernacle, to  
 14 stir you up by putting you in remembrance; knowing that the putting off of my tabernacle cometh swiftly,  
 15 even as our Lord Jesus Christ signified unto me. Yea, I will give diligence that at every time ye may be able  
 after my <sup>1</sup>decease to call these things to remembrance. 1 Or, *departure*.  
 16 For we did not follow cunningly devised fables, when we made known unto you the power and <sup>2</sup>coming of  
 our Lord Jesus Christ, but we were eyewitnesses of 2 Gr. *presence*.  
 17 his majesty. For he <sup>3</sup>received from God the Father <sup>3</sup>honour and glory, when there <sup>4</sup>came such a voice to  
 him from the excellent glory<sup>\*</sup>, This is my beloved Son, 3 Gr. *having received*.  
4 Gr. *was brought by the majestic glory*.  
 18 in whom I am well pleased: and this voice we *ourselves*  
 heard <sup>5</sup>come† out of heaven, when we were with him 5 Gr. *brought*.  
 19 in the holy mount. And we have the word of prophecy *made* more sure; whereunto ye do well that ye take  
 heed, as unto a lamp shining in a <sup>6</sup>dark place, until the 6 Gr. *special*.  
 day dawn, and the day-star arise in your hearts:  
 20 knowing this first, that no prophecy of scripture is of  
 21 <sup>7</sup>private interpretation. For no prophecy ever <sup>8</sup>came  
 by the will of man: but men spake from God, being  
 moved by the <sup>9</sup>Holy Ghost. 7 Or, *special*.  
8 Gr. *was brought*.  
9 Or, *Holy Spirit*.  
**2** But there arose false prophets also among the people, as among you also there shall be false teachers,  
 who shall privily bring in <sup>10</sup>destructive heresies, deny- 10 Or, *sects of perdition*.  
 ing even the Master that bought them, bringing upon  
 2 themselves swift destruction. And many shall follow  
 their lascivious doings; by reason of whom the way  
 3 of the truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise  
 of you: whose sentence now from of old lingereth  
 4 not, and their destruction slumbereth not. For if God  
 spared not angels when they sinned, but <sup>11</sup>cast them  
 down to <sup>12</sup>hell, and committed them to <sup>13</sup>pits of dark- 11 Or, *cast them into dungeons*.  
12 Gr. *Tartarus*.  
13 Some ancient authorities read *chains*.  
 5 ness, to be reserved unto judgement; and

\* For "came such a voice to him from the excellent glory" read "was borne such a voice to him by the Majestic Glory" and omit marg. 4—*Am. Com.*

† For "come" read "borne" and omit marg. 5—*Am. Com.*

spared not the ancient world, but preserved Noah with  
 seven others, <sup>1</sup>a preacher of righteousness, when he  
 brought a flood upon the world of the ungodly; and 6  
 turning the cities of Sodom and Gomorrah into ashes  
 condemned them with an overthrow, having made  
 them an example unto those that should live ungodly;  
 and delivered righteous Lot, sore distressed by the las- 7  
 civious life of the wicked (for that righteous man dwell- 8  
 ing among them, in seeing and hearing, <sup>2</sup>vexed *his*  
 righteous soul from day to day with *their* lawless  
 deeds): the Lord knoweth how to deliver the godly 9  
 out of temptation, and to keep the unrighteous under  
 punishment unto the day of judgement; but chiefly 10  
 them that walk after the flesh in the lust of defilement,  
 and despise dominion. Daring, selfwilled, they trem- 11  
 ble not to rail at <sup>3</sup>dignities: whereas angels, though 11  
 greater in might and power, bring not a railing judge-  
 ment against them before the Lord. But these, as 12  
 creatures without reason, born <sup>4</sup>mere animals <sup>5</sup>to be  
 taken and destroyed, railing in matters wherof they  
 are ignorant, shall in their <sup>6</sup>destroying surely be de- 13  
 stroyed, suffering wrong as the hire of wrong-doing; 13  
*men* that count it pleasure to revel in the day-time,  
 spots and blemishes, revelling in their <sup>7</sup>love-feasts\*  
 while they feast with you; having eyes full of <sup>8</sup>adul- 14  
 tery, and that cannot cease from sin; enticing unsted-  
 fast souls; having a heart exercised in covetousness;  
 children of cursing; forsaking the right way, they went 15  
 astray, having followed the way of Balaam the *son* of  
<sup>9</sup>Beor, who loved the hire of wrong-doing; but he was 16  
 rebuked for his own transgression: a dumb ass spake  
 with man's voice and stayed the madness of the proph-  
 et. These are springs without water, and mists driven 17  
 by a storm; for whom the blackness of darkness hath  
 been reserved. For, uttering great swelling *words* of 18  
 vanity, they entice in the lusts of the flesh, by lascivious-  
 ness, those who are just escaping from them that live in  
 error; promising them liberty, while they themselves 19  
 are bondservants of corruption; for of <sup>10</sup>whom a man  
 is overcome, of the same is he also brought into bond-  
 age. For if, after they have escaped the defilements 20

<sup>1</sup> Gr. a herald.

<sup>2</sup> Gr. tormented.

<sup>3</sup> Gr. glories.

<sup>4</sup> Gr. natural.

<sup>5</sup> Gr. to take and to destroy

<sup>6</sup> Gr. corruption

<sup>7</sup> Many ancient authorities read deceivings.

<sup>8</sup> Gr. an adulteress.

<sup>9</sup> Many ancient authorities read *Losor*.

<sup>10</sup> Or, what

\* For "love-feasts" read "deceivings" and in marg.<sup>7</sup> read Some ancient authorities read *love-feasts*.—*Am. Com.*

ἀρχαίον κόσμον οὐκ ἐφείσατο, ἀλλὰ ὄγδοον Νῶε δικαιοσύ-  
 νης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας,  
 6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας κατέκρινεν,  
 7 ὑπόδειγμα μελλόντων ἀσεβέσιν τεθικῶς, καὶ δίκαιον Λῶτ  
 καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀνα-  
 8 στροφῆς ἐρύσατο, — βλέμματι γὰρ καὶ ἀκοῇ<sup>†</sup> δίκαιος ἐνκα-  
 τοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνό-  
 9 μοις ἔργοις ἐβασάνιζεν, — οἶδεν Κύριος εὐσεβεῖς ἐκ πειρα-  
 σμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους  
 10 τηρεῖν, μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ  
 πορευομένους καὶ κυριότητος καταφρονούντας. τολμηταί,  
 11 ἀθάδεις, δόξας οὐ τρέμουνσι, βλασφημοῦντες, ἔπου ἄγγε-  
 λοι ἰσχυροὶ καὶ δυνάμει μείζονες ὄντες οὐ φέρουνσι κατ' αὐτῶν  
 12 [παρὰ Κυρίῳ] βλάσφημον κρίσιν. οὗτοι δέ, ὡς ἄλογα ζῶα  
 γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦ-  
 σιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρῆσονται,  
 13 ἀδικούμενοι μισθὸν ἀδικίας· ἡδονὴν ἡγούμενοι τὴν ἐν  
 ἡμέρᾳ τρυφῆν, σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς  
 14 ἁπάταις<sup>†</sup> αὐτῶν συνευχόμενοι ὑμῖν, ὀφθαλμοὺς ἔχοντες  
 μεστοὺς μοιχαλίδος καὶ ἀκαταπάστους ἀμαρτίας, δελεά-  
 ζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονε-  
 15 ξίας ἔχοντες, κατάρως τέκνα, ἁκαταλείποντες<sup>†</sup> εὐθείαν ὁδὸν  
 ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ  
 16 Βεωρ<sup>†</sup> ὃς μισθὸν ἀδικίας ἠγάπησεν<sup>†</sup> ἔλεγε δὲ ἔσχεν  
 ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ  
 φθεγξάμενον ἐκώλυσε τὴν τοῦ προφήτου παραφροσίαν.  
 17 οὗτοί εἰσιν πηγαὶ ἄνυδροι καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαν-  
 18 νόμεναι, οἷς ὁ ζόφος τοῦ σκοτοῦς τετήρηται. ὑπέρογκα  
 γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις  
 σαρκὸς ἀσελγείαις τοὺς ὀλίγως ἀποφεύγοντας τοὺς ἐν  
 19 πλάνῃ ἀναστρεφόμενους, ἐλευθερίαν αὐτοῖς ἐπαγγελλόμε-  
 νοι, αὐτοὶ δούλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γὰρ τις ἠττη-  
 20 ται, τούτῳ δεδούλωται. εἰ γὰρ ἀποφυγόντες τὰ μιάσματα

δ

ἀγάπαις

καταλιπόντες

Βεωρ | μισθὸν ἀδικίας ἠγάπησεν



ἡμῶν

τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου<sup>†</sup> καὶ σωτῆρος Ἰησοῦ Χριστοῦ τούτοις δὲ πάλιν ἐμπλακέντες ἠττώνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. κρείττον γὰρ 21 ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς· συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας 22 ΚΨΩΝ ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καὶ Ὑς λουσαμένη εἰς κυλισμὸν βορβόρου.

Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, 1 ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν, μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἀγίων 2 προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος, τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύ- 3 σονται ἐπ' ἔσχατων τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαίκεται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι καὶ λέγον- 4 τες Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως. λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας ὅτι 5 οὐρανοὶ ἦσαν ἔκπαιλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος

συνεστῶσα

Ἐν τῷ θεοῦ λόγῳ, δι' ὧν ὁ τότε κόσμος 6 ὕδατι κατακλυσθεὶς ἀπώλετο· οἱ δὲ νῦν οὐρανοὶ καὶ ἡ 7 γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

Ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς, 8 ἀγαπητοί, ὅτι μία ἡμέρα παρὰ Κυρίου ὡς χίλια ἔτη καὶ χίλια ἔτη ὡς ἡμέρα μία. οὐ βραδύνει. Κύριος τῆς 9 ἐπαγγελίας, ὡς τινες βραδυτῆτα ἠγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τινος ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι. Ἦξει δὲ ἡμέρα Κυρίου 10 ὡς κλέπτῃς, ἐν ἣ ὁ οὐρανοὶ ροιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσεται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα Ἐυρέθησεται. Τούτων οὕτως πάντων λυόμενων 11

ΑΡ.†



- of the world through the knowledge of <sup>1</sup>the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become
- 21 worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the
- 22 holy commandment delivered unto them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.
- 3 This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere
- 2 mind by putting you in remembrance; that ye should remember the words which were spoken before by the holy prophets, and the commandment of the
- 3 Lord and Saviour through your apostles: knowing this first, that <sup>2</sup>in the last days mockers shall come
- 4 with mockery, walking after their own lusts, and saying, Where is the promise of his <sup>3</sup>coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the
- 5 creation. For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and <sup>4</sup>amidst water, by the word of God: <sup>4</sup>Or, through
- 6 by which means the world that then was, being overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been
- <sup>5</sup>stored up for fire, being reserved against the day of <sup>5</sup>Or, stored with fire
- judgement and destruction of ungodly men.
- 8 But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a
- 9 thousand years as one day. The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to re-
- 10 pentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the <sup>6</sup>elements shall be dissolved with fervent heat, and the earth and the works that
- 11 are therein shall be <sup>7</sup>burned up. Seeing that these things are thus all to be dissolved,

<sup>1</sup> Many ancient authorities read *our*.

<sup>2</sup> Or, in the last of the days.

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

<sup>4</sup> Or, through

<sup>5</sup> Or, stored with fire

<sup>6</sup> Or, heavenly bodies

<sup>7</sup> The most ancient manuscripts read *discovered*.

what manner of persons ought ye to be in *all* holy living and godliness, looking for and earnestly desiring the <sup>2</sup>coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the <sup>3</sup>elements shall melt with fervent heat? But, according to his promise, we look for new 13 heavens and a new earth, wherein dwelleth righteousness.

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

<sup>2</sup> Gr. *presence.*

<sup>3</sup> Or, *heavenly bodies*

Wherefore, beloved, seeing that ye look for these 14 things, give diligence that ye may be found in peace, without spot and blameless in his sight. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all *his* epistles, speaking in them of 16 these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto their own destruction. Ye therefore, beloved, knowing *these* 17 things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own stedfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ: To him *be* the glory both now and <sup>4</sup>for ever. Amen.

<sup>4</sup> Gr. *unto the day of eternity.*

ποταπὸς δεῖ ὑπάρχειν [ὑμᾶς] ἐν ἀγίαις ἀναστροφáις  
 12 καὶ εὐσεβείαις, προσδοκῶντας καὶ σπεύδοντας τὴν παρου-  
 σίαν τῆς τοῦ θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι  
 13 λυθήσονται καὶ στοιχεῖα καυσούμενα ἵθήκεται· καινοῦς  
 δὲ οὐρανοῦς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ  
 14 προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. Διό,  
 ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ  
 15 ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ, καὶ τὴν τοῦ κυρίου  
 ἡμῶν μακροθυμίαν σωτηρίαν ἠγείσθε, καθὼς καὶ ὁ ἀγα-  
 πητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθείσαν αὐτῷ  
 16 σοφίαν ἔγραψεν ὑμῖν, ὡς καὶ ἐν πάσαις ἐπιστολαῖς λαλῶν  
 ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἐστὶν δυσνόητά τινα,  
 ἃ οἱ ἀμαθῆς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς  
 17 λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπόλειαν. Ὑμεῖς  
 οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε ἵνα μὴ τῆ  
 τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου  
 18 στηριγμοῦ, ἀξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου  
 ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ  
 νῦν καὶ εἰς ἡμέραν αἰῶνος.

Αρ.†

## ΙΩΑΝΟΥ Α

Ο ΗΝ ΑΠ' ΑΡΧΗΣ, ὃ ἀκηκόαμεν, ὃ ἐωράκαμεν τοῖς 1  
 ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψη-  
 λάφησαν, περὶ τοῦ λόγου τῆς ζωῆς, — καὶ ἡ ζωὴ ἐφανε- 2  
 ρώθη, καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν  
 ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ  
 ἐφανερώθη ἡμῖν, — ὃ ἐωράκαμεν καὶ ἀκηκόαμεν ἀπαγ- 3  
 γέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡ-  
 μῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς  
 καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ· καὶ ταῦτα 4  
 γράφομεν ἡμῖς ἵνα ἡ χαρὰ ἡμῶν ἡ πεπληρωμένη.

ὑμῶν

Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ 5  
 καὶ ἀπαγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία  
 οὐκ ἔστιν ἐν αὐτῷ οὐδεμία. Ἐὰν εἴπωμεν ὅτι 6  
 κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶ-  
 μεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· ἐὰν δὲ ἐν 7  
 τῷ φωτὶ περιπατῶμεν ὡς αὐτὸς ἔστιν ἐν τῷ φωτί, κοινω-  
 νίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ  
 αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. Ἐὰν εἴπωμεν 8  
 ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλή-  
 θεια οὐκ ἔστιν ἐν ἡμῖν. ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας 9  
 ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῆ ἡμῖν τὰς ἁμαρ-  
 τίας καὶ καθάρσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. Ἐὰν εἴπω- 10  
 μεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ  
 λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν. Τεκνία μου, 1  
 ταῦτα γράφω ὑμῖν ἵνα μὴ ἁμάρτητε. καὶ ἐὰν τις ἁμάρτη,

THE FIRST EPISTLE GENERAL OF  
JOHN.

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- 1** THAT which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, **2** concerning the <sup>1</sup>Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal *life*, which was **3** with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his **4** Son Jesus Christ: and these things we write, that <sup>2</sup>our joy may be fulfilled.
- 5** And this is the message which we have heard from him, and announce unto you, that God is light, **6** and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, **7** we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say that we have no sin, **8** we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all un-**9**righteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.
- 2** My little children, these things write I unto you, that ye may not sin. And if any man sin,

<sup>1</sup> Or, word

<sup>2</sup> Many ancient authorities read *your*.

<sup>1</sup> Or, *Comforter*  
Or, *Helper*  
Gr. *Paraclete*.

we have an <sup>1</sup>Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; 2  
and not for ours only, but also for the whole world. And hereby know we that we know him, if we keep 3  
his commandments. He that saith, I know him, 4  
and keepeth not his commandments, is a liar, and the truth is not in him: but whoso keepeth his word, 5  
in him verily hath the love of God been perfected. Hereby know we that we are in him: he that saith 6  
he abideth in him ought himself also to walk even as he walked.

Beloved, no new commandment write I unto you, 7  
but an old commandment which ye had from the beginning: the old commandment is the word which 8  
ye heard. Again, a new commandment write I unto 8  
you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. He that saith he is in the light, and 9  
hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and 10  
there is none occasion of stumbling in him. But he 11  
that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

I write unto you, *my* little children, because your 12  
sins are forgiven you for his name's sake. I write 13  
unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. <sup>2</sup>I have written unto you, little children, because ye know the Father. <sup>2</sup>I have written unto you, fathers, be- 14  
cause ye know him which is from the beginning. <sup>2</sup>I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. Love not the 15  
world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the 16

<sup>2</sup> Or, *I write*



παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν  
 2 δίκαιον, καὶ αὐτὸς ἰλασμός ἐστιν περὶ τῶν ἁμαρτιῶν  
 ἡμῶν, *μόνων* μόνων *μόνων*  
 3 κυὶ περὶ τῶν ἡμετέρων δὲ ἴσον ἄλλα καὶ περὶ ὅλου  
 4 τοῦ κόσμου. Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν  
 αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. ὁ λέγων ὅτι  
 5 Ἔγνοκα αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν ψεύστης  
 ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν· ὃς δ' ἂν  
 τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ  
 θεοῦ τετελείωται. Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ  
 6 ἐσμέν· ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος  
 περιεπάτησεν καὶ αὐτὸς περιπατεῖν.

7 Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντο-  
 λὴν παλαιὰν ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ  
 8 ἐστὶν ὁ λόγος ὃν ἠκούσατε. πάλιν ἐντολὴν καινὴν  
 γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν,  
 ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη  
 9 φαίνει. Ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν

10 ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.  
 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάν-  
 11 δαλον ἔν αὐτῷ οὐκ ἔστιν· ὁ δὲ μισῶν τὸν ἀδελφὸν  
 αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ,  
 καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν  
 12 τοὺς ὀφθαλμοὺς αὐτοῦ. Γράφω ὑμῖν, τεκνία,

ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ·  
 13 γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς·  
 γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.  
 14 ἔγραψα ὑμῖν, παιδιά, ὅτι ἐγνώκατε τὸν πατέρα·  
 ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς·  
 ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος  
 [τοῦ θεοῦ] ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐὰν τις  
 ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς  
 16 ἐν αὐτῷ· ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς

οὐκ ἔστιν ἐν αὐτῷ

σαρκός καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλὰ ἐκ τοῦ κόσμου ἐστίν· καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία 17 [αὐτοῦ], ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

Αφ.

Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι 18 ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν. ἐξ ἡμῶν 19 ἐξήλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ 20 τοῦ ἁγίου· ἴδιατε πάντες—<sup>1</sup> οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἶ- 21 दाτε τὴν ἀλήθειαν, ἀλλ' ὅτι οἶδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν. Τίς ἐστίν 22 ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν 23 πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. Ὑμεῖς ὁ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω· ἐὰν ἐν 24 ὑμῖν μείνη ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ [ἐν] τῷ πατρὶ μενεῖτε. καὶ αὕτη ἐστίν ἡ ἐπαγ- 25 γελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων 26 ὑμᾶς. καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ μένει 27 ἐν ὑμῖν, καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκῃ ἴμᾶς· ἀλλ' ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστίν καὶ οὐκ ἔστιν ψεῦδος,<sup>1</sup> καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ. Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα :8 ἐὰν φανερωθῇ σχῶμεν παρρησίαν καὶ μὴ αἰσχυρθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. ἐὰν εἰδῆτε ὅτι δίκαιός 29 ἐστίν, γινώσκετε ὅτι<sup>1</sup> πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

ἴμᾶς, ἀλλὰ τὸ ...  
/ .....ψεῦδος·

καὶ

- flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world.
- 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.
- 18 Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the
- 19 last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest <sup>1</sup>how that they all are not of
- 20 us. And ye have an anointing from the Holy One,
- 21 <sup>2</sup>and ye know all things. I have not written unto you because ye know not the truth, but because ye
- 22 know it, and <sup>3</sup>because no lie is of the truth. Who is the liar but he that denieth that Jesus is the Christ? <sup>3</sup>Or, *that*
- This is the antichrist, *even* he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the
- 23 Son hath the Father also. As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father.
- 24 And this is the promise which he promised <sup>4</sup>us, *even*
- 25 the life eternal. These things have I written unto you concerning them that would lead you astray.
- 26 And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, <sup>5</sup>and is true, and is no lie, and
- 27 even as it taught you, <sup>6</sup>ye abide in him. And now, <sup>6</sup>Or, *abide ye*
- my* little children, abide in him; that, if he shall be manifested, we may have boldness, and not be
- 28 ashamed <sup>7</sup>before him at his <sup>7</sup>Or, *from him*
- <sup>8</sup>Or, *presence*
- <sup>9</sup>Or, *know ye*
- 29 that he is righteous, <sup>9</sup>ye know that every one also that doeth righteousness is begotten of him.

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and *such* we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if <sup>1</sup>he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope *set* on him purifieth himself, even as he is pure. Every one that doeth sin doeth also lawlessness: and sin is lawlessness. And ye know that he was manifested to <sup>2</sup>take away sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither <sup>3</sup>knoweth him. *My* little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another: not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

Marvel not, brethren, if the world hateth you. We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Here-

1 Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ ἵνα  
 τέκνα θεοῦ κληθῶμεν, καὶ ἔσμεν. διὰ τοῦτο ὁ κόσμος  
 2 οὐ γινώσκει ἡμᾶς ὅτι οὐκ ἔγνω αὐτόν. Ἀγαπητοί, νῦν  
 τέκνα θεοῦ ἔσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἶδα-  
 3 μεθα ὅτι ἐὰν φανερωθῇ ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψύ-  
 4 μεθα αὐτὸν καθὼς ἔστιν. καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα  
 ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτὸν καθὼς ἐκείνος ἀγνός

5 ἐστίν. Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνο-  
 6 μίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. καὶ οἴδατε ὅτι  
 ἐκείνος ἐφανερώθη ἵνα τὰς ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν  
 7 αὐτῷ οὐκ ἔστιν. πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει·  
 πᾶς ὁ ἁμαρτάνων οὐχ ἐώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.

7 Ἐκτενία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην  
 8 δίκαιός ἐστιν, καθὼς ἐκείνος δίκαιός ἐστιν· ὁ ποιῶν τὴν  
 ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος  
 ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ ἵνα λύσῃ  
 9 τὰ ἔργα τοῦ διαβόλου. Πᾶς ὁ γεγεννημένος

10 ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ  
 μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέν-  
 11 νηται. ἐν τούτῳ φανερά ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ  
 τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην  
 οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν  
 12 αὐτοῦ. ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς,  
 ἵνα ἀγαπῶμεν ἀλλήλους· οὐ καθὼς Καὶν ἐκ τοῦ ποιηροῦ  
 ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος  
 ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ  
 τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

13 Μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος.  
 14 ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν  
 ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει  
 15 ἐν τῷ θανάτῳ. πᾶς ὁ μισῶν τὸν ἀδελφὸν ἑαυτοῦ ἄν-  
 16 θρωποκτόνος ἐστίν, καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος  
 οὐκ ἔχει ζωὴν αἰώνιον ἐν ἑαυτῷ μένουσαν. Ἐν

Παιδί

ἑαυτοῦ

ἑαυτῷ

τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν  
 τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν  
 ἀδελφῶν τὰς ψυχὰς θείναι. ὡς δ' ἂν ἔχη τὸν βίον τοῦ 17  
 κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ  
 κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ  
 θεοῦ μένει ἐν αὐτῷ; Τεκνία, μὴ ἀγαπῶμεν λόγῳ μὴδὲ 18  
 τῇ γλώσσει ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ. Ἐν 19  
 τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἐμ-  
 προσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν ὅτι ἐὰν κατα- 20  
 γινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρ-  
 διάς ἡμῶν καὶ γινώσκει πάντα. Ἀγαπητοί, ἐὰν ἡ καρδία 21  
 μὴ καταγινώσκῃ, παρρησίαν ἔχομεν πρὸς τὸν θεόν, καὶ 22  
 ὁ ἂν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς  
 αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.  
 καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα ἡ πιστεύσωμεν τῷ 23  
 ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν  
 ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. καὶ ὁ τηρῶν τὰς 24  
 ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν  
 τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος  
 οὗ ἡμῖν ἔδωκεν.

πιστεύωμεν

ἐληλυθέναι

λέει

Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκι- 1  
 μάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευ-  
 δοπροφήται ἐξεληλύθασιν εἰς τὸν κόσμον. Ἐν 2  
 τούτῳ γινώσχετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμο-  
 λογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἡ ἐληλυθότα ἐκ τοῦ θεοῦ  
 ἐστίν, καὶ πᾶν πνεῦμα ὃ ἡμῶν ὁμολογεῖ τὸν Ἰησοῦν ἐκ 3  
 τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχριστοῦ,  
 ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν  
 ἤδη. Ὑμεῖς ἐκ τοῦ θεοῦ ἐστέ, τεκνία, καὶ νε- 4  
 νικήκατέ αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ  
 κόσμῳ· αὐτοὶ ἐκ τοῦ κόσμου εἰσίν· διὰ τοῦτο ἐκ τοῦ 5  
 κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει. ἡμεῖς ἐκ 6



by know we love, because he laid down his life for us: and we ought to lay down our lives for the 17 brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God 18 abide in him? *My* little children, let us not love in word, neither with the tongue; but in deed and truth.

19 Hereby shall we know that we are of the truth, and 20 shall <sup>1</sup>assure our heart before him, whereinsoever our

<sup>1</sup> Gr. *persuade.*

heart condemn us; because God\* is greater than 21 our heart, and knoweth all things. Beloved, if our

heart condemn us not, we have boldness toward 22 God; and whatsoever we ask, we receive of him,

because we keep his commandments, and do the 23 things that are pleasing in his sight. And this is

his commandment, that we should <sup>2</sup>believe in the 24 name of his Son Jesus Christ, and love one another,

<sup>2</sup> Gr. *believe the name.*

even as he gave us commandment. And he that 25 keepeth his commandments abideth in him, and he

in him. And hereby we know that he abideth in 26 us, by the Spirit which he gave us.

**4** Beloved, believe not every spirit, but prove the 27 spirits, whether they are of God: because many

28 false prophets are gone out into the world. Here- 29 by know ye the Spirit of God: every spirit which

confesseth that Jesus Christ is come in the flesh is 30 of God: and every spirit which <sup>3</sup>confesseth not

<sup>3</sup> Some ancient authorities read *annulleth Jesus.*

Jesus is not of God: and this is the *spirit* of the 31 antichrist, whereof ye have heard that it cometh;

32 and now it is in the world already. Ye are of God, 33 *my* little children, and have overcome them; be-

cause greater is he that is in you than he that is in 34 the world. They are of the world: therefore speak

35 6 they *as* of the world, and the world heareth them. We

\* For "him, whereinsoever . . . because God" etc. read "him: because if our heart condemn us, God" etc. (with the present text in the marg.)—*Am. Com.*

are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

Beloved, let us love one another: for love is of 7  
 God; and every one that loveth is begotten of God,  
 and knoweth God. He that loveth not knoweth 8  
 not God; for God is love. Herein was the love of 9  
 1 Or, *in our case* God manifested 'in us, that God hath sent his only  
 begotten Son into the world, that we might live  
 through him. Herein is love, not that we loved 10  
 God, but that he loved us, and sent his Son *to be* the  
 propitiation for our sins. Beloved, if God so loved 11  
 us, we also ought to love one another. No man 12  
 hath beheld God at any time: if we love one an-  
 other, God abideth in us, and his love is perfected  
 in us: hereby know we that we abide in him, and 13  
 he in us, because he hath given us of his Spirit.  
 And we have beheld and bear witness that the Fa- 14  
 ther hath sent the Son *to be* the Saviour of the  
 world. Whosoever shall confess that Jesus is the 15  
 Son of God, God abideth in him, and he in God.  
 And we know and have believed the love which 16  
 God hath 'in us. God is love; and he that abideth  
 in love abideth in God, and God abideth in him.  
 Herein is love made perfect with us, that we may 17  
 have boldness in the day of judgement; because as  
 he is, even so are we in this world. There is no 18  
 fear in love: but perfect love casteth out fear, be-  
 cause fear hath punishment; and he that feareth is  
 not made perfect in love. We love, because he 19  
 first loved us. If a man say, I love God, and 20

τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

- 7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ  
θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γηγέννηται καὶ  
8 γινώσκει τὸν θεόν. ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι  
9 ὁ θεὸς ἀγάπη ἐστίν. ἐν τούτῳ ἐφανερῶθη ἡ ἀγάπη τοῦ  
θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν  
10 ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ. ἐν τούτῳ  
ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν,  
ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐ-  
11 τοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. Ἀγα-  
πητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλο-  
12 μεν ἀλλήλους ἀγαπᾶν. θεὸν οὐδεὶς πώποτε τεθέαται·  
ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ  
13 ἀγάπη αὐτοῦ τετελειωμένη ἐν ἡμῖν ἐστίν. ἐν τούτῳ γινώ-  
σκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ  
14 πνεύματος αὐτοῦ δέδωκεν ἡμῖν. Καὶ ἡμεῖς τεθεάμεθα  
καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτήρα  
15 τοῦ κόσμου. ὃς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς [Χριστός]  
ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς  
16 ἐν τῷ θεῷ. Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν  
τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς  
ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει  
17 καὶ ὁ θεὸς ἐν αὐτῷ [μένει]. Ἐν τούτῳ τετελείεται ἡ  
ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ  
τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμέν  
18 ἐν τῷ κόσμῳ τούτῳ. φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ,  
ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ  
φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείεται  
19 ἐν τῇ ἀγάπῃ. Ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγά-  
20 πησεν ἡμᾶς. ἐὰν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν, καὶ

ἠγαπήσαμεν

τὸν ἀδελφὸν αὐτοῦ μισῆ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακεν, τὸν θεὸν ὃν οὐχ ἐώρακεν οὐ δύναται ἀγαπᾶν. καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾶ καὶ τὸν ἀδελφὸν αὐτοῦ.

Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾶ τὸν γεγεννημένον ἐξ αὐτοῦ. ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν· αὕτη γάρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν, ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον. καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν· τίς ἐστὶν [δὲ] ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ; Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστὶν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστὶν ἡ ἀλήθεια. ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν αὐτῷ· ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ὁ θεὸς ἡμῖν, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει. Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώμιον, τοῖς πιστεύουσιν εἰς

Αρ.

ιόνφ

Αρ.

Αρ.

αὐτῷ | Αρ. †

hateth his brother, he is a liar: for he that loveth <sup>1</sup> not his brother whom he hath seen, <sup>2</sup>cannot love  
 21 God whom he hath not seen. And this command-  
 ment have we from him, that he who loveth God  
 love his brother also.

<sup>1</sup> Many ancient  
 authorities read  
*how can he love  
 God whom he hath  
 not seen?*

5 Whosoever believeth that Jesus is the Christ is  
 begotten of God: and whosoever loveth him that  
 2 begat loveth him also that is begotten of him. Here-  
 by we know that we love the children of God, when  
 3 we love God, and do his commandments. For this  
 is the love of God, that we keep his commandments:  
 4 and his commandments are not grievous. For what-  
 soever is begotten of God overcome the world:  
 and this is the victory that hath overcome the world,  
 5 *even* our faith. And who is he that overcome the  
 world, but he that believeth that Jesus is the Son of  
 6 God? This is he that came by water and blood,  
*even* Jesus Christ; not <sup>2</sup>with the water only, but <sup>2</sup>with the water and <sup>2</sup>with the blood. And it is the  
 Spirit that beareth witness, because the Spirit is the  
 8 truth. For there are three who bear witness, the  
 Spirit, and the water, and the blood: and the three  
 9 agree in one. If we receive the witness of men, the  
 witness of God is greater: for the witness of God is  
 this, that he hath borne witness concerning his Son.  
 10 He that believeth on the Son of God hath the wit-  
 ness in him: he that believeth not God hath made  
 him a liar; because he hath not believed in the wit-  
 11 ness that God hath borne concerning his Son. And  
 the witness is this, that God gave unto us eternal  
 12 life, and this life is in his Son. He that hath the  
 Son hath the life; he that hath not the Son of God  
 hath not the life.  
 13 These things have I written unto you, that ye may  
 know that ye have eternal life, *even* unto you that  
 believe on

the name of the Son of God. And this is the 14  
boldness which we have toward him, that, if we  
ask any thing according to his will, he heareth us:  
and if we know that he heareth us whatsoever we 15  
ask, we know that we have the petitions which we  
have asked of him. If any man see his brother 16  
sinning a sin not unto death,<sup>1</sup> he shall ask, and *God*  
will give him life for them that sin not unto death.  
There is <sup>2</sup>a sin unto death: not concerning this do I  
say that he should make request. All unrighteous- 17  
ness is sin: and there is <sup>2</sup>a sin not unto death.

We know that whosoever is begotten of God sin- 18  
neth not; but he that was begotten of God keepeth  
<sup>3</sup>him\*, and the evil one toucheth him not. We know 19  
that we are of God, and the whole world lieth in the  
evil one. And we know that the Son of God is 20  
come, and hath given us an understanding, that we  
know him that is true, and we are in him that is  
true, *even* in his Son Jesus Christ. This is the true  
God, and eternal life. *My* little children, guard 21  
yourselves from idols.

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\* Substitute marg. <sup>3</sup> for the text, and add marg. <sup>3</sup> Some ancient manuscripts read *him*.—*Am. Com.*



14 τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. καὶ αὕτη ἐστὶν ἡ παρρησία  
 ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐὰν τι αἰτώμεθα κατὰ τὸ  
 15 θέλημα αὐτοῦ ἀκούει ἡμῶν. καὶ ἐὰν οἶδαμεν ὅτι ἀκούει  
 ἡμῶν ὃ ἐὰν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ  
 16 ἠτήκαμεν ἀπ' αὐτοῦ. Ἐὰν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ  
 ἁμαρτάνοντα ἑμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ  
 δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον.  
 ἐστὶν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα  
 17 ἐρωτήσῃ. πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία  
 18 οὐ πρὸς θάνατον. Οἶδαμεν ὅτι πᾶς ὁ γεγεν-  
 νημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ  
 τοῦ θεοῦ τηρεῖ αὐτόν, καὶ ὁ πονηρὸς οὐχ ἄπτειται αὐτοῦ.  
 19 οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμέν, καὶ ὁ κόσμος ὅλος ἐν τῷ  
 20 πονηρῷ κεῖται. οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει, καὶ  
 δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἄληθινόν· καὶ  
 21 οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος. Τεκνία,  
 φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.

ἀληθινόν,

## ΙΩΑΝΟΥ Β

Ἐκλεκτῆ Κυρία

Ο ΠΡΕΣΒΥΤΕΡΟΣ Ἐκλεκτῆ κυρία καὶ τοὺς τέκνοις 1  
αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος  
ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, διὰ τὴν 2  
ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς  
τὸν αἰῶνα· ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη παρὰ 3  
θεοῦ πατρός, καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρός,  
ἐν ἀληθείᾳ καὶ ἀγάπῃ.

Ἐχάρην λίαν ὅτι εὔρηκα ἐκ τῶν τέκνων σου περιπα- 4  
τοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ  
πατρός. καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν 5  
γράφω σοι καινὴν ἀλλὰ ἣν εἶχαμεν ἀπ' ἀρχῆς, ἵνα ἀγα-  
πῶμεν ἀλλήλους. καὶ αὕτη ἔστιν ἡ ἀγάπη, ἵνα περι- 6  
πατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ· αὕτη ἡ ἐντολή ἐστίν,  
καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατήτε. ὅτι 7  
πολλοὶ πλάνοι ἐξῆλθαν εἰς τὸν κόσμον, οἱ μὴ ὁμολο-  
γοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν  
ὁ πλάνος καὶ ὁ ἀντίχριστος. βλέπετε ἑαυτοὺς, ἵνα μὴ 8  
ἀπολέσητε τὸ ἔργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολά-  
βητε. πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ 9  
χριστοῦ θεοῦ οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ, οὗτος καὶ  
τὸν πατέρα καὶ τὸν υἱὸν ἔχει. εἴ τις ἔρχεται πρὸς ὑμᾶς 10  
καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν  
εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε· ὁ λέγων γὰρ αὐτῷ 11  
χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

Αβ.

ἡμῶν

Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ 12  
χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς  
καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ Ἑμῶν  
πεπληρωμένη ᾖ. Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς 13  
σου τῆς ἐκλεκτῆς.

THE SECOND EPISTLE OF  
JOHN.

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- 1 THE elder unto the elect lady\* and her children,  
whom I love in truth; and not I only, but also all  
2 they that know the truth; for the truth's sake which  
3 abideth in us, and it shall be with us for ever: Grace,  
mercy, peace shall be with us, from God the Father,  
and from Jesus Christ, the Son of the Father, in truth  
and love.
- 4 I rejoyce greatly that I have found *certain* of thy  
children walking in truth, even as we received com-  
5 mandment from the Father. And now I beseech  
thee, lady\*, not as though I wrote to thee a new com-  
mandment, but that which we had from the begin-  
6 ning, that we love one another. And this is love,  
that we should walk after his commandments. This  
is the commandment, even as ye heard from the be-  
7 ginning, that ye should walk in it. For many de-  
ceivers are gone forth into the world, *even* they that  
confess not that Jesus Christ cometh in the flesh.
- 8 This is the deceiver and the antichrist. Look to  
yourselves, that ye lose not the things which <sup>1</sup>we  
have wrought, but that ye receive a full reward. <sup>2</sup>
- 9 Whosoever <sup>3</sup>goeth onward and abideth not in the <sup>3</sup>  
teaching of Christ, hath not God: he that abideth in  
the teaching, the same hath both the Father and the  
10 Son. If any one cometh unto you, and bringeth  
not this teaching, receive him not into *your* house,  
11 and give him no greeting: for he that giveth him  
greeting partaketh in his evil works.
- 12 Having many things to write unto you, I would  
not *write them* with paper and ink: but I hope to  
come unto you, and to speak face to face that your  
13 joy may be fulfilled. The children of thine elect  
sister salute thee.

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

<sup>2</sup> Many ancient au-  
thorities read *ye*.

<sup>3</sup> Or, *taketh the lead*

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\* "lady" add marg. Or, *Cyria—Am. Com.*

THE THIRD EPISTLE OF  
JOHN.

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THE elder unto Gaius the beloved, whom I love in 1  
truth.

Beloved, I pray that in all things thou mayest 2  
prosper and be in health, even as thy soul prosper-  
eth. For I <sup>1</sup>rejoiced greatly, when brethren came 3  
and bare witness unto thy truth, even as thou walk-  
est in truth. Greater <sup>2</sup>joy have I none than <sup>3</sup>this, to 4  
hear of my children walking in the truth.

<sup>1</sup> Or, rejoice greatly, when brethren come and bear witness  
<sup>2</sup> Some ancient authorities read "grace."  
<sup>3</sup> Or, these things, that I may hear

Beloved, thou doest a faithful work in whatsoever 5  
thou doest toward them that are brethren and stran-  
gers withal; who bare witness to thy love before the 6  
church: whom thou wilt do well to set forward on  
their journey worthily of God: because that for the 7  
sake of the Name they went forth, taking nothing  
of the Gentiles. We therefore ought to welcome 8  
such, that we may be fellow-workers with the truth†.

I wrote somewhat unto the church: but Diotre- 9  
phes, who loveth to have the preeminence among  
them, receiveth us not. Therefore, if I come, I will 10  
bring to remembrance his works which he doeth,  
prating against us with wicked words: and not con-  
tent therewith, neither doth he himself receive the  
brethren, and them that would he forbiddeth, and  
casteth *them* out of the church. Beloved, imitate 11  
not that which is evil, but that which is good. He  
that doeth good is of God: he that doeth evil hath  
not seen God. Demetrius hath the witness of all 12  
*men*, and of the truth itself: yea, we also bear wit-  
ness; and thou knowest that our witness is true.

I had many things to write unto thee, but I am 13  
unwilling to write *them* to thee with ink and pen:  
but I hope shortly to see thee, and we shall speak 14  
face to face. Peace *be* unto thee. The friends sa-  
lute thee. Salute the friends by name.

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\* Dele marg. 2.—*Am. Com.*

† For "with the truth" read "for the truth"—*Am. Com.*

## ΙΩΑΝΟΥ Γ

1 Ο ΠΡΕΣΒΥΤΕΡΟΣ Γαίω τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ  
ἐν ἀληθείᾳ.

2 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ  
3 ὑγιαίνειν, καθὼς εὐδοοῦταί σου ἡ ψυχὴ. ἐχάριον γὰρ λίαν  
ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ,  
4 καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. μειζοτέραν τούτων  
οὐκ ἔχω ἡ χάριν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ  
5 περιπατοῦντα. Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν

χαράν

6 ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ τοῦτο ξένους, οἱ ἐμαρτύρη-  
σάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, οὓς καλῶς ποιή-  
7 σεις προπέμψας ἀξίως τοῦ θεοῦ· ὑπὲρ γὰρ τοῦ ὀνόματος  
8 ἐξῆλθαν μηδὲν λαμβάνοντες ἀπὸ τῶν ἔθνικῶν. ἡμεῖς  
οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ  
γινώμεθα τῇ ἀληθείᾳ.

9 Ἐγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν  
10 Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς. διὰ τοῦτο, ἐὰν ἔλθω,  
ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυα-  
ρῶν ἡμᾶς, καὶ μὴ ἀρκούμενος ἐπὶ τούτοις οὔτε αὐτὸς  
ἐπιδέχεται τοὺς ἀδελφούς καὶ τοὺς βουλομένους κωλύει  
καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ ἀγα-  
θοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ κακοποιῶν οὐχ ἑώρακεν τὸν  
12 θεόν. Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων καὶ ὑπὸ αὐτῆς  
τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας ὅτι  
ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.

13 Πολλὰ εἶχον γράψαι σοι, ἀλλ' οὐ θέλω διὰ μέλανος  
14 καὶ καλάμου σοι γράφειν· ἐλπίζω δὲ εὐθέως σε ἰδεῖν,  
15 καὶ στόμα πρὸς στόμα λαλήσομεν. Εἰρήνη σοι. ἀσπά-  
ζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.

## ΙΟΥΔΑ

*Αρ.†* ΙΟΥΔΑΣ Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώ- 1  
 βου, τοῖς ἐν θεῷ πατρὶ ἠγαπημένοις καὶ Ἰησοῦ Χριστῷ  
 τετηρημένοις κλητοῖς· ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη 2  
 πληθυνθείη.

Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν 3  
 περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον γράψαι  
 ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ  
 τοῖς ἁγίοις πίστει. παρεισδύησαν γάρ τινες ἄνθρωποι, οἱ 4  
 πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν  
 τοῦ θεοῦ ἡμῶν χάριτα μετατιθέετε εἰς ἀσέλγειαν καὶ τὸν  
 μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνύ-  
 μνοι.

*Αρ.†* Ἰησοῦς  
*Αρ.†*

Ἐπομνησαίμεθα δὲ ὑμᾶς βούλομαι, εἰδόμενος 5  
 ἅπαξ ἵνα ἴδω, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας  
 τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπόλεσεν, ἀγγέλους 6  
 τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολι-  
 πόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας  
 δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν· ὡς Σύδομα καὶ 7  
 Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὁμοίον τρόπον  
 τούτοις ἐκπορευέσασαι καὶ ἀπελθοῦσαι ὀπίσω· σαρκὸς  
 ἐτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου εἰκὴν ὑπέχου-  
 σαι.

*Αρ.*

Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι 8  
 σάρκα μὲν μιαίνουσιν, κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ  
 βλασφημοῦσιν. Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ 9  
 διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωυσέως σώ-  
 ματος, οὐκ ἐτόλμησεν κρίσιν ἐπιτελεῖν βλασφημίας,



## THE GENERAL EPISTLE OF

## J U D E.

- 1 JUDAS\*, a <sup>1</sup>servant of Jesus Christ, and brother of James, <sup>2</sup>to them that are called, beloved in God the <sup>2</sup>Father, and kept for Jesus Christ: Mercy unto you and peace and love be multiplied.
- 3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered
- 4 unto the saints. For there are certain men crept in privily, *even* they who were of old set forth† unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying <sup>3</sup>our only Master and Lord, Jesus Christ.
- 5 Now I desire to put you in remembrance, though ye know all things once for all, how that <sup>4</sup>the Lord, having saved a people out of the land of Egypt,
- 6 <sup>5</sup>afterward destroyed them that believed not. And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgement
- 7 of the great day. Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth <sup>6</sup>as an example,
- 8 suffering the punishment of eternal fire. Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at <sup>7</sup>digni-
- 9 ties. But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgement,

<sup>1</sup> Gr. *bondservant*.  
<sup>2</sup> Or, *to them that are beloved in God the Father, and kept for Jesus Christ, being called*

<sup>3</sup> Or, *the only Master, and our Lord Jesus Christ*

<sup>4</sup> Many very ancient authorities read *Jesus*.

<sup>5</sup> Gr. *the second time*.

<sup>6</sup> Or, *as an example of eternal fire, suffering punishment*.

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

\* For "Judas" read "Jude" and add marg. Gr. *Judas*.—*Am. Com.*

† For "set forth" read "written of beforehand" putting the present text into the marg.—*Am. Com.*

but said, The Lord rebuke thee. But these rail at 10  
 whatsoever things they know not: and what they  
 understand naturally, like the creatures without reason,  
 in these things are they <sup>1</sup>destroyed. Woe unto 11  
 them! for they went in the way of Cain, and <sup>2</sup>ran  
 riotously in the error of Balaam for hire, and per-  
 ished in the gainsaying of Korah. These are they 12  
 who are <sup>3</sup>hidden rocks in your love-feasts when  
 they feast with you, shepherds that without fear  
 feed themselves; clouds without water, carried along  
 by winds; autumn trees without fruit, twice dead,  
 plucked up by the roots; wild waves of the sea, 13  
 foaming out their own <sup>4</sup>shame; wandering stars, for  
 whom the blackness of darkness hath been reserved  
 for ever. And to these also Enoch, the seventh 14  
 from Adam, prophesied, saying, Behold, the Lord  
 came with <sup>5</sup>ten thousands of his holy ones, to exe- 15  
 cute judgement upon all, and to convict all the un-  
 godly of all their works of ungodliness which they  
 have ungodly wrought, and of all the hard things  
 which ungodly sinners have spoken against him.  
 These are murmurers, complainers, walking after 16  
 their lusts (and their mouth speaketh great swelling  
*words*), shewing respect of persons for the sake of  
 advantage.

But ye, beloved, remember ye the words which 17  
 have been spoken before by the apostles of our Lord  
 Jesus Christ; how that they said to you, In the last 18  
 time there shall be mockers, walking after <sup>6</sup>their  
 own ungodly lusts. These are they who make 19  
 separations, <sup>7</sup>sensual, having not the Spirit. But 20  
 ye, beloved, building up yourselves on your most  
 holy faith, praying in the Holy Spirit, keep your- 21  
 selves in the love of God, looking for the mercy of  
 our Lord Jesus Christ unto eternal life. <sup>8</sup>And on 22  
 some\* have mercy, <sup>9</sup>who are in doubt; and some save, 23  
 snatching them out of the fire; and on some have  
 mercy with fear; hating even the garment spotted  
 by the flesh.

<sup>1</sup> Or, corrupted

<sup>2</sup> Or, cast themselves  
away through

<sup>3</sup> Or, spots

<sup>4</sup> Gr. shames.

<sup>5</sup> Gr. his holy myri-  
ads.

<sup>6</sup> Gr. their own lusts  
of ungodliness.

<sup>7</sup> Or, natural  
Or, animal

<sup>8</sup> The Greek text  
in this passage  
(And . . . here) is  
somewhat uncer-  
tain.

<sup>9</sup> Or, while they  
dispute with you

\* Against "And on some" etc. add the marg. Some ancient authorities read *And some refute while they dispute with you.*—Am. Com.

10 ἀλλὰ εἶπεν Ἐπιτιμῆσαι σοι Κύριος. Οὗτοι δὲ ὅσα  
 μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς  
 11 τὰ ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται. ἐν αὐ  
 αἰτοῖς, ὅτι τῇ ὁδῷ τοῦ Καὶν ἐπορεύθησαν, καὶ τῇ πλάνῃ  
 τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀτιλογίᾳ τοῦ  
 12 Κορὲ ἀπώλοντο. οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπι  
 λάδες συνευωχούμενοι, ἀφόβως ἐάγτοῦς ποιμαίνοντες,  
 νεφέλαι ἄνδρῳ ὑπὸ ἀνέμων παραφερόμεναι, δένδρα  
 13 φθινοπωρινὰ ἄκαρπα δις ἀποθαιόντα ἐκριζωθέντα, κίματα  
 ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχίνας, ἀστέ  
 ρες ἄπλανῆται οἷς ὁ ζῶφος τοῦ σκοτούς εἰς αἰῶνα τετήρη  
 14 ται. Ἐπροφήτευσεν δὲ καὶ τούτοις ἑβδομος  
 ἀπὸ Ἀδάμ Ἐνώχ λέγων Ἴδου ἦλθεν Κύριος ἐν ἀγίαις  
 15 μυριάσιν ἀγίων, ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει  
 πάντας τοὺς ἀσεβεῖς περὶ πάντων τῶν ἔργων ἀσεβείας  
 αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν  
 16 ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς. Οὗ  
 τοί εἰσιν γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας  
 αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα,  
 θαυμάζοντες πρόσωπα ὠφελίας χάριν.  
 17 Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προει  
 ρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ  
 18 Χριστοῦ· ὅτι ἔλεγον ὑμῖν Ἐπ' ἐσχάτου χρόνου ἔσονται  
 ἐμπαίκεται κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν  
 19 ἀσεβειῶν. Οὗτοί εἰσιν οἱ ἀποδιορίζοιτες, ψυχικοί, πνεῦ  
 20 μα μὴ ἔχοντες. Ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες  
 ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἀγίῳ  
 21 προσευχόμενοι, ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε προσ  
 δεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
 22 εἰς ζωὴν αἰώνιον. Καὶ οὓς μὲν ἔλεατε διακρινομένους  
 23 σώζετε ἐκ πᾶντος ἀρπάζοντες, οὓς δὲ ἔλεατε ἐν φόβῳ,  
 μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον  
 χιτῶνα.

πλάνητες οἷς ζῶ  
 φος

Αρ.†

Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους· καὶ <sup>24</sup>  
στηῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμόμους ἐν ἀγα-  
λιάσει· μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ <sup>25</sup>  
τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία  
πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς  
αἰῶνας· ἀμήν.

24 Now unto him that is able to guard you from  
stumbling, and to set you before the presence of his  
25 glory without blemish in exceeding joy, to the only  
God our Saviour, through Jesus Christ our Lord, *be*  
glory, majesty, dominion and power, before all time,  
and now, and <sup>1</sup>for evermore. Amen.

<sup>1</sup> Gr. *unto all the*  
*ages.*





ΕΠΙΣΤΟΛΑΙ ΠΑΥΛΟΥ

# THE EPISTLE OF PAUL THE APOSTLE

TO THE

## ROMANS.

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<sup>1</sup> Gr. *bondservant*. PAUL, a <sup>1</sup>servant of Jesus Christ, called *to be* an **1**  
apostle, separated unto the gospel of God, which he **2**  
<sup>2</sup> Or, *through* promised afore <sup>2</sup>by his prophets in the holy script-  
ures, concerning his Son, who was born of the seed **3**  
<sup>3</sup> Gr. *determined*. of David according to the flesh, who was <sup>3</sup>declared **4**  
<sup>4</sup> Or, *in* *to be* the Son of God <sup>4</sup>with power, according to the  
spirit of holiness, by the resurrection of the dead;  
*even* Jesus Christ our Lord, through whom we re- **5**  
<sup>5</sup> Or, *t. the faith* ceived grace and apostleship, unto obedience <sup>5</sup>of  
faith among all the nations, for his name's sake :  
among whom are ye also, called *to be* Jesus Christ's: **6**  
to all that are in Rome, beloved of God, called *to be* **7**  
saints: Grace to you and peace from God our Fa-  
ther and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for **8**  
<sup>6</sup> Or, *because* you all, <sup>6</sup>that your faith is proclaimed throughout  
the whole world. For God is my witness, whom I **9**  
serve in my spirit in the gospel of his Son, how un-  
ceasingly I make mention of you, always in my  
prayers making request, if by any means now at **10**  
<sup>7</sup> Gr. *in*. length I may be prospered <sup>7</sup>by the will of God to  
come unto you. For I long to see you, that I may **11**  
impart unto you some spiritual gift, to the end ye  
may be established; that is, that I with you may be **12**  
comforted in you, each of us by the other's faith,

## ΠΡΟΣ ΡΩΜΑΙΟΥΣ

1 ΠΑΥΛΟΣ δούλος Ἰησοῦ Χριστοῦ<sup>1</sup>, κλητὸς ἀπόστολος,  
2 ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ ὃ προεπηγγέλατο διὰ  
3 τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις περὶ τοῦ υἱοῦ  
αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Δαυεὶδ κατὰ σάρκα,  
4 τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἀγνωσύ-  
νης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου  
5 ἡμῶν, δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπα-  
κοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος  
6 αὐτοῦ, ἐν οἷς ἐστὲ καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ,  
7 πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἀγίοις·  
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου  
Ἰησοῦ Χριστοῦ.

Χριστοῦ Ἰησοῦ

.Αρ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ  
Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλ-  
9 λεται ἐν ὅλῳ τῷ κόσμῳ. μάρτυς γάρ μου ἐστὶν ὁ θεός,  
ὃς λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ  
10 υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνεΐαν ὑμῶν ποιοῦμαι πάν-  
τοτε ἐπὶ τῶν προσευχῶν μου, δεόμενος εἴ πως ἤδη ποτὲ  
εὐδομηθῆσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἔλθειν πρὸς ὑμᾶς.  
11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν  
12 πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς, τοῦτο δέ ἐστιν  
συνπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως

ὑμῶν τε καὶ ἐμοῦ. οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι 13  
πολλάκις προεθέμην ἔλθειν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι  
τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς  
καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. Ἐλληνσίν 14

47. τε καὶ βαρβάρους, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί·  
οὕτω τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγ- 15  
γελίσασθαι. οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις 16  
γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ  
τε [πρῶτον] καὶ Ἑλληνι· δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ 17  
ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται  
Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ 18  
πάσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν  
ἐν ἀδικίᾳ κατεχόντων, διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν 19  
ἐστὶν ἐν αὐτοῖς, ὁ θεὸς γὰρ αὐτοῖς ἐφανέρωσεν. τὰ 20  
γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν  
νοούμενα καθορᾶται, ἢ τε αἰδῖος αὐτοῦ δύναμις καὶ  
θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, διότι γνόντες 21  
τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ἠψυχάριστησαν, ἀλλὰ  
ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη  
ἡ ἀσύνετος αὐτῶν καρδίᾳ· φάσκοντες εἶναι σοφοὶ ἐμω- 22  
ράνθησαν, καὶ ἩΛΛΑΞΑΝ ΤΗΝ ΔΟΞΑΝ τοῦ ἀφθάρτου θεοῦ 23  
ἐν ὁμοιώματι εἰκόνας φθαρτοῦ ἀνθρώπου καὶ πετεινῶν  
καὶ τετραπόδων καὶ ἔρπετῶν. Διὸ παρέδωκεν 24

αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν  
εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν  
αὐτοῖς, οἷτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ 25  
ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ  
τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.  
Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας· 26  
αἷ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν  
εἰς τὴν παρὰ φύσιν, ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν 27  
φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει

1. 12-1. 27. TO THE ROMANS.

- 13 both yours and mine. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God <sup>1</sup>by faith\* unto <sup>1</sup>Gr. from. faith: as it is written, But the righteous shall live <sup>1</sup>by faith\*.
- 18 For <sup>2</sup>the wrath of God is revealed from heaven <sup>2</sup>Or, a wrath against all ungodliness and unrighteousness of men, who <sup>3</sup>hold down† the truth in unrighteousness; be- <sup>3</sup>Or, hold the truth cause that which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity; <sup>4</sup>that they may be without excuse: <sup>4</sup>Or, so that they are because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.
- 24 Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonoured among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed <sup>5</sup>for ever. Amen. <sup>5</sup>Gr. unto the ages.
- 26 For this cause God gave them up unto <sup>6</sup>vile passions: for their women changed the natural use <sup>6</sup>Gr. passions of dishonour. into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust

\* For "by faith" read "from faith" and omit the marg.—*Am. Com.*

† For "hold down" read "hinder"—*Am. Com.*

one toward another, men with men working un-  
 seemliness, and receiving in themselves that recom-  
 pense of their error which was due.

<sup>1</sup> *Gr. did not ap-  
 pear.* And even as they <sup>1</sup>refused to have God in *their* 28  
 knowledge, God gave them up unto a reprobate  
 mind, to do those things which are not fitting; being 29  
 filled with all unrighteousness, wickedness, covet-  
 ousness, maliciousness; full of envy, murder, strife,  
<sup>2</sup> *Or, haters of God* deceit, malignity; whisperers, backbiters, <sup>2</sup>hateful to 30  
 God, insolent, haughty, boastful, inventors of evil  
 things, disobedient to parents, without understand- 31  
 ing, covenant-breakers, without natural affection,  
 unmerciful: who, knowing the ordinance of God, 32  
 that they which practise such things are worthy of  
 death, not only do the same, but also consent with  
 them that practise them.

Wherefore thou art without excuse, O man, whose- **2**  
 ever thou art that judgest: for wherein thou judgest  
<sup>3</sup> *Gr. the other.* <sup>3</sup>another, thou condemnest thyself; for thou that  
<sup>4</sup> *Many ancient au-  
 thorities read  
 For.* judgest dost practise the same things. <sup>4</sup>And we 2  
 know that the judgement of God is according to truth  
 against them that practise such things. And reckon- 3  
 est thou this, O man, who judgest them that practise  
 such things, and doest the same, that thou shalt es- 4  
 cape the judgement of God? Or despisest thou the  
 riches of his goodness and forbearance and longsuf- 5  
 fering, not knowing that the goodness of God leadeth  
 thee to repentance? but after thy hardness and im- 6  
 penitent heart treasurest up for thyself wrath in the  
 day of wrath and revelation of the righteous judge- 7  
 ment of God; who will render to every man accord- 8  
 ing to his works: to them that by patience in well- 9  
 doing seek for glory and honour and incorruption,  
 eternal life: but unto them that are factious, and 10  
 obey not the truth, but obey unrighteousness, *shall be*  
 wrath and indignation, tribulation and anguish, upon 11  
 every soul of man that worketh evil, of the Jew first,  
 and also of the Greek; but glory and honour and 12  
 peace to every man that worketh good, to the Jew  
 first, and also to the Greek: for there is no respect of  
 persons with God. For as many as 12



αὐτῶν εἰς ἀλλήλους ἄρσενες ἐν ἄρσεσιν, τὴν ἀσχημο-  
 σύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς  
 28 πλάνης αὐτῶν ἐν αὐτοῖς ἀπολαμβάνοντες. Καὶ καθὼς  
 οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδω-  
 κεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθή-  
 29 κοντα, πεπληρωμένους πάσῃ ἀδικίᾳ Ἰσχυρὰ πλεονεξία  
 κακία<sup>7</sup>, μεστοὺς φθόνου φόβου ἔριδος δόλου κακοηθίας,  
 30 ψιθυριστάς, καταλάλους, θεοστυγεῖς, ὕβριστάς, ὑπερηφά-  
 νους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,  
 31 ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀνελεήμονας· οἷτινες  
 32 τὸ δικαίωμα τοῦ θεοῦ ἔπιγνόντες<sup>7</sup>, ὅτι εἰ τὰ τοιαῦτα  
 πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν  
 ἀλλὰ καὶ συνευδοκοῦσιν τοῖς<sup>7</sup> πράσσουσιν.

κακία ποιηρία πλε-  
 ονεξία τ. πονηρία  
 κακία πλεονεξία

ἐπιγνώσκοντες  
 Αβ.†

1 Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ  
 γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ  
 2 πράσσεις ὁ κρίνων· οἶδαμεν Ἰδέ<sup>7</sup> ὅτι τὸ κρίμα τοῦ θεοῦ  
 ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.  
 3 λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα  
 πράσσοντας καὶ ποιοῦν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ  
 4 θεοῦ; ἢ τοῦ πλοῦτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνο-  
 χῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ  
 5 χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει; κατὰ δὲ τὴν  
 σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις  
 σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιο-  
 6 κρισίας τοῦ θεοῦ, ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα  
 7 αὐτοῦ· τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ  
 8 τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζωὴν αἰώνιον· τοῖς δὲ ἐξ  
 ἐριθίας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ πειθόμενοις δὲ τῇ ἀδικίᾳ  
 9 ὀργὴ καὶ θυμὸς, θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν  
 ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρῶ-  
 10 τον καὶ Ἑλλήνου· δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ  
 11 ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι· οὐ  
 12 γὰρ ἐστὶν προσωποληψία παρὰ τῷ θεῷ. Ὅσοι

γὰρ

γὰρ ἀνόμως ἤμαρτοι, ἀνόμως καὶ ἀπολούνται· καὶ ἔσοι ἐν νόμῳ ἤμαρτοι, διὰ νόμου κριθήσονται· εὐ γὰρ οἱ ἀκροαταὶ 13 νόμου δίκαιοι παρὰ [τῷ] θεῷ, ἀλλ' οἱ ποιηταὶ νόμον δικαιοθήσονται. ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ 14 τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσὶν νόμος· οἷτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν 15 ταῖς καρδίαις αὐτῶν, συμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξύ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων, ἐν ἧ· ἡμέρᾳ ἡ κρίνει ὁ θεὸς τὰ κρυπτά 16 τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ.

Εἰ δὲ σὺ Ἰουδαῖος ἐπινομάζῃ καὶ ἐπαναπαύῃ νόμῳ καὶ 17 καυχᾶσαι ἐν θεῷ καὶ γινώσκεις τὸ θέλημα καὶ δοκιμάζεις 18 τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου, πέποιθάς τε 19 σεαυτὸν ἐδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, παιδευ- 20 τὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ,-- ὁ οὖν διδάσκων 21 ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις; ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσό- 22 μενος τὰ εἰδῶλα ἱεροσυλεῖς; ὅς ἐν νόμῳ καυχᾶσαι, διὰ τῆς 23 παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις; τὸ γὰρ ὄνομα 24 τοῦ θεοῦ δι' ἡμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται. ἡ περιτομὴ μὲν γὰρ ὠφελεῖ ἐὰν νόμον 25 πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονεν. ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαίω- 26 ματα τοῦ νόμου φυλάσση, εὐχ ἢ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται; καὶ κρινεῖ ἢ ἐκ φύσεως ἀκρο- 27 βυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου. εὐ γὰρ ὁ ἐν τῷ φανερῷ 28 Ἰουδαῖός ἐστιν, οὐδὲ ἢ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή· ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν 29 πνεύματι οὐ γράμματι, οὐ ὁ ἔπαινος· οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ. **¶** Τί οὖν τὸ περισσὸν τοῦ Ἰου- 1 δαίου, ἢ τίς ἢ ὠφελία τῆς περιτομῆς; πολὺ κατὰ πάντα 2

ἐρεῖ ἢ π. ἡμέρα  
ε | κρινεῖ  
Ἰησοῦ Χριστοῦ

have sinned\* without law shall also perish without law: and as many as have sinned\* under law shall be judged by law; 13 for not the hearers of a law† are <sup>1</sup>just before God, but the <sup>1</sup> Or, *righteous*  
 14 doers of a law† shall be <sup>2</sup>justified: ‡for when Gentiles which <sup>2</sup> Or, *accounted righteous*  
 have no§ law do by nature the things of the law, these, hav-  
 15 ing no|| law, are a law unto themselves; in that they shew the  
 work of the law written in their hearts, their conscience bear-  
 ing witness therewith, and their <sup>3</sup>thoughts¶ one with another <sup>3</sup> Or, *reasonings*  
 16 accusing or else excusing *them*; in the day when God <sup>4</sup>shall <sup>4</sup> Or, *judgish*  
 judge the secrets of men, according to my gospel, by Jesus  
 Christ.

17 But if thou bearest the name of a Jew, and retest upon <sup>5</sup> Or, *a law*  
 18 <sup>5</sup>the law, and gloriest in God, and knowest <sup>6</sup>his will, and <sup>6</sup> Or, *the Will*  
 †provest the things that are excellent, being instructed out of <sup>7</sup> Or, *provest\*\* the things that differ*  
 19 the law, and art confident that thou thyself art a guide of the  
 20 blind, a light of them that are in darkness, <sup>8</sup>a corrector of the <sup>8</sup> Or, *an instructor*  
 foolish, a teacher of babes, having in the law the form of  
 21 knowledge and of the truth; thou therefore that teachest  
 another, teachest thou not thyself? thou that preachest a  
 22 man should not steal, dost thou steal? thou that sayest a  
 man should not commit adultery, dost thou commit adulte-  
 23 ry? thou that abhorrest idols, dost thou <sup>9</sup>rob temples? thou <sup>9</sup> Or, *commit sacrilege††*  
 who gloriest in <sup>5</sup>the law, through thy transgression of the law  
 24 dishonourest thou God? For the name of God is blasphemed  
 25 among the Gentiles because of you, even as it is written. For  
 circumcision indeed profiteth, if thou be a doer of the law:  
 but if thou be a transgressor of the law, thy circumcision is  
 26 become uncircumcision. If therefore the uncircumcision  
 keep the ordinances of the law, shall not his uncircumcision  
 27 be reckoned for circumcision? and shall not the uncircum-  
 cision which is by nature, if it fulfil the law, judge thee,  
 who with the letter and circumcision art a transgressor of  
 28 the law? For he is not a Jew, which is one outwardly;  
 neither is that circumcision, which is outward in the flesh:  
 29 but he is a Jew, which is one inwardly; and circumcision  
 is that of the heart, in the spirit, not in the letter; whose  
 praise is not of men, but of God.

**3** What advantage then hath the Jew? or what is the profit  
 2 of circumcision? Much every

\* "have sinned" add marg. Gr. *sinned*.—*Am. Com.* † For "a law" read "the law"—*Am. Com.* ‡ Enclose ver. 14 and 15 in a parenthesis.—*Am. Com.*  
 § For "which have no" read "that have not the"—*Am. Com.* || For "having no" read "not having the"—*Am. Com.* ¶ "their thoughts" etc. add marg. Or, *their thoughts accusing or else excusing them one with another*—*Am. Com.*  
 \*\* In marg. 7 for "provest" read "dost distinguish"—*Am. Com.* †† Omit the marg.—*Am. Com.*

way: first of all, that they were intrusted with the oracles of God. For what if some were without faith? 3  
 shall their want of faith make of none effect the  
 faithfulness of God? <sup>1</sup>God forbid: yea, let God be 4  
 found true, but every man a liar; as it is written,  
 That thou mightest be justified in thy words,  
 And mightest prevail when thou comest into  
 judgement.

<sup>1</sup> Gr. *Be it not so:*  
 and so elsewhere.

But if our unrighteousness commendeth the right- 5  
 eousness of God, what shall we say? Is God un-  
 righteous who visiteth with wrath? (I speak after  
 the manner of men.) God forbid: for then how 6  
 shall God judge the world? <sup>2</sup>But if the truth of 7  
 God through my lie abounded unto his glory, why  
 am I also still judged as a sinner? and why not (as 8  
 we be slanderously reported, and as some affirm  
 that we say), Let us do evil, that good may come?  
 whose condemnation is just.

<sup>2</sup> Many ancient  
 authorities read  
*For.*

What then? <sup>3</sup>are we in worse case\* than they? 9  
 No, in no wise: for we before laid to the charge  
 both of Jews and Greeks, that they are all under  
 sin; as it is written, 10

There is none righteous, no, not one;  
 There is none that understandeth, 11  
 There is none that seeketh after God;  
 They have all turned aside, they are together 12  
 become unprofitable;  
 There is none that doeth good, no, not so much  
 as one:

<sup>3</sup> Or, *do we excuse  
 ourselves!*

Their throat is an open sepulchre; 13  
 With their tongues they have used deceit:  
 The poison of asps is under their lips:  
 Whose mouth is full of cursing and bitterness: 14  
 Their feet are swift to shed blood; 15  
 Destruction and misery are in their ways; 16  
 And the way of peace have they not known: 17  
 There is no fear of God before their eyes. 18

\* For "in worse case" read "better" and omit the marg.—*Am. Com.*

τρόπον. πρῶτον μὲν [γὰρ] ὅτι ἐπιστεύθησαν τὰ λόγια  
 3 τοῦ θεοῦ. τί γάρ; εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία  
 4 αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει; μὴ γένοιτο· γινέ-  
 σθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης,  
 καθάπερ γέγραπται

Ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου

καὶ νικήσεις ἐν τῷ κρίνεσθαί σε.

5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί  
 ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ  
 6 ἄνθρωπον λέγω. μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν  
 7 κόσμον; εἰ [δὲ] ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι  
 ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι καὶ γὰρ ὡς ἁμαρ-  
 8 τωλὸς κρίνομαι, καὶ μὴ καθὼς βλασφημούμεθα [καὶ] καθὼς  
 φασίν τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ  
 τὰ ἀγαθὰ; ὣν τὸ κρίμα ἄδικόν ἐστιν.

γὰρ

9 Τί οὖν; προεχόμεθα; οὐ πάντως, προητιασάμεθα γὰρ  
 Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτιάν εἶναι,  
 10 καθὼς γέγραπται ὅτι

Οὐκ ἔστιν δίκαιος οὐδέ εἷς,

11 οὐκ ἔστιν ἄσπιλον, οὐκ ἔστιν ἄκλυστον τὸν  
 οὐρανόν·

ὁ συνίων, οὐκ ἔ-  
στιν ὁ | ζητῶν

12 πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν·

οὐκ ἔστιν ἄσπιλον ἡ χρηστότητα, οὐκ ἔστιν ἕως  
 ἑνός.

ὁ | χρηστότητα ἕως

13 τάφος ἀνεωγμένος ὁ λάρυγξ αἰτῶν,

ταῖς γλώσσαις αἰτῶν ἐδολιοῦσαν,

ὁὐκ ἀσπίδων ὑπὸ τὰ χεῖλη αἰτῶν,

14 ὧν τὸ στόμα ἄρας καὶ πικρίας γέμεται

15 ὄξει· οἱ πόδες αἰτῶν ἐκχέου αἷμα,

16 σύντριμμα καὶ τλαιπωρία ἐν ταῖς ὁδοῖς αἰτῶν,

17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

18 οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν

ὀφθαλμῶν αἰτῶν.

αὐτῶν

Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, 19  
 ἵνα πᾶν στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος  
 τῷ θεῷ· διότι ἐξ ἔργων νόμου οὐ δικαιοῦσθεται πᾶς 20  
 ἄνθρωπος ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.  
 νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται, μαρτυ- 21  
 ρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, δικαιοσύνη δὲ 22  
 Αρ. θεοῦ διὰ πίστεως [Ἰησοῦ] Χριστοῦ, εἰς πάντας τοὺς πιστεύ-  
 οντας, οὗ γὰρ ἐστὶν διαστολή. πάντες γὰρ ἤμαρτον καὶ 23  
 ὑστεροῦνται τῆς δόξης τοῦ θεοῦ, δικαιοῦμενοι δωρεὰν τῇ 24  
 αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ·  
 τῆς ὃν προέθετο ὁ θεὸς ἰλαστήριον διὰ τῆς πίστεως ἐν τῷ 25  
 αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν  
 πύρσιν τῶν προγεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ 26  
 θεοῦ, πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν  
 καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιῶντα τὸν ἐκ  
 Αρ. πίστεως Ἰησοῦ. Ποῦ οὖν ἡ καύχησις; ἐξε- 27  
 κλείσθη. διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ  
 οὖν νόμου πίστεως. λογιζόμεθα ἄρα δικαιῶσθαι πίστει ἄν- 28  
 θρωπον χωρὶς ἔργων νόμου. ἢ Ἰουδαίων ὁ θεὸς ἴδιον; 29  
 οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν, εἶπερ εἰς ὁ θεός, ὃς δικαιώσει 30  
 περιτομῆν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.  
 νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ 31  
 νόμον ἰστάνομεν.

Τί οὖν ἐροῦμεν Ἰαβραὰμ τὸν προπάτορα ἡμῶν κατὰ 1  
 σῦρκα; εἰ γὰρ Ἰαβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα· 2  
 ἀλλ' οὐ πρὸς θεόν, τί γὰρ ἡ γραφή λέγει; Ἐπίστευ- 3  
 σαν δὲ Ἰαβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς  
 δικαιοσύνην. τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται 4  
 κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ, 5  
 πιστεύοντι δὲ ἐπὶ τὸν δικαιῶντα τὸν ἀσεβῆ, λογίζεται ἡ  
 πίστις αὐτοῦ εἰς δικαιοσύνην, καθάπερ καὶ Δαυεὶδ λέγει 6  
 τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς λογίζεται δικαιο-  
 σύνην χωρὶς ἔργων

εὐρηκεῖναι

οὖν  
μόνων



19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the  
 20 judgement of God: because <sup>1</sup>by <sup>2</sup>the works of the law shall no flesh be <sup>3</sup>justified in his sight: for <sup>4</sup>through the law *cometh*  
 21 the knowledge of sin. \*But now apart from the law a righteousness of God hath been manifested, being witnessed  
 22 by the law and the prophets; even the righteousness of God through faith <sup>5</sup>in Jesus Christ unto all<sup>6</sup> them that believe;  
 23 for there is no distinction; for all have sinned†, and fall  
 24 short of the glory of God; being justified freely by his grace  
 25 through the redemption that is in Christ Jesus: whom God <sup>7</sup>set forth‡ <sup>8</sup>to be a propitiation, through <sup>9</sup>faith, by his blood§, to shew his righteousness, because of the passing over of the  
 26 sins done aforetime, in the forbearance of God; for the shewing, *I say*, of his righteousness at this present season: that he might himself be <sup>10</sup>just, and the <sup>10</sup>justifier of him that <sup>11</sup>hath  
 27 faith ¶in Jesus. Where then is the glorying? It is excluded.

By what manner of law? of works? Nay: but by a law of  
 28 faith. <sup>12</sup>We reckon therefore that a man is justified by faith  
 29 apart from <sup>2</sup>the works of the law. Or is God *the God* of  
 30 Jews only? is he not *the God* of Gentiles also? Yea, of Gen-  
 30 tiles also: if so be that God is one, and he shall justify the  
 31 circumcision <sup>1</sup>by faith, and the uncircumcision <sup>13</sup>through  
 31 faith. ¶Do we then make <sup>14</sup>the law of none effect <sup>13</sup>through  
 faith? God forbid: nay, we establish <sup>14</sup>the law.

**4** What then shall we say <sup>15</sup>that Abraham, our forefather  
 2 according to the flesh, hath found¶? For if Abraham was  
 justified <sup>1</sup>by works, he hath whereof to glory; but not toward  
 3 God. For what saith the scripture? And Abraham believed  
 4 God, and it was reckoned unto him for righteousness. Now  
 to him that worketh, the reward is not reckoned as of grace,  
 5 but as of debt. But to him that worketh not, but believeth  
 on him that justifieth the ungodly, his faith is reckoned for  
 6 righteousness. Even as David also pronounceth blessing  
 upon the man, unto whom God reckoneth righteousness  
 7 apart from works, *saying*,

\* Begin a paragraph.—*Am. Com.* † “have sinned” add marg. *Gr. sinned.*—*Am. Com.* ‡ “set forth” omit marg. <sup>7</sup> (“purposed”)—*Am. Com.* § For “by his blood” read “in his blood” (retaining the comma after “faith”) and omit marg. <sup>9</sup>—*Am. Com.* ¶ Make a paragraph of verse 31.—*Am. Com.* ¶ For “according to the flesh, hath found” read “hath found according to the flesh” and put the present text into the margin.—*Am. Com.*

1 *Gr. out of.*  
 2 *Or, works of law*  
 3 *Or, accounted righteous*  
 4 *Or, through law*  
 5 *Or, of*  
 6 *Some ancient authorities add and upon all.*  
 7 *Or, purposed*  
 8 *Or, to be propitiatory*  
 9 *Or, faith in his blood*  
 10 *See ch. ii. 13, margin.*  
 11 *Gr. is of faith.*  
 12 *Many ancient authorities read For we reckon.*  
 13 *Or, through the faith*  
 14 *Or, law*  
 15 *Some ancient authorities read of Abraham, our forefather according to the flesh?*

Blessed are they whose iniquities are forgiven,  
And whose sins are covered.

Blessed is the man to whom the Lord will not  
reckon sin.

Is this blessing then pronounced upon the circum- 9  
cision, or upon the uncircumcision also? for we say,  
To Abraham his faith was reckoned for righteous-  
ness. How then was it reckoned? when he was in 10  
circumcision, or in uncircumcision? Not in circum-  
cision, but in uncircumcision: and he received the 11  
sign of circumcision; a seal of the righteousness of  
the faith which he had while he was in uncircum-  
cision: that he might be the father of all them that  
believe, though they be in uncircumcision, that right-  
eousness might be reckoned unto them; and the fa- 12  
ther of circumcision to them who not only are of  
the circumcision, but who also walk in the steps of  
that faith of our father Abraham which he had in  
uncircumcision. For not <sup>1</sup>through the law was the 13  
promise to Abraham or to his seed, that he should  
be heir of the world, but through the righteousness  
of faith. For if they which are of the law be heirs, 14  
faith is made void, and the promise is made of none  
effect: for the law worketh wrath; but where there 15  
is no law, neither is there transgression. For this 16  
cause *it is* of faith, that *it may be* according to grace;  
to the end that the promise may be sure to all the  
seed; not to that only which is of the law, but to  
that also which is of the faith of Abraham, who is  
the father of us all (as it is written, A father of 17  
many nations have I made thee) before him whom  
he believed, *even* God, who quickeneth the dead, and  
calleth the things that are not, as though they were.  
Who in hope believed against hope, to the end that 18  
he might become a father of many nations, accord-  
ing to that which had been spoken, So shall thy seed  
be. And without being weakened in faith he con- 19  
sidered his own body <sup>2</sup>now as good as dead (he be-  
ing about a hundred years old), and the deadness of  
Sarah's womb: yea, looking unto the promise of God, 20  
he wavered not through unbelief, but waxed strong  
through faith, giving glory to God, and being fully 21  
assured

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

<sup>2</sup> Many ancient  
authorities omit  
now.

7 Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκα-  
 λύθησαν αἱ ἁμαρτίαι,  
 8 μακάριος ἀνὴρ ὁ ὧν οὐ μὴ λογίσθῃται Κύριος ἁμαρ-  
 τίαν.  
 9 ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν  
 ἀκροβυστίαν; λέγομεν γάρ Ἐλογίσθη τῷ Ἀβραάμ ἡ  
 10 πίστις εἰς δικαιοσύνην. πῶς οὖν ἐλογίσθη; ἐν περιτομῇ  
 ὄντι ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκρο-  
 11 βυστίᾳ· καὶ σημεῖον ἔλαβεν Ἐπιτομῆς, σφραγίδα τῆς  
 δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι  
 αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας,  
 12 εἰς τὸ λογισθῆναι αὐτοῖς [τὴν] δικαιοσύνην, καὶ πατέρα  
 περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς  
 στοιχοῦσιν τοῖς ἔχουσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ  
 13 πατρὸς ἡμῶν Ἀβραάμ. Οὐ γὰρ διὰ νόμου ἢ  
 ἐπαγγελίας τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρο-  
 νόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως·  
 14 εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ  
 15 κατήρηται ἡ ἐπαγγελία. ὁ γὰρ νόμος ὀργὴν κατεργάζεται,  
 16 εὖ δὲ οὐκ ἔστιν νόμος, οὐδὲ παράβασις. Διὰ  
 τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν  
 ἐπαγγελίαν παντὶ τῷ σπέρματι, εὖ τῷ ἐκ τοῦ νόμου μόνον  
 ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, (ὅς ἐστιν πατὴρ πάντων  
 17 ἡμῶν, καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν  
 τέθεικά σε,) κατέναντι οὐ ἐπίστευσεν θεοῦ τοῦ ζωοποι-  
 18 οῦντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα· ὁ  
 παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν  
 πατέρα πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον Ὅψτως ἔσται  
 19 τὸ σπέρμα σου· καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν  
 τὸ ἑαυτοῦ σῶμα [ἡδὴ] νεκρωμένον, ἑκατονταετῆς που  
 20 ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μητέρας Σάρρας, εἰς δὲ τὴν  
 ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ ἀλλὰ ἐνεδυ-  
 21 ναμώθη τῇ πίστει, δοὺς δόξαν τῷ θεῷ καὶ πληροφορηθεὶς

φ

περιτομῆς

Αρ.†

Αρ.

ἔτι ὃ ἐπήγγελται δυνατός ἐστιν καὶ ποιῆσαι. διὸ [καί] 22  
 ἐλογίσθη ἀγτῶ εἰς δικαιοσύνην. Οὐκ ἐγράφη 23  
 δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη ἀγτῶ, ἀλλὰ καὶ δι' ἡμᾶς 24  
 οἷς μέλλει λογιζέσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα  
 Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν, ὃς παρεδόθη διὰ τὰ 25  
 παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

Δικαιωθέντες, οὖν ἐκ πίστεως εἰρήνην ἔχωμεν πρὸς τὸν 1  
 θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ καὶ τὴν 2  
 προσαγωγὴν ἐσχίκαμεν [τῇ πίστει] εἰς τὴν χάριν ταύτην  
 ἐν ἣ ἐστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ  
 θεοῦ· οὐ μόνον δέ, ἀλλὰ καὶ ἄκαυχώμεθα ἔν ταῖς θλίψε- 3  
 σιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, ἡ δὲ 4  
 ὑπομονὴ ἔοκίμη, ἡ δὲ δοκιμὴ ἐλπίδα, ἡ δὲ ἐλπίς οὐ κα- 5  
 ταίχιχνη. Ἔτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδί-  
 αῖς ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν· ἄγε 6  
 Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσε-  
 βῶν ἀπέθανεν. μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· 7  
 ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν·  
 συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς ὅτι 8  
 ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.  
 πολλῶ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐ- 9  
 τοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. εἰ γὰρ ἐχθροὶ 10  
 ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ  
 αὐτοῦ, πολλῶ μᾶλλον καταλλαγέιντες σωθησόμεθα ἐν τῇ  
 ζωῇ αὐτοῦ· οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ 11  
 θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ], δι' οὗ νῦν  
 τὴν καταλλαγὴν ἐλάβομεν.

Διὰ τοῦτο ὡσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς 12  
 τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ  
 οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν ἐφ' ᾧ πάν-  
 τες ἥμαρτον· ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, 13  
 ἁμαρτία δὲ οὐκ ἔλλογᾶται μὴ ὄντος νόμου, ἀλλὰ ἐβασί- 14

καυχώμενοι

Αφ.†

that, what he had promised, he was able also  
 22 to perform. Wherefore also it was reckoned unto  
 23 him for righteousness. Now it was not written for  
 24 his sake alone, that it was reckoned unto him; but  
 for our sake also, unto whom it shall be reckoned,  
 who believe on him that raised Jesus our Lord from  
 25 the dead, who was delivered up for our trespasses,  
 and was raised for our justification.

5 Being therefore justified <sup>1</sup>by faith, <sup>2</sup>let us have<sup>3</sup>  
 peace with God through our Lord Jesus Christ;  
 2 through whom also we have had our access <sup>3</sup>by  
 faith into this grace wherein we stand; and <sup>4</sup>let  
 3 us<sup>5</sup> rejoice in hope of the glory of God. And not  
 only so, but <sup>6</sup>let us<sup>7</sup> also rejoice in our tribulations:  
 4 knowing that tribulation worketh patience; and pa-  
 5 tience, probation; and probation, hope: and hope  
 putteth not to shame; because the love of God hath  
 been shed abroad in our hearts through the <sup>7</sup>Holy  
 6 Ghost which was given unto us. For while we  
 were yet weak, in due season Christ died for the  
 7 ungodly. For scarcely for a righteous man will one  
 die: for peradventure for <sup>8</sup>the good man some one  
 8 would even dare to die. But God commendeth his  
 own love toward us, in that, while we were yet sin-  
 9 ners, Christ died for us. Much more then, being  
 now justified <sup>9</sup>by his blood, shall we be saved from  
 10 the wrath of God through him. For if, while we  
 were enemies, we were reconciled to God through  
 the death of his Son, much more, being reconciled,  
 11 shall we be saved <sup>9</sup>by his life; and not only so,  
<sup>10</sup>but we also rejoice in God through our Lord Jesus  
 Christ, through whom we have now received the  
 reconciliation.

12 Therefore, as through one man sin entered into the  
 world, and death through sin; and so death passed  
 13 unto all men, for that all sinned:—for until the law  
 sin is in the world: but sin is not imputed when  
 14 there is no law. Nevertheless

\* For "let us have" read "we have" and in marg. <sup>2</sup> read Many ancient authorities read *let us have*. So in verses 2, 3 for "let us" read "we" (twice).—*Am. Com.*

† Omit marg. <sup>8</sup> ("that which is good")—*Am. Com.*



death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. But not as the trespass, so also <sup>15</sup> is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. And not as through one that sinned, so is the gift: for the judgment *came* of one unto condemnation, but the free gift *came* of many trespasses unto <sup>1</sup>justification. For if, by the trespass of the one, death reigned <sup>17</sup> through the one; much more shall they that receive the abundance of grace and <sup>2</sup>of the gift of righteousness reign in life through the one, *even* Jesus Christ. So then as through one trespass *the judgment came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life. For as through <sup>19</sup> the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. And <sup>3</sup>the law came in <sup>20</sup> beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace <sup>21</sup> reign through righteousness unto eternal life through Jesus Christ our Lord.

What shall we say then? Shall we continue in sin, **6** that grace may abound? God forbid. We who died <sup>2</sup> to sin, how shall we any longer live therein? Or are <sup>3</sup> ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried <sup>4</sup> therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become <sup>4</sup>united with <sup>5</sup> *him* by the likeness of his death, we shall be also *by the likeness* of his resurrection;

<sup>1</sup> Or, an act of righteousness.

<sup>2</sup> Some ancient authorities omit of the gift.

<sup>3</sup> Or, law

<sup>4</sup> Or, united with the likeness . . . with the likeness.



λευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωυσέως καὶ ἐπὶ τοὺς  
 μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀρ.  
 15 Ἀδὰμ, ὅς ἐστιν τύπος τοῦ μέλλοντος. Ἄλλ' οὐχ ὡς  
 τὸ παράπτωμα, οὕτως [καὶ] τὸ χάρισμα· εἰ γὰρ τῷ τοῦ  
 ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον  
 ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀν-  
 θρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.  
 16 καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος τὸ δῶρημα· τὸ μὲν γὰρ  
 κρίμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν  
 17 παραπτωμάτων εἰς δικαίωμα· εἰ γὰρ τῷ τοῦ ἐνὸς παρα- ἐν  
 πτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἐνός, πολλῶ μάλ-  
 λον οἱ τὴν περισσεῖαν τῆς χάριτος καὶ [τῆς δωρεᾶς] τῆς  
 δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύουσιν διὰ τοῦ  
 18 ἐνός Ἰησοῦ Χριστοῦ. Ἄρα οὖν ὡς δι' ἐνὸς παρα- Χριστοῦ Ἰη  
 πτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ  
 δι' ἐνὸς δικαίωματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν  
 19 ζωῆς· ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνός ἀνθρώπου  
 ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς  
 ὑπακοῆς τοῦ ἐνός δίκαιοι κατασταθήσονται οἱ πολλοί.  
 20 νόμος δὲ παρεισηλθεν ἵνα πλεονάσῃ τὸ παράπτωμα· οὐ δὲ  
 21 ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις, ἵνα  
 ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ  
 ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ  
 Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

1 Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις  
 2 πλεονάσῃ; μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ,  
 3 πῶς ἔτι ζήσομεν ἐν αὐτῇ; ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτί-  
 σθημεν εἰς Χριστὸν [Ἰησοῦν] εἰς τὸν θάνατον αὐτοῦ  
 4 ἐβαπτίσθημεν; σινετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσμα-  
 τος εἰς τὸν θάνατον, ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν  
 διὰ τῆς δόξης τοῦ πατρός, οὕτως καὶ ἡμεῖς ἐν καινότητι  
 5 ζωῆς περιπατήσωμεν· εἰ γὰρ σύμφυτοι γεγόναμεν τῷ  
 ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως

ἐσόμεθα· τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρω· 6  
 πος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας,  
 τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ, ὁ γὰρ ἀποθανὼν 7  
 δεδικαίωται ἀπὸ τῆς ἁμαρτίας. εἰ δὲ ἀπεθάνομεν σὺν 8  
 Χριστῷ, πιστεύομεν ὅτι καὶ συνζήσομεν αὐτῷ· εἰδότες 9  
 ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος  
 αὐτοῦ οὐκέτι κυριεύει· ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέ- 10  
 θανεν ἐφάπαξ· ὁ δὲ ζῆ, ζῆ τῷ θεῷ. οὕτως καὶ ὑμεῖς λογί- 11  
 ζεσθε ἑαυτοὺς εἶναι νεκροὺς μὲν τῇ ἁμαρτίᾳ ζῶντας δὲ τῷ  
 θεῷ ἐν Χριστῷ Ἰησοῦ. Μὴ οὖν βασιλεύτω 12  
 ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν  
 ταῖς ἐπιθυμίαις αὐτοῦ, μηδὲ παριστάνετε τὰ μέλη ὑμῶν 13  
 ὄπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς  
 τῷ θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη ὑμῶν ὄπλα  
 δικαιοσύνης τῷ θεῷ· ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, 14  
 οὐ γὰρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν. Τί 15  
 οὖν; ἁμαρτήσωμεν ὅτι οὐκ ἐσμὲν ὑπὸ νόμον ἀλλὰ ὑπὸ  
 χάριν; μὴ γένοιτο· οὐκ οἶδατε ὅτι ὃ παριστάνετε ἑαυτοὺς 16  
 δούλους εἰς ὑπακοήν, δούλοί ἐστε ὃ ὑπακούετε, ἤτοι ἁμαρ-  
 τίας εἰς θάνατον ἢ ὑπακοῆς· εἰς δικαιοσύνην; χάρις δὲ τῷ 17  
 θεῷ ὅτι ἦτε δούλοι τῆς ἁμαρτίας ὑπηκούσατε δὲ ἐκ καρδίας  
 εἰς ὃν παρεδόθητε τύπον διδαχῆς, ἐλευθρωθέντες δὲ ἀπὸ 18  
 τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ· ἀνθρώπινον 19  
 λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ πα-  
 ρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ  
 ἀνομίᾳ [εἰς τὴν ἀνομίαι], οὕτω ἰὼν παραστήσατε τὰ μέλη  
 ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν· ὅτε γὰρ δούλοι 20  
 ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. τίνα οὖν 21  
 καρπὸν ἔχετε τότε ἐφ' οἷς ἰὼν ἐπαισχύνεσθε; τὸ γὰρ  
 τέλος ἐκείνων θάνατος· νυνὶ δέ, ἐλευθρωθέντες ἀπὸ τῆς 22  
 ἁμαρτίας δουλωθέντες δὲ τῷ θεῷ, ἔχετε τὸν καρπὸν ὑμῶν  
 εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. τὰ γὰρ ὄψωνα τῆς 23  
 ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος

6 knowing this, that our old man was crucified with  
*him*, that the body of sin might be done away, that  
 7 so we should no longer be in bondage to sin; for he  
 8 that hath died is justified\* from sin. But if we died  
 with Christ, we believe that we shall also live with  
 9 him; knowing that Christ being raised from the  
 dead dieth no more; death no more hath dominion  
 10 over him. For <sup>1</sup>the death that he died, he died unto  
 sin <sup>2</sup>once: but <sup>1</sup>the life that he liveth, he liveth unto  
 11 God. Even so reckon ye also yourselves to be dead  
 unto sin, but alive unto God in Christ Jesus.

12 Let not sin therefore reign in your mortal body,  
 13 that ye should obey the lusts thereof: neither pre-  
 sent your members unto sin *as* <sup>3</sup>instruments of un-  
 righteousness; but present yourselves unto God, as  
 14 alive from the dead, and your members *as* <sup>3</sup>instru-  
 ments of righteousness unto God. For sin shall not  
 have dominion over you: for ye are not under law,  
 but under grace.

15 What then? shall we sin, because we are not un-  
 16 der law, but under grace? God forbid. Know ye  
 not, that to whom ye present yourselves *as* <sup>4</sup>servants  
 unto obedience, his <sup>4</sup>servants ye are whom ye obey;  
 whether of sin unto death, or of obedience unto  
 17 righteousness? But thanks be to God, <sup>5</sup>that, where-  
 as ye were <sup>4</sup>servants of sin, ye became obedient from  
 the heart to that <sup>6</sup>form of teaching whereunto ye  
 18 were delivered; and being made free from sin, ye  
 19 became <sup>4</sup>servants of righteousness. I speak after  
 the manner of men because of the infirmity of your  
 flesh: for as ye presented your members *as* servants  
 to uncleanness and to iniquity unto iniquity, even  
 so now present your members *as* servants to right-  
 20 ousness unto sanctification. For when ye were  
<sup>4</sup>servants of sin, ye were free in regard of righteous-  
 21 ness. What fruit then had ye at that time in the  
 things whereof ye are now ashamed? for the end  
 22 of those things is death. But now being made free  
 from sin, and become servants to God, ye have your  
 fruit unto sanctification, and the end eternal life.  
 23 For the wages of sin is death; but the free gift of  
 God is eternal life

\* "justified" add marg. Or, *released*—*Am. Com.*

in Christ Jesus our Lord.

1 Or, *law* Or are ye ignorant brethren (for I speak to men <sup>7</sup> that know <sup>1</sup>the law), how that the law hath dominion over a man for so long time as he liveth? For the <sup>2</sup> woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then <sup>3</sup> if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Wherefore, my brethren, ye also were made <sup>4</sup> dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the dead, that we might bring forth fruit unto God. For when we were in the flesh, <sup>5</sup> <sup>2</sup> Gr. *passions of sins.* the <sup>2</sup>sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. But now we have been discharged from the <sup>6</sup> law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.

3 Or, *lust* What shall we say then? Is the law sin? God <sup>7</sup> forbid. Howbeit, I had not known sin, except through <sup>1</sup>the law: for I had not known <sup>2</sup>coveting, except the law had said, Thou shalt not <sup>2</sup>covet: but <sup>8</sup> sin, finding occasion, wrought in me through the commandment all manner of <sup>2</sup>coveting: for apart from <sup>1</sup>the law sin *is* dead. And I was alive apart <sup>9</sup> from <sup>1</sup>the law once: but when the commandment came, sin revived, and I died; and the command- <sup>10</sup> ment, which *was* unto life, this I found *to be* unto death: for sin, finding occasion, through the com- <sup>11</sup> mandment beguiled me, and through it slew me. So that the law is holy, and the commandment <sup>12</sup> holy, and righteous, and good. Did then that which <sup>13</sup> is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful. For we know that the law is spirit- <sup>14</sup> ual: but I am carnal, sold under sin. For that <sup>15</sup> which I <sup>4</sup>do

<sup>4</sup> Gr. *work.*

ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

- 1 Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ,  
 ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῆ;  
 2 ἢ γὰρ ὑπανδρος γυνή τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ  
 ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.  
 3 ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίσαι ἐὰν γένη-  
 ται ἀνδρὶ ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν  
 4 ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην  
 ἀνδρὶ ἐτέρῳ. ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε  
 τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς τὸ γενέσθαι  
 5 ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι ἵνα καρποφορήσωμεν  
 τῷ θεῷ. ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρ-  
 6 τιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν  
 εἰς τὸ καρποφορήσαι τῷ θανάτῳ· νυνὶ δὲ κατηργήθημεν  
 ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δου-  
 7 λέυειν [ἡμᾶς] ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι  
 γράμματος. Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία;  
 8 μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ  
 νόμου, τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος  
 9 ἔλεγεν· Οὐκ ἐπιθυμήσεις· ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρ-  
 τία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπι-  
 10 θυμίαν, χωρὶς γὰρ νόμου ἁμαρτία νεκρά. ἐγὼ δὲ ἔζων  
 χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία  
 11 ἀνέζησεν, ἐγὼ δὲ ἀπέθανον, καὶ εὗρέθη μοι ἡ ἐντολή ἢ εἰς  
 ζῶν ἂν εἰς θάνατον· ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα  
 12 διὰ τῆς ἐντολῆς ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν.  
 ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολή ἀγία καὶ δικαία καὶ  
 13 ἀγαθή. Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος;  
 μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία διὰ τοῦ  
 14 ἀγαθοῦ μοι κατεργαζομένη θάνατον· ἵνα γένηται καθ' ὑπερ-  
 βολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. οἶδαμεν  
 γὰρ ὅτι ὁ νόμος πνευματικός ἐστίν· ἐγὼ δὲ σάρκινός εἰμι,  
 15 πεπραμένος ὑπὸ τὴν ἁμαρτίαν. ὁ γὰρ κατεργάζομαι οὐ



γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο πράσσω, ἀλλ' ὃ μισῶ  
 τοῦτο ποιῶ. εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύνφημι τῷ 16  
 νόμῳ ὅτι καλός. Νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ 17  
 ἀλλὰ ἡ ἑνοικουῦσα ἐν ἐμοὶ ἁμαρτία. οἶδα γὰρ ὅτι οὐκ οὐ- 18  
 κεί ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ  
 θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ· οὐ 19  
 γὰρ ὃ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο  
 πράσσω. εἰ δὲ ὃ οὐ θέλω τ τοῦτο ποιῶ, οὐκέτι ἐγὼ κατερ- 20  
 γάζομαι αὐτὸ ἀλλὰ ἡ οἰκουῦσα ἐν ἐμοὶ ἁμαρτία. Εὕρισκω 21  
 ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι ἐμοὶ τὸ  
 κακὸν παράκειται· συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ 22  
 τὸν ἔσω ἄνθρωπον, βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλσιν 23  
 μου ἀντιστρατεύομενον τῷ νόμῳ τοῦ νοῦς μου καὶ αἰχμα-  
 λωτίζοντά με [ἐν] τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς  
 μέλσιν μου. ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται 24  
 ἐκ τοῦ σώματος τοῦ θανάτου τούτου; ἡ χάρις [δὲ] τῷ θεῷ 25  
 διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ  
 τῷ μὲν νοῖ δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρ-  
 τίας. Οὐδὲν ἄρα ἵνυ κατακρίμα τοῖς ἐν Χριστῷ 1  
 Ἰησοῦ· ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ 2  
 Ἰησοῦ ἠλευθέρωσέν ἡσὲ ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ  
 τοῦ θανάτου. τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει 3  
 διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοίω-  
 ματι σαρκὸς ἁμαρτίας; καὶ περὶ ἁμαρτίας κατέκρινε τὴν  
 ἁμαρτιάν ἐν τῇ σαρκί, ἵνα τὸ δικαίωμα τοῦ νόμου πλη- 4  
 ρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ  
 πνεῦμα· οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, 5  
 οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος. τὸ γὰρ φρόνημα 6  
 τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ  
 καὶ εἰρήνη· διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν, 7  
 τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·  
 οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται. Ὑμεῖς δὲ 8  
 οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ

ἐγώ

εὐχαριστῶ

17.

με Α.†



I know not: for not what I would, that do I practise; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that <sup>1</sup>do it, <sup>1</sup> Gr. *work*.  
 18 but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to <sup>1</sup>do that which is good *is* not. For the good which I would I do not: but the evil which I would not, that I do, it is no more I that <sup>1</sup>do it, but sin which dwelleth  
 21 in me. I find then <sup>2</sup>the law, that, to me who would <sup>2</sup> Or, *in regard of the law*  
 22 do good, evil is present. For I delight <sup>3</sup>in the law <sup>3</sup> Gr. *with*.  
 23 of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity <sup>4</sup>under the law  
 24 of sin which is in my members. O wretched man that I am! who shall deliver me out of <sup>5</sup>the body of  
 25 this death? <sup>6</sup>I thank God through Jesus Christ our Lord. So then I myself with the mind serve<sup>7</sup> the law of God; but with the flesh the law of sin. <sup>6</sup> Many ancient authorities read *But thanks be to God*.

**8** There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, <sup>7</sup>in that it was weak through the flesh, God, <sup>7</sup> Or, *wherein*  
 sending his own Son in the likeness of <sup>8</sup>sinful flesh <sup>8</sup> Gr. *flesh of sin*.  
<sup>9</sup>and *as an offering* for sin<sup>†</sup>, condemned sin in the <sup>9</sup> Or, *and for sin*  
 4 flesh: that the <sup>10</sup>ordinance of the law might be fulfilled in us, who walk not after the flesh, but after <sup>10</sup> Or, *requirement*  
 5 the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after  
 6 the spirit<sup>‡</sup> the things of the spirit<sup>‡</sup>. For the mind of the flesh is death; but the mind of the spirit<sup>‡</sup> is  
 7 life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law  
 8 of God, neither indeed can it be: and they that are  
 9 in the flesh cannot please God. But ye are not in the flesh, but in the spirit<sup>‡</sup>, if so be that the Spirit of God

\* For "I myself with the mind serve" read "I of myself with the mind, indeed, serve"—*Am. Com.*

† Let marg. <sup>9</sup> ("and for sin") and the text exchange places.—*Am. Com.*

‡ For "spirit" read "Spirit"—*Am. Com.*

dwelleteth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ 10 is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the 11 Spirit of him that raised up Jesus from the dead dwelleteth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you.

1 Many ancient authorities read because of.

So then, brethren, we are debtors, not to the flesh, 12 to live after the flesh: for if ye live after the flesh, 13 ye must die; but if by the spirit\* ye †mortify‡ the †deeds of the body, ye shall live. For as many as 14 are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again 15 unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself 16 beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, 17 and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*.

2 Gr. *make to die*.

3 Gr. *doings*.

For I reckon that the sufferings of this present 18 time are not worthy to be compared with the glory which shall be revealed to us-ward. For the ear- 19 nest expectation of the creation waiteth for the revealing of the sons of God. For the creation was 20 subjected to vanity, not of its own will, but by reason of him who subjected it, †in hope that the crea- 21 tion itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole cre- 22 ation groaneth and travaileth in pain †together until now. And not only so, but ourselves also, which 23 have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for *our* adoption, *to wit*, the redemption of our body. For by †hope 24

4 Or, *in hope: because the creation &c.*

5 Or, *with us*

were we saved: but hope that is seen is not hope: †for who †hopeth for that which he seeth? But if 25 we hope for that which we see not, *then* do we with patience wait for it.

6 Many ancient authorities read for what a man seeth, why doth he yet hope for?

7 Some ancient authorities read awaiteth.

And in like manner the Spirit also helpeth our in- 26 firmity: for

\* For "spirit" read "Spirit"—*Am. Com.*

† For "mortify" read "put to death" and omit marg. 2—*Am. Com.*

‡ For "by" read "in" (with marg. Or, *by*)—*Am. Com.*

οικεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος  
 10 οὐκ ἔστιν αὐτοῦ. εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα  
 νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.  
 11 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οικεῖ  
 ἐν ὑμῖν, ὁ ἐγείρας ἐκ νεκρῶν Χριστὸν Ἰησοῦν ζωοποιήσκει  
 [καὶ] τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ  
 πνεύματος<sup>1</sup> ἐν ὑμῖν.

τὸ ἐνοικοῦν αὐτοῦ  
 πνεῦμα

12 Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν, οὐ τῇ σαρκὶ τοῦ  
 13 κατὰ σάρκα ζῆν, εἰ γὰρ κατὰ σάρκα ζῆτε μέλλετε ἀπο-  
 θνήσκειν, εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανα-  
 14 τοῦτε ζήσεσθε. ἴσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι  
 15 υἱοὶ θεοῦ εἰσίν. οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν  
 εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας, ἐν ᾧ κρά-  
 16 ζομεν Ἄββρά ὁ πατήρ· αὐτὸ<sup>1</sup> τὸ πνεῦμα συναρτυρεῖ τῷ  
 17 πνεύματι ἡμῶν ὅτι ἐσμέν τέκνα θεοῦ. εἰ δὲ τέκνα, καὶ κλη-  
 ρονόμοι· κληρονόμοι μὲν θεοῦ, συνκληρονόμοι δὲ Χριστοῦ,  
 18 εἴπερ συναπέχομεν ἵνα καὶ συνδοξασθῶμεν.

υἰοθεσίας· ἐν ...  
 .....πατήρ, αὐτὸ

Λο-  
 γίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ  
 19 πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. ἡ  
 γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν  
 20 τοῦ θεοῦ ἀπεκδέχεται· τῇ γὰρ ματαιότητι ἡ κτίσις ὑπε-  
 τάγη, οὐχ ἑκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ' ἐλπίδι  
 21 ὅτι καὶ αὕτη ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας  
 τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ  
 22 θεοῦ. οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συνστενάζει καὶ  
 23 συνωδίνει ἄχρι τοῦ νῦν· οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ  
 τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες [ἡμεῖς] καὶ αὐτοὶ ἐν  
 ἑαυτοῖς στενάζομεν, υἰοθεσίαν ἀπεκδεχόμενοι τὴν ἀπο-  
 24 λύτρωσιν τοῦ σώματος ἡμῶν. τῇ γὰρ ἐλπίδι ἐσώθημεν·  
 ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς, ὁ γὰρ βλέπει τίς  
 25 ἐλπίζει; εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς  
 26 ἀπεκδεχόμεθα.

τις, τί καὶ ἐλπίζει  
 ὡς τίς καὶ ὑπομένει

Ἔτσι αἰτίας δὲ καὶ τὸ πνεῦμα  
 συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσ-

ευξώμεθα καθὸ δεῖ οὐκ οἶδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα  
 ὑπερεντυγῶναι στεναγμοῖς ἀλαλήτοις, ὃ δὲ ἔραυνῶν τὰς 27  
 καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν  
 ἐντυγῶναι ὑπὲρ ἀγίων. οἶδαμεν ἐξ ὅτι τοῖς ἀγαπῶσι τὸν 28  
 θεὸν πάντα συνεργεῖ [ὁ θεὸς] εἰς ἀγαθόν, τοῖς κατὰ πρό-  
 θεσιν κλητοῖς οὖσιν. ὅτι οὖς προέγνω, καὶ προώρισεν 29  
 συμμόρφους τῆς εἰκόνας τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν  
 πρωτότοκον ἐν πολλοῖς ἀδελφοῖς· οὖς δὲ προώρισεν, τού- 30  
 τους καὶ ἐκάλεσεν· καὶ οὖς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν·  
 οὖς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν. Τί 31  
 οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;  
 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων 32  
 παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν  
 χαρίζεται; τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ 33  
 δικαίων· τίς ὁ κατακριτῶν; Χριστὸς [Ἰησοῦς] ὁ ἀπο- 34  
 θανῶν, μᾶλλον δὲ ἐγερθεὶς [ἐκ νεκρῶν], ὅς ἐστιν ἐν δεξιᾷ  
 τοῦ θεοῦ, ὅς καὶ ἐντυγῶναι ὑπὲρ ἡμῶν· τίς ἡμᾶς χωρίσει 35  
 ἀπὸ τῆς ἀγάπης τοῦ ἁριστοῦ; θλίψις ἢ στενοχωρία ἢ  
 διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα; καθὼς 35  
 γέγραπται ὅτι

θεοῦ

Ἔνεκεν σοῦ θανατοῦμεθα ὅλην τὴν ἡμέραν,  
 ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος 37  
 ἡμᾶς. πέπεισμαι γὰρ ὅτι σῦτε θάνατος οὔτε ζωὴ οὔτε 38  
 ἄγγελος οὔτε ἀρχαὶ οὔτε ἐνεστῶτα σῦτε μέλλοντα οὔτε  
 δυνάμεις οὔτε ὑψωμα οὔτε βάθος σῦτε τις κτίσις ἑτέρα 39  
 δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς  
 ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συναρτυ- 1  
 ρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, ὅτι 2  
 λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ  
 μου· ἠνχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ χριστοῦ 3

we know not how to pray as we ought; but the Spirit himself\* maketh intercession for us with  
 27 groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, <sup>1</sup>because he maketh intercession for <sup>1</sup> Or, *that*  
 28 the saints according to *the will of God*. And we <sup>2</sup> Some ancient authorities read *God worketh all things with them for good.*  
 know that to them that love God <sup>3</sup>all things work together for good, *even* to them that are called ac-  
 29 cording to *his* purpose. For whom he foreknew, he also foreordained *to be* conformed to the image of his Son, that he might be the firstborn among  
 30 many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.  
 31 What then shall we say to these things? If God  
 32 *is* for us, who *is* against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?  
 33 Who shall lay any thing to the charge of God's elect?  
 34 <sup>3</sup>It is God that justifieth; who is he that shall condemn†? <sup>4</sup>It is Christ Jesus that died, yea rather, that <sup>4</sup> Or, *Shall Christ Jesus that died, . . . us!*  
 was raised from the dead, who is at the right hand  
 35 of God, who also maketh intercession for us. Who shall separate us from the love <sup>5</sup>of Christ? shall <sup>5</sup> Some ancient authorities read *of God.*  
 tribulation, or anguish, or persecution, or famine, or  
 36 nakedness, or peril, or sword? Even as it is written,  
 For thy sake we are killed all the day long;  
 We were accounted as sheep for the slaughter.  
 37 Nay, in all these things we are more than conquer-  
 38 ors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other <sup>6</sup>creature, <sup>6</sup> Or, *creation*  
 39 shall be able to separate us from the love of God, which is in Christ Jesus our Lord.  
 9 I say the truth in Christ, I lie not, my conscience  
 2 bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart.  
 3 For I could wish that I myself were anathema from <sup>7</sup> Or, *pray*  
 Christ

\* For "himself" read "itself"—*Am. Com.*† For "shall condemn" read "condemneeth"—*Am. Com.*



for my brethren's sake, my kinsmen according to the flesh :  
 who are Israelites ; whose is the adoption, and the glory, 4  
 and the covenants, and the giving of the law, and the ser-  
 vice of God, and the promises ; whose are the fathers, and 5  
 of whom is Christ as concerning the flesh, <sup>1</sup>who is over all,  
 God blessed <sup>2</sup>for ever. Amen. But *it is* not as though the 6  
 word of God hath come to nought. For they are not all  
 Israel, which are of Israel: neither, because they are Abra- 7  
 ham's seed, are they all children: but, In Isaac shall thy  
 seed be called. That is, it is not the children of the flesh 8  
 that are children of God; but the children of the promise  
 are reckoned for a seed. For this is a word of promise, 9  
 According to this season will I come, and Sarah shall have a  
 son. And not only so; but Rebecca also having conceived 10  
 by one, *even* by our father Isaac—for *the children* being not 11  
 yet born, neither having done anything good or bad, that the  
 purpose of God according to election might stand, not of  
 works, but of him that calleth, it was said unto her, The 12  
 elder shall serve the younger. Even as it is written, Jacob 13  
 I loved, but Esau I hated.

What shall we say then? Is there unrighteousness with 14  
 God? God forbid. For he saith to Moses, I will have mercy 15  
 on whom I have mercy, and I will have compassion on whom  
 I have compassion. So then it is not of him that willeth, 16  
 nor of him that runneth, but of God that hath mercy. For 17  
 the scripture saith unto Pharaoh, For this very purpose did I  
 raise thee up, that I might shew in thee my power, and that  
 my name might be published abroad in all the earth. So 18  
 then he hath mercy on whom he will, and whom he will he  
 hardeneth.

Thou wilt say then unto me, Why doth he still find fault? 19  
 For who withstandeth his will? Nay but, O man, who art 20  
 thou that repliest against God? Shall the thing formed say  
 to him that formed it, Why didst thou make me thus? Or 21  
 hath not the potter a right over the clay, from the same  
 lump to make one part a vessel unto honour, and another  
 unto dishonour? What if God, willing† to shew his wrath, 22  
 and to make his power known, endured with much long-suf-  
 fering vessels

\* For marg. <sup>1</sup> read Or, *flesh: he who is over all, God, be blessed for ever—Am. Com.*

† "willing" add marg. Or, *although willing—Am. Com.*



ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα,  
 4 οἳτινές εἰσιν Ἰσραηλιῖται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα καὶ αἱ  
 διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι,  
 5 ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ  
 6 πάντων, θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν. Οὐχ οἶον  
 δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ πάντες οἱ ἐξ  
 7 Ἰσραὴλ, οὗτοι Ἰσραὴλ· οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ,  
 πάντες τέκνα, ἀλλ' Ἐν Ἰσραὴλ κληθήσεται σοὶ σπέρμα.  
 8 τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ,  
 9 ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζονται εἰς σπέρμα· ἐπαγ-  
 γελίας γὰρ ὁ λόγος οὗτος Κατὰ τὸν καιρὸν τοῦτον  
 10 ἐλεγύσονται καὶ ἔσται τῇ Σάρρα γιός. οὐ μόνον δέ, ἀλλὰ  
 καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς  
 11 ἡμῶν· μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν  
 ἢ φαῦλον, ἵνα ἢ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη,  
 12 οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι  
 13 Ὁ μείζων δογλεύσει τῷ ἐλάσσονι· καθάπερ γέγραπται  
 Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἠσαὺ ἐμίσησα.  
 14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο·  
 15 τῷ Μωυσεῖ γὰρ λέγει Ἐλεῖσω ὃν ἄν ἐλεῶ, καὶ οἰκτεί-  
 16 ρῶσω ὃν ἄν οἰκτείρω. ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ  
 17 τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος θεοῦ. λέγει γὰρ ἡ  
 γραφή τῷ Φαραὼ ὅτι Εἰς αὐτό τοῦτο ἐξήγειρά σε ὅπως  
 ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῆ  
 18 τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ. ἄρα οὖν ὃν θέλει ἐλεεῖ,  
 19 ὃν δὲ θέλει σκληρύνει. Ἐρεῖς μοι οὖν Τί ἔτι  
 20 μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν; ὡς  
 ἄνθρωπε, μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ;  
 μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι· Τί με ἐποίησας οὕτως;  
 21 ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ  
 φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν;  
 22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι  
 τὸ δυνατὸν αὐτοῦ ἠνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεῦῃ

σάρκα· ὁ ὧν ἐπὶ  
πάντων θεός ΑΡ.

καθώς

ὄργης κατηρτισμένα εἰς ἀπώλειαν, ἵνα γνωρίσῃ τὸν 23  
 πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκευή ἐλέους, ἃ προητεί-  
 μασεν εἰς δόξαν, οὓς καὶ ἐκάλεσεν ἡμᾶς σὺ μόνον ἐξ 24  
 Ἰουδαίων ἀλλὰ καὶ ἐξ ἔθνων· ; ὡς καὶ ἐν τῷ Ὠσηέ λέγει 25

Καλέσω τὸν οὐ λόν μου λόν μου

καὶ τὴν οὐκ ἠγάπημένην ἠγάπημένην·

καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη [ἀγτοῖς] Οὐ λαός 26  
 μου ὑμεῖς,

ἐκεῖ κληθήσονται γιοὶ θεοῦ ζῶντος.

Ἡσαίας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ Ἐὰν ἢ ὁ ἀριθμὸς 27  
 τῶν γιῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ἕπι-  
 λιμμα σωθήσεται· λόγον γὰρ συντελῶν καὶ συντέμνων 28  
 ποιήσει Κύριος ἐπὶ τῆς γῆς. καὶ καθὼς προεῖρηκεν 29  
 Ἡσαίας

Εἰ μὴ Κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα,  
 ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν  
 ὁμοιωθήμεν.

Τί σὺν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην 30  
 κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως·  
 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν. 31  
 διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων· προσέκοψαν 32  
 τῷ λίθῳ τοῦ προσκόμματος, καθὼς γέγραπται 33

Ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος καὶ  
 πέτραν σκανδάλου,

καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχνηθήσεται.

Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέσις 1  
 πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. μαρτυρῶ γὰρ 2  
 αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν· ἀλλ' σὺ κατ' ἐπίγνωσιν,  
 ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν 3  
 ζητοῦντες στησαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν·  
 τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ 4  
 πιστεύοντι. Μωσῆς γὰρ γράφει ὅτι τὴν δικαιοσύνην 5  
 τὴν ἐκ νόμου ὁ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτῇ.

Α.

ἐργωτ,

9. 22-10. 5. TO THE ROMANS.

- 23 of wrath fitted unto destruction: <sup>1</sup>and that he might  
 make known the riches of his glory upon vessels of  
 24 mercy, which he afore prepared unto glory, *even* us,  
 whom he also called, not from the Jews only, but  
 25 also from the Gentiles? As he saith also in Hosea,  
 I will call that my people, which was not my  
 people;  
 And her beloved, which was not beloved.  
 26 And it shall be, *that* in the place where it was  
 said unto them, Ye are not my people,  
 There shall they be called sons of the living God.  
 27 And Isaiah crieth concerning Israel, If the number of  
 the children of Israel be as the sand of the sea, it is  
 28 the remnant that shall be saved: for the Lord will  
 execute *his* word upon the earth, finishing it and cut-  
 29 ting it short. And, as Isaiah hath said before,  
 Except the Lord of Sabaoth had left us a seed,  
 We had become as Sodom, and had been made  
 like unto Gomorrah.  
 30 What shall we say then? That the Gentiles, which  
 followed not after righteousness, attained to right-  
 eousness, even the righteousness which is of faith:  
 31 but Israel, following after a law of righteousness, <sup>2</sup>  
 did not arrive at *that* law. Wherefore? <sup>3</sup>Because  
*they sought it* not by faith, but as it were by works.  
 32 They stumbled at the stone of stumbling; even as  
 it is written,  
 Behold, I lay in Zion a stone of stumbling and  
 a rock of offence:  
 And he that believeth on <sup>3</sup>him shall not be put <sup>3</sup>or, it  
 to shame.  
 10 Brethren, my heart's <sup>4</sup>desire and my supplication <sup>4</sup>  
 2 to God is for them, that they may be saved. For I  
 bear them witness that they have a zeal for God, but  
 3 not according to knowledge. For being ignorant of  
 God's righteousness, and seeking to establish their  
 own, they did not subject themselves to the right-  
 4 eousness of God. For Christ is the end of the law  
 5 unto righteousness to every one that believeth. For  
 Moses writeth that the man that doeth the righteous-  
 ness which is of the law shall live thereby.

<sup>1</sup> Some ancient au-  
 thorities omit  
 and.

<sup>2</sup> Or, *Because*, desir-  
 ing it not by  
 faith, but as it  
 were by works,  
 they stumbled

<sup>4</sup> Gr. *great pleasure*.

But the righteousness which is of faith saith thus, Say 6  
 not in thy heart, Who shall ascend into heaven? (that  
 is, to bring Christ down:) 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 thee, in thy 8  
 mouth, and in thy heart: that is, the word of faith,  
 which we preach: <sup>1</sup>because if thou shalt <sup>2</sup>confess 9  
 with thy mouth Jesus *as* Lord, 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 confession  
 is made unto salvation. For the scripture saith, 11  
 Whosoever believeth on him shall not be put to  
 shame. For there is no distinction between Jew 12  
 and Greek: for the same *Lord* is Lord of all, and  
 is rich unto all that call upon him: for, Whosoever 13  
 shall call upon the name of the Lord shall be saved.  
 How then shall they call on him in whom they have 14  
 not believed? and how shall they believe in him  
 whom they have not heard? and how shall they hear  
 without a preacher? and how shall they preach, ex- 15  
 cept they be sent? even as it is written, How beauti-  
 ful are the feet of them that bring <sup>3</sup>glad tidings of  
 good things!

1 Or, that

2 Some ancient au-  
 thorities read  
*confess the word*  
*with thy mouth,*  
*that Jesus is*  
*Lord.*

3 Or, a gospel

4 Or, gospel

But they did not all hearken to the <sup>4</sup>glad tidings. 16  
 For Isaiah saith, Lord, who hath believed our re-  
 port? So belief *cometh* of hearing, and hearing by 17  
 the word of Christ. But I say, Did they not hear? 18  
 Yea, verily,

5 Gr. the inhabited  
 earth.

Their sound went out into all the earth,  
 And their words unto the ends of <sup>5</sup>the world.  
 But I say, Did Israel not know? First Moses saith, 19  
 I will provoke you to jealousy with that which  
 is no nation,  
 With a nation void of understanding will I  
 anger you.  
 And Isaiah is very bold, and saith, 20  
 I was found of them that sought me not;  
 I became manifest unto them that asked not of  
 me.

But as to Israel he saith, All the day long did I 21

6 ἢ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει· Μὴ εἶπῃς ἐν τῇ  
 καρδίᾳ σου· Τίς ἀναθήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔ-  
 7 στιν Χριστὸν καταγαγεῖν· ἢ· Τίς καταθήσεται εἰς τὴν ἀ-  
 8 βυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν· ἀλλὰ  
 τί λέγει; Ἐγγίς σοῦ τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σοῦ  
 καὶ ἐν τῇ καρδίᾳ σοῦ· τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ  
 9 κηρύττομεν· ὅτι ἐὰν ὁμολογήσῃς τὸ ῥῆμα ἐν τῷ στό-  
 ματί σοῦ ὅτι ΚΥΡΙΟΣ ΙΗΣΟΥΣ, καὶ πιστεύσῃς ἐν τῇ  
 καρδίᾳ σοῦ ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·  
 10 καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολο-  
 11 γεῖται εἰς σωτηρίαν· λέγει γὰρ ἡ γραφὴ Πᾶς ὃ πιστεύων  
 12 ἐπ' αὐτῷ οὐ καταδικασθήσεται· οὐ γὰρ ἔστιν διαστολή  
 Ἰουδαίου τε καὶ Ἑλλήνου, ὃ γὰρ αὐτὸς κύριος πάντων,  
 13 πλουτῶν εἰς πάντα τοὺς ἐπικαλουμένους αὐτόν· Πᾶς γὰρ  
 14 ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου σωθήσεται· Πῶς  
 οὖν ἐπικαλέσονται εἰς ἓν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύ-  
 σωσιν οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσ-  
 15 στοντος; πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθάπερ  
 γέγραπται Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων  
 16 ἀγαθῶν. Ἄλλ' οὐ πάντες ὑπήκουσαν τῷ εὐα-  
 γελίῳ· Ἡσαίας γὰρ λέγει· Κύριε, τίς ἐπίστευσεν τῇ  
 17 ἀκοῇ ἡμῶν; ἄρα ἡ πίστις ἐξ ἀκοῆς, ἢ δὲ ἀκοὴ διὰ ῥή-  
 18 ματος Χριστοῦ· ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; μενοῦνγε  
 Εἰς πάσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν,  
 καὶ εἰς τὰ πέρατα τῆς οἰκομένης τὰ ῥήματα  
 αὐτῶν.  
 19 ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωυσῆς λέγει·  
 Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει,  
 ἐπ' ἔθνει ἀσυνέτῳ παροργιῷ ὑμᾶς.  
 20 Ἡσαίας δὲ ἀποτολμᾷ καὶ λέγει  
 Εὔρέθην τῷ τοῖς ἐμέ μὴ ζητοῦσιν,  
 ἐμφανῆς ἐγενόμην τῷ τοῖς ἐμέ μὴ ἐπερωτῶσιν.  
 21 πρὸς δὲ τὸν Ἰσραὴλ λέγει Ὁλην τὴν ἡμέραν ἐξεπέ-

ἐν τῷ στόματί σου  
 κύριον Ἰησοῦν

καθὼς

ἐν

ἐν

ΤΑΣ ΤΑΣ ΧΕΙΡΑΣ ΜΟΥ ΠΡΟΣ ΛΑΟΝ ἈΠΕΙΘΟΥΝΤΑ ΚΑΙ ἈΝΤΙ-  
 ΛΕΓΟΝΤΑ. Λέγω οὖν, μὴ ἀπώσατο ὁ θεὸς τὸν 1  
 ΛΑΟΝ Αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλείτης εἰμί,  
 ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμείν. οὐκ ἀπώσατο 2  
 ὁ θεὸς τὸν ΛΑΟΝ Αὐτοῦ ὃν προέγνω. ἢ οὐκ οἴδατε ἐν  
 Ἡλείᾳ τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ  
 Ἰσραὴλ; Κύριε, τοὺς προφῆτας σοῦ ἀπέκτειναν, τὰ 3  
 ὀφθαλμοκτενῆσόν σου κατέσκαψαν, καὶ ἐπέλειψθην μόνος,  
 καὶ ζητοῦσιν τὴν ψυχὴν μου. ἀλλὰ τί λέγει αὐτῷ ὁ 4  
 χρηματισμὸς; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄν-  
 δρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάβυλ. οὕτως οὖν 5  
 καὶ ἐν τῷ ἰὼν καιρῷ λίμμα κατ' ἐκλογὴν χάριτος γέγονεν·  
 εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται 6  
 χάρις. τί οὖν; ὁ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν, 7  
 ἢ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν, καθάπερ 8  
 γέγραπται· Ἐδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανήξεως,  
 ὀφθαλμῶς τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκοεῖν,  
 ἕως τῆς σήμερον ἡμέρας. καὶ Δαυεὶδ λέγει 9

ΓΕΝΗΘῆΤΩ ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς  
 Θῆραν  
 καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,  
 σκοτισθῆτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ 10  
 βλέπειν,

καὶ τὸν νῶτον αὐτῶν διὰ παντός σὺνκαμψον.  
 Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ γένοιτο· ἀλλὰ 11  
 τῷ αὐτῶν παραπτώματι ἢ σωτηρίᾳ τοῖς ἔθνεσιν, εἰς τὸ  
 παραζηλώσασθαι αὐτοὺς. εἰ δὲ τὸ παράπτωμα αὐτῶν πλου- 12  
 τος κόσμου καὶ τὸ ἠττημα αὐτῶν πλοῦτος ἔθνων, πόσῃ  
 μᾶλλον τὸ πλήρωμα αὐτῶν.

Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. ἐφ' ὅσον μὲν οὖν εἰμί ἐγὼ 13  
 ἔθνων ἀπόστολος, τὴν διακονίαν μου δοξάζω, εἴ πως παρα- 14  
 ζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν. εἰ γὰρ 15  
 ἢ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἢ πρόσλημψις εἰ



10. 21.-11. 15. TO THE ROMANS.

spread out my hands unto a disobedient and gain-saying people.

11 I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of 2 Abraham, of the tribe of Benjamin. God did not cast off his people which he foreknew. Or wot ye not what the scripture saith <sup>1</sup>of Elijah? how <sup>1</sup>Or, in 3 he pleadeth with God against Israel, Lord, they have killed thy prophets, they have digged down thine altars: and I am left alone, and they seek my 4 life. But what saith the answer of God unto him? I have left for myself seven thousand men, who 5 have not bowed the knee to Baal. Even so then at this present time also there is a remnant according 6 to the election of grace. But if it is by grace, it is no more of works: otherwise grace is no more 7 grace. What then? That which Israel seeketh for, that he obtained not; but the election obtained it, 8 and the rest were hardened: according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, 9 unto this very day. And David saith,

Let their table be made a snare, and a trap,  
And a stumblingblock, and a recompense unto  
them:

10 Let their eyes be darkened, that they may not see,

And bow thou down their back alway.

11 \*I say then, Did they stumble that they might fall? God forbid: but by their <sup>2</sup>fall salvation *is come* unto <sup>2</sup>Or, trespass 12 the Gentiles, for to provoke them to jealousy. Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness? 13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my 14 ministry: if by any means I may provoke to jealousy *them that are* my flesh, and may save some of 15 them. For if the casting away of them *is* the reconciling of the world, what *shall* the receiving of *them be*,

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\* Begin the paragraph here instead of at ver. 13.—*Am. Com.*

but life from the dead? And if the firstfruit is 16  
 holy, so is the lump: and if the root is holy, so are  
 the branches. But if some of the branches were 17  
 broken off, and thou, being a wild olive, wast grafted  
 in among them, and didst become partaker with  
 them <sup>1</sup>of the root of the fatness of the olive tree;  
 glory not over the branches: but if thou gloriest, it 18  
 is not thou that bearest the root, but the root thee.  
 Thou wilt say then, Branches were broken off, that 19  
 I might be grafted in. Well; by their unbelief they 20  
 were broken off, and thou standest by thy faith.  
 Be not highminded, but fear: for if God spared not 21  
 the natural branches, neither will he spare thee. Be 22  
 hold then the goodness and severity of God: toward  
 them that fell, severity; but toward thee, God's good-  
 ness, if thou continue in his goodness: otherwise thou  
 also shalt be cut off. And they also, if they con- 23  
 tinue not in their unbelief, shall be grafted in: for  
 God is able to graft them in again. For if thou wast 24  
 cut out of that which is by nature a wild olive tree,  
 and wast grafted contrary to nature into a good olive  
 tree: how much more shall these, which are the natu-  
 ral *branches*, be grafted into their own olive tree?

For I would not, brethren, have you ignorant of 25  
 this mystery, lest ye be wise in your own conceits,  
 that a hardening in part hath befallen Israel, until  
 the fulness of the Gentiles be come in; and so all 26  
 Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;

He shall turn away <sup>2</sup>ungodliness from Jacob:

And this is <sup>3</sup>my covenant unto them, 27

When I shall take away their sins.

As touching the gospel, they are enemies for your 28  
 sake: but as touching the election, they are beloved  
 for the fathers' sake. For the gifts and the calling 29  
 of God are <sup>4</sup>without repentance. For as ye in time 30  
 past were disobedient to God, but now have obtain-  
 ed mercy by their disobedience, even so have these 31  
 also now been disobedient, that by the mercy shewn  
 to you they also may now obtain mercy. For God 32  
 hath shut up all unto disobedience, that he might  
 have mercy upon all.

O the depth <sup>5</sup>of the riches 33

<sup>1</sup> Many ancient au-  
 thorities read of  
 the root and of the  
 fatness.

<sup>2</sup> Gr. ungodlinesses.

<sup>3</sup> Gr. the covenant  
 from me.

<sup>4</sup> Gr. not repented  
 of.

<sup>5</sup> Or, of the riches  
 and the wisdom  
 &c.

16 μὴ ζωὴ ἐκ νεκρῶν· εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα·  
 17 καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. Εἰ δέ τινες

τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὧν ἐνεκεν-  
 τρισθῆς ἐν αὐτοῖς καὶ συνκοινωνὸς τῆς ῥίζης τῆς πιότητος

18 τῆς ἐλαίας ἐγένου, μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατα-  
 καυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάξεις ἀλλὰ ἡ ῥίζα σέ.

19 ἐρεῖς οὖν Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐνκεντρισθῶ.

20 καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστη-  
 21 κας. μὴ ὑψηλὰ φρόνει, ἀλλὰ φοβοῦ· εἰ γὰρ ὁ θεὸς τῶν

κατὰ φύσιν κλάδων οὐκ ἐφείσατο, οὐδὲ σοῦ φείσεται.

22 Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς  
 πεσόντας ἀποτομία, ἐπὶ δὲ σέ χρηστότης θεοῦ, ἐὰν ἐπι-

23 μένης τῇ χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ. κἀκέينوι  
 δέ, ἐὰν μὴ ἐπιμένωσι τῇ ἀπιστίᾳ, ἐνκεντρισθήσονται· δυνα-

24 τὸς γὰρ ἔστιν ὁ θεὸς πάλιν ἐνκεντρίσαι αὐτούς. εἰ γὰρ σὺ  
 ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαιοῦ καὶ παρὰ φύσιν

ἐνεκεντρίσθης εἰς καλλιέλαιοι, πόσῳ μᾶλλον οὗτοι οἱ κατὰ  
 25 φύσιν ἐνκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ. Οὐ

γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα  
 μὴ ἦτε ἐν ἑαυτοῖς φρόνιμοι, ὅτι πῶρως ἀπὸ μέρους τῷ

Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ,  
 26 καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται καθὼς γέγραπται

Ἦξει ἐκ Σιών ὁ ῥγόμενος,

ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.

27 καὶ αὕτη αὐτοῖς ἢ παρ' ἐμοῦ διαθήκη,

ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν.

28 κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλο-  
 29 γὴν ἀγαπητοὶ διὰ τοὺς πατέρας· ἀμεταμέλητα γὰρ τὰ

30 χαρίσματα καὶ ἡ κλήσις τοῦ θεοῦ. ὥσπερ γὰρ ὑμεῖς ποτὲ  
 ἠπειθήσατε τῷ θεῷ, ἱὲν δὲ ἠλειθήτε τῇ ταύτων ἀπειθείᾳ,

31 οὕτως καὶ οὗτοι νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει ἵνα καὶ  
 32 αὐτοὶ νῦν ἐλεηθῶσιν· συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας

33 εἰς ἀπειθίαν ἵνα τοὺς πάντας ἐλεήσῃ. \*Ω βάθος πλοῦτου

παρ'

νου

καὶ σοφίας καὶ γνώσεως θεοῦ· ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ <sup>34</sup>  
ἐγένετο;

ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; <sup>35</sup>  
ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ <sup>36</sup>  
ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν εἰκτιρμῶν τοῦ <sup>1</sup>  
θεοῦ παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν  
εὐάρεστον τῷ θεῷ <sup>2</sup>  
τῷ θεῷ εὐάρεστον, τὴν λογικὴν λατρείαν ὑμῶν καὶ μὴ <sup>2</sup>  
συνσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε <sup>3</sup>  
τῇ ἀνακαινώσει τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέ-  
λημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ <sup>3</sup>  
ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ  
φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστω ὡς ὁ θεὸς ἐμέρισε μέ-  
τρον πίστεως. καθάπερ γὰρ ἐν ἐνὶ σώματι <sup>4</sup>  
πολλὰ μέλη <sup>4</sup>  
ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν, οὕτως <sup>5</sup>  
οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἰς ἀλλή-  
λων μέλη. Ἐχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν <sup>6</sup>  
δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν κατὰ τὴν ἀνα-  
λογίαν τῆς πίστεως, εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ <sup>7</sup>  
διδάσκων ἐν τῇ διδασκαλίᾳ, εἴτε ὁ παρακαλῶν ἐν τῇ παρα- <sup>8</sup>  
κλήσει, ὁ μεταδιδούς ἐν ἀπλότητι, ὁ προϊστάμενος ἐν  
σπουδῇ, ὁ ἐλεῶν ἐν ἰλαρότητι. ἡ ἀγάπη ἀνυπόκριτος. <sup>9</sup>  
ἀποστνυγούντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ· τῇ <sup>10</sup>  
φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους  
προηγοίμενοι, τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, <sup>11</sup>  
τῷ κυρίῳ δουλεύοντες, τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπο- <sup>12</sup>  
μένοντες, τῇ προσευχῇ προσκαρτεροῦντες, ταῖς χρείαις τῶν <sup>13</sup>  
ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες. εὐλογεῖτε <sup>14</sup>  
τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ καταρᾶσθε. χαίρειν μετὰ <sup>15</sup>

εὐάρεστον τῷ θεῷ

συνσχηματίζεσθε  
... μεταμορφου-  
σθαι

μέλη πολλά

Αρ.

Αρ.

11. 33-12. 15. TO THE ROMANS.

<sup>1</sup>both of the wisdom and the knowledge of God! <sup>1</sup> Or, both of wisdom &c.  
 how unsearchable are his judgements, and his ways  
 34 past tracing out! For who hath known the mind of  
 35 the Lord? or who hath been his counsellor? or who  
 hath first given to him, and it shall be recompensed  
 36 unto him again? For of him, and through him, and  
 unto him, are all things. To him be the glory <sup>2</sup> for <sup>2</sup> Gr. unto the ages.  
 ever. Amen.

12 I beseech you therefore, brethren, by the mercies  
 of God, to present your bodies a living sacrifice, <sup>3</sup> Gr. well-pleasing.  
 holy, <sup>3</sup> acceptable to God, *which is your* <sup>4</sup> reasonable\* <sup>4</sup> Or, spiritual  
<sup>2</sup> <sup>5</sup> service. And be not fashioned according to this <sup>5</sup> Or, worship  
<sup>6</sup> world: but be ye transformed by the renewing of <sup>6</sup> Or, age  
 your mind, that ye may prove what is <sup>7</sup> the good and  
<sup>3</sup> acceptable and perfect will of God. <sup>7</sup> Or, the will of God, even the thing which is good and acceptable and perfect

3 For I say, through the grace that was given me,  
 to every man that is among you, not to think of  
 himself more highly than he ought to think; but so  
 to think as to think soberly, according as God hath  
 4 dealt to each man a measure of faith. For even as  
 we have many members in one body, and all the  
 5 members have not the same office: so we, who are  
 many, are one body in Christ, and severally mem-  
 6 bers one of another. And having gifts differing ac-  
 cording to the grace that was given to us, whether  
 prophecy, *let us prophesy* according to the propor-  
 7 tion of <sup>8</sup> our faith; or ministry, *let us give ourselves* <sup>8</sup> Or, the faith  
 to our ministry; or he that teacheth, to his teach-  
 8 ing; or he that exhorteth, to his exhorting: he that  
 giveth, *let him do it* with <sup>9</sup> liberality; he that ruleth, <sup>9</sup> Gr. singleness.  
 with diligence; he that sheweth mercy, with cheer-  
 9 fulness. Let love be without hypocrisy. Abhor  
 10 that which is evil; cleave to that which is good. In  
 love of the brethren be tenderly affectioned one to  
 11 another; in honour preferring one another; in dili-  
 gence not slothful; fervent in spirit; serving <sup>10</sup> the  
 12 Lord; rejoicing in hope; patient in tribulation; con-  
 13 tinuing stedfastly in prayer; communicating to the  
 necessities of the saints; <sup>11</sup> given to hospitality. <sup>11</sup> Gr. pursuing.  
 14 Bless them that persecute you; bless, and curse not.  
 15 Rejoice with

\* For "reasonable" read "spiritual" with marg. Gr. *belonging to the reason.*—Am. Com.

† Omit marg. <sup>8</sup> ("the faith")—Am. Com.

them that rejoice; weep with them that weep. Be 16  
of the same mind one toward another. Set not  
your mind on high things, but <sup>1</sup>condescend to  
<sup>2</sup>things that are lowly. Be not wise in your own  
conceits. Render to no man evil for evil. Take 17  
thought for things honourable in the sight of all men.  
If it be possible, as much as in you lieth, be at peace 18  
with all men. Avenge not yourselves, beloved, but 19  
<sup>3</sup>give place unto <sup>3</sup>wrath: for it is written, Vengeance  
<sup>4</sup>belongeth unto me; I will recompense, saith the  
Lord. But if thine enemy hunger, feed him; if he 20  
thirst, give him to drink: for in so doing thou shalt  
heap coals of fire upon his head. Be not overcome 21  
of evil, but overcome evil with good.

Let every soul be in subjection to the higher pow- **13**  
ers: for there is no power but of God; and the *powers*  
that be are ordained of God. Therefore he that re- 2  
sisteth the power, withstandeth the ordinance of God:  
and they that withstand shall receive to themselves  
judgement. For rulers are not a terror to the good 3  
work, but to the evil. And wouldest thou have no  
fear of the power? do that which is good, and thou 4  
shalt have praise from the same: for <sup>4</sup>he is a minis- 4  
ter of God to thee for good. But if thou do that  
which is evil, be afraid; for <sup>4</sup>he beareth not the sword  
in vain: for <sup>4</sup>he is a minister of God, an avenger for  
wrath to him that doeth evil. Wherefore *ye* must 5  
needs be in subjection, not only because of the wrath,  
but also for conscience sake. For for this cause *ye* 6  
pay tribute also; for they are ministers of God's ser-  
vice, attending continually upon this very thing.  
Render to all their dues: tribute to whom tribute *is* 7  
*due*; custom to whom custom; fear to whom fear;  
honour to whom honour.

Owe no man any thing, save to love one another: 8  
for he that loveth <sup>5</sup>his neighbour hath fulfilled <sup>6</sup>the  
law. For this, Thou shalt not commit adultery, 9  
Thou shalt not kill, Thou shalt not steal, Thou shalt  
not covet, and if there be any other commandment,  
it is summed up in this word, namely, Thou shalt  
love thy neighbour as thyself.

\* Let marg.<sup>3</sup> ("the wrath of God") and the text exchange places.—  
*Am. Com.*



16 χαιρόντων, <sup>†</sup> κλαίειν μετὰ κλαιόντων. τὸ αὐτὸ εἰς ἀλλή-  
 λους φρονούντες, μὴ τὰ ὑψηλὰ φρονούντες ἀλλὰ τοῖς τα-  
 πεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυ-  
 17 τοῖς. μηδεὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοού-  
 18 μενοι καλὰ ἐνώπιον πάντων ἀνθρώπων· εἰ δυνατόν, τὸ  
 19 ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων εἰρηνεύοντες· μὴ ἑαυτοὺς  
 ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ, γέγραπται  
 γάρ· Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.  
 20 ἀλλὰ ἐὰν πεινῇ ὁ ἐχθρὸς σοῦ, ψώμιζε αὐτόν· ἐὰν διψᾷ,  
 πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἀνθρακας πυρὸς σω-  
 21 ρεῖσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. μὴ ρικῶ ὑπὸ τοῦ  
 1 κακοῦ, ἀλλὰ ρικά ἐν τῷ ἀγαθῷ τὸ κακόν. Πᾶσα  
 ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω, οὐ γὰρ ἔστιν  
 ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ θεοῦ τεταγμέναι  
 2 εἰσὶν· ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ  
 διαταγῇ ἀνθέστηκεν, οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα  
 3 λήμψονται. οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἁγαθῷ  
 ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξου-  
 4 σίαν; τὸ ἀγαθὸν ποιεῖ, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς· θεοῦ  
 γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν  
 ποιῆς, φοβοῦ· οὐ γὰρ εἰκῆ τὴν μάχαιραν φορεῖ θεοῦ  
 γὰρ διάκονός ἐστιν, ἐκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσ-  
 5 σοντι. διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν  
 6 ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν, διὰ τοῦτο γὰρ καὶ  
 φόρους τελεῖτε, λειτουργοὶ γὰρ θεοῦ εἰσὶν εἰς αὐτὸ τοῦτο  
 7 προσκαρτεροῦντες. ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ τὸν  
 φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον  
 8 τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμὴν. Μηδεὶ  
 μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν  
 9 τὸν ἕτερον νόμον πεπλήρωκε· τὸ γὰρ Οὐ μοιχεύσεις,  
 Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις, καὶ εἴ  
 τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιούται,  
 [ἐν τῷ] Ἀγαπήσεις τὸν πλησίον σοῦ ὡς σεαυτόν.

καὶ

Αρ.†

Αρ.

τούτῳ τῷ λόγῳ

ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν 10  
νόμου ἡ ἀγάπη.

Καὶ τοῦτο εἰδότες τὸν καιρὸν, 11  
ὅτι ὥρα ἤδη ἡμᾶς ἔξ ὑπνου ἐγερθῆναι, νῦν γὰρ ἐγγί-  
τερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεῦσαμεν. ἡ γὰρ προέ- 12  
κόψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ  
σκοτότους, ἐνδυσώμεθα [δὲ] τὰ ὄπλα τοῦ φωτός. ὡς ἐν 13  
ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις,  
μὴ κοίταις καὶ ἀσκληγίαις, μὴ ἔριδι καὶ ζήλῳ. ἀλλὰ 14  
ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς  
πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

οἱ καὶ ζήλοισ  
ριστὸν Ἰησοῦν

Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς 1  
διακρίσεις διαλογισμῶν. ὅς μὲν πιστεύει φαγεῖν πάντα, ὁ 2  
δὲ ἀσθενῶν λάχανα ἐσθίει. ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ 3  
ἐξουθενεῖτω, ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, ὁ  
θεὸς γὰρ αὐτὸν προσελάβετο. σὺ τίς εἶ ὁ κρίνων ἀλλό- 4  
τριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθήσεται  
δέ, δυνατὴ γὰρ ὁ κύριος στήσαι αὐτόν. ὅς μὲν [γὰρ] κρίνει 5  
ἡμέραν παρ' ἡμέραν, ὅς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος  
ἐν τῷ ἰδίῳ νοὶ πληροφορεῖσθω· ὁ φρονῶν τὴν ἡμέραν 6  
κυρίῳ φρονεῖ. καὶ ὁ ἐσθίων κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ  
τῷ θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ  
τῷ θεῷ. Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῆ, καὶ οὐδεὶς ἑαυτῷ 7  
ἀποθνήσκει· εἴαν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, εἴαν τε 8  
ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν. εἴαν τε οὖν ζῶμεν  
εἴαν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν. εἰς τοῦτο γὰρ 9  
Χριστὸς ἀπέθανεν καὶ ἔζησεν ἵνα καὶ νεκρῶν καὶ ζώντων  
κυριεύσῃ. Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί 10  
ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα  
τῷ βήματι τοῦ θεοῦ· γέγραπται γάρ 11

Ζῶ ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ,  
καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.

ἄρα [οὖν] ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει [τῷ 12  
θεῷ]. Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ 13

### 13. 10-14. 13. TO THE ROMANS.

10 Love worketh no ill to his neighbour: love therefore is the fulfilment of <sup>1</sup>the law.

<sup>1</sup> Or, law

11 And this, knowing the season, that now it is high time for you to awake out of sleep: for now is <sup>2</sup>sal-

<sup>2</sup> Or, our salvation nearer than when *de.*

12 vation nearer to us than when we *first* believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us

13 put on the armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not

in chambering and wantonness, not in strife and

14 jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

14 But him that is weak in faith receive ye, *yet* not <sup>2</sup> <sup>3</sup>to doubtful disputations. One man hath faith to

<sup>3</sup> Or, for decisions of doubts

3 eat all things: but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not;

and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that

4 judgest the <sup>4</sup>servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand;

<sup>4</sup> Gr. household-servant.

5 for the Lord hath power to make him stand. One man esteemeth one day above another: another esteemeth every day *alike*. Let each man be fully as-

6 sured in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth

unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth

7 God thanks. For none of us liveth to himself, and

8 none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto

the Lord: whether we live therefore, or die, we are

9 the Lord's. For to this end Christ died, and lived *again*, that he might be Lord of both the dead and

10 the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judge-

11 ment-seat of God. For it is written,  
As I live, saith the Lord, to me every knee shall bow,

And every tongue shall <sup>5</sup>confess to God.

<sup>5</sup> Or, give praise

12 So then each one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but

judge ye this rather, that no man put a stumbling-  
 block in his brother's way, or an occasion of falling.  
 I know, and am persuaded in the Lord Jesus, that 14  
 nothing is unclean of itself: save that to him who  
 accounteth any thing to be unclean, to him it is un-  
 clean. For if because of meat thy brother is grieved, 15  
 thou walkest no longer in love. Destroy not with  
 thy meat him for whom Christ died. Let not then 16  
 your good be evil spoken of: for the kingdom of God 17  
 is not eating and drinking, but righteousness and  
 peace and joy in the Holy Ghost. For he that herein 18  
 serveth Christ is well-pleasing to God, and approved  
 of men. So then <sup>1</sup>let us follow after things which 19  
 make for peace, and things whereby we may edify  
 one another. Overthrow not for meat's sake the 20  
 work of God. All things indeed are clean; howbeit  
 it is evil for that man who eateth with offence. It 21  
 is good not to eat flesh, nor to drink wine, nor *to do*  
*anything* whereby thy brother stumbleth<sup>2</sup>. The faith 22  
 which thou hast, have thou to thyself before God.  
 Happy is he that judgeth not himself in that which  
 he <sup>3</sup>approveth. But he that doubteth is condemned 23  
 if he eat, because *he eateth* not of faith; and whatso-  
 ever is not of faith is sin<sup>4</sup>.

Now we that are strong ought to bear the infirmi-**15**  
 ties of the weak, and not to please ourselves. Let 2  
 each one of us please his neighbour for that which  
 is good, unto edifying. For Christ also pleased not 3  
 himself; but, as it is written, The reproaches of them  
 that reproached thee fell upon me. For whatsoever 4  
 things were written aforetime were written for our  
 learning, that through patience and through comfort  
 of the scriptures we might have hope. Now the God 5  
 of patience and of comfort grant you to be of the  
 same mind one with another according to Christ  
 Jesus: that with one accord ye may with one mouth 6  
 glorify the God and Father of our Lord Jesus Christ.  
 Wherefore receive ye one another, even as Christ 7  
 also received <sup>5</sup>you, to the glory of God. For I say 8  
 that Christ hath been made a minister of the circum-  
 cision for the truth of God,

<sup>1</sup> Many ancient authorities read *we follow*.

<sup>2</sup> Many ancient authorities add *or is offended, or is weak*.

<sup>3</sup> Or, *putteth to the test*.

<sup>4</sup> Many authorities, some ancient, insert here ch. xvi. 25-27.

<sup>5</sup> Some ancient authorities read *us*.



εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, τὰ δὲ ἔθνη ὁ  
ὑπὲρ ἐλέους δοξάσαι τὸν θεόν· καθὼς γέγραπται Διὰ  
τοῦτο ἔξομολογησάμην· οἱ ἐν ἔθνεσι, καὶ τῷ ὀνόματι  
τοῦ ψαλλῶ· καὶ πάλιν λέγει Εὐφράνητε, ἔθνη, μετὰ ἰο  
τοῦ λαοῦ αὐτοῦ· καὶ πάλιν 11

Αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον,  
καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί.  
καὶ πάλιν Ἡσαίας λέγει 12  
Ἔσται ἡ ρίζα τοῦ Ἰεσσαί,  
καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν·  
ἐπὶ αὐτῷ ἔθνη ἐλπιούσιν.

ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ 13  
εἰρήνης ἐν τῷ πιστεῦναι, εἰς τὸ περισσεῦναι ὑμᾶς ἐν τῇ  
ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.

Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, 14  
ὅτι καὶ αὐτοὶ μεστοὶ ἔστε ἀγαθωσύνης, πεπληρωμένοι  
πάσης τῆς γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.  
τολμηροτέρως δὲ ἔγραψα ὑμῖν ἀπὸ μέρους, ὡς ἐπαναμι- 15  
μνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθείσάν μοι ἀπὸ τοῦ  
θεοῦ εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ 16  
ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ  
προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνύ-  
ματι ἁγίῳ. ἔχω οὖν [τὴν] καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ 17  
πρὸς τὸν θεόν· οὐ γὰρ [τολμήσω] τι λαλεῖν ὧν οὐ κατειρ- 18  
γάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ  
ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος 19  
[ἁγίου] ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ  
Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ χριστοῦ, οὕτως 20  
δὲ φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ἕπου ὠνομάσθη  
Χριστός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ, ἀλλὰ 21  
καθὼς γέγραπται

Ἔσονται οἱ οὐκ ἀνηγγέλη περὶ αὐτοῦ,  
καὶ οἱ οὐκ ἀκηκόασιν σὺνήσουσιν.

Οἱς οὐκ ἀνηγγέλη  
περὶ αὐτοῦ ὡφον-  
ται



15. 8-15. 21. TO THE ROMANS.

that he might confirm the promises *given* unto the  
9 fathers, and that the Gentiles might glorify God for  
his mercy; as it is written,

Therefore will I <sup>1</sup>give praise unto thee among <sup>1</sup>Or, confess  
the Gentiles,

And sing unto thy name.

10 And again he saith,

Rejoice, ye Gentiles, with his people.

11 And again,

Praise the Lord, all ye Gentiles;

And let all the peoples praise him.

12 And again, Isaiah saith,

There shall be the root of Jesse,

And he that ariseth to rule over the Gentiles;

On him shall the Gentiles hope.

13 Now the God of hope fill you with all joy and peace  
in believing, that ye may abound in hope, in the  
power of the Holy Ghost.

14 And I myself also am persuaded of you, my breth-  
ren, that ye yourselves are full of goodness, filled  
with all knowledge, able also to admonish one an-

15 other. But I write the more boldly unto you in  
some measure, as putting you again in remem-  
brance, because of the grace that was given me of

16 God, that I should be a minister of Christ Jesus <sup>2</sup>ministering the gospel of God, <sup>2</sup> Gr. ministering  
that the offering up of the Gentiles might be made <sup>in sacrifice.</sup>

17 acceptable, being sanctified by the Holy Ghost. I  
have therefore my glorying in Christ Jesus in things

18 pertaining to God. For I will not dare to speak <sup>3</sup>Gr. of those things  
of any <sup>3</sup>things save those which Christ wrought <sup>which Christ</sup>  
through me, for the obedience of the Gentiles, by <sup>wrought not</sup>  
word and deed, in the power of signs and wonders, <sup>through me.</sup>

19 in the power of <sup>4</sup>the Holy Ghost; so that from Jeru- <sup>4</sup>Many ancient au-  
salem, and round about even unto Illyricum, I have <sup>thorities read the</sup>  
20 <sup>5</sup>fully preached the gospel of Christ; yea, <sup>5</sup>making <sup>Spirit of God.</sup>  
it my aim so to preach the gospel, not where Christ <sup>One reveals the</sup>  
was *already* named, that I might not build upon an- <sup>Spirit.</sup>

21 other man's foundation; but, as it is written, <sup>6</sup>Gr. fulfilled.  
<sup>6</sup>Gr. being ambi-  
tious.

They shall see, to whom no tidings of him  
came,

And they who have not heard shall under-  
stand.

Wherefore also I was hindered these many times 22  
 from coming to you: but now, having no more any 23  
 place in these regions, and having these many years  
 a longing to come unto you, whensoever I go unto 24  
 Spain (for I hope to see you in my journey, and to  
 be brought on my way thitherward by you, if first  
 in some measure I shall have been satisfied with  
 your company)—but now, *I say*, I go unto Jerusa- 25  
 lem, ministering unto the saints. For it hath been 26  
 the good pleasure of Macedonia and Achaia to make  
 a certain contribution for the poor among the saints  
 that are at Jerusalem. Yea, it hath been their good 27  
 pleasure; and their debtors they are. For if the  
 Gentiles have been made partakers of their spirit-  
 ual things, they owe it *to them* also to minister unto  
 them in carnal things. When therefore I have ac- 28  
 complished this, and have sealed to them this fruit,  
 I will go on by you unto Spain. And I know that, 29  
 when I come unto you, I shall come in the fulness  
 of the blessing of Christ.

Now I beseech you, brethren, by our Lord Jesus 30  
 Christ, and by the love of the Spirit, that ye strive  
 together with me in your prayers to God for me;  
 that I may be delivered from them that are disobe- 31  
 dient in Judæa, and *that* my ministration which *I*  
*have* for Jerusalem may be acceptable to the saints;  
 that I may come unto you in joy through the will 32  
 of God, and together with you find rest. Now the 33  
 God of peace be with you all. Amen.

I commend unto you Phæbe our sister, who is a 16  
<sup>1</sup>servant of the church that is at Cenchræe: that ye 2  
 receive her in the Lord, worthily of the saints, and  
 that ye assist her in whatsoever matter she may  
 have need of you: for she herself also hath been a  
 succourer of many, and of mine own self.

Salute Prisca and Aquila my fellow-workers in 3  
 Christ Jesus, who for my life laid down their own 4  
 necks; unto whom not only I give thanks, but also all  
 the churches of the Gentiles: and *salute* the church 5  
 that is in their house. Salute Epænetus my beloved,  
 who is the firstfruits of Asia unto Christ. Salute 6  
 Mary,

22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς·  
 23 νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιπό-  
 24 θειαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ ἰκανῶν ἑτῶν, ὡς  
 ἂν πορεύωμαι εἰς τὴν Σπανίαν, ἐλπίζω γὰρ διαπορευόμενος  
 θεάσασθαι ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ ἐὰν ὑμῶν  
 25 πρῶτον ἀπὸ μέρους ἐμπλησθῶ,— νυνὶ δὲ πορεύομαι εἰς  
 26 Ἱερουσαλὴμ διακονῶν τοῖς ἁγίοις. ἠδύοκησαν γὰρ Μακε-  
 δονία καὶ Ἀχαΐα κοινωσίαν τινὰ ποιήσασθαι εἰς τοὺς πτω-  
 27 χοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ. ἠδύοκησαν γὰρ, καὶ  
 ὀφείλεται εἶσιν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν  
 ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς  
 28 λειτουργῆσαι αὐτοῖς. τοῦτο οὖν ἐπιτελέσας, καὶ σφραγι-  
 σάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι εἰς ὑμῶν  
 29 εἰς Σπανίαν· οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώ-  
 30 ματι εὐλογίας Χριστοῦ ἐλεύσομαι.

Παρακαλῶ  
 δὲ ὑμᾶς [, ἀδελφοί,] διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
 καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος συναγωνίσασθαι μοι ἐν  
 31 ταῖς προσεύχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν, ἵνα ῥυσθῶ ἀπὸ  
 τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ διακονία μου ἢ εἰς  
 32 Ἱερουσαλὴμ εὐπρόσδεκτος τοῖς ἁγίοις γένηται, ἵνα ἐν χαρᾷ  
 ἔλθω πρὸς ὑμᾶς διὰ θελήματος ἁγίου συναγαπάσωμαι  
 33 ὑμῖν. ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν· ἀμήν.

1 Συναίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν  
 2 [καὶ] διάκονον τῆς ἐκκλησίας τῆς ἐν Κενχρεαῖς, ἵνα ἁποδεξέσθε  
 αὐτήν ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστήτε  
 αὐτῇ ἐν ᾧ ἐν ὑμῶν χρήζη πρᾶγματι, καὶ γὰρ αὐτὴ προ-  
 στάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.

3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργοὺς μου  
 4 ἐν Χριστῷ Ἰησοῦ, οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν  
 τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ  
 5 πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν, καὶ τὴν κατ' οἶκον αὐτῶν  
 ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς  
 6 ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. ἀσπάσασθε Μαρίαν,

Aβ.

ἐλθὼ πρὸς . . . θεοῦ  
καὶ | Aβ.†

αὐτὴν προσδέξασθε

.Aβ.

ἣτις πολλά ἐκοπίασεν εἰς ὑμᾶς. ἀσπάσασθε Ἀνδρόνικον 7  
καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου,  
οἵτινες εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ  
γένοναν ἐν Χριστῷ. ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγα- 8  
πητόν μου ἐν κυρίῳ. ἀσπάσασθε Οὐρβανὸν τὸν συνεργόν 9  
ἡμῶν ἐν Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου. ἀσπά- 10  
σασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε  
τοὺς ἐκ τῶν Ἀριστοβούλου. ἀσπάσασθε Ἡρωδίωνα τὸν 11  
συγγενῆ μου. ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς  
οἴτας ἐν κυρίῳ. ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς 12  
κοπιώσας ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητήν,  
ἣτις πολλά ἐκοπίασεν ἐν κυρίῳ. ἀσπάσασθε Ῥοῦφον τὸν 13  
ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. ἀσπά- 14  
σασθε Ἀσύνκριτον, Φλέγοντα, Ἑρμῆν, Πατρόβαν, Ἑρμᾶν,  
καὶ τοὺς σὺν αὐτοῖς ἀδελφούς. ἀσπάσασθε Φιλόλογον 15  
καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν,  
καὶ τοὺς σὺν αὐτοῖς πάντας ἀγίους. Ἀσπάσασθε ἄλλῃ- 16  
λους ἐν φιλήματι ἀγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι  
πάσαι τοῦ χριστοῦ.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχο- 17  
στασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμά-  
θετε ποιοῦντας, καὶ ἐκκλίνετε ἀπ' αὐτῶν· οἱ γὰρ τοιοῦτοι 18  
τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν  
κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι  
τὰς καρδίας τῶν ἀκάκων. ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας 19  
ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοῦς [μὲν]  
εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. ὁ δὲ θεὸς 20  
τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν  
ἐν τάχει.

Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ <sup>†</sup> μεθ' ὑμῶν.

Ἀσπάζεταιται ὑμᾶς Τιμόθεος ὁ συνεργός [μου], καὶ 21  
Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.  
ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν 22

16. 6-16. 22. TO THE ROMANS.

7 who bestowed much labour on you. Salute An-  
dronicus and <sup>1</sup>Junias, my kinsmen, and my fel- <sup>1</sup> Or, *Junia*  
low-prisoners, who are of note among the apostles,  
8 who also have been in Christ before me. Salute  
9 Ampliatus my beloved in the Lord. Salute Urban-  
us our fellow-worker in Christ, and Stachys my  
10 beloved. Salute Apelles the approved in Christ.  
Salute them which are of the *household* of Aristo-  
11 bulus. Salute Herodion my kinsman. Salute them  
of the *household* of Narcissus, which are in the Lord.  
12 Salute Tryphaena and Tryphosa, who labour in the  
Lord. Salute Persis the beloved, which laboured  
13 much in the Lord. Salute Rufus the chosen in the  
14 Lord, and his mother and mine. Salute Asyncritus,  
Phlegon, Hermes, Patrobas, Hermas, and the breth-  
15 ren that are with them. Salute Philologus and Ju-  
lia, Nereus and his sister, and Olympas, and all the  
16 saints that are with them. Salute one another  
with a holy kiss. All the churches of Christ salute  
you.

17 Now I beseech you, brethren, mark them which  
are causing the divisions and occasions of stum-  
bling, contrary to the <sup>2</sup>doctrine which ye learned: <sup>2</sup> Or, *teaching*  
18 and turn away from them. For they that are such  
serve not our Lord Christ, but their own belly; and  
by their smooth and fair speech they beguile the  
19 hearts of the innocent. For your obedience is come  
abroad unto all men. I rejoyce therefore over you:  
but I would have you wise unto that which is good,  
20 and simple unto that which is evil. And the God  
of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.  
21 Timothy my fellow-worker saluteth you; and Lu-  
22 cius and Jason and Sosipater, my kinsmen. I Ter-  
tius, <sup>3</sup>who write the epistle, salute you in

<sup>3</sup> Or, *who write the  
epistle in the  
Lord, salute you*

- 1 Some ancient authorities insert here ver. 24 *The grace of our Lord Jesus Christ be with you all. Amen*, and omit the like words in ver. 20.
- 2 Some ancient authorities omit ver. 25-27. Compare the end of ch. xiv.
- 3 *Gr. through.*
- 4 *Or, to the faith*
- 5 Some ancient authorities omit *to whom*.
- 6 *Gr. unto the ages.*
- the Lord. Gaius my host, and of the whole church, 23 saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.<sup>1</sup>
- <sup>2</sup>Now to him that is able to stablish you accord- 25 ing to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but 26 now is manifested, and <sup>3</sup>by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience <sup>4</sup>of faith; to the only wise God, through Je- 27 sus Christ, <sup>5</sup>to whom be the glory <sup>6</sup>for ever. Amen.



23 κυρίῳ. ἀσπάζεταιται ὑμᾶς Γαῖος ὁ ξένος μου καὶ ὅλης τῆς  
ἐκκλησίας. ἀσπάζεταιται ὑμᾶς Ἐραστος ὁ οἰκονόμος τῆς  
πόλεως καὶ Κούαρτος ὁ ἀδελφός.

25 Τῷ δὲ δευτεμένῳ ὑμᾶς στηρίζαι κατὰ τὸ εὐαγγέλιόν μου Ἄρ.  
καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστη-  
26 ρίου χρόνοις αἰωνίοις σεσιγημένου φανερωθέντος δὲ νῦν  
διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου Ἄρ.  
θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,  
27 μόνῳ σοφῷ θεῷ διὰ Ἰησοῦ Χριστοῦ [ῶ] ἡ δόξα εἰς τοὺς  
αἰῶνας· ἀμήν.

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

Χριστοῦ Ἰησοῦ

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

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

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ<sup>10</sup>  
 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἵνα τὸ αὐτὸ λέγητε πάντες,  
 καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηρτισμένοι ἐν τῷ  
 αὐτῷ νοί καὶ ἐν τῇ αὐτῇ γνώμῃ. ἐδηλώθη γάρ μοι περὶ<sup>11</sup>  
 ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης ὅτι ἔριδες ἐν ὑμῖν εἰσίν.  
 λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν λέγει Ἐγὼ μὲν εἰμι<sup>12</sup>  
 Παύλου, Ἐγὼ δὲ Ἀπολλώ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ  
 Χριστοῦ. μεμέρισται ὁ Ἰησοῦς.<sup>7</sup> μὴ Παῦλος ἐσταυρώθη<sup>13</sup>

Χριστός;

THE  
FIRST EPISTLE OF PAUL THE APOSTLE  
TO THE  
CORINTHIANS.

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1 PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes <sup>1</sup>our brother, 1 Gr. the brother.  
 2 unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place, their *Lord* and ours:  
 3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I thank <sup>2</sup>my God always concerning you, for the grace of God which was given you in Christ Jesus; 2 Some ancient authorities omit my.  
 5 that in every thing ye were enriched in him, in all <sup>3</sup>utterance and all knowledge; even as the testimony 3 Gr. word.  
 7 of Christ was confirmed in you: so that ye come behind in no gift; waiting for the revelation of our  
 8 Lord Jesus Christ; who shall also confirm you unto the end, *that ye be* unproveable in the day of our  
 9 Lord Jesus Christ. God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same  
 11 mind and in the same judgement. For it hath been signified unto me concerning you, my brethren, by them *which are of the household* of Chloe,  
 12 that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.  
 13 <sup>4</sup>Is Christ divided? was Paul crucified

4 Or, Christ is divided. Was Paul crucified for you?

1 Some ancient authorities read *I give thanks that.* for you? or were ye baptized into the name of Paul? <sup>1</sup>I 14 thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into 15 my name. And I baptized also the household of Stephanas: 16 besides, I know not whether I baptized any other. For 17 Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.

For the word of the cross is to them that are perishing 18 foolishness; but unto us which are being saved\* it is the power of God. For it is written, 19

I will destroy the wisdom of the wise,

And the prudence of the prudent will I reject†.

2 Or, *age* Where is the wise? where is the scribe? where is the disputer 20 of this <sup>2</sup>world? hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world 21 through its wisdom knew not God, it was God's good pleasure through the foolishness of the <sup>3</sup>preaching to save them that believe. Seeing that Jews ask for signs, and Greeks 22 seek after wisdom: but we preach <sup>4</sup>Christ crucified, unto 23 Jews a stumblingblock, and unto Gentiles foolishness; but 24 unto <sup>5</sup>them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the fool- 25 ishness of God is wiser than men; and the weakness of God is stronger than men.

6 Or, *ye behold* For <sup>6</sup>behold your calling, brethren, how that not many 26 wise after the flesh, not many mighty, not many noble, <sup>7</sup>are called: but God chose the foolish things of the world, that 27 he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, 28 and the things that are despised, did God choose, <sup>8</sup>yea <sup>8</sup>and the things that are not, that he might bring to nought the things that are: that no flesh should glory before God. 29 But of him are ye in Christ Jesus, who was made unto us 30 wisdom from God, <sup>9</sup>and righteousness and sanctification, and redemp-

\* For "are perishing . . . are being saved" read "perish . . . are saved" and put the present text into the marg.—*Am. Com.*

† For "And . . . reject" read "And the discernment of the discerning will I bring to nought"—*Am. Com.*

‡ Omit marg. 7 ("Or, have part therein")—*Am. Com.*

14 Ἵπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; εὐχαριστῶ ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Χριστὸν καὶ  
 15 Γαῖον, ἵνα μὴ τις εἶπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε·  
 16 ἐβάπτισα δὲ καὶ τὸν Στεφᾶνῶ οἶκον· λοιπὸν οὐκ οἶδα εἰ  
 17 τινα ἄλλον ἐβάπτισα. οὐ γὰρ ἀπέστειλέν με Χριστὸς  
 βαπτίζειν ἀλλὰ εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγον, ἵνα  
 μὴ κενωθῇ ὁ σταυρὸς τοῦ χριστοῦ.

18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις  
 μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν.  
 19 γέγραπται γάρ

Ἐπολύω τὴν σοφίαν τῶν σοφῶν,  
 καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.

20 ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητὴς τοῦ αἰῶνος  
 τούτου; οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;  
 21 ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ  
 τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ  
 22 κηρύγματος σώσαι τοὺς πιστεύοντας. ἐπειδὴ καὶ Ἰουδαῖοι  
 23 σημεῖα αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν· ἡμεῖς δὲ  
 κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάν-  
 24 δαλον ἔθνεσιν δὲ μωρίαν, αὐτοῖς δὲ τοῖς κλητοῖς, Ἰου-  
 δαίοις τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ  
 25 σοφίαν. ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώ-  
 πων ἐστίν, καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν  
 26 ἀνθρώπων.

Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν,  
 ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ  
 27 δυνατοί, οὐ πολλοὶ εὐγενεῖς· ἀλλὰ τὰ μωρὰ τοῦ κόσμου  
 ἐξελέξατο ὁ θεός, ἵνα καταισχύνη τοὺς σοφοὺς, καὶ τὰ  
 ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνη τὰ  
 28 ἰσχυρά, καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα  
 ἐξελέξατο ὁ θεός, [καὶ] τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταρ-  
 29 γήσῃ, ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.  
 30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ ἐν Χριστῷ Ἰησοῦ, ὅς ἐγενήθη σοφία  
 ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύ-

περὶ  
 τῷ θεῷ

θεοῦ δικαιοσύνη





30 tion: that, according as it is written, He that glorieth, let him glory in the Lord.

2 And I, brethren, when I came unto you, came not with excellency of <sup>1</sup>speech or of wisdom, proclaiming to you the <sup>2</sup>mystery of God. For I determined not to know any thing <sup>3</sup>among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my <sup>1</sup>speech and my <sup>2</sup>preaching were not in persuasive words of wisdom, but in demonstration of the <sup>5</sup>Spirit and of power: that your faith should not <sup>4</sup>stand in the wisdom of men, but in the power of God.

<sup>1</sup> Or, word

<sup>2</sup> Many ancient authorities read *testimony*.

<sup>3</sup> Gr. *thing preached*.

<sup>4</sup> Gr. *be*.

<sup>5</sup> Or, *fullgrown*

<sup>6</sup> Or, *age*: and so in ver. 7, 8; but not in ver. 12.

6 Howbeit we speak wisdom among the <sup>5</sup>perfect<sup>†</sup>: yet a wisdom not of this <sup>6</sup>world, nor of the rulers of this <sup>6</sup>world, <sup>7</sup>which are coming to nought: but we speak God's wisdom in a mystery, *even* the *wisdom* that hath been hidden, which <sup>8</sup>God foreordained before the worlds unto our glory: which none of the rulers of this world knoweth<sup>‡</sup>: for had they known it, they would not have crucified the Lord of glory: <sup>9</sup>but as it is written,

Things which eye saw not, and ear heard not,

And *which* entered not into the heart of man,

Whatsoever things God prepared for them that love him.

10 But unto us God revealed <sup>8</sup>them through the Spirit: for the <sup>11</sup>Spirit searcheth all things, yea, the deep things of God. For <sup>8</sup>who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God <sup>12</sup>none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is of God<sup>‡</sup>; that we might know the things that are freely given to us by <sup>13</sup>God<sup>§</sup>. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; <sup>14</sup><sup>9</sup>comparing spiritual things with spiritual<sup>||</sup>. Now the natural<sup>¶</sup> man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, <sup>15</sup>because they are spiritually <sup>11</sup>judged. But he that is spiritual <sup>12</sup>judgeth all things, and he himself is <sup>11</sup>judged of no man. <sup>16</sup>For who hath known the mind

<sup>7</sup> Some ancient authorities read *For*.

<sup>8</sup> Or, *it*

<sup>9</sup> Or, *combining*

<sup>10</sup> Or, *interpreting spiritual things to spiritual men*

<sup>11</sup> Or, *examined*

<sup>12</sup> Or, *examined*

\* For "the perfect" read "them that are fullgrown"—*Am. Com.* † For "knoweth" read "hath known"—*Am. Com.* ‡ For "is of God" read "is from God"—*Am. Com.* § For "are freely given to us by God" read "were freely given to us of God"—*Am. Com.* || For "comparing spiritual things with spiritual" read "combining spiritual things with spiritual words" and omit marg. <sup>9</sup>—*Am. Com.* ¶ "natural" add marg. Or, *unspiritual* Gr. *psychical*.—*Am. Com.*

of the Lord, that he should instruct him? But we have the mind of Christ.

And I, brethren, could not speak unto you as <sup>3</sup> unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye <sup>2</sup> were not yet able *to bear it*: nay, not even now are ye able; for ye are yet carnal: for whereas there is <sup>3</sup> among you jealousy and strife, are ye not carnal, and walk after the manner of men? For when one <sup>4</sup> saith, I am of Paul; and another, I am of Apollos; are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos <sup>6</sup> watered; but God gave the increase. So then nei- <sup>7</sup> ther is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now <sup>8</sup> he that planteth and he that watereth are one: but each shall receive his own reward according to his own labour. For we are God's fellow-workers: ye <sup>9</sup> are God's <sup>1</sup> husbandry, God's building.

<sup>1</sup> Gr. *tilled land*.

According to the grace of God which was given <sup>10</sup> unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other <sup>11</sup> foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on <sup>12</sup> the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: <sup>13</sup> for the day shall declare it, because it is revealed in fire; <sup>2</sup> and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide <sup>14</sup> which he built thereon, he shall receive a reward. If <sup>15</sup> any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

<sup>2</sup> Or, *and each man's work, of what sort it is, the fire shall prove it.*

<sup>3</sup> Or, *sanctuary*

Know ye not that ye are a <sup>3</sup> temple of God, and <sup>16</sup> that the Spirit of God dwelleth in you? If any man <sup>17</sup> destroyeth the <sup>3</sup> temple of God, him shall God destroy; for the <sup>3</sup> temple of God is holy, <sup>4</sup> which *temple* ye are.

<sup>4</sup> Or, *and such are ye*

Let no man deceive himself. If any man thinketh <sup>18</sup> that he is wise among you in this <sup>5</sup> world, let him become a fool, that he may become wise.

<sup>5</sup> Or, *age*

Κυρίου, ὅς σὺνβιβάζει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

Καὶ γὰρ, ἀδελφοί, οὐκ ἠδυνήθητε λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ. γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, οὐπω γὰρ ἐδίνασθε.

Ἄλλ' οὐδὲ [ἔτι]. ἵν' ἀνάσθῃτε, ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε; ὅταν γὰρ λέγῃ τις Ἐγὼ μὲν εἰμι Παύλου, ἕτερος δὲ Ἐγὼ Ἀπολλῶ, οὐκ ἄνθρωποί ἐστε; τί οὖν ἐστὶν Ἀπολλῶς; τί δὲ ἐστὶν Παύλου; διάκονοι δὲ ὧν ἐπιστεύσατε, καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν. ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ἠΰξανε· ὥστε οὔτε ὁ φυτεύων ἐστὶν τι οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων θεός. ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσι, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον, θεοῦ γὰρ ἐσμεν συνεργοί· θεοῦ γεώργιοι, θεοῦ οἰκοδομῆ ἐστε.

Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ· θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστὶν Ἰησοῦς Χριστός· εἰ δὲ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσοῖον, ἄργυριον, λίθους τιμίους, ξύλα, χόρτον, καλάμην, ἐκάστου τὸ ἔργον φανερόν γενήσεται, ἢ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ πῦρ αὐτὸ δοκιμάσει. εἴ τις τὸ ἔργον μενεῖ ὃ ἐποικοδόμησεν, μισθὸν λήμψεται· εἴ τις τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πύρος.

Οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστὲ καὶ τὸ πνεῦμα τοῦ θεοῦ ἐν ὑμῖν οἰκεῖ; εἴ τις τὸν ναὸν τοῦ θεοῦ φθειρεῖ, φθερεῖ τούτον· ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.

Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός,

χρυσίον καὶ

οἰκεῖ ἐν ὑμῖν

ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστίν· 19  
 γέγραπται γάρ Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πα-  
 νουργίᾳ αὐτῶν· καὶ πάλιν Κύριος γινώσκει τοὺς δια- 20  
 λογισμοὺς τῶν σοφῶν ὅτι εἰσὶν μάταιοι. ὥστε μηδεὶς καυ- 21  
 χάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν, εἴτε Παῦ- 22  
 λος εἴτε Ἀπολλῶς εἴτε Κηφᾶς εἴτε κόσμος εἴτε ζωὴ εἴτε  
 θάνατος εἴτε ἐνεστῶτα εἴτε μέλλοντα, πάντα ὑμῶν, ὑμεῖς 23  
 δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.

Οὕτως ἡμᾶς λογι- 1  
 ζέσθω ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους  
 μυστηρίων θεοῦ. ὣδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις 2  
 ἵνα πιστός τις εὑρεθῇ. ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα 3  
 ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ  
 ἑμαυτὸν ἀνακρίνω· οὐδὲν γὰρ ἑμαυτῷ σύννοϊδα, ἀλλ' οὐκ ἐν 4  
 τούτῳ δεδικαίωμαι, ὃ δὲ ἀνακρίνων με κύριός ἐστιν. ὥστε 5  
 μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ  
 φωτίσει τὰ κρυπτὰ τοῦ σκότους καὶ φανερώσει τὰς βουλάς  
 τῶν καρδιῶν, καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ  
 τοῦ θεοῦ.

Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα 6  
 εἰς ἑμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τό  
 Μὴ ὑπὲρ ἃ γέγραπται, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε  
 κατὰ τοῦ ἐτέρου. τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ 7  
 οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;  
 ἤδη κεκορσεσμένοι ἐστέ; ἤδη ἐπλουτήσατε; χωρὶς ἡμῶν 8  
 ἐβασιλεύσατε; καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς  
 ὑμῖν συνβασιλεύσωμεν. δοκῶ γάρ, ὃ θεὸς ἡμᾶς τοὺς 9  
 ἀποστόλους ἐσχάτους ἁπέδειξεν ὡς ἐπιθανατίους, ὅτι θέα-  
 τρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.  
 ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· 10  
 ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ  
 ἄτιμοι. ἄχρι τῆς ἄρτι ὥρας καὶ πεινώμεν καὶ διψῶμεν καὶ 11  
 γυμνιτεύομεν καὶ κολαφιζόμεθα καὶ ἀστατοῦμεν καὶ κοπι- 12  
 ὦμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι εὐλο-  
 γοῦμεν, διωκόμενοι ἀνεχόμεθα, δυσφημούμενοι παρακα- 13

ἀπέδειξεν,

19 For the wisdom of this world is foolishness with God. For  
 20 it is written, He that taketh the wise in their craftiness: and  
 again, The Lord knoweth the reasonings of the wise, that  
 21 they are vain. Wherefore let no one glory in men. For all  
 22 things are yours; whether Paul, or Apollos, or Cephas, or the  
 world, or life, or death, or things present, or things to come;  
 23 all are yours; and ye are Christ's; and Christ is God's.

4 Let a man so account of us, as of ministers of Christ, and  
 2 stewards of the mysteries of God. Here, moreover, it is re-  
 3 quired in stewards, that a man be found faithful. But with  
 me it is a very small thing that I should be <sup>1</sup>judged of you,  
 or of man's <sup>2</sup>judgement: yea, I <sup>3</sup>judge not mine own self.

<sup>1</sup> Or, examined

<sup>2</sup> Or, day.

<sup>3</sup> Or, examine

4 For I know nothing against myself; yet am I not hereby  
 5 justified: but he that <sup>4</sup>judgeth me is the Lord. Wherefore  
 4 judge nothing before the time, until the Lord come, who  
 will both bring to light the hidden things of darkness, and  
 make manifest the counsels of the hearts; and then shall  
 each man have his praise from God.

<sup>4</sup> Or, examined?

6 Now these things, brethren, I have in a figure transferred  
 to myself and Apollos for your sakes; that in us ye might  
 learn not *to go* beyond the things which are written; that no  
 7 one of you be puffed up for the one against the other. For  
 who maketh thee to differ? and what hast thou that thou  
 didst not receive? but if thou didst receive it, why dost  
 8 thou glory, as if thou hadst not received it? Already are  
 ye filled, already ye are become rich, ye have reigned\* with-  
 out us: yea and I would that ye did reign, that we also  
 9 might reign with you. For, I think, God hath set forth us  
 the apostles last of all, as men doomed to death: for we are  
 made a spectacle unto the world, <sup>5</sup>and to angels†, and to  
 10 men. We are fools for Christ's sake, but ye are wise in  
 Christ; we are weak, but ye are strong; ye have glory, but  
 11 we have dishonour. Even unto this present hour we both  
 hunger, and thirst, and are naked, and are buffeted, and have  
 12 no certain dwellingplace; and we toil, working with our  
 own hands: being reviled, we bless; being persecuted, we  
 13 endure; being defamed, we in-

<sup>5</sup> Or, both to angels  
and men

\* For "have reigned" read "have come to reign"—*Am. Com.*

† For "and to angels" read "both to angels" and substitute the present text  
 for the marg.—*Am. Com.*



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

treat: we are made as the <sup>1</sup>filth of the world, the  
offscouring of all things, even until now.

I write not these things to shame you, but to ad- 14  
monish you as my beloved children. For though 15  
ye should have ten thousand tutors in Christ, yet  
*have ye* not many fathers: for in Christ Jesus I be-  
gat you through the gospel. I beseech you there- 16  
fore, be ye imitators of me. For this cause have I 17  
sent unto you Timothy, who is my beloved and  
faithful child in the Lord, who shall put you in re-  
membrance of my ways which be in Christ, even as  
I teach everywhere in every church. Now some 18  
are puffed up, as though I were not coming to you.  
But I will come to you shortly, if the Lord will; and 19  
I will know, not the word of them which are puffed  
up, but the power. For the kingdom of God is not 20  
in word, but in power. What will ye? shall I come 21  
unto you with a rod, or in love and a spirit of meek-  
ness\*?

It is actually reported that there is fornication **5**  
among you, and such fornication as is not even  
among the Gentiles, that one *of you* hath his father's  
wife. And <sup>2</sup>ye are puffed up, and <sup>3</sup>did not rather **2**  
mourn, that he that had done this deed might be  
taken away from among you. For I verily, being **3**  
absent in body but present in spirit, have already,  
as though I were present, judged him that hath so  
wrought this thing, in the name of our Lord Jesus, **4**  
ye being gathered together, and my spirit, with the  
power of our Lord Jesus, to deliver such a one unto **5**  
Satan for the destruction of the flesh, that the spirit  
may be saved in the day of the Lord <sup>4</sup>Jesus. Your **6**  
glorying is not good. Know ye not that a little  
leaven leaveneth the whole lump? Purge out the **7**  
old leaven, that ye may be a new lump, even as ye  
are unleavened. For our passover also hath been  
sacrificed, *even* Christ: wherefore let us <sup>5</sup>keep the **8**  
feast, not with old leaven, neither with the leaven  
of malice and wickedness, but with the unleavened  
bread of sincerity and truth.

I wrote

**9**

<sup>2</sup> Or, *as ye judged*  
*up!*

<sup>3</sup> Or, *did ye not*  
*rather mourn,...*  
*you!*

<sup>4</sup> Some ancient au-  
thorities omit  
*Jesus.*

<sup>5</sup> Or, *keep festival.*

\* For "meekness" read "gentleness"—*Am. Com.*



14 λούμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων  
 15 περιύψημα, ἕως ἄρτι. Οὐκ ἐντρέπων ὑμᾶς γράφω  
 15 ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶν· ἐὰν γὰρ  
 16 μυρίους παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς  
 16 πατέρας, ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ  
 17 ὑμᾶς ἐγέννησα. Ἐπαρακαλῶ οὖν ὑμᾶς, μιμηταί μου γί-  
 17 νεσθε. Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὃς ἐστίν μου  
 18 τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει  
 18 τὰς ὁδοὺς μου τὰς ἐν Χριστῷ [Ἰησοῦ], καθὼς πανταχοῦ ἐν  
 19 πάσῃ ἐκκλησίᾳ διδάσκω. Ὡς μὴ ἐρχομένου δέ  
 19 μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες· ἐλεύσομαι δὲ ταχέως  
 20 πρὸς ὑμᾶς, ἐὰν ὁ κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν  
 20 λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν δύναμιν, οὐ γὰρ ἐν  
 21 λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλ' ἐν δυνάμει. τί θέλετε; ἐν  
 21 ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραύ-  
 21 τητος;

αὐτὸ

1 Ὅπως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία  
 1 ἧτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς  
 2 ἔχειν. καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον  
 2 ἐπενθήσατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὃ τὸ ἔργον τοῦτο  
 3 πράξας; Ἐγὼ μὲν γάρ, ἀπὼν τῷ σώματι παρὼν δὲ τῷ  
 3 πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργα-  
 4 σάμενον ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ, συνα-  
 4 χθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ  
 5 κυρίου ἡμῶν Ἰησοῦ, παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾶ  
 5 εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ  
 6 τοῦ κυρίου<sup>†</sup>. Οὐ καλὸν τὸ καύχημα ὑμῶν· οὐκ οἶδατε ὅτι  
 7 μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; ἐκκαθάρατε τὴν πα-  
 7 λαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθὼς ἐστε ἄζυμοι.  
 8 καὶ γὰρ τὸ πᾶσχα ἡμῶν ἐτήθη Χριστός· ὥστε ἐορτάζωμεν,  
 8 μὴ ἐν ζύμῃ ἢ παλαιᾷ μὴδὲ ἐν ζύμῃ κακίας καὶ πονηρίας,  
 9 ἀλλ' ἐν ἄζυμοις εἰλικρινείας καὶ ἀληθείας. Ἐγραψα

† Ἰησοῦ | ΑΑ.

ΑΡ.

παλαιᾶ, μὴ

ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις, οὐ πάν- 10  
 τως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ  
 ἄρπαξιν ἢ εἰδωλόλατραις, ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου  
 ἐξελεθῆναι. ἵν᾽ οὖν δεῖ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι εἰάν τις 11  
 ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλο-  
 λάτρης ἢ λοιδορὸς ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μηδὲ  
 συνεσθίειν. τί γάρ μοι τοὺς ἕξω κρίνειν; οὐχὶ τοὺς ἕσω 12  
 ὑμεῖς κρίνετε, τοὺς δὲ ἕξω ὁ θεὸς κρίνει; ἐξάρατε τὸν 13  
 ΠΟΝΗΡὸν ἔξ ἡμῶν ἀγίων.

Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρί- 1  
 νεσθαι ἐπὶ τῶν ἀδικῶν, καὶ οὐχὶ ἐπὶ τῶν ἀγίων; ἢ οὐκ οἴδατε 2  
 ὅτι οἱ ἅγιοι τὸν κόσμον ἱκρῖνοῦσιν; καὶ εἰ ἐν ὑμῖν κρίνεται  
 ὁ κόσμος, αἰάξιοί ἐστε κριτηρίων ἐλαχίστων; οὐκ οἴδατε 3  
 ὅτι ἀγγέλους ἱκρῖνοῦμεν, μήτιγε βιωτικά; βιωτικά μὲν εἰν 4  
 κριτήρια εἰάν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ,  
 τούτους καθίζετε; πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως 5  
 οὐκ ἔνι ἐν ὑμῖν οὐδεὶς σοφὸς ὃς δυνήσεται διακρίναι ἀνά  
 μέσον τοῦ ἀδελφοῦ αὐτοῦ, ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ 6  
 κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; ἢ ἤδη μὲν οὖν ὅλως ἡττημα 7  
 ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν· διὰ τί οὐχὶ  
 μάλλον ἀδικήσθε; διὰ τί οὐχὶ μάλλον ἀποστερεῖσθε; ἀλλὰ 8  
 ὑμῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς. ἢ 9  
 οὐκ οἴδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν;  
 Μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλόλατραι οὔτε μοιχοὶ  
 οὔτε μαλακοὶ οὔτε ἄρσενοκοῖται οὔτε κλέπται οὔτε πλεο- 10  
 νέκται, οὐ μέθυσοι, οὐ λοιδοροὶ, οὐχ ἄρπαγες βασιλείαν  
 θεοῦ κληρονομήσουσιν. Καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπε- 11  
 λούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὄν-  
 ματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι  
 τοῦ θεοῦ ἡμῶν.

Πάντα μοι ἕξεσθιν· ἀλλ' οὐ πάντα συμφέρει. πάντα 12  
 μοι ἕξεσθιν· ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος.  
 τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ 13

unto you in my epistle to have no company with  
 10 fornicators; <sup>1</sup>not altogether with the fornicators of  
 this world, or with the covetous and extortioners, or  
 with idolaters; for then must ye needs go out of the  
 11 world: but <sup>2</sup>now I write unto you not to keep com-  
 pany, if any man that is named a brother be a for-  
 nicator, or covetous, or an idolater, or a reviler, or a  
 drunkard, or an extortioner; with such a one no, not  
 12 to eat. For what have I to do with judging them  
 that are without? Do not ye judge them that are  
 13 within, whereas them that are without God judgeth?  
 Put away the wicked man from among yourselves.  
 6 Dare any of you, having a matter against <sup>3</sup>his  
 neighbour, go to law before the unrighteous, and not  
 2 before the saints? Or know ye not that the saints  
 shall judge the world? and if the world is judged  
 by you, are ye unworthy <sup>4</sup>to judge the smallest mat-  
 3 ters? Know ye not that we shall judge angels?  
 How much more, things that pertain to this life?  
 4 If then ye have <sup>5</sup>to judge things pertaining to this  
 life, <sup>6</sup>do ye set them to judge who are of no account  
 5 in the church? I say *this* to move you to shame.  
 Is it so, that there cannot be *found* among you one  
 wise man, who shall be able to decide between his  
 6 brethren, but brother goeth to law with brother, and  
 7 that before unbelievers? Nay, already it is alto-  
 gether <sup>7</sup>a defect in you, that ye have lawsuits one  
 with another. Why not rather take wrong? why  
 8 not rather be defrauded? Nay, but ye yourselves  
 9 do wrong, and defraud, and that *your* brethren. Or  
 know ye not that the unrighteous shall not inherit  
 the kingdom of God? Be not deceived: neither for-  
 nicators, nor idolaters, nor adulterers, nor effemi-  
 10 nate, nor abusers of themselves with men, nor thieves,  
 nor covetous, nor drunkards, nor revilers, nor extor-  
 11 tioners, shall inherit the kingdom of God. And  
 such were some of you: but ye <sup>8</sup>were washed, but  
 ye were sanctified, but ye were justified in the name  
 of the Lord Jesus Christ, and in the Spirit of our God.  
 12 All things are lawful for me; but not all things  
 are expedient. All things are lawful for me; but I  
 13 will not be brought under the power of any. Meats  
 for the belly, and the belly for meats: but

<sup>1</sup> Or, *not at all*  
 meaning *the for-*  
*nicators &c.*<sup>2</sup>

<sup>2</sup> Or, *as it is, I*  
*wrote*<sup>3</sup>

<sup>3</sup> Gr. *the other.*

<sup>4</sup> Gr. *of the smallest*  
*tribunals.*

<sup>5</sup> Gr. *tribunals per-*  
*taining to.*

<sup>6</sup> Or, *set them . . .*  
*church.*

<sup>7</sup> Or, *a loss to you*

<sup>8</sup> Gr. *washed your-*  
*selves.*

\* Let marg. <sup>1</sup> and <sup>2</sup> and the text exchange places.—*Am. Com.*

God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body: and God both raised the Lord, and 14 will raise up us through his power. Know ye not 15 that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. Or know 16 ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become one flesh. But 17 he that is joined unto the Lord is one spirit. Flee 18 fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Or know ye not that your 19 body is a <sup>1</sup>temple of the <sup>2</sup>Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God there- 20 fore in your body.

<sup>1</sup> Or, *sanctuary*  
<sup>2</sup> Or, *Holy Spirit*

Now concerning the things whereof ye wrote: It 7 is good for a man not to touch a woman. But, be- 2 cause of fornications, let each man have his own wife, and let each woman have her own husband. Let the husband render unto the wife her due: and 3 likewise also the wife unto the husband. The wife 4 hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one 5 the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontineny. But this I say by way of per- 6 mission\*, not of commandment. <sup>3</sup>Yet I would that 7 all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.

<sup>3</sup> Many ancient authorities read *For*.

But I say to the unmarried and to widows, It is 8 good for them if they abide even as I. But if they 9 have not contineny, let them marry: for it is better to marry than to burn. But unto the married I 10 give charge, *yea* not I, but the Lord, That the wife depart not from her husband (but and if she depart, 11 let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife.

\* For "permission" read "concession"—*Am. Com.*

θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ  
 14 πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι· ὁ δὲ θεὸς  
 καὶ τὸν κύριον ἡγείρεν καὶ ἡμᾶς ἑξεγερέει<sup>ε</sup> διὰ τῆς δυνάμεως  
 15 αὐτοῦ. οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ  
 ἐστίν; ἄρα οὖν τὰ μέλη τοῦ χριστοῦ ποιήσω πόρινης μέλη;  
 16 μὴ γένοιτο. ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόριγι ἐν  
 σῶμά ἐστιν; Ἔσονται γάρ, φησίν, οἱ λόγοι εἰς σάρκα  
 17 μίαν. ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνεύμα ἐστιν.  
 18 φεύγετε τὴν πορνείαν· πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρω-  
 πος ἐκτὸς τοῦ σώματός ἐστιν, ὃ δὲ πορνεύων εἰς τὸ ἴδιον  
 19 σῶμα ἁμαρτάνει. ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς  
 τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστιν, οὗ ἔχετε ἀπὸ θεοῦ;  
 20 καὶ οὐκ ἐστὲ ἐαυτῶν, ἡγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ  
 τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

εἰς ἡγείρεν

πνεύματος ἁγίου  
ἐστίν

Αρ.

1 Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ  
 2 ἄπτεσθαι· διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα  
 3 ἐχέτω, καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἐχέτω. τῇ γυναικὶ ὁ  
 ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ  
 4 ἀνδρὶ. ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ὁ  
 ἀνὴρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξου-  
 5 σιάζει ἀλλὰ ἡ γυνή· μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι  
 [ἂν] ἐκ συμφώνου πρὸς καιρὸν ἵνα σχολάσῃτε τῇ προσευχῇ  
 καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς  
 6 διὰ τὴν ἀκρασίαν [ὑμῶν]. τοῦτο δὲ λέγω κατὰ συνγνώμην,  
 7 οὐ κατ' ἐπιταγὴν. θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς  
 καὶ ἑμαυτόν· ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ, ὁ  
 μὲν οὕτως, ὁ δὲ οὕτως.

8 Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐὰν  
 9 μείνωσιν ὡς καὶ γώ· εἰ δὲ οὐκ ἐγκρατεῦνται, γαμησάτωσαν,  
 10 κρεῖττον γάρ ἐστιν ἡ γαμῆν ἢ πυροῦσθαι. τοῖς δὲ γεγα-  
 μηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ  
 11 ἀνδρὸς μὴ χωρισθῆναι, —ἐὰν δὲ καὶ χωρισθῇ, μεινέτω ἄγαμος  
 ἢ τῷ ἀνδρὶ καταλλαγῆτω, —καὶ ἄνδρα γυναῖκα μὴ ἀφίειναι.

γαμῆσαι

Τοῖς δὲ λοιποῖς λέγω ἐγώ, οὐχ ὁ κύριος· εἴ τις ἀδελφὸς 12  
 γυναῖκα ἔχει ἄπιστον, καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐ-  
 τοῦ, μὴ ἀφιέτω αὐτήν· καὶ γυνὴ ἣτις ἔχει ἄνδρα ἄπιστον, 13  
 καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω τὸν  
 ἄνδρα. ἡγίασται γὰρ ὁ ἄνθρωπος ὁ ἄπιστος ἐν τῇ γυναικί, καὶ 14  
 ἡγίασται ἢ γυνὴ ἢ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ  
 τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἅγια ἐστιν. εἰ δὲ ὁ 15  
 ἄπιστος χωρίζεται, χωρίζεσθω· οὐ δεδούλωται ὁ ἀδελφὸς  
 ἢ ἡ ἀδελφή ἐν τοῖς τοιοῦτοις, ἐν δὲ εἰρήνῃ κέκληκεν  
 ἡμῶς ὁ θεός. τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; 16  
 ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις; Εἰ 17  
 μὴ ἐκάστω ὡς ἡμερῖκεν ὁ κύριος, ἕκαστον ὡς κέκληκεν  
 ὁ θεός, οὕτως περιπατεῖτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις  
 πάσαις διατάσσομαι. περιτετμημένοις τις ἐκλήθη; μὴ 18  
 ἐπισπάσθω ἐν ἀκροβυστία κέκληται τις; μὴ περιτεμνέσθω.  
 ἢ περιτομὴ οὐδὲν ἐστιν, καὶ ἡ ἀκροβυστία οὐδὲν ἐστιν, 19  
 ἀλλὰ τήρησις ἐντολῶν θεοῦ. ἕκαστος ἐν τῇ κλήσει ἢ 20  
 ἐκλήθη ἐν ταύτῃ μενέτω. δοῦλος ἐκλήθη; μὴ σοι με- 21  
 λέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον  
 χρῆσαι. ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος 22  
 κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν  
 Χριστοῦ. τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώ- 23  
 πων. ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω 24  
 παρὰ θεῷ.

Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην 25  
 δὲ δίδωμι ὡς ἡλεσημένος ὑπὸ κυρίου πιστὸς εἶναι. Νο- 26  
 μίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην,  
 ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. δέδεσαι γυναικί; μὴ 27  
 ζήτει λύσιν· λέλυται ἀπὸ γυναικός; μὴ ζήτει γυναῖκα· ἐὰν 28  
 δὲ καὶ γαμήσης, οὐχ ἡμαρτες. καὶ ἐὰν γήμη [ἢ] παρθένος,  
 οὐχ ἡμαρτεν. θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι,  
 ἐγὼ δὲ ὑμῶν φείδομαι. Τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς 29  
 συνεσταλμένος ἐστίν· τὸ λοιπὸν ἵνα καὶ οἱ ἔχοντες γυναῖκας

ἡμῶς

ἐμέρισον

τιν τὸ λοιπόν,



12 But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let  
 13 him not leave her. And the woman which hath an unbelieving husband, and he is content to dwell with her, let her  
 14 not leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are  
 15 they holy. Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such *cases*:  
 16 but God hath called <sup>1</sup>us in peace. For how knowest thou,

<sup>1</sup> Many ancient authorities read *you*.

O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?  
 17 Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the  
 18 churches. Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of  
 19 the commandments of God. Let each man abide in that calling wherein he was called. Wast thou called being a  
 20 bondservant? care not for it: <sup>2</sup>but if thou canst become free,  
 21 use *it* rather. For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was  
 22 called, being free, is Christ's bondservant. Ye were bought  
 23 with a price; become not bondservants of men. Brethren, let each man, wherein he was called, therein abide with  
 24 God.

<sup>2</sup> Or, *nay, even if\**

25 Now concerning virgins I have no commandment of the Lord: but I give my judgement, as one that hath obtained  
 26 mercy of the Lord to be faithful†. I think therefore that this is good by reason of the present distress‡, *namely*, that  
 27 it is good for a man <sup>3</sup>to be as he is. Art thou bound unto  
 28 a wife? seek not to be loosed. Art thou loosed from a wife?  
 29 seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you.  
 29 But this I say, brethren, the time <sup>4</sup>is shortened, that henceforth both those that have wives

<sup>3</sup> Gr. *so to be*.

<sup>4</sup> Or, *is shortened henceforth, that both those &c.*

\* Let marg. <sup>2</sup> ("nay, even if") and the text exchange places.—*Am. Com.*

† For "faithful" read "trustworthy"—*Am. Com.*

‡ For "the present distress" read "the distress that is upon us"—*Am. Com.*

may be as though they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; and those that use the world, as not <sup>1</sup>abusing it<sup>2</sup>: for the fashion of this world passeth away. But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is married is careful for the things of the world, how he may please his <sup>2</sup>wife. And there is a difference also between the wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she may please her husband. And this I say for your own profit; not that I may cast a <sup>3</sup>snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction. But if any man thinketh that he becometh himself unseemly toward his <sup>4</sup>virgin daughter, if she be past the flower of her age, and if need so requireth, let him do what he will; he sinneth not; let them marry. But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own <sup>4</sup>virgin daughter, shall do well. So then both he that giveth his own <sup>4</sup>virgin daughter in marriage doeth well; and he that giveth her not in marriage shall do better. A wife is bound for so long time as her husband liveth; but if the husband be <sup>5</sup>dead, she is free to be married to whom she will; only in the Lord. But she is happier if she abide as she is, after my judgement: and I think that I also have the Spirit of God.

Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. If any man thinketh that he knoweth any thing, he knoweth not yet as he ought to know; but if any man loveth God, the same is known of him<sup>†</sup>. Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there is no God but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the

\* For "abusing it" read "using it to the full" and omit the margin.—*Am. Com.*

† For "of him" read "by him"—*Am. Com.*

30 ὡς μὴ ἔχοντες ὧσιν, καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες, καὶ  
 οἱ χαίροντες ὡς μὴ χαίροντες, καὶ οἱ ἀγοράζοντες ὡς μὴ  
 31 κατέχοντες, καὶ οἱ χρώμενοι τὸν κόσμον ὡς μὴ καταχρά-  
 32 μνοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. θέλω  
 δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ  
 33 κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ· ὁ δὲ γαμήσας μεριμνᾷ τὰ  
 34 τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικί, καὶ μεμέρισται. καὶ ἡ  
 γυνὴ ἢ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα  
 ἢ ἁγία [καὶ] τῷ σώματι καὶ τῷ πνεύματι· ἡ δὲ γαμήσασα  
 35 μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρί. τοῦτο δὲ  
 πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω, οὐχ ἵνα βρόχον ὑμῖν  
 ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον τῷ κυρίῳ  
 36 ἀπερισπάστως. Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν  
 παρθένον αὐτοῦ νομίζει ἐὰν ἢ ὑπέρακμος, καὶ οὕτως ὀφείλει  
 γίνεσθαι, ὃ θέλει ποιεῖτω· οὐχ ἁμαρτάνει· γαμείτωσαν.  
 37 ὅς δὲ ἔστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος, μὴ ἔχων ἀγάγκην,  
 ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρι-  
 κεν ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς  
 38 ποιήσει· ὥστε καὶ ὁ γαμίζων τὴν ἑαυτοῦ παρθένον<sup>1</sup> καλῶς  
 39 ποιεῖ<sup>2</sup>, καὶ ὁ μὴ γαμίζων κρεῖσσον ποιήσει. Γυ-  
 νὴ δέδετα ἐφ' ὅσον χρόνον ζῆ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοι-  
 μηθῇ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ὃ θέλει γαμηθῆναι, μόνον ἐν  
 40 κυρίῳ· μακαριωτέρα δὲ ἐστὶν ἐὰν οὕτως μείνῃ, κατὰ τὴν  
 ἐμὴν γνώμην, δοκῶ γὰρ καὶ γὰρ πνεῦμα θεοῦ ἔχειν.

Αρ.

παρθένον ἑαυτοῦ |  
 ποιήσει

δε

1 Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γινώσκιν  
 2 ἔχομεν. ἡ γνώσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ. εἴ τις  
 3 δοκεῖ ἐγνωκέναι τι, οὐπω ἔγνω καθὼς δεῖ γινῶναι· εἰ δὲ  
 4 τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ. Περὶ τῆς  
 βρώσεως οὖν τῶν εἰδωλοθύτων οἶδαμεν ὅτι οὐδὲν εἰδῶλον ἐν  
 5 κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἰς. καὶ γὰρ εἴπερ εἰσὶν  
 λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶν  
 6 θεοὶ πολλοὶ καὶ κύριοι πολλοί, [ἀλλ'] ἡμῖν εἰς θεὸς ὁ

πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμῖς εἰς αὐτὸν, καὶ εἰς κύριος  
 Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ.  
 Ἄλλ' οὐκ ἐν πάσιν ἡ γνώσις· τινὲς δὲ τῇ συνηθείᾳ ἕως 7  
 ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνεί-  
 δησις αὐτῶν ἀσθενῆς οὕσα μολύνεται. βρῶμα δὲ ἡμᾶς 8  
 οὐ παραστήσει τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν, ὑστερού-  
 μεθα, οὔτε ἐὰν φάγωμεν, περισσεύομεν. βλέπετε δὲ μή 9  
 πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθε-  
 νέσι· ἐὰν γάρ τις ἴδῃ [σέ] τὸν ἔχοντα γνώσιν ἐν εἰδωλίῳ 10  
 κατακέμενος, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκο-  
 δομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; ἀπόλλυται γὰρ 11  
 ὁ ἀσθενῶν ἐν τῇ σῆ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς  
 ἀπέθανεν. οὕτως δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς καὶ 12  
 τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν  
 ἁμαρτάνετε. διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν 13  
 μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν  
 μου σκανδαλίσω.

Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ Ἰησοῦν 1  
 τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμῖς ἐστὲ ἐν  
 κυρίῳ; εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμὶ, 2  
 ἡ γὰρ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστὲ ἐν κυ-  
 ρίῳ. Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσίν 3  
 ἐστίν αὕτη. μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πίνειν; 4  
 μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ 5  
 οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς;  
 ἡ μότος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν μὴ ἐργά- 6  
 ζεσθαι; τίς στρατεύεται ἰδίῳις ὀψωνίοις ποτέ; τίς φυτεῖν 7  
 ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; [ἦ] τίς ποι-  
 μαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;  
 Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ, ἢ καὶ ὁ νόμος ταῦτα οὐ 8  
 λέγει; ἐν γὰρ τῷ Μωυσέως νόμῳ γέγραπται Οὐ φι- 9  
 μώσεϊς βοῦν ἀλωῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ,  
 ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ὀφείλει 10

α. Α.

Αβ.

πημώσεις

Father, of whom are all things, and we unto him ;  
 and one Lord, Jesus Christ, through whom are all  
 7 things, and we through him. Howbeit in all men  
 there is not that knowledge: but some, being used  
 until now to the idol, eat as *of* a thing sacrificed to  
 an idol; and their conscience being weak is defiled.  
 8 But meat will not commend\* us to God: neither, if  
 we eat not, <sup>1</sup>are we the worse; nor, if we eat, <sup>2</sup>are we  
 9 the better. But take heed lest by any means this  
<sup>3</sup>liberty of yours become a stumblingblock to the  
 10 weak. For if a man see thee which hast knowledge  
 sitting at meat in an idol's temple, will not his con-  
 science, if he is weak, <sup>4</sup>be emboldened to eat things  
 11 sacrificed to idols? For <sup>5</sup>through thy knowledge he  
 that is weak perisheth, the brother for whose sake  
 12 Christ died. And thus, sinning against the brethren,  
 and wounding their conscience when it is weak, ye  
 13 sin against Christ. Wherefore, if meat maketh my  
 brother to stumble, I will eat no flesh for evermore,  
 that I make not my brother to stumble.

9 Am I not free? am I not an apostle? have I not  
 seen Jesus our Lord? are not ye my work in the  
 2 Lord? If to others I am not an apostle, yet at least  
 I am to you: for the seal of mine apostleship are  
 3 ye in the Lord. My defence to them that examine  
 4 me is this. Have we no right to eat and to drink?  
 5 Have we no right to lead about a wife that is a  
<sup>6</sup>believer, even as the rest of the apostles, and the  
 6 brethren of the Lord, and Cephas? Or I only and  
 Barnabas, have we not a right to forbear working?  
 7 What soldier ever serveth at his own charges? who  
 planteth a vineyard, and eateth not the fruit there-  
 of? or who feedeth a flock, and eateth not of the  
 8 milk of the flock? Do I speak these things after  
 the manner of men? or saith not the law also the  
 9 same? For it is written in the law of Moses, Thou  
 shalt not muzzle the ox when he treadeth out the  
 10 corn. Is it for the oxen that God careth, or <sup>7</sup>saith  
 he it altogether† for our sake? Yea, for our sake it  
 was written: because

<sup>1</sup> Gr. *do we lack.*

<sup>2</sup> Gr. *do we abound.*

<sup>3</sup> Or, *power*

<sup>4</sup> Gr. *be builded up.*

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

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

<sup>7</sup> Or, *saith he it, as  
 he doubtless doth,  
 for our sake!*

\* "commend" add marg. Gr. *present.*—*Am. Com.*

† "altogether" let "assuredly" be the rendering in the text, and substitute "*altogether*" for the marg.—*Am. Com.*



he that ploweth ought to plow in hope, and he that thresheth, *to thresh* in hope of partaking. If we 11 sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If oth- 12 ers partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that 13 they which minister about sacred things eat *of* the things of the temple, *and* they which wait upon the altar have their portion with the altar? Even 14 so did the Lord ordain that they which proclaim the gospel should live of the gospel. But I have 15 used none of these things: and I write not these things that it may be so done in my case: for *it were* good for me rather to die, than that any man should make my glorying void. For if I preach 16 the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel. For if I do this of mine own will, I 17 have a reward: but if not of mine own will, I have a stewardship intrusted to me. What then is my 18 reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. For though I was free 19 from all *men*, I brought myself under bondage to all, that I might gain the more. And to the Jews I be- 20 came as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, 21 as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, 22 that I might gain the weak: I am become all things to all men, that I may by all means save some. And 23 I do all things for the gospel's sake, that I may be a joint partaker thereof. Know ye not that they 24 which run in a <sup>1</sup>race run all, but one receiveth the prize? Even so run, that ye may attain. And ev- 25 ery man that striveth in the games is temperate in all things. Now they *do it* to receive a corruptible crown; but we an incorruptible. I therefore so 26 run, as not uncertainly; so <sup>2</sup>fight I, as

1 Gr. *racecourse*.2 Gr. *fox*.



ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριῶν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι  
 11 τοῦ μετέχειν. Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν,  
 12 μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; εἰ ἄλλοι τῆς  
 ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρη-  
 σάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν ἵνα μὴ  
 13 τινα ἐνκοπήν δώμεν τῷ εὐαγγελίῳ τοῦ χριστοῦ. οὐκ οἴδατε  
 ὅτι οἱ τὰ ἱερά ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ ἐσθίουσιν, εἰ  
 τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συνμερί-  
 14 ζονται; οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον  
 15 καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν. ἐγὼ δὲ οὐ κέχηρ-  
 μαί οὐδενὶ τούτων. Οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται  
 ἐν ἐμοί, καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ - τὸ καύχη-  
 16 μά μου οὐδεὶς κενώσει. ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν  
 μοι καύχημα, ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ γάρ μοι  
 17 ἔστιν ἐὰν μὴ ἔεὐαγγελίσωμαι. εἰ γὰρ ἐκὼν τοῦτο πράσσω, εὐαγγελίζωμαι  
 18 μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. τίς οὖν  
 μου ἔστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω  
 τὸ εὐαγγέλιον, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν  
 19 τῷ εὐαγγελίῳ. Ἐλεύθερος γὰρ ὢν ἐκ πάντων  
 20 πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· καὶ  
 ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερ-  
 δήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ  
 21 νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω· τοῖς ἀνόμοις ὡς  
 ἄνομος, μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔνομος Χριστοῦ, ἵνα  
 22 κερδανῶ τοὺς ἀνόμους· ἐγενόμην τοῖς ἀσθενέσιν ἀσθειής,  
 ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα πάντα, ἵνα  
 23 πάντως τιναὶ σώσω. πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον,  
 24 ἵνα συνκοινωνὸς αὐτοῦ γένωμαι. Οὐκ οἴδατε  
 ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἰς δὲ  
 λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε.  
 25 πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκείνοι μὲν  
 οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον.  
 26 ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως, οὕτως πυκτεύω ὡς

οὐκ ἀέρα δέρων· ἀλλὰ ὑπαπιάζω μου τὸ σῶμα καὶ δουλα- 27  
 γωγῶ, μὴ πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.

Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες 1  
 ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς  
 ἐβαπτίσθησαν θαλάσσης διήλθον, καὶ πάντες εἰς τὸν Μωυσὴν ἔβαπτί- 2  
 σαντο ἔν τῃ νεφέλῃ καὶ ἐν τῇ θαλάσῃ, καὶ πάντες [τὸ 3  
 αὐτὸ] πνευματικὸν βρῶμα ἔφαγον καὶ πάντες τὸ αὐτὸ 4  
 πνευματικὸν ἔπιον πόμα, ἔπινον γὰρ ἐκ πνευματικῆς ἀκο-  
 λουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ χριστός· ἀλλ' οὐκ ἐν 5  
 τοῖς πλείοσιν αὐτῶν ἠυδόκησεν ὁ θεός, ΚΑΤΕΣΤΡΩΘΗΣΑΝ  
 γὰρ ἐν τῇ ἐρήμῳ. Ταῦτα δὲ τύποι ἡμῶν 6  
 ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν,  
 καθὼς κακέينوι ἐπεθύμησαν. μηδὲ εἰδωλολάτραι γίνεσθε, 7  
 καθὼς τινες αὐτῶν· ὥσπερ γέγραπται Ἐκάθισεν ὁ λαὸς  
 φαγεῖν καὶ πεῖν, καὶ ἀνέστησαν παίζειν. μηδὲ πορνεύ- 8  
 ωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσαν ἑμίᾳ  
 ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες. μηδὲ ἐκπειράζωμεν τὸν κύριον, 9  
 καθὼς τινες αὐτῶν ἔπειρασαν, καὶ ὑπὸ τῶν ὄψεων ἀπώλ-  
 λυντο. μηδὲ γογγύζετε, καθάπερ τινὲς αὐτῶν ἐγόγγυσαν, 10  
 καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. ταῦτα δὲ τυπικῶς 11  
 συνέβαινει ἐκείνοις, ἐγράφη δὲ πρὸς τρυφίαν ἡμῶν, εἰς  
 οὓς τὰ τέλη τῶν αἰῶνων κατήντηκεν. Ὡστε ὁ 12  
 δοκῶν ἐστάναι βλεπέτω μὴ πέση. πειρασμὸς ὑμᾶς οὐκ εἶ- 13  
 ληφέν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὅς οὐκ ἑάσει

ἔπειρασθῆναι ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ  
 πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.

Διὸπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας. 14  
 ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι. Τὸ ποτήριον 15  
 τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος 16  
 τοῦ χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ  
 σώματος τοῦ χριστοῦ ἐστίν; ὅτι εἷς ἄρτος, ἐν σῶμα οἱ 17  
 πολλοὶ ἐσμεν, οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν.  
 οὐχὶ βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς 18

9. 26-10. 18. I. CORINTHIANS.

27 not beating the air: but I <sup>1</sup> buffet my body, and <sup>1</sup> Gr. *bruise*.  
bring it into bondage: lest by any means, after that  
I have preached\* to others, I myself should be re-  
jected.

10 For I would not, brethren, have you ignorant, how  
that our fathers were all under the cloud, and all  
2 passed through the sea; and were all baptized <sup>2</sup> unto <sup>2</sup> Gr. *into*.  
3 Moses in the cloud and in the sea; and did all eat  
4 the same spiritual meat; and did all drink the same  
spiritual drink: for they drank of a spiritual rock  
5 that followed them: and the rock was Christ. How-  
beit with most of them God was not well pleased.

6 for they were overthrown in the wilderness. Now <sup>3</sup>  
<sup>3</sup> these things were our examples, to the intent we  
should not lust after evil things, as they also lusted. <sup>3</sup> Or, *in these things they became figures of us*

7 Neither be ye idolaters, as were some of them; as it  
is written, The people sat down to eat and drink,  
8 and rose up to play. Neither let us commit forni-  
cation, as some of them committed, and fell in one

9 day three and twenty thousand. Neither let us  
tempt the <sup>4</sup> Lord, as some of them tempted, and per-  
10 ished by the serpents. Neither murmur ye, as some  
of them murmured, and perished by the destroyer. <sup>4</sup> Some ancient authorities read *Christ*.

11 Now these things happened unto them <sup>5</sup> by way of  
example; and they were written for our admonition, <sup>5</sup> Gr. *by way of figure*.

12 upon whom the ends of the ages are come. Where-  
fore let him that thinketh he standeth take heed  
13 lest he fall. There hath no temptation taken you  
but such as man can bear: but God is faithful, who  
will not suffer you to be tempted above that ye are  
able; but will with the temptation make also the  
way of escape, that ye may be able to endure it.

14 Wherefore, my beloved, flee from idolatry. I speak

15 as to wise men; judge ye what I say. The cup of

16 blessing which we bless, is it not a <sup>6</sup> communion of <sup>6</sup> Or, *participation in*  
the blood of Christ? The <sup>7</sup> bread which we break, is <sup>7</sup> Or, *loaf*

17 it not a <sup>8</sup> communion of the body of Christ? <sup>8</sup> Or, *seeing that there is one bread, we, who are many, are one body*  
seeing that we, who are many, are one <sup>7</sup> bread, one body:

18 for we all partake <sup>9</sup> of the one <sup>7</sup> bread. Behold Is-  
rael after the flesh: have not they which eat the <sup>9</sup> Gr. *from*.

\* "have preached" add marg. Or, *have been a herald*—Am. Com.

sacrifices communion with the altar? What say I 19 then? that a thing sacrificed to idols is any thing, or that an idol is any thing? But *I say*, that the 20 things which the Gentiles sacrifice, they sacrifice to <sup>1</sup>devils, and not to God: and I would not that ye should have communion with <sup>1</sup>devils. Ye cannot 21 drink the cup of the Lord, and the cup of <sup>1</sup>devils: ye cannot partake of the table of the Lord, and of the table of <sup>1</sup>devils. Or do we provoke the Lord 22 to jealousy? are we stronger than he?

<sup>1</sup> Gr. *demons*.

All things are lawful; but all things are not ex- 23 pedit. All things are lawful; but all things <sup>2</sup>edify not. Let no man seek his own, but *each* his neigh- 24 bour's *good*. Whatsoever is sold in the shambles, 25 eat, asking no question for conscience sake; for the 26 earth is the Lord's, and the fulness thereof. If one 27 of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But 28 if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake: conscience, I say, not thine own, 29 but the other's; for why is my liberty judged by another conscience? <sup>3</sup>If I by grace partake, why 30 am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever 31 ye do, do all to the glory of God. Give no occa- 32 sion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I also please all men 33 in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved. Be ye **11** imitators of me, even as I also am of Christ.

<sup>2</sup> Gr. *build not up*.

<sup>3</sup> Or, *if I partake with thankfulness*

Now I praise you that ye remember me in all 2 things, and hold fast the traditions, even as I delivered them to you. But I would have you know, 3 that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having 4 his head covered, dishonoureth his head. But every 5 woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the same thing

19 θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν; τί οὖν φημί; ὅτι  
 20 εἰδωλόθυτόν τί ἐστίν, ἢ ὅτι εἰδωλόν τί ἐστίν; ἀλλ' ὅτι ἂ  
 21 θύουσιν [τὰ ἔθνη], ΔΑΙΜΟΝΙΟΙΣ ΚΑΙ Οὐ ΘΕῶ ΘΥΟΥΣΙΝ, οὐ θέ-  
 22 λω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. οὐ δύνασθε  
 23 ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνα-  
 24 σθε τραπέζης Κυρίου μετέχειν καὶ τραπέζης δαιμονίων.  
 25 ἢ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ  
 26 ἐσμέν; Πάντα ἔξεστιν· ἀλλ' οὐ πάντα συμ-  
 27 φέρει. πάντα ἔξεστιν· ἀλλ' οὐ πάντα οἰκοδομεῖ. μηδεὶς  
 28 τὸ ἑαυτοῦ ζητεῖτω ἀλλὰ τὸ τοῦ ἐτέρου. Πᾶν  
 29 τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε μηδὲν ἀνακρίνοντας διὰ  
 30 τὴν συνείδησιν, τοῦ Κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα  
 31 αὐτῆς. εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορευ-  
 32 εσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρί-  
 33 νοντες διὰ τὴν συνείδησιν· ἐὰν δέ τις ὑμῖν εἴπῃ Τοῦτο  
 34 ἱεροθύτόν ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ  
 35 τὴν συνείδησιν· συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ  
 36 τὴν τοῦ ἐτέρου· ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ  
 37 ἄλλης συνειδήσεως; εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦ-  
 38 μαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; Εἴτε οὖν ἐσθίετε  
 39 εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε.  
 40 ἀπόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ Ἑλλήσιν καὶ τῇ  
 41 ἐκκλησίᾳ τοῦ Θεοῦ, καθὼς καὶ γὰρ πάντα πᾶσιν ἀρέσκω, μὴ  
 42 ζητῶν τὸ ἑαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν, ἵνα  
 43 σωθῶσιν. μιμηταί μου γίνεσθε, καθὼς καὶ γὰρ Χριστοῦ.  
 44 Ἐπαιῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε καὶ καθὼς  
 45 παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε. Οἴλω δὲ ὑμᾶς  
 46 εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ἡ χριστός ἐστιν,  
 47 κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ χριστοῦ ὁ Θεός.  
 48 πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς  
 49 ἔχων καταισχύσει τὴν κεφαλὴν αὐτοῦ· πᾶσα δὲ γυνὴ προσ-  
 50 ευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ κα-  
 51 ταισχύσει τὴν κεφαλὴν αὐτῆς, ἐν γὰρ ἐστίν καὶ τὸ αὐτὸ

Χριστός

ἑαυτῆς

τῇ ἐξυρημένῃ. εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειρά- 6  
σθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατα-  
καλυπτέσθω. ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι 7  
τὴν κεφαλὴν, εἰκὼν καὶ δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ  
δόξα ἀνδρός ἐστιν. οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικός, ἀλλὰ 8  
γυνὴ ἐξ ἀνδρός· καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, 9  
ἀλλὰ γυνὴ διὰ τὸν ἄνδρα. διὰ τοῦτο ὀφείλει ἡ γυνὴ 10  
ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους. πλήν 11  
οὔτε γυνὴ χωρὶς ἀνδρός οὔτε ἀνὴρ χωρὶς γυναικός ἐν  
κυρίῳ· ὡσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ 12  
ἀνὴρ διὰ τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ θεοῦ. ἐν ὑμῖν 13  
αὐτοῖς κρίνατε· πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ  
θεῷ προσκύεσθαι; οὐδὲ ἡ φύσις αὐτῆ διδάσκει ὑμᾶς ὅτι 14  
ἀνὴρ μὲν ἐὰν κομᾶ, ἀτιμία αὐτῷ ἐστίν, γυνὴ δὲ ἐὰν κομᾶ, 15  
δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται  
αὐτῇ. Εἰ δέ τις δοκεῖ φιλόνομος εἶναι, ἡμεῖς τοιαύτην 16  
συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.

Τοῦτο δὲ ἑ παραγγέλλων οὐκ ἐπαινῶ<sup>1</sup> ὅτι οὐκ εἰς τὸ 17  
κρεῖσσον ἀλλὰ εἰς τὸ ἡσσον συνέρχεσθε. πρῶτον μὲν γὰρ 18  
συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν  
ὑπάρχειν, καὶ μέρος τι πιστεύω. δεῖ γὰρ καὶ αἰρέσεις ἐν 19  
ὑμῖν εἶναι· ἵνα [καὶ] οἱ δοκιμοὶ φανεροὶ γένωνται ἐν ὑμῖν.  
Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἐστὶν κυριακὸν 20  
δειπνον φαγεῖν, ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει 21  
ἐν τῷ φαγεῖν, καὶ ὅς μὲν πεινᾷ, ὅς δὲ μεθύει· μὴ γὰρ 22  
οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας  
τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύετε τοὺς μὴ ἔχοντας;  
τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ. ἐγὼ 23  
γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι  
ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδοτο ἔλαβεν ἄρτον  
καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν· Τοῦτό μού ἐστιν τὸ 24  
σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.  
ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο 25

Α1.

α παραγγέλλω οὐκ ἐ-  
παινῶ

Αβ.



6 as if she were shaven. For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn  
7 or shaven, let her be veiled. For a man indeed ought not to have his head veiled, forasmuch as he is the image and  
8 glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man:  
9 for neither was the man created for the woman; but the  
10 woman for the man: for this cause ought the woman to  
11 have a sign of authority on her head, because of the angels.

<sup>1</sup> Or, have authority over\*

11 Howbeit neither is the woman without the man, nor the  
12 man without the woman, in the Lord. For as the woman is of the man, so is the man also by the woman; but all  
13 things are of God. Judge ye <sup>2</sup>in yourselves: is it seemly  
14 that a woman pray unto God unveiled? Doth not even  
nature itself teach you, that, if a man have long hair, it is a  
15 dishonour to him? But if a woman have long hair, it is a  
16 glory to her: for her hair is given her for a covering. But if any man seemeth to be contentious, we have no such custom, neither the churches of God.

<sup>2</sup> Or, among

17 But in giving you this charge, I praise you not, that ye  
18 come together not for the better but for the worse. For first of all, when ye come together <sup>3</sup>in the church, I hear that  
19 <sup>4</sup>divisions exist among you; and I partly believe it. For there must be also <sup>5</sup>heresies† among you, that they which are  
20 approved may be made manifest among you. When therefore ye assemble yourselves together, it is not possible to eat  
21 the Lord's supper: for in your eating each one taketh before  
other his own supper; and one is hungry, and another is  
22 drunken. What? have ye not houses to eat and to drink  
in? or despise ye the <sup>6</sup>church of God, and put them to  
shame that <sup>7</sup>have not? What shall I say to you? <sup>8</sup>shall I

<sup>3</sup> Or, in congregation

<sup>4</sup> Gr. schisms.

<sup>5</sup> Or, factions

23 praise you in this? I praise you not. For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took  
24 bread; and when he had given thanks, he brake it, and said,  
This is my body, which <sup>9</sup>is for you: this do in remembrance  
25 of me. In like manner also the cup, after supper, saying,  
This

<sup>6</sup> Or, congregation

<sup>7</sup> Or, have nothing

<sup>8</sup> Or, shall I praise you? In this I praise you not.

<sup>9</sup> Many ancient authorities read in broken for you.

\* Omit marg. <sup>1</sup> ("have authority over")—*Am. Com.*

† For "heresies" read "factions" (with marg. Gr. *heresies.*)—*Am. Com.*

1 Or, *testament*

cup is the new <sup>1</sup>covenant in my blood: this do, as oft as ye drink *it*, in remembrance of me. For as often <sup>26</sup> as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever <sup>27</sup> shall eat the bread or drink the cup of the Lord unworthily\*, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so <sup>28</sup> let him eat of the bread, and drink of the cup. For <sup>29</sup> he that eateth and drinketh, eateth and drinketh judgement unto himself, if he <sup>2</sup>discern not the body.

2 Or, *discriminate*.

3 Or, *discriminated*.

4 Or, *when we are judged of the Lord, we are chastened*

For this cause many among you are weak and sick- <sup>30</sup> ly, and not a few sleep. But if we <sup>3</sup>discerned our- <sup>31</sup> selves, we should not be judged. But <sup>4</sup>when we are <sup>32</sup> judged, we are chastened of the Lord, that we may not be condemned with the world. Wherefore, my <sup>33</sup> brethren, when ye come together to eat, wait one for another. If any man is hungry, let him eat at home; <sup>34</sup> that your coming together be not unto judgement. And the rest will I set in order whensoever I come.

Now concerning spiritual *gifts*, brethren, I would <sup>12</sup> not have you ignorant. Ye know that when ye <sup>2</sup> were Gentiles *ye were* led away unto those dumb idols, howsoever ye might be led. Wherefore I give <sup>3</sup> you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

Now there are diversities of gifts, but the same <sup>4</sup> Spirit. And there are diversities of ministrations, <sup>5</sup> and the same Lord. And there are diversities of <sup>6</sup> workings, but the same God, who worketh all things in all. But to each one is given the manifestation <sup>7</sup> of the Spirit to profit withal. For to one is given <sup>8</sup> through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to <sup>9</sup> another gifts of healings, in the one Spirit; and to <sup>10</sup> another workings of <sup>5</sup>miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues; and to another the interpretation of tongues: but all these worketh the <sup>11</sup>

5 Or, *powers*.

\* For "unworthily" read "in an unworthy manner"—*Am. Com.*

τὸ ποτήριον ἢ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι  
 τοῦτο ποιεῖτε, ὡσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.  
 26 ὡσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον  
 πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε, ἄχρι οὗ ἔλθῃ.  
 27 ὥστε ὡς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου  
 ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ  
 28 κυρίου. δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ  
 29 ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω· ὁ γὰρ ἐσθίων  
 καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ  
 30 σῶμα. διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι  
 31 καὶ κοιμῶνται ἱκανοί· εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν  
 32 ἐκρινόμεθα· κρινόμενοι δὲ ὑπὸ τοῦ κυρίου παιδενόμεθα,  
 33 ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. ὥστε, ἀδελφοί μου,  
 34 συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε. εἴ τις  
 πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. Τὰ  
 δὲ λοιπὰ ὡς ἂν ἔλθῃ διατάξομαι.

Αρ.

1 Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς  
 2 ἀγνοεῖν. Οἴδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἰδωλα τὰ  
 3 ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι. διὸ γνωρίζω ὑμῖν ὅτι  
 οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει ΑΝΑΘΕΜΑ ΙΗΣ-  
 4 ΣΟΥΣ, καὶ οὐδεὶς δύναται εἰπεῖν ΚΥΡΙΟΣ ΙΗΣΟΥΣ  
 5 εἰ μὴ ἐν πνεύματι ἁγίῳ. Διαιρέσεις δὲ χαρι-  
 6 σμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα· καὶ διαιρέσεις διακονιῶν  
 7 εἰσὶν, καὶ ὁ αὐτὸς κύριος· καὶ διαιρέσεις ἐνεργημάτων εἰσὶν,  
 8 καὶ ὁ αὐτὸς θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. ἐκάστῳ  
 9 δὲ δίδεται ἢ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον.  
 10 ὁ μὲν γὰρ διὰ τοῦ πνεύματος δίδεται λόγος σοφίας, ἄλλῳ  
 11 δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, ἑτέρῳ πίστις ἐν  
 τῷ αὐτῷ πνεύματι, ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ ἐνὶ  
 πνεύματι, ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ [δὲ] προ-  
 φητεία, ἄλλῳ [δὲ] διακρίσεις πνευμάτων, ἑτέρῳ γένη γλωσ-  
 σῶν, ἄλλῳ δὲ ἐρμηγία γλωσσῶν· πάντα δὲ ταῦτα ἐνεργεῖ τὸ

Αρ.†

ὁ δε

ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βού-  
 λεται. Καθάπερ γὰρ τὸ σῶμα ἐν ἔστιν καὶ μέλη 12  
 πολλὰ ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἐν  
 ἔστιν σῶμα, οὕτως καὶ ὁ χριστός· καὶ γὰρ ἐν ἐνὶ πνεύματι ἡ- 13  
 μῖς πάντες εἰς ἐν σῶμα ἰβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε  
 Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεῦμα  
 ἐποτίσθημεν. καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος ἀλλὰ 14  
 πολλὰ. ἐὰν εἴπῃ ὁ πούς· Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ἐκ 15  
 τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος·  
 καὶ ἂν εἴπῃ τὸ οὖς· Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ 16  
 τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος·  
 εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, 17  
 ποῦ ἡ ὀσφρησις; Ἴνῃ δὲ ὁ θεὸς ἔθετο τὰ μέλη, ἐν ἕκαστον 18  
 αὐτῶν, ἐν τῷ σώματι καθὼς ἠθέλησεν. εἰ δὲ ἦν [τὰ] πάντα 19  
 ἐν μέλος, ποῦ τὸ σῶμα; νῦν δὲ πολλὰ ἔσονται μέλη, ἐν δὲ σῶμα. 20  
 οὐ δύναται [δὲ] ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ· Χρείαν σου 21  
 οὐκ ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς ποσί· Χρείαν ὑμῶν  
 οὐκ ἔχω· ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ 22  
 σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν, καὶ ἂ 23  
 δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισ-  
 σοτέραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην  
 περισσοτέραν ἔχει, τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει. 24  
 ἀλλὰ ὁ θεὸς συνεκέρασεν τὸ σῶμα, τῷ ὑστερουμένῳ περισ-  
 σοτέραν δοῦναι τιμὴν, ἵνα μὴ ἦ σχίσμα ἐν τῷ σώματι, ἀλλὰ 25  
 τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη. καὶ εἴτε 26  
 πάσχει ἐν μέλος, συνπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται  
 μέλος, συναίρει πάντα τὰ μέλη. ὑμεῖς δὲ ἐστε σῶμα 27  
 Χριστοῦ καὶ μέλη ἐκ μέρους. Καὶ οὖς μὲν ἔθετο ὁ θεὸς ἐν 28  
 τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον  
 διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων,  
 ἀντιλήμψεις, κυβερνήσεις, γένη γλωσσῶν. μὴ πάντες 29  
 ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι;  
 μὴ πάντες δυνάμεις; μὴ πάντες χαρίσματα ἔχουσιν ἰαμά- 30

one and the same Spirit, dividing to each one severally even as he will.

12 For as the body is one, and hath many members, and all the members of the body, being many, are  
 13 one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or  
 Greeks, whether bond or free; and were all made to  
 14 drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am  
 15 not the hand, I am not of the body; it is not therefore  
 16 not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not  
 17 therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were  
 18 hearing, where were the smelling? But now hath God set the members each one of them in the body,  
 19 even as it pleased him. And if they were all one member, where were the body? But now they are  
 20 many members, but one body. And the eye cannot say to the hand, I have no need of thee: or again  
 22 the head to the feet, I have no need of you. Nay, much rather, those members of the body which  
 23 seem to be more feeble are necessary: and those *parts* of the body, which we think to be less honourable, upon these we <sup>1</sup>bestow more abundant honour; <sup>1</sup> Or, *portion*  
 and our uncomely *parts* have more abundant comeliness; whereas our comely *parts* have no need: but  
 24 God tempered the body together, giving more abundant honour to that *part* which lacked; that there  
 25 should be no schism in the body; but *that* the members should have the same care one for another.  
 26 And whether one member suffereth, all the members suffer with it; or *one* member is <sup>2</sup>honoured, all the  
 27 members rejoice with it. Now ye are the body of <sup>2</sup> Or, *glorified*  
 28 Christ, and <sup>3</sup>severally members thereof. And God <sup>3</sup> Or, *members each in his part*  
 hath set some in the church, first apostles, secondly prophets, thirdly teachers, then <sup>4</sup>miracles, then gifts <sup>4</sup> Or, *powers*.  
 of healings, helps, <sup>5</sup>governments, *divers* kinds of <sup>5</sup> Or, *wise counsels*  
 29 tongues. Are all apostles? are all prophets? are all teachers? are all *workers of* <sup>4</sup>miracles? have all gifts  
 30 of heal-



ings? do all speak with tongues? do all interpret? But desire earnestly the greater gifts. And a still more excellent way\* shew I unto you.

If I speak with the tongues of men and of angels, but **13** have not love, I am become sounding brass, or a clanging cymbal. And if I have *the gift of* prophecy, and know all **2** mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed *the poor*, and if I give **3** my body <sup>1</sup>to be burned, but have not love, it profiteth me nothing. Love suffereth long, *and* is kind; love envieth **4** not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, **6** but rejoiceth with the truth; <sup>2</sup>beareth all things, believeth **7** all things, hopeth all things, endureth all things. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that **10** which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a **11** child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mir- **12** ror, <sup>3</sup>darkly; but then face to face: now I know in part; but then shall I <sup>4</sup>know even as also I have been <sup>5</sup>known†. But **13** now abideth faith, hope, love, these three; <sup>6</sup>and the <sup>7</sup>greatest of these is love.

Follow after love; yet desire earnestly spiritual *gifts*, **14** but rather that ye may prophesy. For he that speaketh in **2** a tongue speaketh not unto men, but unto God; for no man understandeth; but in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men edification, and **3** comfort, and consolation. He that speaketh in a tongue **4** <sup>3</sup>edifieth himself; but he that prophesieth <sup>3</sup>edifieth the church. Now I would have you all speak with tongues, **5** but rather that ye should proph-

\* Read "And moreover a most excellent way" etc.—*Am. Com.*

† Read "then shall I know fully even as also I was fully known" and omit marg. 4 and 5—*Am. Com.*

‡ Omit marg. 6 ("but greater than these")—*Am. Com.*

§ For "comfort" read "exhortation"—*Am. Com.*



των; μὴ πάντες γλώσσαις λαλοῦσιν; μὴ πάντες διερμηνεύουσιν; ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα.

1 Καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι. Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ ἠχῶν ἢ κύμβαλον ἀλαλάζον. 2 κἂν ἔχω προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, κἂν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. κἂν ψωμίσω πάντα τὰ ὑπάρχοντά μου, κἂν παραδῶ τὸ σῶμά μου, ἵνα 4 καυχῶμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται, ἡ ἀγάπη οὐ ζηλοῖ, οὐ περ- 5 πηρεύεται, οὐ φουσιοῦται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, οὐ χαίρει 7 ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ· πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. Ἡ ἀγάπη οὐδέποτε πίπτει. εἴτε δὲ ἑπροφητεῖται, καταργη- 9 θήσονται· εἴτε γλώσσαις, παύσονται· εἴτε γινώσις, καταργη- 10 θήσεται. ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μέρους προ- 11 φητεύομεν· ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταρ- 12 γηθήσεται. ὅτε ἤμην νήπιος, ἐλάλουν ὡς ἰήπιος, ἐφρό- 13 νουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε γέγονα ἀνήρ, 1 κατήργηκα τὰ τοῦ νηπίου. βλέπομεν γὰρ ἄρτι δι' ἐσό- 1 πτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγινώσκομαι καθὼς 13 καὶ ἐπεγνώσθην. νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη· τὰ τρία ταῦτα, μείζων δὲ τούτων ἡ ἀγάπη.

Αρ

τὸ μὴ

προφητεῖα, καταρ-  
γηθήσεται

1 Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον 2 δὲ ἵνα προφητεύητε. ὁ γὰρ λαλῶν γλώσση οὐκ ἀνθρώποις λαλεῖ ἀλλὰ θεῷ, οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ 3 μυστήρια· ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ 4 παράκλησιν καὶ παραμυθίαν. ὁ λαλῶν γλώσση ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. θέλω 5 δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφη-

τεύητε· μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομηὴ λάβῃ. ἰὼν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί 6 ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ; ὅμως τὰ ἄψυχα 7 φωνὴν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολῆν τοῖς φθόγγοις μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον; καὶ γὰρ ἐὰν ἄδηλον ἰσαλιπυγῆ φωνὴν 8 τίς παρασκευάζεται εἰς πόλεμον; οὕτως καὶ ὑμεῖς διὰ τῆς 9 γλώσσης ἐὰν μὴ εὐσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσθε γὰρ εἰς ἀέρα λαλοῦντες. τσαῦτα εἰ 10 τύχοι γένη φωνῶν εἰσὶν ἐν κόσμῳ, καὶ οὐδὲν ἄφωνον· ἐὰν 11 οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ ὁ λαλῶν ἐστὶ μοι βάρβαρος. οὕτως καὶ ὑμεῖς, 12 ἐπεὶ ζηλωταὶ ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. Διὸ ὁ λαλῶν γλώσση 13 προσευχέσθω ἵνα διερμηνεύῃ. ἐὰν [γὰρ] προσεύχωμαι 14 γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν. τί οὖν ἐστίν; προσεύξομαι τῷ πνεύματι, προσ- 15 εύξομαι δὲ καὶ τῷ νοῖ· ψαλῶ τῷ πνεύματι, ψαλῶ [δὲ] καὶ τῷ νοῖ· ἐπεὶ ἐὰν εὐλογῆς [ἐν] πνεύματι, ὁ ἀναπληρῶν 16 τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τό Ἄμην ἐπὶ τῇ σῆ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις οὐκ οἶδεν· σὺ μὲν γὰρ καλῶς εὐ- 17 χαρισταῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. εὐχαριστῶ τῷ 18 θεῷ, πάντων ὑμῶν μᾶλλον ἰσαλιπυγῆ γλώσσαις ἰσαλιπυγῆ λαλῶν· ἀλλὰ ἐν ἐκκλη- 19 σίᾳ θέλω πέντε λόγους τῷ νοῖ μου λαλήσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσση. Ἄ- 20 δελφοί, μὴ παιδιὰ γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ ἠγαθήζετε, ταῖς δὲ φρεσίν τέλειοι γίνεσθε. ἐν τῷ νόμῳ 21 γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν ἑτέρων λαλήσω τῷ λαῷ τοῦτο, καὶ οὐδ' οὕτως εἰσακού- 22 ρονται μου, λέγει Κύριος. ἄστε αἱ γλώσσαι εἰς σημεῖόν 22 εἰσὶν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἢ δὲ προφη-

ωνὴν ἰσαλιπυγῆ

γλώσση

14. 5-14. 22. I. CORINTHIANS.

esy : and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the 6 church may receive edifying. But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of 7 teaching? Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped 8 or harped? For if the trumpet give an uncertain 9 voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? 10 for ye will be speaking into the air. There are, it may be, so many kinds of voices in the world, and 11 <sup>1</sup>no kind is without signification. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be 12 a barbarian <sup>2</sup>unto me. So also ye, since ye are zealous of <sup>3</sup>spiritual gifts, seek that ye may abound unto 13 the edifying of the church. Wherefore let him that speaketh in a tongue pray that he may interpret. 14 For if I pray in a tongue, my spirit prayeth, but 15 my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and 16 I will sing with the understanding also. Else if thou bless with the spirit, how shall he that filleth the place of <sup>4</sup>the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou 17 sayest? For thou verily givest thanks well, but the 18 other is not <sup>5</sup>edified. I thank God, I speak with 19 tongues more than you all: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.

20 Brethren, be not children in mind : howbeit in 21 malice be ye babes, but in mind be <sup>6</sup>men. In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people ; and not even thus will they hear me, saith 22 the Lord. Wherefore tongues are for a sign, not to them that believe, but to the unbelieving : but proph-

<sup>1</sup> Or, nothing is without voice

<sup>2</sup> Or, in my case  
<sup>3</sup> Gr. spirits.

<sup>4</sup> Or, him that is without gifts: and so in ver. 23, 24.

<sup>5</sup> Gr. builded up.

<sup>6</sup> Gr. of full age.

esying *is for a sign*, not to the unbelieving, but to them that believe. If therefore the whole church be assembled <sup>23</sup> together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one un-<sup>24</sup> believing or unlearned, he is <sup>1</sup>reproved by all, he is judged by all; the secrets of his heart are made manifest; and so <sup>25</sup> he will fall down on his face and worship God, declaring that God is <sup>2</sup>among you indeed.

What is it then, brethren? When ye come together, each <sup>26</sup> one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. If any man speaketh in a tongue, *let it be* by two, <sup>27</sup> or at the most three, and *that* in turn; and let one interpret: but if there be no interpreter, let him keep silence in the <sup>28</sup> church; and let him speak to himself, and to God. And let <sup>29</sup> the prophets speak *by* two or three, and let the others <sup>3</sup>discern. But if a revelation be made to another sitting by, let <sup>30</sup> the first keep silence. For ye all can prophesy one by one, <sup>31</sup> that all may learn, and all may be <sup>4</sup>comforted; and the spir- <sup>32</sup> its of the prophets are subject to the prophets; for God is <sup>33</sup> not a *God* of confusion, but of peace; as\* in all the churches of the saints.

Let the women keep silence in the churches: for it is not <sup>34</sup> permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn any thing, <sup>35</sup> let them ask their own husbands at home: for it is shameful for a woman to speak in the church. What? was it from <sup>36</sup> you that the word of God went forth? or came it unto you alone?

If any man thinketh himself to be a prophet, or spiritual, <sup>37</sup> let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. <sup>5</sup>But if <sup>38</sup> any man is ignorant, let him be ignorant.

Wherefore, my brethren, desire earnestly to prophesy, and <sup>39</sup> forbid not to speak with tongues. But let all things be done <sup>40</sup> decently and in order.

Now I make known unto you, brethren, the gospel which <sup>15</sup> I preach-

\* For "of peace; as;" etc. read "of peace. As in all the churches of the saints, let;" etc. [and begin the paragraph with "As;" etc.]-*Am. Com.*

- 23 **τεία** οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν. Ἐὰν οὖν  
 συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλώσιν  
 γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν  
 24 ὅτι μαίνεσθε; ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις  
 ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ  
 25 πάντων, τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, καὶ  
 οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ, ἀπαγ-  
 26 γέλλων ὅτι Ὅντως ὁ θεὸς ἐν ὑμῖν ἐστίν. **Τί**  
 οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ψαλμὸν  
 ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλώσσαν ἔχει, ἔρμη-  
 27 νίαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσθω. εἴτε γλώσση  
 τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνά μέρος,  
 28 καὶ εἰς διερμηνευέτω· ἐὰν δὲ μὴ ἢ <sup>διερμηνευτής</sup> σιγάτω ἐρμηνευτής  
 29 ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ θεῷ. προφήται δὲ  
 30 δύο ἢ τρεῖς λαλείτωσαν, καὶ εἰ ἄλλοι διακρινέτωσαν· ἐὰν  
 31 δὲ ἄλλω ἀποκαλυφθῇ καθημέριω, ὁ πρῶτος σιγάτω. δύ-  
 νασθε γὰρ καθ' ἕνα πάντες προφητεύειν, ἵνα πάντες μαθη-  
 32 τωσιν καὶ πάντες <sup>παρακαλῶνται,</sup> παρακαλῶνται, (καὶ πνεύματα προφητῶν παρακαλῶνται,  
 33 προφήταις ὑποτάσσεται, οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ θεὸς <sup>καὶ... εἰρήνης.</sup> καὶ... εἰρήνης.  
 ἀλλὰ εἰρήνης,) ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων. <sup>ὡς... ἁγίων, αἱ</sup>
- 34 **Αἱ** γυναικες ἐν ταῖς ἐκκλησίαις σιγάτωσαν, οὐ γὰρ  
 ἐπιτρέπεται αὐταῖς λαλεῖν· ἀλλὰ ὑποτασέσθωσαν, καθὼς  
 35 καὶ ὁ νόμος λέγει· εἰ δέ τι <sup>μανθάνειν</sup> θέλουσιν, ἐν οἴκῳ  
 τοῦς ἰδίους ἄνδρας ἐπερωτάτωσαν, αἰσχρὸν γὰρ ἐστὶν γυ-  
 36 ναικὶ λαλεῖν ἐν ἐκκλησίᾳ. Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ  
 37 ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν; **Εἰ**  
 τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω ἂ  
 38 γράφω ὑμῖν ὅτι κυρίου ἐστὶν ἐντολή· εἰ δέ τις ἀγνοεῖ,  
 39 <sup>ἀγνοεῖται</sup> ὥστε, ἀδελφοί μου, ζηλοῦτε τὸ προφητεύειν, ἀγνοεῖται  
 40 καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις· πάντα δὲ εὐσχημόνως  
 καὶ κατὰ τάξιν γινέσθω.

1 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελι-

σάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, δι' οὗ 2  
 καὶ σώζεσθε, τίνι λόγῳ ἐγγελλισάμην ὑμῖν, εἰ κατέχετε,  
 ἐκτὸς εἰ μὴ εἰκῆ ἐπιστεύσατε. παρέδωκα γὰρ ὑμῖν ἐν 3  
 πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν  
 ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, καὶ ὅτι ἐτάφη, καὶ ὅτι 4  
 ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς, καὶ ὅτι 5  
 ὤφθη Κηφᾶ, ἔπειτα τοῖς δώδεκα· ἔπειτα ὤφθη ἐπάνω 6  
 πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν  
 ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν· ἔπειτα ὤφθη Ἰακώβῳ, 7  
 ἔπειτα τοῖς ἀποστόλοις πᾶσιν· ἔσχατον δὲ πάντων ὡσπερὶ 8  
 τῷ ἐκτρώματι ὤφθη καμοί. Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος 9  
 τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἰκανὸς καλεῖσθαι ἀπόστολος,  
 διότι εἰδὼξα τὴν ἐκκλησίαν τοῦ θεοῦ· χάριτι δὲ θεοῦ εἰμὶ ὃ 10  
 εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ  
 περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ ἀλλὰ ἡ 11  
 χάρις τοῦ θεοῦ ἡ σὺν ἐμοί. εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, 11  
 οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.

Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, 12  
 πῶς λέγουσιν ἐν ὑμῖν τινὲς ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;  
 εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· 13  
 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα 14  
 ἡμῶν, κενὴ καὶ ἡ πίστις ἡμῶν, κύρισκόμεθα δὲ καὶ ψευδο- 15  
 μάρτυρες τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι  
 ἤγειρεν τὸν χριστόν, ὃν οὐκ ἤγειρεν εἴπερ ἄρα νεκροὶ  
 οὐκ ἐγείρονται. εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς 16  
 ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις 17  
 ὑμῶν [ἐστίν], ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. ἄρα καὶ οἱ 18  
 κοιμηθέντες ἐν Χριστῷ ἀπώλοντο. εἰ ἐν τῇ ζωῇ ταύτῃ ἐν 19  
 Χριστῷ ἠλπικότες ἐσμὲν μόνον, ἔλκεινότεροι πάντων ἀν-  
 θρώπων ἐσμὲν.

Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ 20  
 νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων. ἐπειδὴ γὰρ δι' ἀνθρώ- 21  
 που θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν· ὡσπερ 22  
 γὰρ ἐν τῷ Ἀδάμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ

ἔπειτα | Αβ.

ἔπειτα

ἡ

καὶ  
ὑμῶν



ed unto you, which also ye received, wherein also ye stand,  
 2 by which also ye are <sup>1</sup>saved\*; *I make known, I say,* <sup>2</sup>in  
 what words I preached it unto you, if ye hold it fast, ex-  
 3 cept ye believed <sup>3</sup>in vain. For I delivered unto you first of  
 all that which also I received, how that Christ died for our  
 4 sins according to the scriptures; and that he was buried;  
 and that he hath been raised on the third day according to  
 5 the scriptures; and that he appeared to Cephas; then to the  
 6 twelve; then he appeared to above five hundred brethren at  
 once, of whom the greater part remain until now, but some  
 7 are fallen asleep; then he appeared to James; then to all the  
 8 apostles; and last of all, as unto one born out of due time†,  
 9 he appeared to me also. For I am the least of the apostles,  
 that am not meet to be called an apostle, because I perse-  
 10 cuted the church of God. But by the grace of God I am  
 what I am: and his grace which was bestowed upon me was  
 not found <sup>4</sup>vain; but I laboured more abundantly than they <sup>4</sup>Or, void  
 all: yet not I, but the grace of God which was with me.  
 11 Whether then *it be* I or they, so we preach, and so ye be-  
 lieved.  
 12 Now if Christ is preached that he hath been raised from  
 the dead, how say some among you that there is no resur-  
 13 rection of the dead? But if there is no resurrection of the  
 14 dead, neither hath Christ been raised: and if Christ hath not  
 been raised, then is our preaching <sup>4</sup>vain, <sup>5</sup>your faith also is <sup>5</sup>Some ancient au-  
 15 <sup>4</sup>vain. Yea, and we are found false witnesses of God; be-  
 cause we witnessed of God that he raised up <sup>6</sup>Christ: whom <sup>6</sup>Gr. the Christ.  
 16 he raised not up, if so be that the dead are not raised. For  
 if the dead are not raised, neither hath Christ been raised:  
 17 and if Christ hath not been raised, your faith is vain; ye are  
 18 yet in your sins. Then they also which are fallen asleep in  
 19 Christ have perished. <sup>7</sup>If in this life only we have hoped <sup>7</sup>Or, If we have  
 in Christ‡, we are of all men most pitiable. <sup>only hoped in</sup>  
<sup>Christ in this life</sup>  
 20 But now hath Christ been raised from the dead, the first-  
 21 fruits of them that are asleep. For since by man *came*  
 22 death, by man *came* also the resurrection of the dead. For  
 as in Adam all die, so also in

\* Adopt marg. <sup>1</sup> for the text (substituting "the word which" for "what").  
 —Am. Com.

† For "as unto . . . time" read "as to the *child* untimely born"—Am. Com.

‡ Let marg. <sup>7</sup> and the text exchange places.—Am. Com.

1 Gr. *the Christ*.

<sup>1</sup>Christ shall all be made alive. But each in his own order: 23

2 Gr. *presence*.

Christ the firstfruits; then they that are Christ's, at his  
<sup>2</sup>coming. Then *cometh* the end, when he shall deliver up 24

3 Gr. *the God and Father*.

the kingdom to <sup>3</sup>God, even the Father; when he shall have  
abolished all rule and all authority and power. For he must 25

4 Or. *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when, I say, all things &c.*

reign, till he hath put all his enemies under his feet. The 26  
last enemy that shall be abolished is death. For, He put all 27  
things in subjection under his feet. <sup>4</sup>But when he saith,

All things are put in subjection, it is evident that he is ex-  
cepted who did subject all things unto him. And when all 28  
things have been subjected unto him, then shall the Son also  
himself be subjected to him that did subject all things unto  
him, that God may be all in all.

Else what shall they do which are baptized for the dead? 29  
If the dead are not raised at all, why then are they baptized  
for them? why do we also stand in jeopardy every hour? I 30

5 Or. *your glorying*

protest by <sup>5</sup>that glorying in you, brethren, which I have in 31

6 Or. *what doth it profit me, if the dead are not raised? Let us eat &c.*

Christ Jesus our Lord, I die daily. If after the manner of 32  
men I fought with beasts at Ephesus, <sup>6</sup>what doth it profit

me? If the dead are not raised, let us eat and drink, for to-  
morrow we die. Be not deceived: Evil company doth cor- 33

7 Gr. *Awake out of drunkenness righteously.*

rupt good manners\*. <sup>7</sup>Awake up† righteously, and sin not; 34  
for some have no knowledge of God: I speak *this* to move  
you to shame.

But some one will say, How are the dead raised? and 35  
with what manner of body do they come? Thou foolish 36  
one, that which thou thyself sowest is not quickened, except

it die: and that which thou sowest, thou sowest not the body 37  
that shall be, but a bare grain, it may chance of wheat, or of

some other kind; but God giveth it a body even as it pleased 38  
him, and to each seed a body of its own. All flesh is not 39

the same flesh: but there is one *flesh* of men, and another  
flesh of beasts, and another flesh of birds, and another of

fishes. There are also celestial bodies, and bodies terrestrial: 40  
but the glory of the celestial is one, and the *glory* of the

terrestrial is another. There is one glory of the sun, and 41  
another glory of the moon, and another glory of the

\* For "Evil company doth corrupt good manners" read "Evil companion-  
ships corrupt good morals"—*Am. Com.*

† For "Awake up" read "Awake to soberness" and omit marg. 7.—*Am. Com.*

23 χριστῷ πάντες ζωοποιηθήσονται. Ἐκαστος δὲ ἐν τῷ ἰδίῳ  
 24 τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ χριστοῦ ἐν τῇ  
 25 παρουσίᾳ αὐτοῦ· εἶτα τὸ τέλος, ὅταν παραδιδῷ τὴν βασι-  
 26 λείαν τῷ θεῷ καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ  
 27 πᾶσαν ἐξουσίαν καὶ δύναμιν, δεῖ γὰρ αὐτὸν βασιλεύειν  
 28 ἄχρι οὗ θῆ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.  
 29 ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος, πάντα γὰρ ὑπέ-  
 30 ταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι πάντα  
 31 ὑποτάσσεται, δηλὸν ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ  
 32 πάντα. ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ] αὐτὸς  
 33 ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἡ  
 34 ὁ θεὸς πάντα ἐν πᾶσιν. Ἐπεὶ τί ποιήσουσιν οἱ  
 35 βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγεί-  
 36 ρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; τί καὶ ἡμεῖς κιν-  
 37 δυνεύομεν πᾶσαν ὥραν; καθ' ἡμέραν ἀποθνήσκω, τὴν τὴν  
 38 ὑμετέραν καύχησιν, ἀδελφοί, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ  
 39 κυρίῳ ἡμῶν. εἰ κατὰ ἄνθρωπον ἐθνηριμάχησα ἐν Ἐφέσῳ,  
 40 τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν  
 41 καὶ πίωμεν, ἀγριον γὰρ ἀποθνήσκωμεν. μὴ πλα-  
 42 γᾶσθε· φθείρουσιν ἡθὴ χρηστὰ ὀμιλῖαι κακαί· ἐκνήψατε  
 43 δικαίως καὶ μὴ ἀμαρτάνετε, ἀγνωσίαν γὰρ θεοῦ τινὲς  
 44 ἔχουσιν· πρὸς ἐντροπὴν ὑμῖν λαλῶ.

45 Ἀλλὰ ἐρεῖ τις Πῶς ἐγείρονται οἱ νεκροί, ποῖω δὲ  
 46 σώματι ἔρχονται; ἄφρων, σὺ ὁ σπείρεις οὐ ζωοποιεῖται  
 47 ἐὰν μὴ ἀποθάνῃ· καὶ ὁ σπείρεις, οὐ τὸ σῶμα τὸ γενησό-  
 48 μενον σπείρεις ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἢ τινος  
 49 τῶν λοιπῶν· ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλη-  
 50 σεν, καὶ ἐκάστῳ τῶν σπερμάτων ἴδιον σῶμα. ἐν πᾶσα  
 51 σὰρξ ἡ αὐτὴ σὰρξ, ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ  
 52 σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων. καὶ  
 53 σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ  
 54 τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων. ἄλλη  
 55 δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέ-

Πάντα

ρων, ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. οὕτως καὶ ἡ 42  
 ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν  
 ἀφθαρσίᾳ· σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπεί- 43  
 ρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· σπείρεται σῶμα 44  
 ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Εἰ ἔστιν σῶμα  
 ψυχικόν, ἔστιν καὶ πνευματικόν. οὕτως καὶ γέγραπται 45  
 ἘΓΕΝΕΤΟ ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν·  
 ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. ἀλλ' οὐ πρῶτον 46  
 τὸ πνευματικόν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.  
 ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος 47  
 ἐξ οὐρανοῦ. οἶος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἶος 48  
 ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· καὶ καθὼς ἐφορέ- 49  
 σαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, ἴφορέσωμεν καὶ τὴν εἰκόνα  
 τοῦ ἐπουραλίου. Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ 50  
 αἷμα βασιλείαν θεοῦ κληρονομηῆσαι οὐ δύναται, οὐδὲ ἡ  
 φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. ἰδοὺ μυστήριον ὑμῖν 51  
 λέγω· πάντες οὐ κοιμηθησόμεθα πάντες δὲ ἀλλαγησόμεθα,  
 ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι 52  
 σαλπίσσει γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοί, καὶ  
 ἡμεῖς ἀλλαγησόμεθα. δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύ- 53  
 σασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθα-  
 ρασίαν. ὅταν δὲ τὸ θνητὸν τοῦτο ἐνδύσῃται [ἡ] ἀθα- 54  
 ρασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος Κατε-  
 πύθη ὁ θάνατος εἰς νίκος. ποῦ σογ, θάνατε, τὸ 55  
 νίκος; ποῦ σογ, θάνατε, τὸ κέντρον; τὸ δὲ κέντρον 56  
 τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ  
 νόμος· τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ 57  
 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ὡστε, ἀδελφοί μου 58  
 ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες  
 ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν  
 οὐκ ἔστιν κενὸς ἐν κυρίῳ.

Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἀγίους, ὡσπερ διέταξα 1

φορέσομεν

τὸ φθαρτὸν τοῦτο  
 ἐνδύσῃται ἀφθα-  
 ρασίαν καὶ

stars; for one star differeth from another star in glory.  
 42 So also is the resurrection of the dead. It is sown  
 43 in corruption; it is raised in incorruption: it is sown  
 in dishonour; it is raised in glory: it is sown in  
 44 weakness; it is raised in power: it is sown a nat-  
 ural\* body; it is raised a spiritual body. If there is  
 45 a natural body, there is also a spiritual *body*. So  
 also it is written, The first man Adam became a liv-  
 ing soul. The last Adam *became* a life-giving spirit.  
 46 Howbeit that is not first which is spiritual, but that  
 47 which is natural\*; then that which is spiritual. The  
 first man is of the earth, earthy: the second man is of  
 48 heaven. As is the earthy, such are they also that are  
 earthy: and as is the heavenly, such are they also that  
 49 are heavenly. And as we have borne the image of the  
 earthy, <sup>1</sup>we shall also bear the image of the heavenly.  
 50 Now this I say, brethren, that flesh and blood  
 cannot inherit the kingdom of God; neither doth  
 51 corruption inherit incorruption. Behold, I tell you  
 a mystery: We shall not all † sleep, but we shall all  
 52 be changed, in a moment, in the twinkling of an  
 eye, at the last trump: for the trumpet shall sound,  
 and the dead shall be raised incorruptible, and we  
 53 shall be changed. For this corruptible must put  
 on incorruption, and this mortal must put on im-  
 54 mortality. But when <sup>2</sup>this corruptible shall have  
 put on incorruption, and this mortal shall have put  
 on immortality, then shall come to pass the saying  
 that is written, Death is swallowed up <sup>3</sup>in victory.  
 55 O death, where is thy victory? O death, where is  
 56 thy sting? The sting of death is sin; and the pow-  
 57 er of sin is the law: but thanks be to God, which  
 giveth us the victory through our Lord Jesus Christ.  
 58 Wherefore, my beloved brethren, be ye stedfast, un-  
 moveable, always abounding in the work of the  
 Lord, forasmuch as ye know that your labour is  
 not <sup>4</sup>vain in the Lord.

<sup>1</sup> Many ancient au-  
 thorities read *let*  
*us also bear.*

<sup>2</sup> Many ancient au-  
 thorities omit  
*this corruptible*  
*shall have put*  
*on incorruption,*  
*and.*

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

<sup>4</sup> Or, *void*

**16** Now concerning the collection for the saints, as  
 I gave order

\* "natural" add marg. Gr. *psychical.*—*Am. Com.*

† For "We shall not all" read "We all shall not" and put the  
 present text into the marg.—*Am. Com.*



to the churches of Galatia; so also do ye. Upon the 2  
 first day of the week let each one of you lay by him  
 in store, as he may prosper, that no collections be 3  
 made when I come. And when I arrive, <sup>1</sup>whomso-  
 ever ye shall approve by letters, them will I send  
 to carry your bounty unto Jerusalem: and if it be 4  
 meet for me to go also, they shall go with me. But 5  
 I will come unto you, when I shall have passed  
 through Macedonia; for I do pass through Mace- 6  
 donia; but with you it may be that I shall abide,  
 or even winter, that ye may set me forward on my  
 journey whithersoever I go. For I do not wish to 7  
 see you now by the way; for I hope to tarry a while  
 with you, if the Lord permit. But I will tarry at 8  
 Ephesus until Pentecost; for a great door and ef- 9  
 fectual is opened unto me, and there are many ad-  
 versaries.

Now if Timothy come, see that he be with you 10  
 without fear; for he worketh the work of the Lord,  
 as I also do: let no man therefore despise him. But 11  
 set him forward on his journey in peace, that he  
 may come unto me: for I expect him with the breth-  
 ren. But as touching Apollos the brother, I be- 12  
 sought him much to come unto you with the breth-  
 ren: and it was not at all <sup>2</sup>his will to come now;  
 but he will come when he shall have opportunity.

Watch ye; stand fast in the faith, quit you like 13  
 men, be strong. Let all that ye do be done in love. 14

Now I beseech you, brethren (ye know the house 15  
 of Stephanas, that it is the firstfruits of Achaia, and  
 that they have set themselves to minister unto the  
 saints), that ye also be in subjection unto such, and 16  
 to every one that helpeth in the work and labour-  
 eth. And I rejoice at the <sup>3</sup>coming of Stephanas and 17  
 Fortunatus and Achaicus: for that which was lack-  
 ing on your part they supplied. For they refreshed 18  
 my spirit and yours: acknowledge ye therefore  
 them that are such.

The churches of Asia salute you. Aquila and 19  
 Prisca salute you much in the Lord, with

<sup>1</sup> Or, *whomsoever  
 ye shall approve,  
 them will I send  
 with letters*

<sup>2</sup> Or, *God's will that  
 he should come  
 now*

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



ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.  
 2 κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω  
 θησαυρίζων ὅτι εἰάν <sup>Γ</sup>εὐδοῶται, ἵνα μὴ ὅταν ἔλθω τότε  
 3 λογίαι γίνωνται. ὅταν δὲ παραγένωμαι, οὓς εἰάν δοκιμά-  
 σητε δι' ἐπιστολῶν, τούτους πέμψω ἀπενεγκεῖν τὴν χάριν  
 4 ὑμῶν εἰς Ἱερουσαλήμ· εἰάν δὲ ἄξιον ἦ τοῦ καμῆ πορεύεσθαι,  
 5 σὺν ἐμοὶ πορεύονται. Ἐλεύσομαι δὲ πρὸς  
 ὑμᾶς ὅταν Μακεδονίαν διέλθω, Μακεδονίαν γὰρ διέρχομαι,  
 6 πρὸς ὑμᾶς δὲ τυχὸν καταμενῶ ἢ <sup>Γ</sup> παραχειμᾶσω, ἵνα ὑμεῖς  
 7 με προπέμψητε οὐ εἰάν πορεύωμαι. οὐ θέλω γὰρ ὑμᾶς  
 ἄρτι ἐν παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι  
 8 πρὸς ὑμᾶς, εἰάν ὁ κύριος ἐπιτρέψῃ. ἐπιμένω δὲ ἐν Ἐφέσῳ  
 9 ἕως τῆς πεντηκοστῆς· θύρα γὰρ μοι ἀνέωγεν μεγάλη καὶ  
 10 ἐνεργής, καὶ ἀντικείμενοι πολλοί. Ἐάν δὲ ἔλθῃ  
 Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς, τὸ γὰρ  
 11 ἔργον Κυρίου ἐργάζεται ὡς <sup>Γ</sup>ἐγώ· μὴ τις οὖν αὐτὸν ἐξουθε-  
 νήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με,  
 12 ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν. Περὶ  
 δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν  
 ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως  
 οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαι-  
 13 ρήσῃ. Γρηγορεῖτε, στήκετε ἐν τῇ πίστει,  
 14 ἀνδρίζεσθε, κραταιοῦσθε. πάντα ὑμῶν ἐν ἀγάπῃ γινέ-  
 15 σθω. Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν  
 οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαιᾶς καὶ εἰς  
 16 διακομίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς· ἵνα καὶ ὑμεῖς ὑπο-  
 τάσσησθε τοῖς τοιοῦτοις καὶ παντὶ τῷ συνεργῶντι καὶ  
 17 κοπιῶντι. χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορ-  
 τουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ <sup>Γ</sup>ὑμέτερον ὑστέρημα οὗτοι  
 18 ἀνεπλήρωσαν, ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.  
 ἐπιγινώσκετε οὖν τοὺς τοιούτους.  
 19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπά-  
 ζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν

εὐδοῶθῃ

καὶ

καὶ

ὑμῶν

τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. ἀσπάζονται ὑμᾶς οἱ <sup>20</sup>  
ἀδελφοὶ πάντες. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι  
ἀγίῳ. Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. <sup>21</sup>  
εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα. Μαρὰν ἀθά. <sup>22</sup>  
ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν. ἡ ἀγάπη μου <sup>23</sup>  
μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. <sup>24</sup>

16. 19-16. 24. I. CORINTHIANS.

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20 the church that is in their house. All the brethren salute you. Salute one another with a holy kiss.

21 The salutation of me Paul with mine own hand.

22 If any man loveth not the Lord, let him be ana-

23 thema. <sup>1</sup>Maran atha. The grace of the Lord Jesus <sup>1</sup>That is, *Our Lord cometh.*

24 Christ be with you. My love be with you all in Christ Jesus. Amen.

THE  
SECOND EPISTLE OF PAUL THE APOSTLE  
TO THE  
CORINTHIANS.

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<sup>1</sup> *Gr. the brother.* PAUL, an apostle of Christ Jesus through the will **1**  
of God, and Timothy <sup>1</sup>our brother, unto the church  
of God which is at Corinth, with all the saints which  
are in the whole of Achaia: Grace to you and peace **2**  
from God our Father and the Lord Jesus Christ.

Blessed *be* the God and Father of our Lord Jesus **3**  
Christ, the Father of mercies and God of all comfort;  
who comforteth us in all our affliction, that we may **4**  
be able to comfort them that are in any affliction,  
through the comfort wherewith we ourselves are com-  
forted of God. For as the sufferings of Christ abound **5**  
unto us, even so our comfort also aboundeth through  
Christ. But whether we be afflicted, it is for your **6**  
comfort and salvation; or whether we be comforted,  
it is for your comfort, which worketh in the patient  
enduring of the same sufferings which we also suffer:  
and our hope for you is stedfast; knowing that, as **7**  
ye are partakers of the sufferings, so also are ye of  
the comfort. For we would not have you ignorant, **8**  
brethren, concerning our affliction which befell *us*  
in Asia, that we were weighed down exceedingly, be-  
yond our power, insomuch that we despaired even  
of life: <sup>2</sup>yea, we ourselves have had the <sup>3</sup>answer\* of **9**  
death within ourselves,

<sup>2</sup> *Or, but we our-*  
*nelics*

<sup>3</sup> *Or, sentence*

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\* For "answer" read "sentence" (with marg. Gr. *answer.*)—*Am. Com.*

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β

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

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ  
 Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρα-  
 4 κλήσεως, ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν,  
 εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει  
 διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ  
 5 θεοῦ. ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ χριστοῦ  
 εἰς ἡμᾶς, οὕτως διὰ τοῦ χριστοῦ περισσεύει καὶ ἡ παρά-  
 6 κλησις ἡμῶν. Ἐῖτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρα-  
 κλήσεως καὶ σωτηρίας· εῖτε παρακαλούμεθα, ὑπὲρ τῆς  
 ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν  
 αὐτῶν παθημάτων ἧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπίς  
 7 ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἰδότες ὅτι ὡς κοινωνοὶ ἐστε  
 8 τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως. Οὐ γὰρ  
 θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν  
 τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ὑπὲρ  
 9 ζῆν· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου

\*

περι

\* εῖτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ἧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εῖτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας·

ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς· ὅς ἐκ τηλικούτου 10 θανάτου ἐρύσατο ἡμᾶς καὶ ῥύσεται, εἰς ὃν ἠλπίκαμεν [ὅτι] καὶ ἔτι ῥύσεται, συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν 11 τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον 12 τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀγιότητι καὶ εἰλικρινίᾳ τοῦ θεοῦ, [καὶ] οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς· οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ ἃ ἀναγινώ- 13 σκετε ἢ καὶ ἐπιγιώσκετε, ἐλπίζω δὲ ὅτι ἕως τέλους ἐπιγνώσεσθε, καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι 14 καύχημα ὑμῶν ἐσμέν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ.

καρὶν  
Καὶ ταύτη τῇ πεποιθήσει ἐβουλόμην πρότερον πρὸς 15 ὑμᾶς ἐλθεῖν, ἵνα δευτέραν ἄχαρὰν σχῆτε, καὶ δι' ὑμῶν 16 διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; 17 ἢ ἃ βουλεύομαι κατὰ σαρκα βουλεύομαι, ἵνα ἢ παρ' ἐμοὶ τό Ναί ναὶ καὶ τό Οὐ οὐ; πιστὸς δὲ ὁ θεὸς ὅτι 18 ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναὶ καὶ Οὐ· ὁ 19 τοῦ θεοῦ γὰρ υἱὸς Χριστὸς Ἰησοῦς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο Ναὶ καὶ Οὐ, ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν· ὅσαι γὰρ 20 ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τό Ναί· διὸ καὶ δι' αὐτοῦ τό Ἀμήν τῷ θεῷ πρὸς δόξαν δι' ἡμῶν. ὁ δὲ βεβαιῶν 21 ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς θεός, [ὁ] καὶ 22 σφραγισάμενος ἡμᾶς καὶ δούς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν. Ἐγὼ δὲ μάρτυρα 23 τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. οὐχ ὅτι κυριεύομεν ὑμῶν 24



that we should not trust in ourselves, but in God  
 10 which raiseth the dead: who delivered us out of so  
 great a death, and will deliver: on whom we have  
 11 <sup>1</sup>set our hope that he will also still deliver us; ye  
 also helping together on our behalf by your sup-  
 plication; that, for the gift bestowed upon us by  
 means of many, thanks may be given by many per-  
 sons on our behalf.

12 For our glorying is this, the testimony of our con-  
 science, that in holiness and sincerity of God, not in  
 fleshly wisdom but in the grace of God, we behaved  
 ourselves in the world, and more abundantly to you-  
 13 ward. For we write none other things unto you,  
 than what ye read or even acknowledge, and I hope  
 14 ye will acknowledge unto the end: as also ye did ac-  
 knowledge us in part, that we are your glorying, even  
 as ye also are ours, in the day of our Lord Jesus.

15 And in this confidence I was minded to come be-  
 fore\* unto you, that ye might have a second <sup>2</sup>benefit;  
 16 and by you to pass into Macedonia, and again from  
 Macedonia to come unto you, and of you to be set  
 17 forward on my journey unto Judæa. When I there-  
 fore was thus minded, did I shew fickleness? or the  
 things that I purpose, do I purpose according to the  
 flesh, that with me there should be the yea yea and  
 18 the nay nay? But as God is faithful, our word to-  
 19 ward you is not yea and nay. For the Son of God,  
 Jesus Christ, who was preached among you <sup>3</sup>by us, <sup>3</sup>Gr. through  
 even <sup>3</sup>by me and Silvanus and Timothy, was not yea  
 20 and nay, but in him is yea. For how many soever  
 be the promises of God, in him is the yea: wherefore  
 also through him is the Amen, unto the glory of God  
 21 through us. Now he that stablisheth us with you  
 22 <sup>4</sup>in Christ, and anointed us, is God; <sup>5</sup>who also sealed  
 us, and gave us the earnest of the Spirit in our hearts.  
 23 But I call God for a witness upon my soul, that to  
 24 spare you I forbore to come unto Corinth. Not that  
 we have lordship over your

<sup>1</sup> Some ancient authorities read *set our hope; and still will he deliver us.*

<sup>2</sup> Or, *grace* Some ancient authorities read *joy.*

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

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

<sup>5</sup> Or, *seeing that he hath sealed us*

\* For "before" read "first"—*Am. Com.*

1 *Or, your faith* but are helpers of your joy: for by <sup>1</sup>faith ye stand\*. **2**  
 2 *Some ancient authorities read For.* <sup>2</sup>But I determined this for myself, that I would not come **2**  
 again to you with sorrow. For if I make you sorry, who **3**  
 then is he that maketh me glad, but he that is made sorry **3**  
 by me? And I wrote this very thing, lest, when I came, I **3**  
 should have sorrow from them of whom I ought to rejoice;  
 having confidence in you all, that my joy is *the joy* of you **4**  
 all. For out of much affliction and anguish of heart I **4**  
 wrote unto you with many tears; not that ye should be  
 made sorry, but that ye might know the love which I have  
 more abundantly unto you.

But if any hath caused sorrow, he hath caused sorrow. **5**  
 not to me, but in part (that I press not too heavily) to you **6**  
 all. Sufficient to such a one is this punishment which was **6**  
 2 *Gr. the more.* <sup>3</sup>inflicted by <sup>3</sup>the many; so that contrariwise ye should <sup>4</sup>rather **7**  
 4 *Some ancient authorities omit rather.* forgive him and comfort him, lest by any means such a one **7**  
 should be swallowed up with his overmuch sorrow. Where- **8**  
 fore I beseech you to confirm *your* love toward him. For to **9**  
 this end also did I write, that I might know the proof of you,  
 5 *Some ancient authorities read whereby.* <sup>5</sup>whether ye are obedient in all things. But to whom ye for- **10**  
 give any thing, I *forgive* also: for what I also have forgiven,  
 if I have forgiven any thing, for your sakes *have I forgiven*  
 6 *Or, presence* <sup>6</sup>it in the <sup>6</sup>person of Christ; that no advantage may be gained **11**  
 over us by Satan: for we are not ignorant of his devices.

Now when I came to Troas for the gospel of Christ, and 12  
 when a door was opened unto me in the Lord, I had no re- **13**  
 lief for my spirit, because I found not Titus my brother:  
 but taking my leave of them, I went forth into Macedonia.  
 †But thanks be unto God, which always leadeth us in tri- **14**  
 umph in Christ, and maketh manifest through us the savour  
 of his knowledge in every place. For we are a sweet savour **15**  
 of Christ unto God, in them that are being saved, and in  
 them that are perishing †; to the one a savour from death **16**  
 unto death; to the other a savour from life unto life. And  
 who is sufficient for these things? For we are not as the **17**  
 7 *Or, making merchandise of the word of God* many, <sup>7</sup>corrupting the word of God: but as of sincerity, but  
 as of God, in the sight of God, speak we in Christ.

Are we beginning again to commend ourselves? or need we, **3**

\* Read in the text "for in faith ye stand fast"—*Am. Com.*

† Begin a new paragraph with this verse.—*Am. Com.*

‡ For "are being saved . . . are perishing" read "are saved . . . perish"  
 and put the present text into the marg.—*Am. Com.*

τῆς πίστεως, ἀλλὰ συνεργοὶ ἔσμεν τῆς χαρᾶς ὑμῶν, τῇ  
 1 γὰρ πίστει ἐστήκατε. ἔκρινα ἴνα γὰρ ἑμαυτῷ τοῦτο, τὸ μὴ  
 2 πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν· εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς,  
 3 καὶ τίς ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; καὶ  
 ἔγραψα τοῦτο αὐτὸ ἵνα μὴ ἐλθὼν λύπην σχῶ ἀφ' ὧν ἔδει  
 με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς ὅτι ἢ ἐμὴ χαρὰ  
 4 πάντων ὑμῶν ἐστίν. ἐκ γὰρ πολλῆς θλίψεως καὶ στυγερῆς  
 καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπη-  
 θῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γινώτε ἢ ἐξω περισσοτέρως  
 5 εἰς ὑμᾶς.

Εἰ δέ τις λελύπηκεν, οὐκ ἐμέ λελύ-  
 πηκεν, ἀλλὰ ἀπὸ μέρους ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς.  
 6 ἱκανὸν τῷ τοιοῦτῳ ἢ ἐπιτιμία αὐτῆ ἢ ὑπὸ τῶν πλειόνων,  
 7 ὥστε τοῦναντίον ἴνα ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μὴ  
 8 πως τῇ περισσοτέρᾳ λύπῃ καταποθῆ ὁ τοιοῦτος. διὸ  
 9 παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην· εἰς τοῦτο  
 γὰρ καὶ ἔγραψα ἵνα γινώ τὴν δοκιμὴν ὑμῶν, ἴνα εἰς  
 10 πάντα ὑπήκοοι ἔσθε. ὧ δέ τι χαρίζεσθε, καὶ γὰρ  
 ἐγὼ ὁ κεχάρισμαι, εἴ τι κεχάρισμαι, δι' ὑμᾶς ἐν προσώ-  
 11 πῳ Χριστοῦ, ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ,  
 12 οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

Ἐλθὼν  
 δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ  
 13 θύρας μοι ἀνεῳγμένης ἐν κυρίῳ, οὐκ ἔσχηκα ἄνεσιν τῷ  
 πνεύματί μου τῷ μὴ εὐρεῖν με Τίτον τὸν ἀδελφόν μου,  
 14 ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν. τῷ  
 δὲ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ  
 Χριστῷ καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι'  
 15 ἡμῶν ἐν παντί τόπῳ· ὅτι Χριστοῦ εὐωδία ἔσμεν τῷ θεῷ ἐν  
 16 τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις, οἷς μὲν ὁσμὴ  
 ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν.  
 17 καὶ πρὸς ταῦτα τίς ἱκανός; οὐ γὰρ ἔσμεν ὡς οἱ πολλοὶ  
 καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας,  
 ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.

1 Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστᾶναι; ἢ μὴ χρήζομεν

δε

μᾶλλον

ἢ

ὡς τινες συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν ;  
 ἢ ἐπιστολῇ ἡμῶν ὑμεῖς ἐστέ, ἐνγεγραμμένη ἐν ταῖς καρδίαις 2  
 ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων  
 ἀνθρώπων· φανερούμενοι ὅτι ἐστὲ ἐπιστολῇ Χριστοῦ 3  
 καὶ  
 διακονηθεῖσα ὑφ' ἡμῶν, ἔνγεγραμμένη οὐ μέλανι ἀλλὰ  
 πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξίν λιθίναις ἀλλ' ἐν  
 Ἀρ.† ἔν πλαξίν καρδίαις σαρκίναις.

Πεποιθήσιν δὲ τοιαύτην ἔχομεν διὰ τοῦ χριστοῦ πρὸς 4  
 τὸν ἑσόν. ὄχι ὅτι ἀφ' ἑαυτῶν ἱκανοὶ ἔσμεν ἰσχυροὶ λογίσασθαί 5  
 τὴν ὡς ἐξ αὐτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ, ὃς καὶ 6  
 ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος  
 ἀλλὰ πνεύματος, τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ  
 πνεῦμα ζωοποιεῖ. Εἰ δὲ ἡ διακονία τοῦ θανάτου 7  
 ἐν γράμμασιν ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, ὥστε  
 μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον  
 Μωυσέως διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταρ- 8  
 γουμένην, πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος 8  
 τῆ διακονία  
 ἔσται ἐν δόξῃ; εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, 9  
 πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης  
 δόξῃ. καὶ γὰρ οὐ δεδοξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ 10  
 μέρει εἵνεκεν τῆς ὑπερβαλλούσης δόξης· εἰ γὰρ τὸ καταρ- 11  
 γούμενον διὰ δόξης, πολλῶ μᾶλλον τὸ μένον ἐν δό-  
 ξῃ. Ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρ- 12  
 ρησία χρώμεθα, καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κά- 13  
 λυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ, πρὸς τὸ μὴ ἀτενίσαι  
 τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. ἀλλὰ 14  
 ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον  
 ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς  
 διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ κα-  
 ταργείται, ἀλλ' ἕως σήμερον ἡνίκα ἂν ἀναγινώσκηται 15  
 Μωυσῆς κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κείται· ἡνίκα 16  
 δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρείται τὸ  
 δ' ἂν κάλυμμα. ὁ δὲ κύριος τὸ πνεῦμά ἐστιν· οὐ δὲ τὸ πνεῦμα 17

as do some, epistles of commendation to you or  
 2 from you? Ye are our epistle, written in our  
 3 hearts, known and read of all men; being made  
 manifest that ye are an epistle of Christ, ministered  
 by us, written not with ink, but with the Spirit of the  
 living God; not in tables of stone, but in tables *that*  
 4 *are* hearts of flesh. And such confidence have we  
 5 through Christ to God-ward: not that we are suffi-  
 cient of ourselves, to account any thing as from our-  
 6 selves; but our sufficiency is from God; who also  
 made us sufficient as ministers of a new <sup>1</sup>covenant; <sup>1</sup> *Or, testament*  
 not of the letter, but of the spirit: for the letter kill-  
 7 eth, but the spirit giveth life. But if the ministra-  
 tion of death, <sup>2</sup>written, *and* engraven on stones, came <sup>2</sup> *Gr. in letters.*  
<sup>3</sup>with glory, so that the children of Israel could not <sup>3</sup> *Gr. in.*  
 look stedfastly upon the face of Moses for the glory <sup>4</sup> *Or, near being done*  
 8 of his face; which *glory* <sup>4</sup>was passing away: how  
 shall not rather the ministration of the spirit be <sup>5</sup> *Many ancient au-*  
 9 with glory? <sup>5</sup>For if the ministration of condem- *thorities read For*  
 nation is glory\*, much rather doth the ministration *it to the minis-*  
 10 of righteousness exceed in glory. For verily that *tration of con-*  
 which hath been made glorious hath not been made *demnation these*  
 glorious in this respect, by reason of the glory that *is glory.*  
 11 surpasseth. For if that which <sup>6</sup>passeth away *was* <sup>6</sup> *Or, is being done*  
<sup>7</sup>with glory, much more that which remaineth *away* <sup>7</sup> *Gr. through.*  
 is in glory.  
 12 Having therefore such a hope, we use great bold-  
 13 ness of speech, and *are* not as Moses, *who* put a veil  
 upon his face, that the children of Israel should not  
 look stedfastly on the end of that which <sup>4</sup>was pass- <sup>8</sup> *Or, out.*  
 14 ing away: but their <sup>9</sup>minds were hardened: for un- <sup>9</sup> *Gr. thoughts.*  
 til this very day at the reading of the old <sup>1</sup>covenant <sup>10</sup> *Or, remaineth, it*  
 the same veil <sup>10</sup>remaineth unlifted; which *veil* is *nothing recalled*  
 15 done away in Christ. But unto this day, whenso- *that it is done*  
 ever Moses is read, a veil lieth upon their heart. *away*  
 16 But whensoever <sup>11</sup>it shall turn to the Lord, the veil <sup>11</sup> *Or, a man shall*  
 17 is taken away. Now the Lord is the Spirit: and *take*

\* For "is glory" read "hath glory" and let marg. <sup>5</sup> run Many etc. For if the ministration of condemnation is glory.—Am. Com.



of the Lord is, *there* is liberty. But we all, with un- 18  
 veiled face <sup>1</sup>reflecting as a mirror the glory of the  
 Lord, are transformed into the same image from  
 glory to glory, even as from <sup>2</sup>the Lord the Spirit.

Therefore seeing we have this ministry, even as **4**  
 we obtained mercy, we faint not: but we have re- 2  
 nounced the hidden things of shame, not walking  
 in craftiness, nor handling the word of God deceit-  
 fully; but by the manifestation of the truth com-  
 mending ourselves to every man's conscience in the  
 sight of God. But and if our gospel is veiled, it is **3**  
 veiled in them that are perishing†: in whom the **4**  
 god of this <sup>3</sup>world hath blinded the <sup>4</sup>minds of the  
 unbelieving, <sup>5</sup>that the <sup>6</sup>light of the gospel of the  
 glory of Christ, who is the image of God, should  
 not dawn *upon them*. For we preach not ourselves, **5**  
 but Christ Jesus as Lord, and ourselves as your  
<sup>7</sup>servants <sup>8</sup>for Jesus' sake. Seeing it is God, that **6**  
 said, Light shall shine out of darkness, who shined  
 in our hearts, to give the <sup>6</sup>light of the knowledge of  
 the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that **7**  
 the exceeding greatness of the power may be of God,  
 and not from ourselves; *we are* pressed on every **8**  
 side, yet not straitened; perplexed, yet not unto de- **9**  
 spair; pursued, yet not <sup>9</sup>forsaken; smitten down, **9**  
 yet not destroyed; always bearing about in the **10**  
 body the <sup>10</sup>dying of Jesus, that the life also of Jesus  
 may be manifested in our body. For we which live **11**  
 are always delivered unto death for Jesus' sake, that  
 the life also of Jesus may be manifested in our mor-  
 tal flesh. So then death worketh in us, but life in **12**  
 you. But having the same spirit of faith, accord- **13**  
 ing to that which is written, I believed, and there-  
 fore did I speak; we also believe, and therefore  
 also we speak; knowing that he which raised up **14**  
<sup>11</sup>the Lord Jesus

\* Let marg. 1 and the text exchange places.—*Am. Com.*

† Omit marg. 2 (*"the Spirit which is the Lord"*)—*Am. Com.*

‡ For "are perishing" read "perish" and put the present text into the marg.—*Am. Com.*



- 18 Ἐκ τῆς ἐλευθερίας, ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ  
 προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι τὴν αὐτὴν  
 εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, ἡ καθάπερ  
 1 ἀπὸ κυρίου πνεύματος. Διὰ τοῦτο, ἔχοντες  
 τὴν διακονίαν ταύτην καθὼς ἠλεήθημεν, οὐκ ἐγκακοῦμεν,  
 2 ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπα-  
 τοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ  
 θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάνοντες  
 ἑαυτοὺς πρὸς πᾶσαν συνειδήσιν ἀνθρώπων ἐνώπιον τοῦ  
 3 θεοῦ. εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν,  
 4 ἐν τοῖς ἀπολλυμένοις ἐστὶν κεκαλυμμένον, ἐν οἷς ὁ θεὸς  
 τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων  
 εἰς τὸ μὴ ἀγᾶσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς  
 5 δόξης τοῦ χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ. οὐ γὰρ  
 ἑαυτοὺς κηρύσσομεν ἀλλὰ Ἰησοῦν κύριον,  
 6 ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν. ὅτι ὁ θεὸς ὁ εἰπὼν  
 Ἐκ σκότους φῶς λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις  
 ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ  
 ἐν προσώπῳ Χριστοῦ.
- 7 Ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις  
 σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἢ τοῦ θεοῦ καὶ  
 8 μὴ ἐξ ἡμῶν ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμε-  
 9 νοι, ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι, διωκόμενοι  
 ἀλλ' οὐκ ἐγκαταλείπομενοι, καταβαλλόμενοι ἀλλ' οὐκ ἀ-  
 10 πολλύμενοι, πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ  
 σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ  
 11 σώματι ἡμῶν φανερωθῇ· αἰεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς  
 θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ  
 12 Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. ὥστε ὁ θά-  
 13 νατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. ἔχοντες  
 δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμέ-  
 νον Ἐπίστευσα, διό ἐλάλησα, καὶ ἡμεῖς πιστεύομεν,  
 14 διὸ καὶ λαλοῦμεν, εἰδότες ὅτι ὁ ἐγείρας τὸν [κύριον] Ἰησοῦν

Αρ.†

καθὼςπερ

Ἰησοῦν Χριστὸν

Ἰησοῦ

καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν.  
τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ 15  
τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν  
τοῦ θεοῦ.

Διὸ οὐκ ἐγκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἔξω 16  
ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν ἀνακαι-  
ροῦται ἡμέρα καὶ ἡμέρα. τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς 17  
θλίψεως καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος  
δόξης κατεργάζεται ἡμῖν, μὴ σκοποῦντων ἡμῶν τὰ 18  
βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα, τὰ γὰρ βλεπόμενα  
πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια. οἶδαμεν γὰρ ὅτι 1  
ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκο-  
δομὴν ἐκ θεοῦ ἔχομεν οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς  
οὐρανοῖς. καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον 2  
ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες, «εἰ γε» 3  
καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐρεθισόμεθα. καὶ γὰρ 4  
οἱ ὄντες ἐν τῷ σκήνει στενάζομεν βαρούμενοι ἐφ' ᾧ οὐ  
θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ  
τὸ θνητὸν ὑπὸ τῆς ζωῆς. ὁ δὲ κατεργασάμενος ἡμᾶς 5  
εἰς αὐτὸ τοῦτο θεός, ὁ δοὺς ἡμῖν τὸν ἑρραβῶνα τοῦ πνεύ-  
ματος.

Θαρροῦντες οὖν πάντοτε καὶ εἰδότες 6  
ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ  
κυρίου, διὰ πίστεως γὰρ περιπατοῦμεν οὐ διὰ εἶδους, — 7  
θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημηῆσαι ἐκ τοῦ 8  
σώματός καὶ ἐνδημηῆσαι πρὸς τὸν κύριον· διὸ καὶ φιλοτι- 9  
μούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι  
αὐτῷ εἶναι. τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμ- 10  
προσθεν τοῦ βήματος τοῦ χριστοῦ, ἵνα κομίσῃται ἕκαστος  
τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε  
φαῦλον.

Εἰδότες οὖν τὸν φόβον τοῦ κυρίου ἀνθρώπου πείθο- 11  
μεν, θεῷ δὲ πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνει-  
δήσεσιν ὑμῶν πεφανερῶσθαι. οὐ πάλιν ἑαυτοὺς συνι- 12  
στάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος

ἡμῶν

εἰ περ

shall raise up us also with Jesus, and shall present  
 15 us with you. For all things *are* for your sakes,  
 that the grace, being multiplied through <sup>1</sup>the many, 1 Gr. the more.  
 may cause the thanksgiving to abound unto the  
 glory of God.

16 Wherefore we faint not; but though our outward  
 man is decaying, yet our inward man is renewed  
 17 day by day. For our light affliction, which is for  
 the moment, worketh for us more and more exceed-  
 18 ingly an eternal weight of glory; while we look not  
 at the things which are seen, but at the things which  
 are not seen: for the things which are seen are tem-  
 poral; but the things which are not seen are eternal.

5 For we know that if the earthly house of our <sup>2</sup>tab- 2 Or, bodily frame  
 ernacle be dissolved, we have a building from God,  
 a house not made with hands, eternal, in the heav-  
 2 ens. For verily in this we groan, longing to be  
 clothed upon with our habitation which is from  
 3 heaven: if so be that being clothed we shall not be  
 4 found naked. For indeed we that are in this <sup>2</sup>taber- 3 Or, being bur-  
 nacle do groan, <sup>3</sup>being burdened; not for that we dened, in that we  
 would be unclothed, but that we would be clothed would not be un-  
 upon, that what is mortal may be swallowed up of clothed, but would  
 5 life. Now he that wrought us for this very thing be clothed upon  
 is God, who gave unto us the earnest of the Spirit.  
 6 Being therefore always of good courage, and know-  
 ing that, whilst we are at home in the body, we are  
 7 absent from the Lord (for we walk by faith, not by  
 8 <sup>4</sup>sight); we are of good courage, I say, and are will- 4 Gr. appearance.  
 ing rather to be absent from the body, and to be at  
 9 home with the Lord. Wherefore also we <sup>5</sup>make it 5 Gr. are ambitious.  
 our aim, whether at home or absent, to be well-  
 10 pleasing unto him. For we must all be made mani-  
 fest before the judgement-seat of Christ; that each  
 one may receive the things *done* <sup>6</sup>in the body, accord- 6 Gr. through.  
 ing to what he hath done, whether *it be* good or bad.

11 Knowing therefore the fear of the Lord, we per-  
 suade men, but we are made manifest unto God;  
 and I hope that we are made manifest also in your  
 12 consciences. We are not again commending our-  
 selves unto you, but *speaking* as giving you occasion  
 of glorying

on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. For whether we <sup>1</sup>are beside ourselves, 13 it is unto God; or whether we are of sober mind, it is unto you. For the love of Christ constraineth 14 us; because we thus judge, that one died for all, therefore all died; and he died for all, that they 15 which live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth know no man 16 after the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more. Wherefore if any man is in Christ, <sup>2</sup>*he is* a new 17 creature: the old things are passed away; behold, they are become new. But all things are of God, who 18 reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that 19 God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having <sup>3</sup>committed unto us the word of reconciliation.

<sup>1</sup> Or, were

<sup>2</sup> Or, there is a new creation

<sup>3</sup> Or, placed in us

We are ambassadors therefore on behalf of Christ, 20 as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God. Him who knew no sin he made *to be* sin on our 21 behalf; that we might become the righteousness of God in him. And working together *with him* we **6** intreat also that ye receive not the grace of God in vain (for he saith, 2

At an acceptable time I hearkened unto thee,

And in a day of salvation did I succour thee:

behold, now is the acceptable time; behold, now is the day of salvation): giving no occasion of stumbling in any thing, that our ministration be not 3 blamed; but in every thing commending ourselves, 4 as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; in pureness, in knowledge, in longsuffering, 6 in kindness, in the <sup>4</sup>Holy Ghost, in love unfeigned, in the word of truth, in the power of God; <sup>5</sup>by the 7 armour of righteousness on the

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

<sup>5</sup> Or, through.

ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμέ-  
 13 νους καὶ μὴ ἐν καρδίᾳ. εἶτε γὰρ ἐξέστημεν, θεῷ· εἶτε  
 14 σωφρονοῦμεν, ὑμῖν. ἡ γὰρ ἀγάπη τοῦ χριστοῦ συνέχει  
 15 ἡμᾶς, κρίναντας τοῦτο ὅτι εἰς ὑπὲρ πάντων ἀπέθανεν·  
 ἄρα οἱ πάντες ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν ἵνα  
 οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν· ἀλλὰ τῷ ὑπὲρ αὐτῶν  
 16 ἀποθανόντι καὶ ἐγερθέντι. Ὡστε ἡμεῖς ἀπὸ  
 τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν  
 17 κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν. ὥστε  
 εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρήλθεν, ἰδοὺ  
 18 γέγονεν καινά· τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλά-  
 ξάντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν  
 19 διακονίαν τῆς καταλλαγῆς, ὡς ὅτι θεὸς ἦν ἐν Χριστῷ  
 κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ  
 παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς  
 20 καταλλαγῆς. Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν  
 ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ  
 21 Χριστοῦ, καταλλάγητε τῷ θεῷ. τὸν μὴ γνόντα ἁμαρτίαν  
 ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δι-  
 1 καιοσύνη θεοῦ ἐν αὐτῷ. Συνεργοῦντες δὲ καὶ παρακαλοῦ-  
 μεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς·  
 2 λέγει γάρ

Καιρῷ δεκτῷ ἐπήκογσά σοι

καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι

ἰδοὺ νῦν καιρὸς εὔπρὸςδεκτος, ἰδοὺ νῦν ἡμέρα σωτη-  
 3 ρίας· μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ  
 4 μωμηθῆ ἡ διακονία, ἀλλ' ἐν παντὶ συνιστάνοντες ἑαυ-  
 τοὺς ὡς θεοῦ διάκονοι· ἐν ὑπομοιῇ πολλῇ, ἐν θλίψεσιν,  
 5 ἐν ἀνάγκαις, ἐν στενοχωρίαις, ἐν πληγαῖς, ἐν φυλακαῖς,  
 ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν ἰηστείαις,  
 6 ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι,  
 7 ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ἐν λόγῳ ἀληθείας,  
 ἐν δυνάμει θεοῦ· διὰ τῶν ὄπλων τῆς δικαιοσύνης τῶν



δεξιῶν καὶ ἀριστερῶν, διὰ δόξης καὶ ἀτιμίας, διὰ δυσφη- 8  
μίας καὶ εὐφημίας· ὡς πλάνοι καὶ ἀληθεῖς, ὡς ἀγνοούμενοι 9  
καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν,  
ὡς παιδεγόμενοι καὶ μὴ θανατούμενοι, ὡς λυπούμενοι 10  
ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς  
μηδὲν ἔχοντες καὶ πάντα κατέχοντες.

Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ 11  
καρδία ἡμῶν πεπλάτυνται· οὐ στενοχωρεῖσθε ἐν ἡμῖν, 12  
στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχχνοις ὑμῶν· τὴν δὲ 13  
αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ  
ὑμεῖς.

Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς 14  
γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομία, ἢ τίς κοινωνία φωτὶ  
πρὸς σκότος; τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελίαν, 15  
ἢ τίς μερίς «πιστῶ» μετὰ ἀπίστου; τίς δὲ συνκατάθεσις 16  
ναῶ θεοῦ μετὰ εἰδώλων; ἡμεῖς γὰρ ναὸς θεοῦ ἐσμὲν  
ζῶντος· καθὼς εἶπεν ὁ θεὸς ὅτι

πιστοῦ

Ἐνοικήσω ἐν αἰτοῖς καὶ ἐνπεριπατήσω,

καὶ ἔσομαι αἰτῶν θεός, καὶ αἰτοὶ ἔσονται μοι  
διὸ ἐξέλθατε ἐκ μέσου αἰτῶν, λαός. 17

καὶ ἀφορίσθητε, λέγει Κύριος,

καὶ ἀκαθάρτου μὴ ἄπτεσθε·

καὶ γὰρ εἰςδέξομαι ἡμᾶς·

καὶ ἔσομαι ὑμῖν εἰς πατέρα,

18

καὶ ὑμεῖς ἔσεσθέ μοι εἰς γίους καὶ θυγατέρας,

λέγει Κύριος Παντοκράτωρ.

ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσω- 1  
μεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος,  
ἐπιτελοῦντες ἀγωνίαν ἐν φόβῳ θεοῦ.

Χω- 2  
ρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, 2  
οὐδένα ἐπλεονεκτήσαμεν. πρὸς κατάκρισιν οὐ λέγω, 3  
προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστὶ εἰς  
τὸ συναποθανεῖν καὶ συνζῆν. πολλή μοι παρρησία 4  
πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλή-



8 right hand and on the left, by glory and dishonour,  
by evil report and good report; as deceivers, and *yet*  
9 true; as unknown, and *yet* well known; as dying,  
and behold, we live; as chastened, and not killed;  
10 as sorrowful, yet always rejoicing; as poor, yet making  
many rich; as having nothing, and *yet* possessing  
all things.

11 Our mouth is open unto you, O Corinthians, our  
12 heart is enlarged. Ye are not straitened in us, but  
13 ye are straitened in your own affections. Now for a  
recompense in like kind (I speak as unto *my* children),  
be ye also enlarged.

14 Be not unequally yoked with unbelievers: for  
what fellowship have righteousness and iniquity?  
or what communion hath light with darkness?

15 And what concord hath Christ with <sup>1</sup>Belial? or <sup>1</sup> Gr. *Beliar*.  
what portion hath a believer with an unbeliever?

16 And what agreement hath a <sup>2</sup>temple of God with  
idols? for we are a <sup>2</sup>temple of the living God; even <sup>2</sup> Gr. *sanctuary*  
as God said, I will dwell in them, and walk in  
them; and I will be their God, and they shall be

17 my people. Wherefore

Come ye out from among them, and be ye  
separate,  
saith the Lord,

And touch no unclean thing;

And I will receive you,

18 And will be to you a Father,

And ye shall be to me sons and daughters,

<sup>7</sup> saith the Lord Almighty. Having therefore these  
promises, beloved, let us cleanse ourselves from all  
defilement of flesh and spirit, perfecting holiness in  
the fear of God.

2 <sup>3</sup>Open your hearts to us: we wronged no man, we <sup>3</sup> Gr. *Make room*  
<sup>3</sup> for us.

3 corrupted no man, we took advantage of no man. I  
say it not to condemn *you*: for I have said before,  
that ye are in our hearts to die together and live to-  
4 gether. Great is my boldness of speech toward you,  
great is my glorying on your behalf: I am

filled with comfort, I overflow with joy in all our affliction.

For even when we were come into Macedonia, our flesh 5  
 had no relief, but *we were* afflicted on every side; without  
*were* fightings, within *were* fears. Nevertheless he that com- 6  
 forteth the lowly, *even* God, comforted us by the <sup>1</sup>coming  
 of Titus; and not by his <sup>1</sup>coming only, but also by the com- 7  
 fort wherewith he was comforted in you, while he told us  
 your longing, your mourning, your zeal for me; so that I  
 rejoiced yet more. For though I made you sorry with my 8  
 epistle, I do not regret it, though\* I did regret; <sup>2</sup>for I see  
 that that epistle made you sorry, though but for a season.  
 Now I rejoyce, not that ye were made sorry, but that ye 9  
 were made sorry unto repentance: for ye were made sorry  
 after a godly sort, that ye might suffer loss by us in noth-  
 ing. For godly sorrow worketh repentance <sup>3</sup>unto salvation, 10  
 a *repentance* which bringeth no regret: but the sorrow of  
 the world worketh death. For behold, this selfsame thing, 11  
 that ye were made sorry after a godly sort, what earnest  
 care it wrought in you, yea, what clearing of yourselves,  
 yea, what indignation, yea, what fear, yea, what longing, yea,  
 what zeal, yea, what avenging! In every thing ye approved  
 yourselves to be pure in the matter. So although I wrote 12  
 unto you, *I wrote* not for his cause that did the wrong, nor  
 for his cause that suffered the wrong, but that your earnest  
 care for us might be made manifest unto you in the sight  
 of God. Therefore we have been comforted: and in our 13  
 comfort we joyed the more exceedingly for the joy of Ti-  
 tus, because his spirit hath been refreshed by you all. For 14  
 if in any thing I have gloried to him on your behalf, I was  
 not put to shame; but as we spake all things to you in  
 truth, so our glorying also, which I made before Titus, was  
 found to be truth. And his inward affection is more abun- 15  
 dantly toward you, whilst he remembereth the obedience of  
 you all, how with fear and trembling ye received him. I 16  
 rejoyce that in every thing

\* For "I do not regret it, though" etc. read "I do not regret it: though I did regret *it* (for I see that that epistle made you sorry, though but for a season), I now rejoyce" etc.—*Am. Com.*

ρωμαί τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ  
 5 πάσῃ τῇ θλίψει ἡμῶν. Καὶ γὰρ ἐλθόντων  
 ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ  
 ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι—ἔξωθεν μάχαι, ἔσωθεν  
 6 φόβοι—ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν  
 7 ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου· οὐ μόνον δὲ ἐν τῇ  
 παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἢ παρεκλή-  
 θη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν  
 ὑμῶν ὄδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με  
 8 μᾶλλον χαρῆσαι. ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπι-  
 στολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην, (βλέπω  
 ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὦραν ἐλύπησεν ὑμᾶς,)  
 9 νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς  
 μετάνοιαν, ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδεὶν ζη-  
 10 μιωθῆτε ἐξ ἡμῶν. ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς  
 σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἡ δὲ τοῦ κόσμου  
 11 λύπη θάνατον κατεργάζεται. ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ  
 θεὸν λυπηθῆναι πόσῃν κατειργάσατο ὑμῖν σπουδὴν, ἀλλὰ  
 ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπι-  
 πόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν· ἐν παντὶ συνε-  
 12 στήσατε ἑαυτοὺς ἀγνοοὺς εἶναι τῷ πράγματι. ἄρα εἰ καὶ  
 ἔγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ ἀδικήσαντος, [ἀλλ'] οὐδὲ  
 ἕνεκεν τοῦ ἀδικηθέντος, ἀλλ' ἕνεκεν τοῦ φανερωθῆναι  
 τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ  
 13 θεοῦ. διὰ τοῦτο παρακεκλήμεθα. Ἐπὶ δὲ τῇ  
 παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ  
 τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαιται τὸ πνεῦμα αὐτοῦ ἀπὸ  
 14 πάντων ὑμῶν· ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ  
 κατησχύνθην, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν,  
 οὕτως καὶ ἡ καύχησις ἡμῶν ἔπι Τίτου ἀλήθεια ἐγενήθη.  
 15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν  
 ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ  
 16 φόβου καὶ τρόμου ἐδέξασθε αὐτόν. Χαίρω ὅτι ἐν παντὶ

Αρ.†

ἢ

θαρρῶ ἐν ὑμῖν.

Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν 1  
 δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας, ὅτι ἐν 2  
 πολλῇ δοκιμῇ θλίψεως ἢ περισσεΐα τῆς χαρᾶς αὐτῶν καὶ  
 ἢ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος  
 τῆς ἀπλότητος αὐτῶν· ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ 3  
 παρὰ δύναμιν, ἀνθαίρετοι μετὰ πολλῆς παρακλήσεως θεό- 4  
 μνοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς  
 εἰς τοὺς ἁγίους,— καὶ οὐ καθὼς ἠλπίσαμεν ἀλλ' ἑαυτοὺς 5  
 ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ, εἰς 6  
 τὸ παρακαλέσαι ἡμᾶς Τίτου ἵνα καθὼς προενῆρξατο οὕτως  
 καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην· ἀλλ' ὥσπερ 7  
 ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ  
 πάσῃ σπουδῇ καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα  
 καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε. Οὐ 8  
 κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τὸ  
 τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων· γινώσχετε γὰρ 9  
 τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ], ὅτι δι' ὑμᾶς  
 ἐπτώχευσεν πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ  
 πλουτήσητε. καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ 10  
 ὑμῖν συμφέρει, οἷτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ  
 θέλαιν προενῆρξασθε ἀπὸ πέρυσσι· νυνὶ δὲ καὶ τὸ ποιῆσαι 11  
 ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ θέλαιν οὕτως  
 καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. εἰ γὰρ ἡ προθυμία πρό- 12  
 κειται, καθὸ ἐὰν ἔχη εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει· οὐ 13  
 γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν ἰσότης· ἀλλ' ἐξ ἰσότητος ἐν  
 τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέ-  
 ρημα, ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν 14  
 ὑστέρημα, ὅπως γένηται ἰσότης· καθὼς γέγραπται· Ὁ τὸ 15  
 πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττό-  
 νησεν. Χάρις δὲ τῷ θεῷ τῷ δίδόντι τὴν αὐτὴν 16  
 σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου, ὅτι τὴν μὲν παρά- 17  
 κλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων ἀνθαίρετος

ὑμῶν ἐν ὑμῖν

θλίψις, ἀλλ' ἐξ  
 ἰσότητος·

I am of good courage concerning you.

- 8 Moreover, brethren, we make known to you the grace of God which hath been given in the churches  
 2 of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty  
 3 abounded unto the riches of their <sup>1</sup>liberality. For according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord,  
 4 beseeching us with much intreaty in regard of this grace and the fellowship in the ministering to the  
 5 saints; and *this*, not as we had hoped, but first they gave their own selves to the Lord, and to us by the  
 6 will of God. Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also  
 7 complete in you this grace also. But as ye abound in every thing, *in* faith, and utterance, and knowl-  
 edge, and *in* earnestness, and *in* <sup>2</sup>your love to us,  
 8 see that ye abound in this grace also. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love.  
 9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be-  
 10 come rich. And herein I give *my* judgement: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to  
 11 will. But now complete the doing also; that as *there was* the readiness to will, so *there may be* the  
 12 completion also out of your ability. For if the readiness is there, *it is* acceptable according as *a man*  
 13 hath, not according as *he* hath not. For *I say* not *this*, that others may be eased, *and* ye distressed: but by equality; your abundance *being a supply* at this present time for their want, that their abundance also may become *a supply* for your want; that there  
 15 may be equality: as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack.  
 16 But thanks be to God, which putteth the same  
 17 earnest care for you into the heart of Titus. For indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of his own

<sup>1</sup> Gr. singleness.

<sup>2</sup> Some ancient authorities read *our* love to you.



accord. And we have sent together with him the 18 brother whose praise in the gospel *is spread* through all the churches; and not only so, but who was also 19 appointed by the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of the Lord, and *to shew* our readiness: avoid- 20 ing this, that any man should blame us in *the matter of* this bounty which is ministered by us: for we 21 take thought for things honourable, not only in the sight of the Lord, but also in the sight of men. And 22 we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which *he hath* in you. Whether *any inquire* about 23 Titus, *he is* my partner and *my fellow-worker* to you- ward; or our brethren, *they are* the <sup>1</sup>messengers of the churches, *they are* the glory of Christ. <sup>2</sup>Shew 24 ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

<sup>1</sup> Gr. apostles.

<sup>2</sup> Or, Shew ye there- fore in the face . . . on your be- half unto them.

For as touching the ministering to the saints, it is **9** superfluous for me to write to you: for I know your **2** readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and <sup>3</sup>your zeal hath stirred up <sup>4</sup>very many of them. But I have sent the brethren, that our **3** glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared: lest by any means, if there come with me any of **4** Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. I thought it necessary therefore to intreat the breth- **5** ren, that they would go before unto you, and make up beforehand your aforepromised <sup>5</sup>bounty, that the same might be ready, as a matter of bounty, and not of <sup>6</sup>extortion.

<sup>3</sup> Or, emulation of you

<sup>4</sup> Gr. the more part.

<sup>5</sup> Gr. blessing.

<sup>6</sup> Or, covetousness

But this *I say*, He that soweth sparingly shall reap **6** also sparingly; and he that soweth <sup>7</sup>bountifully shall reap also <sup>7</sup>bountifully. *Let each man do* according **7** as he hath purposed in his heart; not <sup>8</sup>grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto **8**

<sup>7</sup> Gr. with blessings.

<sup>8</sup> Gr. of sorrow.



18 ἐξῆλθεν πρὸς ὑμᾶς. συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν  
 ἀδελφὸν οὗ ὃ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν  
 19 ἐκκλησιῶν,—οὐ μόνον δὲ ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν  
 ἐκκλησιῶν συνέκδημος ἡμῶν ἐν τῇ χάριτι ταύτῃ τῇ διακο-  
 νουμένη ὑφ' ἡμῶν πρὸς τὴν τοῦ κυρίου δόξαν καὶ προ-  
 20 θυμίαν ἡμῶν,—στελλόμενοι τοῦτο μὴ τις ἡμᾶς μωμήσῃται  
 21 ἐν τῇ ἀδρότῃ ταύτῃ τῇ διακονουμένη ὑφ' ἡμῶν, ΠΡΟΝΟ-  
 ΟΨΜΕΝ γὰρ καλὰ οὐ μόνον ἐνώπιον Κυρίου ἀλλὰ καὶ  
 22 ἐνώπιον ἀνθρώπων. συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελ-  
 φὸν ἡμῶν ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον  
 ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ  
 23 εἰς ὑμᾶς. εἴτε ὑπὲρ Τίτου, κοινῶς ἐμὸς καὶ εἰς ὑμᾶς  
 συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα  
 24 Χριστοῦ. Τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν  
 καυχήσεως ὑπὲρ ὑμῶν εἰς αὐτοὺς ἔνδειξασθε εἰς πρόσωπον

ἐνδεικνύμενοι

1 τῶν ἐκκλησιῶν. Περὶ μὲν γὰρ τῆς διακονίας  
 τῆς εἰς τοὺς ἁγίους περισσόν μοί ἐστιν τὸ γράφειν ὑμῖν,  
 2 οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι  
 Μακεδόσιν ὅτι Ἀχαΐα παρεσκευάσται ἀπὸ πέρυσσι, καὶ τὸ  
 3 ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας. ἔπεμψα δὲ τοὺς ἀδελ-  
 φούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν  
 τῷ μέρει τούτῳ, ἵνα καθὼς ἔλεγον παρεσκευασμένοι ἦτε,  
 4 μὴ πως εἰάν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὐρωσιν ὑμᾶς  
 ἀπαρασκευάστους καταισχνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν  
 5 ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ. ἀναγκαῖον οὖν ἠγησάμην  
 παρακαλέσαι τοὺς ἀδελφούς ἵνα προέλθωσιν εἰς ὑμᾶς καὶ  
 προκαταρτίσωσι τὴν προεπηγγελμένην εὐλογίαν ὑμῶν, ταύ-  
 6 ξίαν. Τοῦτο δέ, ὃ σπείρων φειδομένως φειδο-  
 μένως καὶ θερίσει, καὶ ὃ σπείρων ἐπ' εὐλογίας ἐπ' εὐλο-  
 7 γίαις καὶ θερίσει. ἕκαστος καθὼς προήρηται τῇ καρδίᾳ,  
 μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης, ἰλαρὸν γὰρ δύτην ἀγαπᾷ  
 8 ὁ θεός. δυνατεὶ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς

ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες  
περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· (καθὼς γέγραπται 9

Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν,

Ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα·

ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς 10  
βρωσίν χορηγήσει καὶ πληθυνεῖ τὸν σπόρον ὑμῶν καὶ  
αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν·) ἐν παντὶ 11  
πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἣτις κατεργάζεται  
δι' ἡμῶν εὐχαριστίαν τῷ θεῷ, — ὅτι ἡ διακονία τῆς λει- 12  
τουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ  
ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν  
εὐχαριστιῶν τῷ θεῷ, — διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης 13  
δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν  
εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ καὶ ἀπλότητι τῆς κοινωνίας  
εἰς αὐτοὺς καὶ εἰς πάντας, καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν 14  
ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ  
θεοῦ ἐφ' ὑμῖν. Χάρις τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγῆτῳ αὐτοῦ 15  
δωρεᾷ.

Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραΰ- 1  
τητος καὶ ἐπιεικίας τοῦ χριστοῦ, ὃς κατὰ πρόσωπον μὲν  
ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς· δέομαι δὲ τὸ 2  
μὴ παρῶν θαρρῆσαι τῇ πεποιθήσει ἢ λογίζομαι τολμῆσαι  
ἐπὶ τινος τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπα-  
τοῦντας. Ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα 3  
στρατεούμεθα, — τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρ- 4  
κικὰ ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων, —  
λογισμοὺς καθαιροῦντες καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ 5  
τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν ἰόημα εἰς  
τὴν ὑπακοὴν τοῦ χριστοῦ, καὶ ἐν ἐτοιμίῳ ἔχοντες ἐκδικῆσαι 6  
πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή. Τὰ 7  
κατὰ πρόσωπον βλέπετε. εἴ τις πέπειθεν ἑαυτῷ Χριστοῦ  
εἶναι, τοῦτο λογίζεσθω πάλιν ἐφ' ἑαυτοῦ ὅτι καθὼς αὐτὸς 8  
Χριστοῦ οὕτως καὶ ἡμεῖς. «ἕαν τέ» γὰρ περισσώτερόν τι 8

θεοῦ

εἶναι

you; that ye, having always all sufficiency in every-  
9 thing, may abound unto every good work: as it is  
written,

He hath scattered abroad, he hath given to the  
poor;

His righteousness abideth for ever.

10 And he that supplieth seed to the sower and bread  
for food, shall supply and multiply your seed for  
sowing, and increase the fruits of your righteous-

11 ness: ye being enriched in everything unto all <sup>1</sup>lib- *Gr. singleness.*  
erality, which worketh through us thanksgiving to

12 God. For the ministration of this service not only  
filleth up the measure of the wants of the saints,  
but aboundeth also through many thanksgivings

13 unto God: seeing that through the proving *of you*  
by this ministration they glorify God for the obe-  
dience of your confession unto the gospel of Christ,  
and for the <sup>1</sup>liberality of *your* contribution unto them

14 and unto all; while they themselves also, with sup-  
plication on your behalf, long after you by reason of  
15 the exceeding grace of God in you. Thanks be to  
God for his unspeakable gift.

10 Now I Paul myself intreat you by the meekness  
and gentleness of Christ, I who in your presence  
am lowly among you, but being absent am of good  
2 courage toward you: yea, I beseech you, that I may  
not when present shew courage with the confidence  
wherewith I count to be bold against some, which  
count of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war ac-  
4 cording to the flesh (for the weapons of our warfare  
are not of the flesh, but mighty before God to the

5 casting down of strong holds); casting down <sup>2</sup>imag- *Or, reasonings*  
inations, and every high thing that is exalted against  
the knowledge of God, and bringing every thought

6 into captivity to the obedience of Christ; and being  
in readiness to avenge all disobedience, when your  
7 obedience shall be fulfilled.

<sup>3</sup>Ye look at the things *Or, Do ye look...*  
that are before your face. *face!* If any man trusteth in  
himself that he is Christ's, let him consider this  
again with himself, that, even as he is Christ's, so

8 also are we. For though I should glory somewhat  
abundantly

concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame: that I may 9 not seem as if I would terrify you by my letters. For, His letters, they say, are weighty and strong; 10 but his bodily presence is weak, and his speech of no account. Let such a one reckon this, that, what 11 we are in word by letters when we are absent, such *are we* also in deed when we are present. For we 12 are not bold <sup>1</sup>to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. But we will not glory beyond *our* 13 measure, but according to the measure of the <sup>2</sup>province which God apportioned to us as a measure, to reach even unto you. For we stretch not ourselves 14 overmuch, as though we reached not unto you: for we <sup>3</sup>came even as far as unto you in the gospel of Christ: not glorying beyond *our* measure, *that is*, in 15 other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our <sup>2</sup>province unto *further* abundance, so as 16 to preach the gospel even unto the parts beyond you, *and* not to glory in another's <sup>2</sup>province in regard of things ready to our hand. But he that 17 glorieth, let him glory in the Lord. For not he that 18 commendeth himself is approved, but whom the Lord commendeth.

Would that ye could bear with me in a little foolishness: <sup>4</sup>may indeed bear with me. For I am jealous 2  
ous over you with <sup>5</sup>a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ. But I fear, lest by any 3  
means, as the serpent beguiled Eve in his craftiness, your <sup>6</sup>minds should be corrupted from the simplicity and the purity that is toward Christ. For if he that 4  
cometh preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with *him*. For I reckon 5  
on that I am not a whit behind <sup>7</sup>the very chiefest apostles. But though *I be* rude in speech, yet *am I* 6  
not in knowledge; nay, in

<sup>1</sup> Gr. to judge ourselves among, or to judge ourselves with.

<sup>2</sup> Or. limit Gr. measuring-rod.

<sup>3</sup> Or, were the first to come

<sup>4</sup> Or, but indeed ye do bear with me.

<sup>5</sup> Gr. a jealousy of kind.

<sup>6</sup> Gr. thoughts.

<sup>7</sup> Or, those preeminent apostles

καυχῆσώμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ κύριος  
 εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχνθη-  
 9 σομαι, ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστο-  
 10 λῶν· ὅτι Αἱ ἐπιστολαὶ μὲν, ἴφρησίν', βαρεῖαι καὶ ἰσχυραί, φασίν  
 ἡ δὲ παρουσία τοῦ σώματος ἀσθενῆς καὶ ὁ λόγος ἐξουθε-  
 11 νημένος. τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἰοί ἐσμεν τῷ  
 λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ  
 12 ἔργῳ. Οὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συνκρίναι ἑαυτοὺς  
 τισιν τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς  
 ἑαυτοὺς μετροῦντες καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ  
 13 συνιάσιν. ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ  
 κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεὸς  
 14 μέτρον, ἐφικέσθαι ἄχρι καὶ ὑμῶν·—οὐ γὰρ ὡς μὴ ἐφικνού-  
 μενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτοὺς, ἄχρι γὰρ καὶ ὑμῶν  
 15 ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ—οὐκ εἰς τὰ  
 ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες  
 αὐξαινομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλιθηῆναι κατὰ  
 16 τὸν κανόνα ἡμῶν εἰς περισσεῖαν, εἰς τὰ ὑπερέκεινα ὑμῶν  
 εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα  
 17 καυχῆσασθαι. Ὁ δὲ καγχώμενος ἐν Κυρίῳ καγχάσθω·  
 18 οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν δόκιμος, ἀλλὰ  
 ὃν ὁ κύριος συνίστησιν.

1 Ὁφελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης· ἀλλὰ καὶ  
 2 ἀνέχεσθέ μου. ζηλωτῶ γὰρ ὑμᾶς θεοῦ ζήλω, ἡρμοσάμην  
 γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν· παραστήσασθαι τῷ χριστῷ·  
 3 φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφις ἐξηπάτησεν Ἐῦαν ἐν τῇ  
 πανουργίᾳ αὐτοῦ, φθαρῆ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλό-  
 4 τητος [καὶ τῆς ἀγνότητος] τῆς εἰς τὸν χριστόν. εἰ μὲν  
 γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκη-  
 5 ρύσαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ  
 6 εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἴσμεν ἡμεῖς· ἀνείχεσθε.

ὡς γὰρ μὴ.....  
 ....ἑαυτοῦς;

Χριστόν

ἀνείχεσθε



παντὶ φανερώσαντες ἐν πᾶσιν εἰς ὑμᾶς. Ἡ 7  
 ἁμαρτιάν ἐποίησα ἑμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε,  
 ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;  
 ἄλλας ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν 8  
 διακονίαν, καὶ παρῶν πρὸς ὑμᾶς καὶ ἰσπερηθεὶς οὐ κατε-  
 νάρκησα οὐθενός· τὸ γὰρ ὑστέρημά μου προσαιεπλήρω- 9  
 σαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ  
 ἀβαρῆ ἑμαυτὸν ὑμῖν ἐτήρησα καὶ τηρήσω. ἔστιν ἀλή-  
 θεια Χριστοῦ ἐν ἐμοὶ ὅτι ἡ καύχησις αὕτη οὐ φραγῆσεται  
 εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαΐας. διὰ τί; ὅτι οὐκ ἀγαπῶ 11  
 ὑμᾶς; ὁ θεὸς οἶδεν. Ὁ δὲ ποιῶ καὶ ποιήσω, 12  
 ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ  
 καυχῶνται εὐρεθῶσιν καθὼς καὶ ἡμεῖς. οἱ γὰρ τοιοῦτοι 13  
 ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς  
 ἀποστόλους Χριστοῦ· καὶ οὐ θαῦμα, αὐτὸς γὰρ ὁ Σατανᾶς 14  
 μετασχηματίζεται εἰς ἄγγελον φωτός· οὐ μέγα οὖν εἰ καὶ 15  
 οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιο-  
 σύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

Πάλιν λέγω, μὴ τίς με δόξῃ ἄφρονα εἶναι.—εἰ δὲ μήγε, 16  
 καὶ ὡς ἄφρονα δέξασθέ με, ἵνα καὶ γὰρ μικρὸν τι καυχῆ-  
 σῶμαι· ὃ λαλῶ οὐ κατὰ κύριον λαλῶ, ἀλλ' ὡς ἐν ἀφρο- 17  
 σύνη, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. ἐπεὶ πολλοὶ 18  
 καυχῶνται κατὰ [τὴν] σάρκα, καὶ γὰρ καυχῆσομαι. ἡδέως 19  
 γὰρ ἀνέχεσθε τῶν ἀφροῦν φρόνιμοι ὄντες· ἀνέχεσθε γὰρ 20  
 εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει,  
 εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει. κατὰ 21  
 ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθενήκαμεν· ἐν ᾧ δ' ἂν τις  
 πολμῶ, ἐν ἀφροσύνη λέγω, πολμῶ καὶ γὰρ. Ἑβραῖοί εἰσιν; 22  
 καὶ γὰρ. Ἰσραηλιταὶ εἰσιν; καὶ γὰρ. σπέρμα Ἀβραάμ εἰσιν;  
 καὶ γὰρ. διάκονοι Χριστοῦ εἰσιν; παραφρονῶν λαλῶ, ὑπερ 23  
 ἐγώ· ἐν κόποις περισσοτέρως, ἐν φυλακαῖς περισσοτέρως,  
 ἐν πληγαῖς ὑπερβαλλόντως, ἐν θανάτοις πολλάκις· ὑπὸ 24  
 Ἰουδαίων πεντάκις τεσσαεράκιτα παρὰ μίαν ἔλαβον, τρίς 25



11. 6-11. 25. II. CORINTHIANS.

every thing we have made *it* manifest among  
 7 all men to you-ward. Or did I commit a sin  
 in abasing myself that ye might be exalted,  
 because I preached to you the gospel of God for  
 8 nought? I robbed other churches, taking wages  
 9 *of them* that I might minister unto you; and when  
 I was present with you and was in want, I was not  
 a burden on any man; for the brethren, when they  
 came from Macedonia, supplied the measure of my  
 want; and in every thing I kept myself from being  
 10 burdensome unto you, and *so* will I keep *myself*. As  
 the truth of Christ is in me, no man shall stop me of  
 11 this glorying in the regions of Achaia. Wherefore?  
 12 because I love you not? God knoweth. But what  
 I do, that I will do, that I may cut off <sup>1</sup>occasion from  
 them which desire an occasion; that wherein they  
 13 glory, they may be found even as we. For such men  
 are false apostles, deceitful workers, fashioning them-  
 14 selves into apostles of Christ. And no marvel; for  
 even Satan fashioneth himself into an angel of light.  
 15 It is no great thing therefore if his ministers also  
 fashion themselves as ministers of righteousness;  
 whose end shall be according to their works.  
 16 I say again, Let no man think me foolish; but if  
*ye do*, yet as foolish receive me, that I also may  
 17 glory a little. That which I speak, I speak not after  
 the Lord, but as in foolishness, in this confidence of  
 18 glorying. Seeing that many glory after the flesh, I  
 19 will glory also. For ye bear with the foolish gladly.  
 20 being wise *yourselves*. For ye bear with a man, if  
 he bringeth you into bondage, if he devoureth you, if  
 he taketh you *captive*, if he exalteth himself, if he  
 21 smiteth you on the face. I speak by way of disparage-  
 ment, as though we had been weak. Yet whereinsom-  
 ever any is bold (I speak in foolishness), I am bold  
 22 also. Are they Hebrews? so am I. Are they Is-  
 raelites? so am I. Are they the seed of Abraham?  
 23 so am I. Are they ministers of Christ? (I speak as  
 one beside himself) I more; in labours more abun-  
 dantly, in prisons more abundantly, in stripes above  
 24 measure, in deaths oft. Of the Jews five times re-  
 25 ceived I forty *stripes* save one. Thrice

<sup>1</sup> Gr. the occasion of them.

was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; *in* 26  
 1 *Gr. omitt.* journeyings often, *in* perils of rivers, *in* perils of robbers, *in*  
 perils from *my* <sup>1</sup>countrymen, *in* perils from the Gentiles, *in*  
 perils in the city, *in* perils in the wilderness, *in* perils in the  
 sea, *in* perils among false brethren; *in* labour and travail, 27  
 2 *Or, Beside the things which I omit Or, Beside the things that come out of course* in watchings often, in hunger and thirst, in fastings often,  
 in cold and nakedness. <sup>2</sup>Beside those things that are with- 28  
 out, there is that which presseth upon me daily, anxiety for  
 all the churches. Who is weak, and I am not weak? who 29  
 is made to stumble, and I burn not? If I must needs glory, 30  
 I will glory of the things that concern my weakness. The 31  
 3 *Gr. unto the ages.* God and Father of the Lord Jesus, he who is blessed <sup>3</sup>for ever-  
 more, knoweth that I lie not. In Damascus the governor 32  
 under Aretas the king guarded the city of the Damascenes,  
 in order to take me: and through a window was I let down 33  
 in a basket by the wall, and escaped his hands.

4 *Some ancient authorities read Now to glory is not expedient, but I will come &c.* <sup>4</sup>I must needs glory, though it is not expedient; but I 12  
 will come to visions and revelations of the Lord. I know a <sup>2</sup>  
 man in Christ, fourteen years ago (whether in the body, I  
 know not; or whether out of the body, I know not; God  
 knoweth), such a one caught up even to the third heaven.  
 And I know such a man (whether in the body, or apart from <sup>3</sup>  
 the body, I know not; God knoweth), how that he was <sup>4</sup>  
 caught up into Paradise, and heard unspeakable words,  
 which it is not lawful for a man to utter. On behalf of <sup>5</sup>  
 such a one will I glory: but on mine own behalf I will not  
 glory, save in *my* weaknesses. For if I should desire to <sup>6</sup>  
 glory, I shall not be foolish; for I shall speak the truth: but  
 I forbear, lest any man should account of me above that  
 which he seeth me *to be*, or heareth from me. And by rea- <sup>7</sup>  
 son of the exceeding greatness of the revelations—where-  
 fore\*, that I should not be exalted overmuch, there was  
 given to me a <sup>5</sup>thorn in the flesh, a messenger of Satan to  
 buffet me, that I should not be exalted overmuch. Con- <sup>8</sup>  
 cerning this thing I besought the Lord thrice, that it might  
 depart from me. And he hath said unto me, My grace is <sup>9</sup>  
 sufficient for thee: for *my* power is made perfect in weakness.

\* Strike out “—wherefore” and add marg. Some ancient authorities read —  
*wherefore.*—Am. Com.

ἐραβδίσθην, ἅπαξ ἐλιθάσθην, τρίς ἐνανάγησα, νυχθήμερον  
 26 ἐν τῷ βυθῷ πεποιήκα· ὁδοιπορίαις πολλάκις, κινδύνοις  
 ποταμῶν, κινδύνοις ληστῶν, κινδύνοις ἐκ γένους, κινδύνοις  
 ἐξ ἔθνων, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις  
 27 ἐν θαλάσση, κινδύνοις ἐν ψευδαδέλφοις, κόπῳ καὶ μόχθῳ, ἐν  
 ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολ-  
 28 λάκις, ἐν ψύχει καὶ γυμνότητι· χωρὶς τῶν παρεκτὸς ἢ  
 ἐπίστασίς μοι ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκκλη-  
 29 σιῶν. τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται,  
 30 καὶ οὐκ ἐγὼ πυροῦμαι; εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθε-  
 31 νείας [μου] καυχῆσομαι. ὁ θεὸς καὶ πατὴρ τοῦ κυρίου  
 Ἰησοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύ-  
 32 δομαι. ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως  
 33 ἐφρούρει τὴν πόλιν Δαμασκηῶν πιάσαι με, καὶ διὰ  
 θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέ-  
 1 φυγον τὰς χεῖρας αὐτοῦ. Καυχᾶσθαι δεῖ· οὐ'  
 συμφέρον μὲν, ἐλεύσθαι δὲ εἰς ὀπτασίας καὶ ἀποκαλύψεις  
 2 Κυρίου. οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσά-  
 ρων, —εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος  
 οὐκ οἶδα, ὁ θεὸς οἶδεν, —ἀρπαγέντα τὸν τοιοῦτον ὡς τρίτου  
 3 οὐρανοῦ. καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, —εἴτε ἐν σώματι  
 4 εἴτε χωρὶς τοῦ σώματος [οὐκ οἶδα,] ὁ θεὸς οἶδεν, —ὅτι  
 ἠρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα ἃ  
 5 οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. ὑπὲρ τοῦ τοιούτου καυχί-  
 σομαι, ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχῆσομαι εἰ μὴ ἐν ταῖς ἀσθε-  
 6 νεύαις. εἰάν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων,  
 ἀλήθειαν γὰρ ἐρῶ· φείδομαι δέ, μὴ τις εἰς ἐμὲ λογίσηται  
 7 ὑπὲρ ὃ βλέπει με ἢ ἀκούει ἐξ ἔμοῦ, καὶ τῇ ὑπερβολῇ τῶν  
 ἀποκαλύψεων. διὸ ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ  
 τῇ σαρκί, ἄγγελος Σατανᾶ, ἵνα με κολαφίζῃ, ἵνα μὴ  
 8 ὑπεραίρωμαι. ὑπὲρ τούτου τρίς τὸν κύριον παρεκάλεσα  
 9 ἵνα ἀποστῇ ἀπ' ἐμοῦ· καὶ εἶρηκέν μοι Ἄρκει σοι ἢ χάρις  
 μου· ἢ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται. Ἡ-

εὐ οὐ

.Αρ.†

διστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ χριστοῦ. διὸ εὐδοκῶ <sup>10</sup>  
 ἐν ἀσθενείαις, ἐν ὑβρεσιν, ἐν ἀνάγκαις, ἐν <sup>διωγμοῖς καὶ</sup>  
 στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε  
 δυνατός εἰμι.

Γέγονα ἄφρων· ὑμεῖς με ἠναγκάσατε· ἐγὼ γὰρ ὄφειλον <sup>11</sup>  
 ὑφ' ὑμῶν συνίστασθαι. οὐδὲν <sup>γὰρ</sup> ὑστέρησα τῶν ὑπερ-  
 λίαν ἀποστέλων, εἰ καὶ οὐδέν εἰμι· τὰ μὲν σημεῖα τοῦ <sup>12</sup>  
 ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομοιῇ, ση-  
 μείοις [τε] καὶ τέρασιν καὶ δυνάμεσιν. τί γὰρ ἐστὶν ὁ <sup>13</sup>  
 ἡσσωθήτε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς  
 ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν  
 ταύτην.

Ἴδού τρίτον τοῦτο ἐτοίμως ἔχω ἐλθεῖν <sup>14</sup>  
 πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω· οὐ γὰρ ζητῶ τὰ ὑμῶν  
 ἀλλὰ ὑμᾶς, οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυ-  
 ρίζειν, ἀλλὰ οἱ γονεῖς τοῖς τέκνοις. ἐγὼ δὲ ἥδιστα δαπα- <sup>15</sup>  
 νήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν. εἰ  
 περισσοτέρως ὑμᾶς ἀγαπῶ, ἦσσον ἀγαπῶμαι; Ἔστω <sup>16</sup>  
 δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρχων πανούργος  
 δόλω ὑμᾶς ἔλαβον. μή τινα ὦν ἀπέσταλκα πρὸς ὑμᾶς, <sup>17</sup>  
 δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; παρεκάλεσα Τίτον καὶ συνα- <sup>18</sup>  
 πέστειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος;  
 οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς  
 ἴχνεσιν;

Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογού- <sup>19</sup>  
 μεθα; κατέαντι θεοῦ ἐν Χριστῷ λαλοῦμεν. τὰ δὲ πάντα,  
 ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς, φοβοῦμαι γὰρ μή <sup>20</sup>  
 πως ἐλθὼν οὐχ οἶους θέλω εὔρω ὑμᾶς, ἀγὼ εὔρεθῶ ὑμῖν  
 οἶον οὐ θέλετε, μή πως ἔρις, ζῆλος, θυμοί, ἐριθίαι, κατα-  
 λαλιαί, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι· μή πάλιν <sup>21</sup>  
 ἐλθόντος μου ταπεινώσῃ με ὁ θεός μου πρὸς ὑμᾶς, καὶ  
 πενήθῃσω πολλοὺς τῶν προσημαρτηκότων καὶ μὴ μετα-  
 νοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἣ  
 ἔπραξαν.

Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· 1

διωγμοῖς, ἐν

γάρ τι

ὑμῶν, εἰ περισσο-  
 τέρας ὑμᾶς ἀγα-  
 πῶν ἦσσον ἀγα-  
 πῶμαι.

- Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may <sup>1</sup>rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.
- 11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind <sup>2</sup>the very chiefest apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and <sup>3</sup>mighty works. For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.
- 14 Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.
- 15 And I will most gladly spend and be <sup>4</sup>spent for your souls. If I love you more abundantly, am I loved the less? But be it so, I did not myself burden you; but, being crafty, I caught you with guile. Did I take advantage of you by any one of them whom I have sent unto you? I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?
- 19 <sup>5</sup>Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying. For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, <sup>6</sup>tumults; lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.
- 13 This is the third time I am coming to you.

<sup>1</sup> Or, *cover me* Gr. *spread a tabernacle over me.*

<sup>2</sup> Or, *those pre eminent apostles*

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

<sup>4</sup> Gr. *spent out.*

<sup>5</sup> Or, *Think ye . . . you?*

<sup>6</sup> Or, *disorders*



At the mouth of two witnesses or three shall every  
 word be established. I have said <sup>1</sup>beforehand, and I <sup>2</sup>  
 do say <sup>1</sup>beforehand, <sup>2</sup>as when I was present the second  
 time, so now, being absent, to them that have sinned  
 heretofore, and to all the rest, that, if I come again, I  
 will not spare; seeing that ye seek a proof of Christ <sup>3</sup>  
 that speaketh in me; who to you-ward is not weak, <sup>4</sup>  
 but is powerful in you: for he was crucified through  
 weakness, yet he liveth through the power of God.  
 For we also are weak <sup>3</sup>in him, but we shall live with  
 him through the power of God toward you. Try <sup>5</sup>  
 your own selves, whether ye be in the faith; prove  
 your own selves. Or know ye not as to your own  
 selves, that Jesus Christ is in you? unless indeed ye  
 be reprobate. But I hope that ye shall know that we <sup>6</sup>  
 are not reprobate. Now we pray to God that ye do <sup>7</sup>  
 no evil; not that we may appear approved, but that  
 ye may do that which is honourable, <sup>4</sup>though we be  
 as reprobate. For we can do nothing against the <sup>8</sup>  
 truth, but for the truth. For we rejoice, when we are <sup>9</sup>  
 weak, and ye are strong: this we also pray for, even  
 your perfecting. For this cause I write these things <sup>10</sup>  
 while absent, that I may not when present deal sharp-  
 ly, according to the authority which the Lord gave  
 me for building up, and not for casting down.  
 Finally, brethren, <sup>5</sup>farewell. Be perfected; be <sup>11</sup>  
 comforted; be of the same mind; live in peace: and  
 the God of love and peace shall be with you.  
 Salute one another with a holy kiss. <sup>12</sup>  
 All the saints salute you. <sup>13</sup>  
 The grace of the Lord Jesus Christ, and the love <sup>14</sup>  
 of God, and the communion of the Holy Ghost, be  
 with you all.

<sup>1</sup> Or, plainly  
<sup>2</sup> Or, as if I were present the second time, even though I am now absent

<sup>3</sup> Many ancient authorities read with.

<sup>4</sup> Or, and that.

<sup>5</sup> Or, rejoice: be perfected



ἐπὶ στόματος λόγος μαρτύρων καὶ τριῶν σταθήσεται  
 2 πᾶν ῥῆμα. προεῖρηκα καὶ προλέγω ὡς παρὼν τὸ δεύτερον  
 καὶ ἀπὼν νῦν τοῖς προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν,  
 3 ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι, ἐπεὶ δοκιμὴν  
 ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος χριστοῦ· ὅς εἰς ὑμᾶς  
 4 οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ ἐν ὑμῖν, καὶ γὰρ ἐσταυρώθη ἐξ  
 ἀσθενείας, ἀλλὰ ζῆ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς  
 ἀσθενεῖμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως  
 5 θεοῦ [εἰς ὑμᾶς]. Ἐαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει,  
 ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰη-  
 6 σοῦς Χριστὸς ἐν ὑμῖν; εἰ μήτι ἀδόκιμοί ἐστε. ἐλπίζω δὲ  
 7 ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. εὐχόμεθα δὲ  
 πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς  
 δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ  
 8 ὡς ἀδόκιμοι ὦμεν. οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀλη-  
 9 θείας, ἀλλὰ ὑπὲρ τῆς ἀληθείας. χαίρομεν γὰρ ὅταν ἡμεῖς  
 ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε· τοῦτο καὶ εὐχόμεθα, τὴν  
 10 ὑμῶν κατάρτισιν. Διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα  
 παρὼν μὴ ἀποτόμως χρῆσωμαι κατὰ τὴν ἐξουσίαν ἣν ὁ  
 κύριος ἔδωκέν μοι, εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.  
 11 Λοιπὸν, ἀδελφοί, χαίρτε, κατάρτιζεσθε, παρακαλεῖσθε,  
 τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ ὁ θεὸς τῆς ἀγάπης καὶ  
 12 εἰρήνης ἔσται μεθ' ὑμῶν. Ἀσπάσασθε ἀλλήλους ἐν ἀγίῳ  
 φιλήματι. Ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.  
 13 Ἡ χάρις τοῦ κυρίου Ἰησοῦ [Χριστοῦ] καὶ ἡ ἀγάπη  
 τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων  
 ὑμῶν.

σὺν

Χριστὸς Ἰησοῦς

## ΠΡΟΣ ΓΑΛΑΤΑΣ

ΠΑΥΛΟΣ απόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀν- 1  
θρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ 2  
ἐγείραντος αὐτὸν ἐκ νεκρῶν, καὶ οἱ σὺν ἐμοὶ πάντες 2  
ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας· χάρις ὑμῖν καὶ 3  
καὶ κυρίου [ἡμῶν] εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ, 4  
περὶ τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν ὅπως ἐξέ- 4  
ληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστώτος ποιηροῦ κατὰ τὸ 5  
θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς 5  
αἰῶνας τῶν αἰώνων· ἀμήν.

Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέ- 6  
σαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον, ὃ 7  
οὐκ ἔστιν ἄλλο· εἰ μὴ τινὲς εἰσιν οἱ ταρασσόντες ὑμᾶς καὶ 8  
θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ χριστοῦ. ἀλλὰ 8  
καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίσηται [ὑμῖν] 9  
παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. ὡς προειρή- 9  
καμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται 10  
παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

\* Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώ- 10  
ποις ἀρέσκειν; εἴ ἔτι ἀνθρώποις ἤρεσκοι, Χριστοῦ δοῦλος 11  
οὐκ ἂν ἦμην. γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ 11  
δε εὐαγγελισθῆν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἀνθρώπον· οὐδὲ 12  
οὐδέ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβόν αὐτό, ἢ οὐτε ἰδιδάχθην, 13  
ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. Ἡκού- 13

σατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι 14  
καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρ- 15

# THE EPISTLE OF PAUL

TO THE

## GALATIANS.

- 1 PAUL, an apostle (not from men, neither through  
1 man, but through Jesus Christ, and God the Father, 1 Or, a man  
2 who raised him from the dead), and all the brethren  
which are with me, unto the churches of Galatia: 2 Some ancient au-  
thorities read  
from God our Fa-  
ther, and the Lord  
Jesus Christ.  
3 Grace to you and peace <sup>2</sup>from God the Father, and  
4 our Lord Jesus Christ, who gave himself for our  
sins, that he might deliver us out of this present evil  
<sup>3</sup>world, according to the will of our God and Father: 3 Or, age  
5 to whom *be* the glory <sup>4</sup>for ever and ever. Amen. 4 Gr. unto the ag:  
of the agns.  
6 I marvel that ye are so quickly removing from him  
that called you in the grace of Christ unto a different  
7 gospel; which is not another *gospel*: only\* there are  
some that trouble you, and would pervert the gospel  
8 of Christ. But though we, or an angel from heaven, 5 Some ancient au-  
thorities omit  
unto you.  
should preach <sup>5</sup>unto you any gospel <sup>6</sup>other than that  
which we preached unto you, let him be anathema. 6 Or, contrary to  
that  
9 As we have said before, so say I now again, If any  
man preacheth unto you any gospel other than that  
10 which ye received, let him be anathema. For am I  
now persuading men, or God†? or am I seeking to  
please† men? if I, were still pleasing men, I should  
not be a <sup>7</sup>servant of Christ. 7 Gr. bondservant.  
11 For I make known to you, brethren, as touching the  
gospel which was preached by me, that it is not after  
12 man. For neither did I receive it from <sup>1</sup>man, nor was  
I taught it, but *it came to me* through revelation of  
13 Jesus Christ. For ye have heard of my manner of life  
in time past in the Jews' religion, how that beyond  
measure I persecuted the church of God, and made

\* "which is not another *gospel*: only" etc. add the marg. Or, which is nothing else save that etc.—*Am. Com.*

† Read "For am I now seeking the favour of men or of God" and for "seeking to please" read "striving to please"—*Am. Com.* |

havoek of it : and I advanced in the Jews' religion 14  
 beyond many of mine own age <sup>1</sup>among my country-  
 men, being more exceedingly zealous for the tradi-  
 tions of my fathers. But when it was the good plea-  
 sure of God, who separated me, *even* from my moth-  
 er's womb, and called me through his grace, to re-  
 veal his Son in me, that I might preach him among  
 the Gentiles; immediately I conferred not with flesh  
 and blood: neither went I up to Jerusalem to them 17  
 which were apostles before me: but I went away into  
 Arabia; and again I returned unto Damascus.

Then after three years I went up to Jerusalem 18  
 to <sup>2</sup>visit Cephas, and tarried with him fifteen days.  
 But other of the apostles saw I none, <sup>3</sup>save James 19  
 the Lord's brother. Now touching the things which 20  
 I write unto you, behold, before God, I lie not. Then 21  
 I came into the regions of Syria and Cilicia. And 22  
 I was still unknown by face unto the churches of  
 Judæa which were in Christ: but they only heard 23  
 say, He that once persecuted us now preacheth the  
 faith of which he once made havock; and they glo- 24  
 rified God in me.

Then <sup>4</sup>after the space of fourteen years I went up **2**  
 again to Jerusalem with Barnabas, taking Titus also  
 with me. And I went up by revelation; and I laid **2**  
 before them the gospel which I preach among the  
 Gentiles, but privately before them who <sup>5</sup>were of  
 repute, lest by any means I should be running, or  
 had run, in vain. But not even Titus who was **3**  
 with me, being a Greek, was compelled to be cir-  
 cumcised: <sup>6</sup>and that because of the false brethren **4**  
 privily brought in, who came in privily to spy out  
 our liberty which we have in Christ Jesus, that they  
 might bring us into bondage: to whom we gave **5**  
 place in the way of subjection, no, not for an hour;  
 that the truth of the gospel might continue with you.  
 But from those who <sup>5</sup>were reputed to be somewhat **6**  
 (whatsoever they were, it maketh no matter to me:  
 God accepteth not man's person)—they, I say, who  
 were of repute imparted nothing to me: but con- **7**  
 trariwise, when they saw that I had been intrusted  
 with the gospel of the uncircumcision, even as Peter  
 with *the gospel* of the circumcision (for he that **8**

1 Or, in my case.

2 Or, become ac-  
 quainted with

3 Or, but only

4 Or, in the course  
 of \*

5 Or, are

6 Or, but it was be-  
 cause of

7 Or, what they once  
 were

\* Strike out marg. 4 ("in the course of")—Am. Com.

14 θουν αὐτήν, καὶ πρόεκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολ-  
 λούς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτῆς  
 15 ὑπάρχων τῶν πατρικῶν μου παραδόσεων. Ὅτε δὲ εὐδόκησεν  
 [ὁ θεός] ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας  
 16 διὰ τῆς χάριτος αὐτοῦ ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ  
 ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσ-  
 17 ανεθέμην σαρκὶ καὶ αἵματι, οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα  
 πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀρα-  
 18 βίαν, καὶ πάλιν ἐπέστρεψά εἰς Δαμασκόν. Ἐπειτα μετὰ  
 τρία ἔτη ἀνῆλθον εἰς Ἱεροσόλυμα ἰστορηῆσαι Κηφᾶν, καὶ  
 19 ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε· ἕτερον δὲ τῶν  
 ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ  
 20 κυρίου. ἃ δὲ γράφω ὑμῖν, ἰδὲν ἐνώπιον τοῦ θεοῦ ὅτι οὐ  
 21 ψεύδομαι. ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ  
 22 [τῆς] Κιλικίας. ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς  
 23 ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ, μόνον δὲ ἀκού-  
 οντες ἦσαν ὅτι Ὁ διώκων ἡμᾶς ποτὲ νῦν εὐαγγελίζεται  
 24 τὴν πίστιν ἣν ποτε ἐπόρθει, καὶ ἐδόξαζον ἐν ἐμοὶ τὸν  
 1 θεόν. Ἐπειτα διὰ δεκατεσσάρων ἑτῶν πάλιν ἀνέβην εἰς  
 Ἱεροσόλυμα μετὰ Βαρνάβα, συνπαραλαβὼν καὶ Τίτον·  
 2 ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγ-  
 γέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς  
 3 δοκοῦσιν, μὴ πως εἰς κενὸν τρέχω ἢ ἔδραμον. ἀλλ' οὐδὲ  
 4 Τίτος ὁ σὺν ἐμοί, Ἑλλην ὢν, ἠναγκάσθη περιτμηθῆναι διὰ  
 δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον  
 κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ  
 5 Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν, — οἷς οὐδὲ πρὸς ὄραν  
 εἶξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου δια-  
 6 μένῃ πρὸς ὑμᾶς. ἀπὸ δὲ τῶν δοκούντων εἶναι τι—ὁποῖοί  
 ποτε ἦσαν οὐδὲν μοι διαφέρει—πρόσωπον [ὁ] θεὸς ἀνθρώ-  
 7 που οὐ λαμβάνει—ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέ-  
 8 θεντο, ἀλλὰ τοῦναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγ-  
 γέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς, ὁ

γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήρ-  
 γησεν καὶ ἐμοὶ εἰς τὰ ἔθνη, καὶ γίνοντες τὴν χάριν τὴν 9  
 δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δο-  
 κοῦντες στίλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβη  
 κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περι-  
 τομὴν· μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπού- 10  
 δασα αὐτὸ τοῦτο ποιῆσαι. Ὅτε δὲ ἦλθεν Κηφᾶς εἰς 11  
 Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατε-  
 γνωσμένος ἦν· πρὸ τοῦ γὰρ ἔλθειν τινὰς ἀπὸ Ἰακώβου 12  
 μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλεν καὶ  
 ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς. καὶ 13  
 συνυπεκρίθησαν αὐτῷ [καὶ] οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ  
 Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. ἀλλ' ὅτε εἶδον 14  
 ὅτι οὐκ ὀρθοδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου,  
 εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων· Εἰ σὺ Ἰουδαῖος ὑπάρ-  
 χων ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγ-  
 κάξεις Ἰουδαίξειν; Ἡμεῖς φύσει Ἰουδαῖοι καὶ 15  
 οὐκ ἐξ ἐθνῶν ἁμαρτωλοί, εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄν- 16  
 θρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Χριστοῦ  
 Ἰησοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα  
 δικαιοθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου,  
 ὅτι ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ· εἰ δὲ 17  
 ζητοῦντες δικαιοθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ  
 ἁμαρτωλοί, ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο·  
 εἰ γὰρ ἂ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην 18  
 ἑμαυτὸν συνιστάνω. ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον 19  
 ἵνα θεῷ ζήσω· Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, 20  
 ζῆ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ  
 τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόントος  
 ἑαυτὸν ὑπὲρ ἐμοῦ. Οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ 21  
 διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.  
 Ὡ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ' ὀ- 1  
 φθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος; τοῦτο 2

Aφ.

MSS. οὐχ

Ἰησοῦν Χριστὸν

Aφ.

Aφ.



wrought for Peter unto the apostleship of the circumcision  
 9 wrought for me also unto the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who <sup>1</sup>were reputed to be pillars, gave to me <sup>1</sup> *Or, are*  
 10 go unto the Gentiles, and they unto the circumcision; only *they would* that we should remember the poor; which very thing I was also zealous to do.

11 But when Cephas came to Antioch, I resisted him to the  
 12 face, because he stood condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing  
 13 them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even  
 14 Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the  
 15 Jews? We being Jews by nature, and not sinners of the  
 16 Gentiles, yet knowing that a man is not justified by <sup>2</sup> *Or, works of law*  
 the works of the law, <sup>3</sup> *save\** through faith in Jesus Christ, even <sup>3</sup> *Or, but only*  
 we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because  
 17 by the works of the law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid.  
 18 For if I build up again those things which I destroyed, I  
 19 prove myself a transgressor. For I through <sup>4</sup> *Or, law*  
 20 unto <sup>4</sup> the law, that I might live unto God. I have been crucified with Christ; <sup>5</sup> *Or, and it is no longer I that live, but Christ do.*  
 yet I live; *and yet* no longer I†, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God,  
 21 who loved me, and gave himself up for me. I do not make void the grace of God: for if righteousness is through <sup>4</sup> the law, then Christ died for nought.

**3** O foolish Galatians, who did bewitch you, before whose  
 2 eyes Jesus Christ was openly set forth crucified? This

\* For "save" read "but" and omit marg. <sup>3</sup>—*Am. Com.*

† For "yet I live; *and yet* no longer I" read "and it is no longer I that live" and omit marg. <sup>5</sup>—*Am. Com.*

only would I learn from you, Received ye the Spirit by <sup>1</sup>the works of the law, or by the <sup>2</sup>hearing of faith? Are ye so foolish? having begun in the <sup>3</sup>Spirit, <sup>3</sup>are ye now perfected in the flesh? Did ye <sup>4</sup>suffer so many things in vain? if it be indeed in vain. He therefore that supplieth to you the Spirit, and worketh <sup>4</sup>miracles <sup>5</sup>among you, *doeth he it* by <sup>1</sup>the works of the law, or by the <sup>2</sup>hearing of faith? Even as Abraham believed God, and it was reckoned unto him for righteousness. <sup>6</sup>Know therefore that they which be of faith, the same are sons of Abraham. And the scripture, foreseeing that God <sup>7</sup>would justify the <sup>8</sup>Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the nations be blessed. So then they which be of faith are blessed with the faithful Abraham. For as many as are of <sup>1</sup>the works of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them. Now that no man is justified <sup>9</sup>by the law in the sight of God, is evident: for, The righteous shall live by faith; and the law is not of faith; but, He that doeth them shall live in them. Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree: that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

<sup>10</sup>Brethren, I speak after the manner of men: Though it be but a man's <sup>10</sup>covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say; A <sup>10</sup>covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise.

μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα  
 3 ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως; οὕτως ἀνόητοί ἐστε; ἐναρξά-  
 4 μνοι πνεύματι τῶν σαρκὶ ἐπιτελείσθε; τοσαῦτα ἐπάθετε  
 5 εἰκῆ; εἴ γε καὶ εἰκῆ. ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα  
 καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς  
 6 πίστεως; καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλο-  
 γίσθη αὐτῷ εἰς δικαιοσύνην.

7 Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν  
 8 Ἀβραάμ. προῖδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ  
 τὰ ἔθνη ὁ θεὸς προεηγγελίστατο τῷ Ἀβραάμ ὅτι Ἐνευ-  
 9 λογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. ὥστε οἱ ἐκ πίστε-  
 10 ως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.

“Ὅσοι  
 γὰρ ἐξ ἔργων νόμου εἰσὶν ὑπὸ κατάραν εἰσίν, γέγραπται γὰρ  
 ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς  
 γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι  
 11 αὐτά. ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ  
 12 δῆλον, ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται, ὁ δὲ νό-  
 μος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' Ὁ ποιήσας αὐτὰ ζήσεται  
 13 ἐν αὐτοῖς. Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας  
 τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται  
 14 Ἐπικατάρατος πᾶς ὁ κρεμλόμενος ἐπὶ ἔγλογ, ἵνα  
 εἰς τὰ ἔθνη ἢ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Ἰησοῦ  
 Χριστῷ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν  
 15 διὰ τῆς πίστεως.

Ἀδελφοί, κατὰ ἄνθρωπον  
 λέγω ὁμῶς ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ  
 16 ἢ ἐπιδιατάσσεται. τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγ-  
 γελίαι καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει Καὶ τοῖς σπέρ-  
 μασι, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἐνός. Καὶ τῷ  
 17 σπέρματί σοι, ὃς ἔστιν Χριστός. τοῦτο δὲ λέγω δια-  
 θήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια  
 καὶ τριάκοντα ἔτη γεγονώς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταρ-  
 18 γῆσαι τὴν ἐπαγγελίαν. εἰ γὰρ ἐκ νόμου ἢ κληρονομία,  
 οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας

Χριστῷ Ἰησοῦ

κεχάρισται ὁ θεός.

Τί οὖν ὁ νόμος; τῶν παρα- 19  
 βάσεων χάριν προσετέθη, ἄχρις ἂν ἔλθῃ τὸ σπέρμα ᾧ  
 ἐπήγγελται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου· ὁ δὲ 20  
 μεσίτης ἐνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστίν. ὁ οὖν νόμος 21  
 κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; μὴ γένοιτο· εἰ γὰρ ἐδόθη  
 νόμος ὁ δυνάμενος ζωοποιῆσαι, ὅπως ἔν νόμῳ ἂν ἦν ἡ  
 δικαιοσύνη. ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ 22  
 ἁμαρτίαν ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ  
 δοθῇ τοῖς πιστεύουσιν.

Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα 23  
 συνκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.  
 ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα 24  
 ἐκ πίστεως δικαιωθῶμεν· ἐλθούσης δὲ τῆς πίστεως οὐκέτι 25  
 ὑπὸ παιδαγωγόν ἐσμεν.

Πάντες γὰρ υἱοὶ θεοῦ 26  
 ἐστὲ διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. ὅσοι γὰρ εἰς 27  
 Χριστόν ἐβαπτίσθητε, Χριστόν ἐεδύσασθε· οὐκ ἐν Ἰου- 28  
 δαῖος οὐδὲ Ἕλληγ, οὐκ ἐν δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἐν  
 ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμῖς εἰς ἐστὲ ἐν Χριστῷ  
 Ἰησοῦ. εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραάμ σπέρμα 29  
 ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

Λέγω δέ, 1  
 ἐφ' ὅσον χρόνον ὁ κληρονόμος ἰηπιός ἐστιν, οὐδὲν διαφέρει  
 δούλου κύριος πάντων ὢν, ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ 2  
 οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός. οὕτως καὶ 3  
 ἡμεῖς, ὅτε ἦμεν ἰηπιοὶ, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἤμεθα  
 δεδουλωμένοι· ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἔξα- 4  
 πέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός,  
 γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα 5  
 τὴν υἰοθεσίαν ἀπολάβωμεν.

Ἵτι δὲ ἐστε υἱοί, 6  
 ἔξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς  
 καρδίας ἡμῶν, κράζον Ἀββὰ ὁ πατήρ. ὥστε οὐκέτι εἶ 7  
 δούλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.

Ἄλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς 8  
 φύσει μὴ οὐσι θεοῖς· νῦν δὲ γνόντες θεόν, μᾶλλον δὲ 9

οὐ

ἐκ νόμον ἦν [ἀν']

Αφ.

### 3. 19-4. 9. TO THE GALATIANS.

19 What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; *and it was* ordained  
20 through angels by the hand of a mediator. Now a mediator is not *a mediator* of one; but God is  
21 one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would  
22 have been of the law. Howbeit the scripture hath shut up\* all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

23 But before <sup>1</sup>faith came, we were kept in ward under the law, shut up unto the faith which should  
24 afterwards be revealed. So that the law hath been † our tutor *to bring us* unto Christ, that we might  
25 be justified by faith. But now that faith is come, we are no longer under a tutor. For ye are all  
26 sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put  
28 on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one *man* in Christ  
29 Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

4 But I say that so long as the heir is a child, he differeth nothing from a bondservant, though he is  
2 lord of all; but is under guardians and stewards  
3 until the term appointed of the father. So we also, when we were children, were held in bondage under  
4 the <sup>2</sup>rudiments of the world: but when the fulness <sup>2</sup> Or, elements  
of the time came, God sent forth his Son, born of a  
5 woman, born under the law, that he might redeem them which were under the law; that we might  
6 receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our  
7 hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

8 Howbeit at that time, not knowing God, ye were in bondage to them which by nature are no gods:  
9 but now that ye have come to know God, or rather

\* For "hath shut up" read "shut up"—*Am. Com.*

† Omit marg. <sup>1</sup> ("the faith")—*Am. Com.*

‡ For "hath been" read "is become"—*Am. Com.*



to be known of God, how turn ye back again to the weak and beggarly <sup>1</sup>rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, 10 and years. I am afraid of you, lest by any means I have 11 bestowed labour upon you in vain.

I beseech you, brethren, be\* as I *am*, for I *am* as† ye *are*. 12 Ye did me no wrong: but ye know that because of an in-13 firmity of the flesh I preached the gospel unto you the <sup>2</sup>first time: and that which was a temptation to you in my flesh 14 ye despised not, nor <sup>3</sup>rejected; but ye received me as an angel of God, *even* as Christ Jesus. Where then is that grat- 15 ulation <sup>4</sup>of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me. So then am I become your enemy, because I <sup>5</sup>tell 16 you‡ the truth? They zealously seek you in no good way; 17 nay, they desire to shut you out, that ye may seek them. But it is good to be zealously sought in a good matter at 18 all times, and not only when I am present with you. My lit- 19 tle children, of whom I am again in travail until Christ be formed in you§, yea, I could wish to be present with you 20 now, and to change my voice; for I am perplexed about you.

Tell me, ye that desire to be under the law, do ye not hear 21 the law? For it is written, that Abraham had two sons, one 22 by the handmaid, and one by the freewoman. Howbeit the 23 *son* by the handmaid is born after the flesh; but the *son* by the freewoman *is born* through promise. Which things con- 24 tain an allegory: for these *women* are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar. <sup>6</sup>Now this Hagar is mount Sinai in Arabia, and 25 answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is 26 free, which is our mother. For it is written, 27

Rejoice, thou barren that bearest not;

Break forth and cry, thou that travailest not:

For more are the children of the desolate than of her which hath the husband.

\* For "be" read "become"—*Am. Com.*

† For "I am as" read "I also am become as"—*Am. Com.*

‡ For "because I tell you" read "by telling you"—*Am. Com.*

§ Substitute a dash for the comma after "you"—*Am. Com.*

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

<sup>2</sup> Gr. *former*.

<sup>3</sup> Gr. *spat out*.

<sup>4</sup> Or, *of yours*

<sup>5</sup> Or, *deal truly with you*

<sup>6</sup> Many ancient authorities read *For Sinai is a mountain in Arabia*.



γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ  
 ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν ἵδουλεύσαι  
 10 θέλετε; ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ  
 11 ἐνιαυτούς. φοβοῦμαι ὑμᾶς μή πως εἰκῆ κεκοπίακα εἰς ὑμᾶς.

12 Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί, δέομαι  
 13 ὑμῶν. οὐδὲν με ἠδικήσατε· οἶδατε δὲ ὅτι δι' ἀσθένειαν  
 14 τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, καὶ τὸν  
 πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ  
 ἐξέπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς  
 15 Χριστὸν Ἰησοῦν. ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ  
 γὰρ ὑμῖν ὅτι εἰ δυνατόν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορούσαντες  
 16 ἐδώκατέ μοι. ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;  
 17 ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλείσαι ὑμᾶς θέλουσιν,  
 18 ἵνα αὐτοὺς ζηλοῦτε. καλὸν δὲ ζηλοῦσθαι ἐν καλῷ πάντοτε,  
 19 καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς, ἵδου τέκνια μου,  
 οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν·  
 20 ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν  
 φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον  
 22 οὐκ ἀκούετε; γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν,  
 23 ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρης· ἀλλ' ὁ  
 [μὲν] ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς  
 24 ἐλευθέρης ἵδου ἐπαγγελίας. αὐτὴν ἐστὶν ἀλληγορούμενα·  
 αὐταὶ γὰρ εἰσιν δύο διαθήκαι, μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς  
 25 δουλείαν γεννώσα, ἣτις ἐστὶν Ἀγαρ, τὸ ἵδου Ἀγαρ Σινᾶ  
 ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συνστοιχεῖ δὲ τῇ νῦν Ἱερου-  
 26 σαλήμ, δουλεῖ γὰρ μετὰ τῶν τέκνων αὐτῆς· ἡ δὲ ἄνω  
 27 Ἱερουσαλήμ ἐλευθέρη ἐστίν, ἣτις ἐστὶν μήτηρ ἡμῶν·  
 γέγραπται γὰρ

Εὔφρανθητι, στείρα ἢ οὐ τίκτοισα·  
 ῥῆξον καὶ βόησον, ἢ οὐκ ὠδίνοισα·

ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμοις μάλλον ἢ  
 τῆς ἐχογῆς τὸν ἄνδρα.

δουλεύειν

τέκνα

διὰ τῆς

γὰρ Ἀρ.

ἡμεῖς δέ... τέκνα  
ἐστέ

ἡμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐσμέν· 28  
ἀλλ' ὡσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίδωκε τὸν κατὰ 29  
πνεῦμα, οὕτως καὶ νῦν. ἀλλὰ τί λέγει ἡ γραφή; Ἔκ- 30  
βαλε τὴν παιδίσκην καὶ τὸν γίον αὐτῆς, οὐ γὰρ μὴ  
κληρονομήσει ὁ γίος τῆς παιδίσκης μετὰ τοῦ γιοῦ  
τῆς ἐλευθέρας. διό, ἀδελφοί, οὐκ ἐσμέν παιδίσκης τέκνα 31  
ἀλλὰ τῆς ἐλευθέρας.

.i.2.†

Ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν· στήκετε 1  
οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.—

Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε 2  
Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. μαρτύρομαι δὲ πάλιν 3  
παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν ὄλον  
τὸν νόμον ποιῆσαι. κατηγορήθητε ἀπὸ Χριστοῦ οἵτινες ἐν 4  
νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε. ἡμεῖς γὰρ πνεύ- 5  
ματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. ἐν γὰρ 6  
Χριστῷ [Ἰησοῦ] οὔτε περιτομὴ τι ἰσχύει οὔτε ἀκροβυστία,  
ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

Αφ.

Αφ.

Ἐτρέχετε 7  
καλῶς· τίς ὑμᾶς ἐνέκοιψεν ἀληθείᾳ μὴ πείθεσθαι; ἡ 8  
παισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. μικρὰ ζύμη ὄλον 9  
τὸ φύραμα ζυμοῖ. ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι 10  
οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταρασσῶν ὑμᾶς βαστάσει τὸ  
κρίμα, ὅστις ἐὰν ᾗ. Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι 11  
κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον  
τοῦ σταυροῦ. Ὅφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες 12  
ὑμᾶς.

Ἐμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον 13  
μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί, ἀλλὰ διὰ τῆς  
ἀγάπης δουλεύετε ἀλλήλοις· ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ 14  
πεπλήρωται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς  
σεαυτόν. εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέ- 15  
πετε μὴ ὑπ' ἀλλήλων ἀνάλωθῆτε. Λέγω δέ, 16  
πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέ-  
σητε. ἡ γὰρ σὰρξ ἐπιθυμῶν κατὰ τοῦ πνεύματος, τὸ δὲ 17

4. 28-5. 17. TO THE GALATIANS.

28 Now <sup>1</sup>we, brethren, as Isaac was, are children of  
 29 promise. But as then he that was born after the  
 flesh persecuted him *that was born* after the Spirit,  
 30 even so it is now. Howbeit what saith the scripture?  
 Cast out the handmaid and her son: for the son of  
 the handmaid shall not inherit with the son of the  
 31 freewoman. Wherefore, brethren, we are not chil-  
 5 dren of a handmaid, but of the freewoman. <sup>2</sup>With <sup>2</sup> Or, *For freedom*  
 freedom\* did Christ set us free: stand fast therefore,  
 and be not entangled again in a yoke of bondage.  
 2 Behold, I Paul say unto you, that, if ye receive  
 3 circumcision, Christ will profit you nothing. Yea,  
 I testify again to every man that receiveth circum-  
 4 cision, that he is a debtor to do the whole law. Ye  
 are <sup>3</sup>severed from Christ, ye who would be justified <sup>3</sup> Gr. *brought to*  
 5 by the law; ye are fallen away from grace. For *ought.*  
 we through the Spirit by faith wait for the hope of  
 6 righteousness. For in Christ Jesus neither circum-  
 cision availeth any thing, nor uncircumcision; but  
 7 faith <sup>4</sup>working through love. Ye were running well; <sup>4</sup> Or, *unsight*  
 who did hinder you that ye should not obey the truth?  
 8 This persuasion *came* not of him that calleth you.  
 9 A little leaven leaveneth the whole lump. I have  
 10 confidence to you-ward in the Lord, that ye will be  
 none otherwise minded: but he that troubleth you  
 11 shall bear his judgement, whosoever he be. But I,  
 brethren, if I still preach circumcision, why am I  
 still persecuted? then hath the stumblingblock of  
 12 the cross been done away. I would that they which  
 unsettle you would even <sup>5</sup>cut themselves off†. <sup>5</sup> Or, *mutilate them-*  
 13 For ye, brethren, were called for freedom; only *selves*  
*use* not your freedom for an occasion to the flesh,  
 14 but through love be servants one to another. For  
 the whole law is fulfilled in one word, *even* in this;  
 15 Thou shalt love thy neighbour as thyself. But if ye  
 bite and devour one another, take heed that ye be  
 not consumed one of another.  
 16 But I say, Walk by the Spirit, and ye shall not  
 17 fulfil the lust of the flesh. For the flesh lusteth  
 against the Spirit, and the

\* Substitute marg. <sup>2</sup> ("For freedom") for the text.—*Am. Com.*

† For "cut themselves off" read "go beyond circumcision"—*Am. Com.*

Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are 18 not under the law. Now the works of the flesh are 19 manifest, which are *these*, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jeal-  
 1 Or, parties  
 2 Or, tell you plainly  
 3 Or, self-contradictory  
 ousies, wraths, factions, divisions, <sup>1</sup>heresies\*, envy-21 ings, drunkenness, revellings, and such like: of the which I <sup>2</sup>forewarn you, even as I did <sup>2</sup>forewarn you, that they which practise such things shall not inherit the kingdom of God. But the fruit of the Spir- 22 it is love, joy, peace, longsuffering, kindness, good- 23 ness, faithfulness, meekness, <sup>3</sup>temperance: against 23 such there is no law. And they that are of Christ 24 Jesus have crucified the flesh with the passions and the lusts thereof.

If we live by the Spirit, by the Spirit let us also 25 walk. Let us not be vainglorious, provoking one 26 another, envying one another.

Brethren, even if a man be overtaken in any tres- **6**  
 pass†, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh him- 2  
 3 self to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and 4  
 4 then shall he have his glorying in regard of himself alone, and not of <sup>4</sup>his neighbour. For each man shall 5  
 5 bear his own <sup>5</sup>burden.

But let him that is taught in the word communi- 6  
 cate unto him that teacheth in all good things. Be not 7  
 deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth 8  
 unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well- 9  
 doing: for in due season we shall reap, if we faint not. So then, as‡ we have opportunity, let us work that 10  
 which is good toward all men, and especially toward them that are of the household of the faith.

\* Substitute marg. <sup>1</sup> ("parties") for the text.—*Am. Com.*

† "in any trespass" add marg. Or, *by*—*Am. Com.*

‡ "as" add marg. Or, *since*—*Am. Com.*

πνεῦμα κατὰ τῆς σαρκός, ταῦτα γὰρ ἀλλήλοις ἀντίκειται,  
 18 ἵνα μὴ ἂ ἐὰν θέλητε ταῦτα ποιῆτε. εἰ δὲ πνεύματι ἄγε-  
 19 σθε, οὐκ ἔστέ ὑπὸ νόμον. φανερά δέ ἐστιν τὰ ἔργα τῆς  
 20 σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια, εἰδω-  
 λολατρία, φάρμακία, ἔχθραι, ἔρις, ζήλος, ἠθυμοί, ἐριθίαι,  
 21 διχοστασίαι, αἰρέσεις, φθόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια  
 τούτοις, ἃ προλέγω ὑμῖν καθὼς ἔπροείπον ὅτι οἱ τὰ  
 22 τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.  
 ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρά, εἰρήνη,  
 23 μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραῦτης,  
 24 ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος. οἱ δὲ τοῦ  
 χριστοῦ Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθή-  
 25 μασι καὶ ταῖς ἐπιθυμίαις. Εἰ ζῶμεν πνεύματι,  
 26 πνεύματι καὶ στοιχῶμεν. μὴ γνώμεθα κενόδοξοι, ἀλλή-  
 1 λους προκαλούμενοι, ἄλλήλοις ἠθρονοῦντες. Ἀδελφοί,  
 2 ἐὰν καὶ προλημφθῆ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς  
 οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραύ-  
 3 τητος, σκοπῶν σεαυτόν, μὴ καὶ σὺ πειρασθῆς. Ἀλλήλων  
 4 τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον  
 τοῦ χριστοῦ. εἰ γὰρ δοκεῖ τις εἶναι τι μηδὲν ὦν, φρενα-  
 5 πατᾶ ἑαυτόν· τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω [ἕκαστος],  
 καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς  
 6 τὸν ἕτερον, ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.  
 7 Κοινωνεῖτω δὲ ὁ καθηγούμενος τὸν λόγον τῷ καθηγούντι  
 ἐν πάσιν ἀγαθοῖς. Μὴ πλανᾶσθε, θεὸς οὐ  
 8 μυκτηρίζεται· ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ  
 9 θερίσει· ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς  
 σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ  
 10 τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. τὸ δὲ καλὸν ποιούν-  
 τες μὴ ἐνκακῶμεν, καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλύο-  
 μενοι. Ἄρα οὖν ὡς καιρὸν ἔχωμεν, ἐργαζώμεθα τὸ  
 ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς  
 πίστεως.

ἐρις, ζήλοι,

καὶ

ἀλλήλους

ἡλίκοις

περιτετμημένοι

Ἴδετε ἡλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. 11  
 Ὅσοι θέλουσιν εὐπροσωπήσαι ἐν σαρκί, οὗτοι ἀναγκά- 12  
 ζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ  
 χριστοῦ [Ἰησοῦ]— μὴ διώκονται· οὐδὲ γὰρ οἱ ἡ περιτετμη- 13  
 μένοι αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς  
 περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶσονται.  
 ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ 14  
 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἑσταύ-  
 ρωται καὶ γὰρ κόσμῳ. οὔτε γὰρ περιτομὴ τι ἔστιν οὔτε 15  
 ἀκροβυστία, ἀλλὰ καινὴ κτίσις. καὶ ὅσοι τῷ κανόνι 16  
 τούτῳ στοιχήσουσι, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ  
 ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.

Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω, ἐγὼ γὰρ 17  
 τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.

Ἡ χάρις τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ μετὰ τοῦ 18  
 πνευματος ὑμῶν, ἀδελφοί· ἀμήν.



6. 11-6. 18. TO THE GALATIANS.

- 11 See with how large letters I have written\* unto <sup>1 Or, write</sup>  
12 you with mine own hand. As many as desire to  
make a fair show in the flesh, they compel you to be  
circumcised; only that they may not be persecuted <sup>2 Or, by reason of</sup>  
13 <sup>3</sup>for the cross of Christ. For not even they who <sup>3 Some ancient au-</sup>  
<sup>4</sup>receive circumcision do themselves keep <sup>4</sup>the law; <sup>4 Some ancient au-</sup>  
but they desire to have you circumcised, that they <sup>4 Or, a law</sup>  
14 may glory in your flesh. But far be it from me to  
glory, save in the cross of our Lord Jesus Christ,  
through <sup>5</sup>which the world hath been crucified unto <sup>5 Or, us</sup>  
15 me, and I unto the world. For neither is circum-  
cision any thing, nor uncircumcision, but a new  
16 <sup>6</sup>creature. And as many as shall walk by this rule, <sup>6 Or, creature</sup>  
peace *be* upon them, and mercy, and upon the Is-  
rael of God.  
17 From henceforth let no man trouble me: for I bear  
branded on my body the marks of Jesus.  
18 The grace of our Lord Jesus Christ be with your  
spirit, brethren. Amen.

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\* Let the marg. ("write") and the text exchange places.—*An. Com.*

THE EPISTLE OF PAUL THE APOSTLE  
TO THE  
EPHESIANS.

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PAUL, an apostle of Christ Jesus through the will **1**  
of God, to the saints which are <sup>1</sup>at Ephesus, and the  
<sup>1</sup> Some very ancient authorities omit at Ephesus. faithful in Christ Jesus: Grace to you and peace **2**  
from God our Father and the Lord Jesus Christ.

Blessed *be* the God and Father of our Lord Je- **3**  
sus Christ, who hath blessed us with every spiritual  
blessing in the heavenly *places* in Christ: even as he **4**  
chose us in him before the foundation of the world,  
that we should be holy and without blemish before  
<sup>2</sup> Or, him: having in love foreordained us <sup>2</sup>him in love: having foreordained us unto adoption **5**  
as sons through Jesus Christ unto himself, accord-  
ing to the good pleasure of his will, to the praise of **6**  
<sup>3</sup> Or, wherewith he endued us the glory of his grace, <sup>3</sup>which he freely bestowed on  
us in the Beloved: in whom we have our redemp- **7**  
tion through his blood, the forgiveness of our tres-  
<sup>4</sup> Or, wherewith he abounded passes, according to the riches of his grace, <sup>4</sup>which **8**  
he made to abound toward us in all wisdom and  
prudence, having made known unto us the mystery **9**  
of his will, according to his good pleasure which he  
purposed in him unto a dispensation of the fulness **10**  
<sup>5</sup> Gr. seasons. of the <sup>5</sup>times, to sum up all things in Christ, the  
<sup>6</sup> Gr. upon. things <sup>6</sup>in the heavens, and the things upon the  
earth; in him, *I say*, in whom also we were made **11**  
heritage, having been foreordained according to the  
purpose of him who worketh all things after the  
counsel of his will; to the end that we should be **12**  
unto the praise of his glory, we who <sup>7</sup>had before  
<sup>7</sup> Or, have hoped in Christ: in whom ye also, having heard the **13**  
word of the truth, the gospel of your salvation,—in  
whom, having also believed,

## ΠΡΟΣ ΕΦΕΣΙΟΥΣ

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος  
θεοῦ τοῖς ἁγίοις τοῖς οὖσιν [ ἐν Ἐφέσῳ ] καὶ πιστοῖς  
2 ἐν Χριστῷ Ἰησοῦ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πα-  
τρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.  
3 Εὐλόγητός ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ  
Χριστοῦ, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογία πνευματικῇ  
4 ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, καθὼς ἐξέλεξατο ἡμᾶς  
ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ  
5 ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, προορίσας ἡμᾶς  
εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδο-  
6 κίαν τοῦ θελήματος αὐτοῦ, εἰς ἔπαινον δόξης τῆς χάριτος  
7 αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ, ἐν ᾧ ἔχο-  
μεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν  
8 τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ  
9 ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονή-  
σει γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ,  
10 κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ εἰς οἰκο-  
νομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι  
τὰ πάντα ἐν τῷ χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ  
11 τῆς γῆς· ἐν αὐτῷ, ἐν ᾧ καὶ ἐκληρώθημεν προορισθέν-  
τες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν  
12 βουλὴν τοῦ θελήματος αὐτοῦ, εἰς τὸ εἶναι ἡμᾶς εἰς  
ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ χριστῷ·  
13 ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ  
εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες,

*Αρ.*

ὅς ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ἵνα ἔστιν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

Διὰ τοῦτο καὶ γὰρ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἔν τῷ κυρίῳ Ἰησοῦ καὶ τὴν εἰς πάντας τοὺς ἁγίους, οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνείαν ποιούμενος ἐπὶ τῶν προσευχῶν μου, ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, ἡμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας [ὑμῶν] εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ ἣν ἐνήργηκεν ἐν τῷ χριστῷ ἐγένετο αὐτὸν ἐκ νεκρῶν, καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι· καὶ πάντα ὑπέταξεν ὑπὸ τοῦς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ἣτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου. καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν, ἐν αἷσι ποτὲ περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιούντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἡμεῖς τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποὶ— ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς, καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ χριστῷ, — χάριτί ἐστε



ye been saved), and raised us up with him, and made us to sit with him in the heavenly *places*, in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in kindness toward us in Christ Jesus: for by grace have ye been saved through faith; and that not of yourselves: *it is* the gift of God: not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

Wherefore remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself of the twain one new man, *so* making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: and he came and <sup>1</sup>preached peace to you that were far off, and peace to them that were nigh: for through him we both have our access in one Spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom <sup>2</sup>each several building, fitly framed together, groweth into a holy <sup>3</sup>temple in the Lord; in whom ye also are builded together <sup>4</sup>for a habitation of God in the Spirit.

For this cause I Paul, the prisoner of Christ **3**

<sup>1</sup> Gr. *preached good tidings of peace.*

<sup>2</sup> Gr. *every building.*

<sup>3</sup> Or, *sanctuary*

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



6 σεσωσμένοι, — καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς  
 7 ἑπουρανίοις ἐν Χριστῷ Ἰησοῦ, ἵνα ἐνδείξηται ἐν τοῖς  
 αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς  
 χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.  
 8 τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως· καὶ τοῦτο  
 9 οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· οὐκ ἐξ ἔργων, ἵνα μὴ τις  
 10 καυχῆσθαι. αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν  
 Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ  
 θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

11 Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ  
 λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν  
 12 σαρκὶ χειροποιήτου, — ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς  
 Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ  
 ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες  
 13 καὶ ἄθεοι ἐν τῷ κόσμῳ. νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ  
 ποτε ὄντες μακρὰν ἐγενήθητε ἐγγύς ἐν τῷ αἵματι τοῦ  
 14 χριστοῦ. Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ  
 15 ἀμφότερα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν  
 ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν  
 δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα  
 16 καινὸν ἄνθρωπον ποιῶν εἰρήνην, καὶ ἀποκαταλλάξῃ τοὺς  
 ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ ἀπο-  
 17 κτείνας τὴν ἔχθραν ἐν αὐτῷ· καὶ ἔλθῶν εὐηγγελίσατο  
 18 εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς· ὅτι  
 δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἐνὶ  
 19 πνεύματι πρὸς τὸν πατέρα. Ἄρα οὖν οὐκέτι ἐστὲ ξένοι  
 καὶ πάροικοι, ἀλλὰ ἐστὲ συνπολίται τῶν ἁγίων καὶ οἰκεῖοι  
 20 τοῦ θεοῦ, ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστό-  
 λων καὶ προφητῶν, ὁ ἵστος ἀκρογωνιαίος αὐτοῦ Χριστοῦ  
 21 Ἰησοῦ, ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὖξει  
 22 εἰς ναὸν ἅγιον ἐν κυρίῳ, ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε  
 εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.

1 Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ χριστοῦ

Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν, — εἴ γε ἠκούσατε τὴν οἰκο-  
 νομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,  
 [ὅτι] κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς  
 προέγραψα ἐν ὀλίγῳ, πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆ-  
 σαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ χριστοῦ, ὃ ἐτέραις  
 γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν  
 ἀπκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις  
 ἐν πνεύματι, εἶναι τὰ ἔθνη συνκληρονόμα καὶ σύνσωμα  
 καὶ συνμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ  
 εὐαγγελίου, οὗ ἐγενήθη διάκονος κατὰ τὴν δωρεάν τῆς  
 χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς  
 δυνάμεως αὐτοῦ — ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων  
 ἐδόθη ἡ χάρις αὕτη — τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ  
 ἀνεξιχνίαστον πλοῦτος τοῦ χριστοῦ, καὶ φωτίσαι τίς ἡ  
 οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν  
 αἰώνων ἐν τῷ θεῷ τῷ πάντα κτίσαντι, ἵνα γνωρισθῇ νῦν  
 ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς  
 ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ, κατὰ πρόθεσιν  
 τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ χριστῷ Ἰησοῦ τῷ κυρίῳ  
 ἡμῶν, ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν  
 πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. Διὸ αἰτοῦμαι μὴ  
 ἐνκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα  
 ὑμῶν. Τούτου χάριν κάμπτω τὰ γόνατά μου  
 πρὸς τὸν πατέρα, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ  
 γῆς ὀνομάζεται, ἵνα δῶ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης  
 αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς  
 τὸν ἔσω ἄνθρωπον, κατοικῆσαι τὸν χριστὸν διὰ τῆς πίστεως  
 ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ· ἐρριζωμένοι καὶ τεθεμε-  
 λιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς  
 ἁγίοις τί τὸ πλάτος καὶ μήκος καὶ ὕψος καὶ βάθος,  
 γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ  
 χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.

Τῷ δὲ δυναμείῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ

πάντας

βάθος καὶ ὕψος

πληρωθῆ

3. 1-3. 20. TO THE EPHESIANS.

2 Jesus in behalf of you Gentiles,—if so be that ye have  
 heard of the <sup>1</sup>dispensation of that grace of God which <sup>1</sup> Or, *stewardship*  
 3 was given me to you-ward; how that by revelation  
 was made known unto me the mystery, as I wrote  
 4 afore in few words, whereby, when ye read, ye can  
 perceive my understanding in the mystery of Christ;  
 5 which in other generations was not made known unto  
 the sons of men, as it hath now been revealed unto  
 6 his holy apostles and prophets in the Spirit; *to wit*,  
 that the Gentiles are fellow-heirs, and fellow-mem-  
 bers of the body, and fellow-partakers of the prom-  
 7 ise in Christ Jesus through the gospel, whereof I was  
 made a minister, according to the gift of that grace  
 of God which was given me according to the work-  
 8 ing of his power. Unto me, who am less than the  
 least of all saints, was this grace given, to preach unto  
 9 the Gentiles the unsearchable riches of Christ; and  
 to <sup>2</sup>make all men see what is the <sup>1</sup>dispensation of the <sup>2</sup> Some ancient au-  
 mystery which from all ages hath been hid in God <sup>thorities</sup> <sup>read</sup>  
<sup>bring to light</sup>  
<sup>what is.</sup>  
 10 who created all things; to the intent that now unto  
 the principalities and the powers in the heavenly  
*places* might be made known through the church  
 11 the manifold wisdom of God, according to the <sup>3</sup>eter- <sup>3</sup> Gr. *purpose of the*  
 nal purpose which he purposed in Christ Jesus our <sup>ages.</sup>  
 12 Lord: in whom we have boldness and access in con-  
 13 fidence through <sup>4</sup>our faith in him. Wherefore I ask <sup>4</sup> Or, *the faith of*  
 that ye <sup>5</sup>faint not\* at my tribulations for you, which <sup>5</sup> Or, *I*  
<sup>6</sup>are your glory. <sup>6</sup> Or, *is*  
 14 For this cause I bow my knees unto the Father,  
 15 from whom every <sup>7</sup>family in heaven and on earth is <sup>7</sup> Gr. *fatherhood.*  
 16 named, that he would grant you, according to the  
 riches of his glory, that ye may be strengthened with  
 17 power through his Spirit in the inward man; that  
 Christ may dwell in your hearts through faith; to  
 the end that ye, being rooted and grounded in love,  
 18 may be strong to apprehend with all the saints what  
 19 is the breadth and length and height and depth, and  
 to know the love of Christ which passeth knowl-  
 edge, that ye may be filled unto all the fulness of God.  
 20 Now unto him that is able to do exceeding abun-  
 dantly above all

\* For "ye faint not" read "I may not faint" (with marg. Or, ye)  
 —Am. Com.

that we ask or think, according to the power that worketh in us, unto him *be* the glory in the church <sup>21</sup> and in Christ Jesus unto <sup>1</sup>all generations for ever and ever. Amen.

<sup>1</sup> Gr. *all the generations of the age of the ages.*

I therefore, the prisoner in the Lord, beseech you <sup>4</sup> to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long- <sup>2</sup> suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of <sup>3</sup> peace. *There is* one body, and one Spirit, even as <sup>4</sup> also ye were called in one hope of your calling; one <sup>5</sup> Lord, one faith, one baptism, one God and Father <sup>6</sup> of all, who is over all, and through all, and in all. But unto each one of us was the grace given accord- <sup>7</sup> ing to the measure of the gift of Christ. Wherefore <sup>8</sup> he saith,

When he ascended on high, he led captivity captive,

And gave gifts unto men.

(Now this, He ascended, what is it but that he also <sup>9</sup> descended <sup>2</sup>into the lower parts of the earth? He <sup>10</sup> that descended is the same also that ascended far above all the heavens, that he might fill all things.)

<sup>2</sup> Some ancient authorities insert *first.*

And he gave some *to be* apostles; and some, proph- <sup>11</sup> ets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the <sup>12</sup> work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of <sup>13</sup> the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no <sup>14</sup> longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but <sup>3</sup>speaking <sup>15</sup> truth in love, may grow up in all things into him, which is the head, *even* Christ; from whom all the <sup>16</sup>

<sup>3</sup> Or, *dealing truly*

<sup>4</sup> Gr. *through every joint of the supply.*

body fitly framed and knit together <sup>4</sup>through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργου-  
 21 μένην ἐν ἡμῖν, αὐτῷ ἢ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ  
 Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰῶνων· ἀμήν.

1 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως  
 2 περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, μετὰ πάσης τα-  
 3 πεινοφροσύνης καὶ πραΰτητος, μετὰ μακροθυμίας, ἀνε-  
 4 χόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν  
 4 ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης· ἐν  
 5 σῶμα καὶ ἐν πνεῦμα, καθὼς [καὶ] ἐκλήθητε ἐν μιᾷ ἐλπίδι  
 5 τῆς κλήσεως ὑμῶν· εἰς κύριος, μία πίστις, ἐν βάπτισμα·  
 6 εἰς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων  
 7 καὶ ἐν πᾶσιν. Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη [ἡ] χάρις κατὰ  
 8 τὸ μέτρον τῆς δωρεᾶς τοῦ χριστοῦ. διὸ λέγει

Ἄναβας εἰς ὕψος ἠχμαλώτευσεν ἀίχμαλώσιαν,

[καὶ] ἔδωκεν δόματα τοῖς ἀνθρώποις.

9 τὸ δὲ ἌΝΕΒΗ τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη<sup>†</sup> εἰς τὰ  
 10 κατώτερα μέρη τῆς γῆς; ὁ καταβάς αὐτός ἐστὶν καὶ ὁ  
 ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ  
 11 πάντα. καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ  
 προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ  
 12 διδασκάλους, πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον  
 13 διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ, μέχρι  
 καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ  
 τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς  
 14 μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ, ἵνα μηκέτι  
 ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ  
 ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβίᾳ τῶν ἀνθρώπων ἐν  
 15 πανουργίᾳ πρὸς τὴν μεθοδίαν τῆς πλάνης, ἀληθεύοντες δὲ  
 ἐν ἀγάπῃ ἀξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ  
 16 κεφαλή, Χριστός, ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον  
 καὶ συνβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας  
 κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου ἡμέρους τὴν αὐξησιν  
 τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

πρῶτον

μέλους

Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς 17  
 περιπατεῖν καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ  
 νοῦς αὐτῶν, ἐσκοτωμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριω- 18  
 μένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν  
 αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν, οἵτινες ἀπηλ- 19  
 γηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν  
 ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. Ὑμεῖς δὲ οὐχ οὕτως 20  
 ἐμάθετε τὸν χριστόν, εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ 21  
 ἐδιδάχθητε, καθὼς ἔστιν ἀλήθεια ἐν τῷ Ἰησοῦ, ἀποθέσθαι 22  
 ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρω-  
 πον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,  
 ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν, καὶ ἐνδύσα- 23  
 σθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν  
 δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

καθὼς ἔστιν  
 ἀληθεία, ἐν

ιδίαις

Ἀφ.

ἡμῖν

ἡμῶν

Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος 25  
 μετὰ τοῦ πλησίον ἀγτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη.  
 ὀρίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ 26  
 παροργισμῷ ὑμῶν, μηδὲ δίδοτε τόπον τῷ διαβόλῳ. ὁ 27  
 κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιᾷτω ἐργαζόμενος 28  
 ταῖς ἑρσίν τὸ ἀγαθόν, ἵνα ἔχη μεταδιδόναι τῷ χρεῖαν  
 ἔχοντι. πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ 29  
 ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς  
 χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν. καὶ μὴ λυπεῖτε τὸ 30  
 πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέ-  
 ραν ἀπολυτρώσεως. πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ 31  
 κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.  
 γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί, εὖσπλαγχιοι, χαρι- 32  
 ζόμενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο  
 ὑμῖν. γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγαπητά, 1  
 καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ χριστὸς ἠγάπησεν 2  
 ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ὑμῶν προσφορὰν καὶ  
 θύσιαν τῷ θεῷ εἰς ὄσμην εὐωδίας. Πορνεία 3  
 δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν



4. 17-5. 3. TO THE EPHESIANS.

17 This I say therefore, and testify in the Lord, that  
18 ye no longer walk as the Gentiles also walk, in the  
19 vanity of their mind, being darkened in their under-  
20 standing, alienated from the life of God because of  
21 the ignorance that is in them; because of the harden-  
22 ing of their heart; who being past feeling gave  
23 themselves up to lasciviousness, <sup>1</sup>to work all un-  
24 cleanness with <sup>2</sup>greediness. But ye did not so learn  
25 Christ; if so be that ye heard him, and were taught  
26 in him, even as truth is in Jesus: that ye put away,  
27 as concerning your former manner of life, the old  
28 man, which waxeth corrupt after the lusts of deceit;  
29 and that ye be renewed in the spirit of your mind,  
30 and put on the new man, <sup>3</sup>which after God hath  
31 been created in righteousness and holiness of truth.  
32 Wherefore, putting away falsehood, speak ye truth  
33 each one with his neighbour: for we are members  
34 one of another. Be ye angry, and sin not: let not  
35 the sun go down upon your <sup>4</sup>wrath: neither give  
36 place to the devil. Let him that stole steal no more:  
37 but rather let him labour, working with his hands  
38 the thing that is good, that he may have whereof to  
39 give to him that hath need. Let no corrupt speech  
40 proceed out of your mouth, but such as is good for  
41 <sup>5</sup>edifying as the need may be, that it may give grace  
42 to them that hear. And grieve not the Holy Spirit  
43 of God, in whom ye were sealed unto the day of re-  
44 demption. Let all bitterness, and wrath, and anger,  
45 and clamour, and railing, be put away from you,  
46 with all malice: and be ye kind one to another, ten-  
47 derhearted, forgiving each other, even as God also  
48 in Christ forgave <sup>6</sup>you.  
49 **5** Be ye therefore imitators of God, as beloved chil-  
50 dren; and walk in love, even as Christ also loved  
51 you, and gave himself up for <sup>7</sup>us, an offering and a  
52 sacrifice to God for an odour of a sweet smell. But  
53 fornication, and all uncleanness, or covetousness,  
54 let it not even be named among

<sup>1</sup> Or, to make a trade of  
<sup>2</sup> Or, covetousness

<sup>3</sup> Or, which is after God, created &c.

<sup>4</sup> Gr. proccation.

<sup>5</sup> Gr. the building up of the need.

<sup>6</sup> Many ancient authorities read us.

<sup>7</sup> Some ancient authorities read you.

you, as becometh saints; nor filthiness, nor foolish 4  
 talking, or jesting, which are not befitting: but  
 rather giving of thanks. For this ye know of a 5  
 surety, that no fornicator, nor unclean person, nor  
 covetous man, which is an idolater, hath any in-  
 heritance in the kingdom of Christ and God. Let 6  
 no man deceive you with empty words: for because  
 of these things cometh the wrath of God upon the  
 sons of disobedience. Be not ye therefore partakers 7  
 with them; for ye were once darkness, but are now 8  
 light in the Lord: walk as children of light (for the 9  
 fruit of the light is in all goodness and righteous-  
 ness and truth), proving what is well-pleasing unto 10  
 the Lord; and have no fellowship with the unfruit- 11  
 ful works of darkness, but rather even <sup>1</sup>reprove  
 them; for the things which are done by them in 12  
 secret it is a shame even to speak of. But all things 13  
 when they are <sup>2</sup>reproved are made manifest by the  
 light: for every thing that is made manifest is light.  
 Wherefore *he* saith, Awake, thou that sleepest, and 41  
 arise from the dead, and Christ shall shine upon  
 thee.

Look therefore carefully how ye walk, not as un- 15  
 wise, but as wise; <sup>3</sup>redeeming the time, because the 16  
 days are evil. Wherefore be ye not foolish, but 17  
 understand what the will of the Lord is. And be 18  
 not drunken with wine, wherein is riot, but be filled  
<sup>4</sup>with the Spirit; speaking <sup>5</sup>one to another in psalms 19  
 and hymns and spiritual songs, singing and making  
 melody with your heart to the Lord; giving thanks 20  
 always for all things in the name of our Lord Jesus  
 Christ to <sup>6</sup>God, even the Father; subjecting your- 21  
 selves one to another in the fear of Christ.

Wives, *be in subjection* unto your own husbands, 22  
 as unto the Lord. For the husband is the head of 23  
 the wife, as Christ also is the head of the church, *be-*  
*ing* himself the saviour of the body. But as the 24  
 church is subject to Christ, <sup>7</sup>so *let* the wives also  
 be to their husbands in every thing.

1 Or, convict

2 Or, convicted

3 Gr. *buying up the opportunity.*

4 Or, in spirit

5 Or, to yourselves

6 Gr. *the God and Father.*

7 Or, *s. are the wives also*

4 ὑμῖν, καθὼς πρέπει ἁγίοις, καὶ αἰσχροτήης καὶ μωρολογία  
 ἢ εὐτραπελία, ἃ οὐκ ἀνήκεν, ἀλλὰ μᾶλλον εὐχαριστία.  
 5 τοῦτο γὰρ ἵστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος  
 ἢ πλεονέκτης, ὃ ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν  
 6 ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ θεοῦ. Μηδεὶς  
 ὑμᾶς ἀπατάτω κενοῖς λόγοις, διὰ ταῦτα γὰρ ἔρχεται ἡ ὄργη  
 7 τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. μὴ οὖν γίνεσθε  
 8 συνμέτοχοι αὐτῶν· ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν  
 9 κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε, ὃ γὰρ καρπὸς τοῦ  
 φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ,  
 10 δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ· καὶ μὴ συνκοι-  
 11 νωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ  
 12 καὶ ἐλέγχετε, τὰ γὰρ κρυφῆ γινόμενα ὑπ' αὐτῶν αἰσχρόν  
 13 ἐστὶν καὶ λέγειν· τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς  
 14 φανεροῦται, πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν. διὸ  
 λέγει

Ἔγειρε, ὁ καθεύδων,  
 καὶ ἀνάστα ἐκ τῶν νεκρῶν,  
 καὶ ἐπιφαύσει σοι ὁ χριστός.

15 Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε, μὴ ὡς ἄσοφοι  
 16 ἀλλ' ὡς σοφοί, ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι  
 17 πονηραὶ εἰσιν. διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ  
 18 συνίετε τί τὸ θέλημα τοῦ κυρίου· καὶ ΜΗ ΜΕΘΎΚΕΣΘΕ  
 Οἴνω, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,  
 19 λαλοῦντες ἑαυτοῖς <sup>†</sup> ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευμα-  
 20 τικαῖς, ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,  
 21 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου  
 22 ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί, ὑποτασσόμενοι  
 23 ἀλλήλοις ἐν φόβῳ Χριστοῦ. Αἱ γυναῖκες τοῖς  
 24 ἰδίοις ἀνδράσιν <sup>†</sup> ὡς τῷ κυρίῳ, ὅτι ἡ ἀνήρ ἐστὶν κεφαλὴ τῆς  
 25 γυναικὸς ὡς καὶ ὁ χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς  
 26 σωτὴρ τοῦ σώματος. ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται  
 τῷ κυρίῳ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.

Αρ.

ἐν

ὑποτασσέσθωσι  
 ἀνὴρ κεφαλὴ ἐσθωσι

Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, καθὼς καὶ ὁ χριστὸς 25  
 ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς,  
 ἵνα αὐτὴν ἀγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν 26  
 ῥήματι, ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, 27  
 μὴ ἔχουσαν σπίλον ἢ ρυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα  
 ᾗ ἀγία καὶ ἄμωμος. οὕτως ὀφείλουσιν [καὶ] οἱ ἄνδρες 28  
 ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα· ὁ  
 ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ, οὐδεὶς γάρ ποτε 29  
 τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ θάλπει  
 αὐτήν, καθὼς καὶ ὁ χριστὸς τὴν ἐκκλησίαν, ὅτι μέλη ἐσμὲν 30  
 τοῦ σώματος αὐτοῦ. ἀπὸ τοῦτο καταλείπει ἄνθρωπος 31  
 [τὸν] πατέρα καὶ [τὴν] μητέρα καὶ προσκολληθήσεται  
 ἑἰς τὴν γυναῖκα ἑαυτοῦ, καὶ ἔσονται οἱ δύο εἰς 32  
 σάρκα μίαν. τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω  
 εἰς Χριστὸν καὶ [εἰς] τὴν ἐκκλησίαν. πλὴν καὶ ὑμεῖς οἱ 33  
 καθ' ἕνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα ὡς ἑαυτόν, ὡς  
 ἑαυτὸν, ἣ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα. Τὰ 1  
 τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν [ἐν κυρίῳ], τοῦτο γάρ  
 ἐστὶν δίκαιον· τίμα τὸν πατέρα σου καὶ τὴν μητέρα, 2  
 ἣτις ἐστὶν ἐντολὴ ἡ πρώτη ἐν ἐπαγγελίᾳ, ἵνα ἔῃ 3  
 εὖ σοὶ γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. Καὶ οἱ 4  
 πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε  
 αὐτὰ ἐν παιδείᾳ καὶ νοσησίᾳ κυρίου.  
 Οἱ 5  
 δοῦλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου  
 καὶ τρόμου ἐν ἀπλότῃ τῆς καρδίας ὑμῶν ὡς τῷ κυρίῳ,  
 μὴ καθ' ὄφθαλμοδουλίαν ὡς ἀνθρώποις ἀλλ' ὡς δοῦ- 6  
 λοι Χριστοῦ ποιῶντες τὸ θέλημα τοῦ θεοῦ, ἐκ ψυχῆς 7  
 μετ' εὐνοίας δουλεύοντες, ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις,  
 εἰδότες ὅτι ἕκαστος, εἴαν τι ποιήσῃ ἀγαθόν, τοῦτο κομί- 8  
 σεται παρὰ κυρίου, εἴτε δοῦλος εἴτε ἐλεύθερος. Καὶ οἱ 9  
 κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπει-  
 λὴν, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν  
 οὐρανοῖς, καὶ προσωποληψία οὐκ ἐστὶν παρ' αὐτῷ.

Αβ.

τῆ γυναίκα

πρώτη, ἐν ἐπαγγελί-  
 ᾳ ἵνα

5. 25-6. 9. TO THE EPHESIANS.

25 Husbands, love your wives, even as Christ also loved  
 26 the church, and gave himself up for it; that he  
 might sanctify it, having cleansed it by the <sup>1</sup>wash- 1 Gr. *lavar*.  
 27 ing of water with the word, that he might present  
 the church to himself a glorious *church*, not having  
 spot or wrinkle or any such thing; but that it should  
 28 be holy and without blemish. Even so ought hus-  
 bands also to love their own wives as their own  
 bodies. He that loveth his own wife loveth him-  
 29 self: for no man ever hated his own flesh; but  
 nourisheth and cherisheth it, even as Christ also the  
 30 church; because we are members of his body. For  
 31 this cause shall a man leave his father and mother,  
 and shall cleave to his wife; and the twain shall  
 32 become one flesh. This mystery is great: but I  
 33 speak in regard of Christ and of the church. Nev-  
 ertheless do ye also severally love each one his own  
 wife even as himself; and *let* the wife *see* that she  
 fear her husband.

6 Children, obey your parents in the Lord: for this is  
 2 right. Honour thy father and mother (which is the  
 3 first commandment with promise), that it may be  
 well with thee, and thou <sup>2</sup>mayest live long on the <sup>2</sup> 2 Or, *shalt*  
 4 <sup>3</sup>earth. And, ye fathers, provoke not your children <sup>3</sup> 3 Or, *lrod*  
 to wrath: but nurture them in the chastening and  
 admonition of the Lord.

5 <sup>4</sup>Servants, be obedient unto them that according <sup>4</sup> 4 Gr. *Basileis*-  
vants.  
 to the flesh are your <sup>5</sup>masters, with fear and trem- <sup>5</sup> 5 Gr. *lords.*  
 bling, in singleness of your heart, as unto Christ;  
 6 not in the way of eyeservice, as men-pleasers; but  
 as <sup>4</sup>servants of Christ, doing the will of God from  
 7 the <sup>6</sup>heart; with good will doing service, as unto the <sup>6</sup> 6 Gr. *soul.*  
 8 Lord, and not unto men: knowing that whatsoever  
 good thing each one doeth, the same shall he re-  
 ceive again from the Lord, whether *he be* bond or  
 9 free. And, ye <sup>5</sup>masters, do the same things unto  
 them, and forbear threatening: knowing that both\*  
 their Master and yours is in heaven, and there is no  
 respect of persons with him.

\* For "both" read "he who is both"—*Am. Com.*

<sup>1</sup> Or, *From henceforth*

<sup>2</sup> Gr, *he made powerful*.

<sup>1</sup> Finally, <sup>2</sup>be strong in the Lord, and in the strength 10 of his might. Put on the whole armour of God, 11 that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh 12 and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*. Wherefore take up the whole armour 13 of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand there- 14 fore, having girded your loins with truth, and having put on the breastplate of righteousness, and 15 having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, 16 wherewith ye shall be able to quench all the fiery darts of the evil *one*. And take the helmet of sal- 17 vation, and the sword of the Spirit, which is the word of God: with all prayer and supplication 18 praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may 19 be given unto me <sup>3</sup>in opening my mouth, to make known with boldness the mystery of the gospel, for 20 which I am an ambassador in <sup>4</sup>chains; that in it I may speak boldly, as I ought to speak.

<sup>3</sup> Or, *in opening my mouth with boldness, to make known*

<sup>4</sup> Gr. *a chain*.

But that ye also may know my affairs, how I do, 21 Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for this very purpose, 22 that ye may know our state, and that he may comfort your hearts.

Peace be to the brethren, and love with faith, 23 from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus 24 Christ in incorruptness.



- 10 Τοῦ λοιποῦ ἔνδυναμοῦσθε ἔν κυρίῳ καὶ ἐν τῷ κράτει δυναμοῦσθε  
 11 τῆς ἰσχύος αὐτοῦ. ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ  
 πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδίας τοῦ  
 12 διαβόλου· ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ ὑμῖν  
 σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς  
 τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευμα-  
 13 τικά τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. διὰ τοῦτο ἀνα-  
 λάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἐντιστη-  
 ναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι  
 14 στήναι. στήτε οὖν περιζωσάμενοι τὴν ὀσφίν ὑμῶν  
 ἐν ἀληθείᾳ, καὶ ἐνδύσάμενοι τὸν θώρακα τῆς δικαιο-  
 15 σῆνης, καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ  
 16 τοῦ εὐαγγελίου τῆς εἰρήνης, ἐν πάσιν ἀναλαβόντες  
 τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνησεσθε πάντα τὰ βέλη  
 17 τοῦ πονηροῦ [τὰ] πεπυρωμένα σβέσαι· καὶ τὴν περι-  
 κεφαλίδαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχιραν  
 18 τοῦ πνεύματος, ὃ ἔστιν ῥῆμα θεοῦ, διὰ πάσης προσ-  
 ευχῆς καὶ δεήσεως, προσευχόμενοι ἐν παντὶ καιρῷ ἐν  
 πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρ-  
 19 τερήσει καὶ δεήσει περὶ πάντων τῶν ἀγίων, καὶ ὑπὲρ  
 ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου,  
 ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον [τοῦ εὐαγγελίου]  
 20 ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσω-  
 μαι ὡς δεῖ με λαλῆσαι.  
 21 Ἴνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, καὶ ὑμεῖς εἰδῆτε  
 πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ  
 22 πιστὸς διάκονος ἐν κυρίῳ, ὃν ἔπεμψα πρὸς ὑμᾶς εἰς  
 αὐτὸ τοῦτο ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς  
 καρδίας ὑμῶν.  
 23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ  
 24 θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ. Ἡ χάρις μετὰ  
 πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν  
 ἐν ἀφθαρσίᾳ.

## ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ

ΠΑΥΛΟΣ ΚΑΙ ΤΙΜΟΘΕΟΣ δούλοι Χριστοῦ Ἰησοῦ 1  
πᾶσιν τοῖς ἀγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὔσιν ἐν Φιλίπποις  
σὺν ἐπισκόποις καὶ διακόνοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ 2  
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν 3  
πάντοτε ἐν πάσῃ δεῆσαι μου ὑπὲρ πάντων ὑμῶν, μετὰ 4  
χαρᾶς τὴν δέησιν ποιούμενος, ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ 5  
εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν, πεποισθὼς 6  
αὐτὸ τοῦτο ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπι-  
τελέσει ἄχρι ἡμέρας Ἰησοῦ Χριστοῦ· καθὼς ἐστὶν δίκαιον 7  
ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν  
τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ  
καὶ βεβαιώσει τοῦ εὐαγγελίου συνκοινωνοῦς μου τῆς χά-  
ριτος πάντας ὑμᾶς ὄντας· μάρτυς γάρ μου ὁ θεός, ὡς ἐπι- 8  
ποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ. καὶ 9  
τοῦτο προσεύχομαι ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ  
μᾶλλον ἰερισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, εἰς 10  
τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ  
ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, πεπληρωμένοι καρπὸν 11  
δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον  
θεοῦ.

Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ 12  
μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν, ὥστε 13  
τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὄλῳ  
τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν, καὶ τοὺς πλείο- 14

Χριστοῦ Ἰησοῦ

περισσέυση

# THE EPISTLE OF PAUL THE APOSTLE

TO THE

## PHILIPPIANS.

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1 PAUL and Timothy, <sup>1</sup>servants of Christ Jesus, to <sup>1</sup> Gr. *bondservants*.  
all the saints in Christ Jesus which are at Philippi,  
2 with the <sup>2</sup>bishops and deacons: Grace to you and <sup>2</sup> Or, *overseers*  
peace from God our Father and the Lord Jesus  
Christ.

3 I thank my God upon all my remembrance of you,  
4 always in every supplication of mine on behalf of  
5 you all making my supplication with joy, for your  
fellowship in furtherance of the gospel from the first  
6 day until now; being confident of this very thing,  
that he<sup>c</sup> which began a good work in you will perfect  
7 it until the day of Jesus Christ: even as it is right  
for me to be thus minded on behalf of you all, be-  
cause <sup>3</sup>I have you in my heart, inasmuch as, both in <sup>3</sup> Or, *ye have me in*  
my bonds and in the defence and confirmation of *your heart*.  
the gospel, ye all are partakers with me of grace.

8 For God is my witness, how I long after you all in  
9 the tender mercies of Christ Jesus. And this I pray,  
that your love may abound yet more and more in  
10 knowledge and all discernment; so that ye may <sup>4</sup>ap- <sup>4</sup> Or, *prove the*  
prove the things that are excellent; that ye may be *things that differ*  
sincere and void of offence unto the day of Christ;  
11 being filled with the <sup>5</sup>fruits of righteousness, which <sup>5</sup> Gr. *fruit*.  
are through Jesus Christ, unto the glory and praise  
of God.

12 Now I would have you know, brethren, that the  
things *which happened* unto me have fallen out rather  
13 unto the progress of the gospel; so that my bonds  
became manifest in Christ <sup>6</sup>throughout the whole <sup>6</sup> Gr. *in the whole*  
14 praetorian guard, and to all the rest; and that most *Pratorium*.

1 Gr. *trusting in my* of the brethren in the Lord, <sup>1</sup>being confident through my  
*bonds.* bonds, are more abundantly bold to speak the word of God  
without fear. Some indeed preach Christ even of envy and 15  
strife; and some also of good will: the one\* *do it* of love, 16  
knowing that I am set for the defence of the gospel: but 17  
the other† proclaim Christ of faction, not sincerely, thinking  
to raise up affliction for me in my bonds. What then? only 18  
that in every way, whether in pretence or in truth, Christ is  
proclaimed: and therein I rejoice, yea, and will rejoice. For 19  
I know that this shall turn to my salvation, through your  
supplication and the supply of the Spirit of Jesus Christ,  
according to my earnest expectation and hope, that in noth- 20  
ing shall I be put to shame, but *that* with all boldness, as  
always, *so* now also Christ shall be magnified in my body,  
whether by life, or by death. For to me to live is Christ, 21  
and to die is gain. <sup>2</sup>But if to live in the flesh,—*if* this is 22  
the fruit of my work‡, then <sup>3</sup>what I shall choose <sup>4</sup>I wot not.  
But I am in a strait betwixt the two, having the desire to 23  
depart and be with Christ; for it is very far better: yet to 24  
abide in the flesh is more needful for your sake. And hav- 25  
ing this confidence, I know that I shall abide, yea, and abide  
with you all, for your progress and joy <sup>5</sup>in the faith; that 26  
your glorying may abound in Christ Jesus in me through my  
presence with you again. Only <sup>6</sup>let your manner of life be 27  
worthy of the gospel of Christ: that, whether I come and  
see you or be absent, I may hear of your state, that ye  
stand fast in one spirit, with one soul striving <sup>7</sup>for the faith  
of the gospel; and in nothing affrighted by the adversaries: 28  
which is for them an evident token of perdition, but of your  
salvation, and that from God; because to you it hath been 29  
granted in the behalf of Christ, not only to believe on him,  
but also to suffer in his behalf: having the same conflict 30  
which ye saw in me, and now hear to be in me.

\* To "the one" etc. add marg. Or, *they that are moved by love do it*—*Am. Com.*

† To "but the other" etc. add the marg. Or, *but they that are factious proclaim Christ*—*Am. Com.*

‡ Read in the text "if this shall bring fruit from my work" with marg. Gr. *this is for me fruit of work*.—*Am. Com.*

§ Omit marg. <sup>4</sup> ("I do not make known")—*Am. Com.*

νας τῶν ἀδελφῶν ἐν κυρίῳ πεπειθότας τοῖς δεσμοῖς μου  
περισσότερως τολμᾶν ἀφόβως τὸν λόγον τοῦ θεοῦ λα-  
15 λείν.

Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς  
16 δὲ καὶ δι' εὐδοκίαν τὸν χριστὸν κηρίσσουσιν· οἱ μὲν ἐξ  
ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κείμει,

17 οἱ δὲ ἐξ ἐριθίας τὸν χριστὸν καταγγέλλουσιν, οὐχ ἄγνως,  
18 οἰόμενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου. τί γάρ; πλὴν  
ὅτι παιτὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς  
καταγγέλλεται, καὶ ἐν τούτῳ χαίρω· ἀλλὰ καὶ χαρήσομαι,

19 οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ  
τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ  
20 Χριστοῦ, κατὰ τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου ὅτι ἐν  
οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάν-  
τοτε καὶ νῦν μεγαλυνηθήσεται Χριστὸς ἐν τῷ σώματί μου,  
21 εἴτε διὰ ζωῆς· εἴτε διὰ θανάτου.

Ἐμοὶ γὰρ  
22 τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος. εἰ δὲ τὸ ζῆν  
ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου, — καὶ τί αἰρήσομαι ὄ

23 γνωρίζω· συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων  
εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῶ γὰρ μᾶλλον

24 κρείσσον, τὸ δὲ ἐπιμένειν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.

καὶ τοῦτο πεπειθῶς οἶδα ὅτι μενῶ καὶ παραμενῶ πᾶσιν  
26 ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, ἵνα τὸ  
καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ  
27 τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

Μό-  
νοι ἀξίως τοῦ εὐαγγελίου τοῦ χριστοῦ πολιτείεςθε, ἵνα  
εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὸν ἀκούω τὰ περὶ ὑμῶν,  
ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ  
28 πίστει τοῦ εὐαγγελίου, καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ  
τῶν ἀντικειμένων (ἧτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας,  
29 ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ, ὅτι ὑμῖν ἐχαρίσθη  
τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ

30 καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν), τὸν αὐτὸν ἀγῶνα ἔχοντες  
οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.

Χριστὸν

δὲ

ἔργου, καὶ τί  
αἰρήσομαι;

ἐπιμένειν

Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον 1  
 ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ  
 οἰκτιρμοί, πληρώσατέ μου τὴν χαρὰν ἵνα τὸ αὐτὸ φρονήτε, 2  
 τὴν αὐτὴν ἀγάπην ἔχοντες, σὺν ψυχοῖ, τὸ ἐν φρονούντες,  
 μηδὲν κατ' ἐριθίαν μηδὲ κατὰ κενοδοξίαν, ἀλλὰ τῇ ταπεινο- 3  
 φροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, μὴ τὰ 4  
 ἑαυτῶν ἕκαστοι σκοποῦντες, ἀλλὰ καὶ τὰ ἑτέρων ἕκα-  
 στοὶ. τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ, 5  
 ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ὕρπαγμόν ἠγήσατο τὸ 6  
 εἶναι ἴσα θεῷ, ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου 7  
 λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι  
 εὐρεθείς ὡς ἄνθρωπος ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπή- 8  
 κοος μέχρι θανάτου, θανάτου δὲ σταυροῦ· διὸ καὶ ὁ θεὸς 9  
 αὐτὸν ὑπερύψωσεν, καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ  
 πάντων ὄνομα, ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων γόνυ κλῆσθῃ 10  
 ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πάντα 11  
 γλῶσσαι ἐξομολογήσονται ὅτι ΚΥΡΙΟΣ ΙΗΣΟΥΣ ΧΡΙ-  
 ΣΤΟΣ εἰς δόξαν θεοῦ πατρὸς.

Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ 12  
 [οἷς] ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ τῶν πολλῶ μάλλον  
 ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν  
 σωτηρίαν κατεργάζεσθε, θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν 13  
 ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας·  
 πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν 14  
 ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα 15  
 μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαί-  
 νεσθε ὡς φωστῆρες ἐν κόσμῳ λόγον ζωῆς ἐπέχοντες, 16  
 εἰς καύχημα ἔμοι εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν  
 ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα. Ἀλλὰ εἰ καὶ σπέν- 17  
 δομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν,  
 χαίρω καὶ συχαίρω πᾶσιν ὑμῖν· τὸ δὲ αὐτὸ καὶ ὑμεῖς 18  
 χαίρετε καὶ συχαίρετέ μοι.

Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι 19

αὐτο

ἕκαστος | ἑτέρων.  
ἕκαστοι τοῦτο



2 If there is therefore any comfort\* in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, <sup>1</sup>of one mind; *doing* nothing through faction or through vain-glory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus: who, <sup>2</sup>being† in the form of God, counted it not <sup>3</sup>a prize to be on an equality with God‡, but emptied himself, taking the form of a <sup>4</sup>servant, <sup>5</sup>being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and <sup>6</sup>*things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 So then, my beloved, even as ye have always obeyed, not <sup>7</sup>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 which worketh in you both to will and to work, for his good pleasure. Do all things without murmurings and disputings§; that ye may be|| blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as <sup>8</sup>lights in the world, holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labour in vain. Yea, and if I am <sup>9</sup>offered upon the sacrifice and service of your faith, I joy, and rejoice with you all: and in the same manner do ye also joy, and rejoice with me.

19 But I hope in the Lord Jesus to send Timothy shortly

<sup>1</sup> Some ancient authorities read of the same mind.

<sup>2</sup> Gr. being originally.

<sup>3</sup> Gr. a thing to be grasped.

<sup>4</sup> Gr. bondservant.

<sup>5</sup> Gr. becoming in.

<sup>6</sup> Or, things of the world below.

<sup>7</sup> Some ancient authorities omit as.

<sup>8</sup> Gr. luminaries.

<sup>9</sup> Gr. poured out as a drink-offering.

\* For "comfort" read "exhortation"—*Am. Com.*

† For "being" read "existing" and omit marg. 2.—*Am. Com.*

‡ Let the text run "counted not the being on an equality with God a thing to be grasped" and omit marg. 3.—*Am. Com.*

§ For "disputings" read "questionings"—*Am. Com.*

|| For "may be" read "may become"—*Am. Com.*

unto you, that I also may be of good comfort,  
 when I know your state. For I have no man <sup>20</sup>  
 likeminded, who will care <sup>1</sup>truly for your state.  
 For they all seek their own, not the things of Jesus <sup>21</sup>  
 Christ. But ye know the proof of him, that, as a <sup>22</sup>  
 child *serveth* a father, *so* he served with me in fur-  
 therance of the gospel. Him therefore I hope to <sup>23</sup>  
 send forthwith, so soon as I shall see how it will go  
 with me: but I trust in the Lord that I myself also <sup>24</sup>  
 shall come shortly. But I counted it necessary to <sup>25</sup>  
 send to you Epaphroditus, my brother and fellow-  
 worker and fellow-soldier, and your <sup>2</sup>messenger and  
 minister to my need; since he longed <sup>3</sup>after you all, <sup>26</sup>  
 and was sore troubled, because ye had heard that he  
 was sick: for indeed he was sick nigh unto death: <sup>27</sup>  
 but God had mercy on him; and not on him only,  
 but on me also, that I might not have sorrow upon  
 sorrow. I have sent him therefore the more dili- <sup>28</sup>  
 gently, that, when ye see him again, ye may rejoice,  
 and that I may be the less sorrowful. Receive him <sup>29</sup>  
 therefore in the Lord with all joy; and hold such  
 in honour: because for the work of <sup>4</sup>Christ he came <sup>30</sup>  
 nigh unto death, hazarding his life to supply that  
 which was lacking in your service toward me.

Finally, my brethren, <sup>5</sup>rejoice in the Lord. To <sup>3</sup>  
 write the same things to you, to me indeed is not  
 irksome, but for you it is safe. Beware of the dogs, <sup>2</sup>  
 beware of the evil workers, beware of the concision:  
 for we are the circumcision, who worship by the <sup>3</sup>  
 Spirit of God, and glory in Christ Jesus, and have  
 no confidence in the flesh: though I myself might <sup>4</sup>  
 have confidence even in the flesh: if any other man  
<sup>6</sup>thinketh to have confidence in the flesh, I yet more:  
 circumcised the eighth day, of the stock of Israel, <sup>5</sup>  
 of the tribe of Benjamin, a Hebrew of Hebrews; as  
 touching the law, a Pharisee; as touching zeal, per- <sup>6</sup>  
 secuting the church; as touching the righteousness  
 which is in the law, found blameless. Howbeit <sup>7</sup>  
 what things were <sup>7</sup>gain to me, these have I counted  
 loss for Christ. Yea verily, and I count all things <sup>8</sup>  
 to be loss

<sup>1</sup> Gr. *genuinely*.

<sup>2</sup> Gr. *apostle*.

<sup>3</sup> Many ancient au-  
 thorities read to  
 see you all.

<sup>4</sup> Many ancient au-  
 thorities read the  
 Lord.

<sup>5</sup> Or, *farewell*

<sup>6</sup> Or, *seemeth*

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

20 ὑμῖν, ἵνα καὶ γὰρ εὐψυχῶ γνοὺς τὰ περὶ ὑμῶν. οὐδένα  
 γὰρ ἔχω ἰσόψυχον ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει,  
 21 οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ <sup>Ἰησοῦ Χριστοῦ</sup> <sup>Ἰησοῦ</sup> Χριστοῦ.  
 22 τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον σὺν  
 23 ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. Τοῦτον μὲν οὖν  
 ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἐξαυτῆς.  
 24 πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.  
 25 ἀναγκαῖον δὲ ἠγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ  
 συνεργὸν καὶ συνστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ  
 26 λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς, ἐπειδὴ  
 ἐπιποθῶν ἦν <sup>ἡμᾶς πάντας</sup> <sup>ἡμᾶς</sup> πάντας ὑμᾶς [ιδεῖν]<sup>1</sup>, καὶ ἀδημονῶν διότι  
 27 ἠκούσατε ὅτι ἠσθένησεν. καὶ γὰρ ἠσθένησεν παραπλήσιον  
 θανάτου· ἀλλὰ ὁ θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον  
 28 ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ. σπουδαιοτέρως  
 οὖν ἔπεμψα αὐτόν ἵνα ἰδόντες αὐτόν πάλιν χαρῆτε καὶ γὰρ  
 29 ἀλυπότερος ὤ. προσδέχεσθε οὖν αὐτόν ἐν κυρίῳ μετὰ  
 30 πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε, ὅτι διὰ  
 τὸ ἔργον <sup>Χριστοῦ</sup> <sup>Χριστοῦ</sup> Κυρίου<sup>2</sup> μέχρι θανάτου ἠγγισεν, παραβολευσά-  
 μενος τῇ ψυχῇ ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς  
 πρὸς με λειτουργίας.

1 Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ. τὰ αὐτὰ  
 γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.—

2 Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας,  
 3 βλέπετε τὴν κατατομὴν. ἡμεῖς γὰρ ἐσμεν ἡ περιτομή,  
 οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ  
 4 Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες, καίπερ ἐγὼ ἔχων  
 πεποιθήσιν καὶ ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος  
 5 πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον· περιτομῆ ὀκταήμερος,  
 6 ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων,  
 7 κατὰ νόμον Φαρισαῖος, κατὰ ζῆλος διώκων τὴν ἐκκλησίαν,  
 8 κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. Ἄλ-  
 λά ἄτινα ἦν μοι κέρδη, ταῦτα ἠγῆμαι διὰ τὸν Χριστόν  
 8 ζημίαν. ἀλλὰ μὲν οὖν γε καὶ ἠγοῦμαι πάντα ζημίαν εἶναι

<sup>1</sup>Ἰησοῦ Χριστοῦ

<sup>2</sup>ἡμᾶς πάντας

<sup>3</sup>Χριστοῦ

διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου δι' ὃν τὰ πάντα ἐξημιώθην, καὶ ἠγοῦμαι σκύβαλα ἵνα Χριστὸν κερδήσω καὶ εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ κοινωνίαν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ, εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν. οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ [Ἰησοῦ]. ἀδελφοί, ἐγὼ ἑμαυτὸν ὡς ἄπειρα λογίζομαι κατειληφέναι· ἐν δὲ ταῖς ἀδελφότησιν ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτενωμένος, κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ. Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει· πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν. Συμμητᾶί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς· πολλοὶ γὰρ περιπατοῦσιν οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ χριστοῦ, ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἢ κοιλία καὶ ἢ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες· ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτήρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν, ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί. Εὐδοκίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ. καὶ ἐρωτῶ καὶ σέ, γιήσιε ὡς ἄπειρα, συναμβάνου αὐταῖς, αἴτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ Κλήμεντος καὶ

οὐ

μου

Σύνζυγε

for the excellency of the knowledge of Christ Jesus my Lord : for whom I suffered the loss of all things, and do  
 9 count them but <sup>1</sup> dung, that I may gain Christ, and be found  
 in him, <sup>2</sup>not having a righteousness of mine own, *even* that  
 which is of the law, but that which is through faith in  
 10 Christ, the righteousness which is of God † <sup>3</sup>by faith : that  
 I may know him, and the power of his resurrection, and the  
 fellowship of his sufferings, becoming conformed unto his  
 11 death ; if by any means I may attain unto the resurrection  
 12 from the dead. Not that I have already obtained, or am  
 already made perfect : but I press on, if so be that I may  
<sup>4</sup>apprehend ‡ that for which also I was apprehended by Christ  
 13 Jesus. Brethren, I count not myself <sup>5</sup>yet to have appre-  
 hended § : but one thing *I do*, forgetting the things which  
 are behind, and stretching forward to the things which are  
 14 before, I press on toward the goal unto the prize of the  
 15 <sup>6</sup>high calling of God in Christ Jesus. Let us therefore, as  
 many as be perfect, be thus minded : and if in any thing  
 ye are otherwise minded, even this shall God reveal unto  
 16 you : only, whereunto we have already attained, by that  
 same *rule* let us walk.  
 17 Brethren, be ye imitators together of me, and mark them  
 18 which so walk even as ye have us for an ensample. For  
 many walk, of whom I told you often, and now tell you  
 even weeping, *that they are* the enemies of the cross of  
 19 Christ : whose end is perdition, whose god is the belly, and  
 20 *whose* glory is in their shame, who mind earthly things. For  
 our <sup>7</sup>citizenship is in heaven ; from whence also we wait for  
 a Saviour, the Lord Jesus Christ : who shall fashion anew  
 the body of our humiliation, *that it may be* conformed to the  
 body of his glory, according to the working whereby he is  
 able even to subject all things unto himself.  
 4 Wherefore, my brethren beloved and longed for, my joy  
 and crown, so stand fast in the Lord, my beloved.  
 2 I exhort Euodia, and I exhort Syntyche, to be of the same  
 3 mind in the Lord. Yea, I beseech thee also, true yokefel-  
 low, help these women, for they laboured with me in the  
 gospel, with Clement also, and

\* Substitute marg. <sup>1</sup> ("refuse") for the text.—*Am. Com.* † For "of God" read "from God"—*Am. Com.* ‡ For "apprehend . . . apprehended" read "lay hold on . . . laid hold on", and in marg. <sup>4</sup> for "apprehend . . . apprehended" read "lay hold . . . laid hold on"—*Am. Com.* § For "apprehended" read "laid hold"—*Am. Com.*



the rest of my fellow-workers, whose names are in the book of life.

<sup>1</sup> Or, *Farewell*<sup>2</sup> <sup>1</sup>Rejoice in the Lord always: again I will say, <sup>1</sup>Rejoice. 4  
<sup>2</sup> Or, *gentleness* Let your <sup>2</sup>forbearance be known unto all men. The Lord 5  
 is at hand. In nothing be anxious; but in everything by 6  
 prayer and supplication with thanksgiving let your re-  
 quests be made known unto God. And the peace of God, 7  
 which passeth all understanding, shall guard your hearts  
 and your thoughts in Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever 8  
<sup>3</sup> Or, *reverend* things are <sup>3</sup>honourable, whatsoever things are just, whatso-  
 ever things are pure, whatsoever things are lovely, whatso-  
<sup>4</sup> Or, *gracious* ever things are <sup>4</sup>of good report; if there be any virtue, and  
<sup>5</sup> Or, *take account* if there be any praise, <sup>5</sup>think on these things. The things 9  
 which ye both learned and received and heard and saw in  
 me, these things do: and the God of peace shall be with you.

But I <sup>6</sup>rejoice in the Lord greatly, that now at length ye 10  
<sup>6</sup> Or, *rejoiced* have revived your thought for me; <sup>7</sup>wherein ye did indeed  
<sup>7</sup> Or, *seeing that* take thought, but ye lacked opportunity. Not that I speak 11  
 in respect of want: for I have learned, in whatsoever state I  
 am, therein to be content. I know how to be abased, and I 12  
 know also how to abound: in every thing and in all things  
 have I learned the secret both to be filled and to be hungry,  
 both to abound and to be in want. I can do all things in 13  
 him that strengtheneth me. Howbeit ye did well, that ye 14  
 had fellowship with my affliction. And ye yourselves also 15  
 know, ye Philippians, that in the beginning of the gospel,  
 when I departed from Macedonia, no church had fellowship  
 with me in the matter of giving and receiving, but ye only;  
 for even in Thessalonica ye sent once and again unto my 16  
 need. Not that I seek for the gift; but I seek for the fruit 17  
 that increaseth to your account. But I have all things, and 18  
 abound: I am filled, having received from Epaphroditus the  
 things *that came from you*, an odour of a sweet smell, a sac-  
 rifice acceptable, well-pleasing to God. And my God shall 19  
 fulfill every need of yours according to his riches in glory  
 in Christ Jesus. Now unto our God and Father *be* the 20  
 glory <sup>8</sup>for ever and ever. Amen.

<sup>8</sup> Or, *unto the ages*  
*of the ages.*

\* Omit marg. 1 ("Farewell")—*Am. Com.*

† For "fulfill" read "supply" [Comp. "Classes of Passages," xiv.]—*Am. Com.*



τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν Βίβλῳ  
4 ΖΩΗΣ.

Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ,  
5 χαίρετε. τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις.  
6 ὁ κύριος ἐγγύς· μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ  
προσευχῇ καὶ τῇ δεήσει μετ' εὐχαριστίας τὰ αἰτήματα  
7 ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν· καὶ ἡ εἰρήνη τοῦ θεοῦ  
ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ  
8 τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. Τὸ λοι-

πόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια,  
ὅσα ἀγά, ὅσα προσφιλῆ, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ  
9 εἴ τις ἔπαινος, ταῦτα λογίζεσθε· ἃ καὶ ἐμάθετε καὶ πα-  
ρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσ-  
σετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

10 Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεθά-  
λετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ᾧ καὶ ἐφρονεῖτε ἡκαι-  
11 ρεῖσθε δέ. οὐχ ὅτι καθ' ὑστέρησιν λέγω, ἐγὼ γὰρ ἔμαθον  
12 ἐν οἷς εἰμὶ αὐτάρκης εἶναι· οἶδα καὶ ταπεινοῦσθαι, οἶδα  
καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι, καὶ  
χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι·  
13 πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με. πλὴν καλῶς ἐποιή-  
14 σατε συνκοινωνήσαντές μου τῇ θλίψει. οἶδατε δὲ καὶ  
15 ὑμεῖς, Φιλιππησίοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε  
ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκουώνη-  
σεν εἰς λόγον δόσεως καὶ λήψεως εἰ μὴ ὑμεῖς μόνοι,  
16 ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δις εἰς τὴν χρείαν  
17 μοι ἐπέμψατε. οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ  
18 τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν. ἀπέχω  
δὲ πάντα καὶ περισσεύω· πεπλήρωμαι δεξάμενος παρὰ  
Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὅσμη· ἐγὼδίας, θυσίαν  
19 δεκτὴν, εὐάρεστον τῷ θεῷ. ὁ δὲ θεὸς μου πληρώσει  
πᾶσαν χρείαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν  
20 Χριστῷ Ἰησοῦ. τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα  
εἰς τοὺς αἰῶνας τῶν αἰῶνων· ἀμήν.

Ἀσπάσασθε πάντα ἄγιον ἐν Χριστῷ Ἰησοῦ. Ἀσπά- 21  
ζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. ἀσπάζονται ὑμᾶς πάντες 22  
οἱ ἄγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύ- 23  
ματος ὑμῶν.

4. 21-4. 23. TO THE PHILIPPIANS.

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- 21 Salute every saint in Christ Jesus. The brethren  
22 which are with me salute you. All the saints salute  
you, especially they that are of Cæsar's household.  
23 The grace of the Lord Jesus Christ be with your  
spirit.

THE EPISTLE OF PAUL THE APOSTLE  
TO THE  
COLOSSIANS.

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<sup>1</sup> Gr. *the brother.* PAUL, an apostle of Christ Jesus through the will **1**  
<sup>2</sup> Or, *to those that are at Colosse, holy and faithful brethren in Christ* of God, and Timothy <sup>1</sup>our brother, <sup>2</sup>to the saints **2**  
and faithful brethren in Christ *which are* at Colossæ: Grace to you and peace from God our Father.

We give thanks to God the Father of our Lord **3**  
Jesus Christ, praying always for you, having heard **4**  
of your faith in Christ Jesus, and of the love which **5**  
ye have toward all the saints, because of the hope **5**  
which is laid up for you in the heavens, whereof ye **6**  
heard before in the word of the truth of the gospel, **6**  
which is come unto you; even as it is also in all **6**  
the world bearing fruit and increasing, as *it doth* in **7**  
you also, since the day ye heard and knew the grace **7**  
of God in truth; even as ye learned of Epaphras **7**  
our beloved fellow-servant, who is a faithful minister **8**  
of Christ on <sup>3</sup>our behalf, who also declared unto **8**  
us your love in the Spirit.

<sup>3</sup> Many ancient authorities read *your*.

For this cause we also, since the day we heard *it*, **9**  
do not cease to pray and make request for you, that **9**  
ye may be filled with the knowledge of his will in **10**  
all spiritual wisdom and understanding, to walk **10**  
worthily of the Lord <sup>4</sup>unto all pleasing, bearing **10**  
fruit in every good work, and increasing <sup>5</sup>in the **11**  
knowledge of God; <sup>6</sup>strengthened <sup>7</sup>with all power, **11**  
according to the might of his glory, unto all patience **12**  
and longsuffering with joy; giving thanks **12**  
unto the Father, who made <sup>8</sup>us meet to be

<sup>4</sup> Or, *unto all pleasing, in every good work, bearing fruit and increasing &c.*

<sup>5</sup> Or, *by*

<sup>6</sup> Gr. *made powerful.*

<sup>7</sup> Or, *in*

<sup>8</sup> Some ancient authorities read *you*.

## ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ

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

3 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ  
4 [Χριστοῦ] πάντοτε ἡμεῖς ὑμῶν προσευχόμενοι, ἀκούσαντες ὑπὲρ  
τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην [ἣν  
5 ἔχετε] εἰς πάντας τοὺς ἁγίους διὰ τὴν ἐλπίδα τὴν ἀποκειμέ-  
νην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ  
6 τῆς ἀληθείας τοῦ εὐαγγελίου τοῦ παρόντος εἰς ὑμᾶς, καθὼς  
καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφορούμενον καὶ αὐξανό-  
μενον καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἤκούσατε καὶ  
7 ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ· καθὼς ἐμά-  
θετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς  
8 ἐστὶν πιστὸς ὑπὲρ ἡμῶν διάκονος τοῦ χριστοῦ, ὁ καὶ ὑμῶν  
9 δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι. Διὰ  
τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἤκούσαμεν, οὐ πανόμεθα  
ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι ἵνα πληρωθῆτε  
τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ  
10 καὶ σιγῇ πνευματικῇ, περιπατῆσαι ἀξίως τοῦ κυρίου  
εἰς πᾶσαν ἀρεσκίαν ἐν παντὶ ἔργῳ ἀγαθῷ καρποφο-  
11 ροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ, ἐν  
πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης  
αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς,  
12 εὐχαριστοῦντες τῷ ἁγίῳ πατρὶ τῷ ἰκανώσαντι ὑμᾶς εἰς τὴν

θεῷ | ἡμῶν

ισχομεν

μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί, ὃς ἐρύσατο 13  
 ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους καὶ μετέστησεν εἰς  
 τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, ἐν ᾧ ἔχομεν 14  
 τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν· ὃς ἐστίν 15  
 εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως,  
 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ 16  
 τῆς γῆς, τὰ ὄρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε  
 κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ  
 καὶ εἰς αὐτὸν ἔκτισται· καὶ αὐτὸς ἐστὶν πρὸ πάντων 17  
 καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν, καὶ αὐτός ἐστιν 18  
 ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὃς ἐστὶν [ἡ]  
 ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν  
 αὐτὸς πρωτεύων, ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρω- 19  
 μα κατοικῆσαι καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα 20  
 εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ  
 αὐτοῦ, [δι' αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς  
 οὐρανοῖς· καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους καὶ 21  
 ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, — νυνὶ  
 δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ 22  
 τοῦ θανάτου, — παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους  
 καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ, εἴ γε ἐπιμένετε τῇ 23  
 πίστει τεθεμελιωμένοι καὶ ἐδραῖοι καὶ μὴ μετακινούμενοι  
 ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κη-  
 ρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ  
 ἐγενόμην ἐγὼ Παῦλος διάκονος.

δοποκατηλλάγητε

Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν, καὶ ἀντά- 24  
 ναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ ἐν  
 τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκ-  
 κλησία, ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν 25  
 τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν  
 λόγον τοῦ θεοῦ, τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ 26  
 τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, — ἵνυ δὲ ἐφανερῶθη  
 τοῖς ἁγίοις αὐτοῦ, οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί τὸ 27



1. 12-1. 27. TO THE COLOSSIANS.

13 partakers of the inheritance of the saints in light; who  
 14 lated us into the kingdom of the Son of his love; in  
 whom we have our redemption, the forgiveness of  
 15 our sins: who is the image of the invisible God, the  
 16 firstborn of all creation; for in him were all things  
 created, in the heavens and upon the earth, things  
 visible and things invisible, whether thrones or do-  
 minions or principalities or powers; all things have  
 17 been created through him, and unto him; and he  
 is before all things, and in him all things <sup>1</sup>consist.  
 18 And he is the head of the body, the church: who  
 is the beginning, the firstborn from the dead; <sup>2</sup>that  
 19 in all things he might have the preeminence. <sup>3</sup>For  
 it was the good pleasure of the Father that in him  
 20 should all the fulness dwell: and through him to  
 reconcile all things <sup>4</sup>unto <sup>5</sup>himself, having made  
 peace through the blood of his cross; through him,  
*I say*, whether things upon the earth, or things in  
 21 the heavens. And you, being in time past alienated  
 and enemies in your mind in your evil works, yet  
 22 now <sup>6</sup>hath he reconciled in the body of his flesh  
 through death, to present you holy and without  
 23 blemish and unreprieveable before him: if so be that  
 ye continue in the faith, grounded and stedfast, and  
 not moved away from the hope of the gospel which  
 ye heard, which was preached in all creation under  
 heaven; whereof I Paul was made a minister.  
 24 Now I rejoice in my sufferings for your sake, and  
 fill up on my part that which is lacking of the afflic-  
 tions of Christ in my flesh for his body's sake, which  
 25 is the church; whereof I was made a minister, ac-  
 cording to the <sup>7</sup>dispensation of God which was  
 given me to you-ward, to fulfil the word of God,  
 26 *even* the mystery which hath been hid <sup>8</sup>from all\*  
 ages and generations; but now hath it been mani-  
 27 fested to his saints, to whom God was pleased to  
 make known what is the

<sup>1</sup> That is, *hold to-  
gether.*

<sup>2</sup> Or, *that among all  
he might have*

<sup>3</sup> Or, *For the whole  
fulness of God  
was pleased to  
dwell in him*

<sup>4</sup> Or, *into him*

<sup>5</sup> Or, *him*

<sup>6</sup> Some ancient au-  
thorities read *ye  
have been recon-  
ciled.*

<sup>7</sup> Or,  *stewardship.*

<sup>8</sup> Gr. *from the ages  
and from the gen-  
erations.*

\* For "from all" read "for"—*Am. Com.*

riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory : whom we proclaim, admonishing every man and 28 teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I 29 labour also, striving according to his working, which worketh in me <sup>1</sup>mightily.

1 Or, *in power*

For I would have you know how greatly I strive **2** for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their **2** hearts may be comforted, they being knit together in love, and unto all riches of the <sup>2</sup>full assurance of understanding, that they may know the mystery of God, <sup>3</sup>even Christ, in whom are all the treasures of **3** wisdom and knowledge hidden. This I say, that **4** no one may delude you with persuasiveness of speech. For though I am absent in the flesh, yet am **5** I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

2 Or, *fulness*

3 The ancient authorities vary much in the text of this passage.

As therefore ye received Christ Jesus the Lord, **6** so walk in him, rooted and builded up in him, and **7** established <sup>4</sup>in your faith, even as ye were taught, abounding <sup>5</sup>in thanksgiving.

4 Or, *by*

5 Some ancient authorities insert *in* it.

6 Or, *See whether*

<sup>6</sup>Take heed lest there shall be any one that maketh **8** spoil of you through his philosophy and vain deceit, after the tradition of men, after the <sup>7</sup>rudiments of the world, and not after Christ: for in him dwell **9** eth all the fulness of the Godhead bodily, and in **10** him ye are made full, who is the head of all principality and power: in whom ye were also circum- **11** cised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him **12** in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you, being dead **13**

7 Or, *elements*

πλουτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν,  
 28 ὁ ἔστιν Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης· ὃν ἡμεῖς  
 καταγγέλλομεν νοθετοῦντες πάντα ἄνθρωπον καὶ διδά-  
 σκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστή-  
 29 σωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ· εἰς ὃ καὶ  
 κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνερ-  
 1 γουμένην ἐν ἐμοὶ ἐν δυνάμει. Θέλω γὰρ ὑμᾶς  
 εἰδέναι ἠλίκον ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν ἐν  
 Λαοδικίᾳ καὶ ὅσοι οὐχ ἑώρακαν τὸ πρόσωπόν μου ἐν  
 2 σαρκί, ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συνβιβα-  
 σθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν πλουτος τῆς πληροφορίας  
 τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ,  
 3 Χριστοῦ, ἐν ᾧ εἰσὶν πάντες οἱ θεσαυροὶ τῆς σοφίας  
 4 καὶ γνώσεως ἀπόκρυφοι. Τοῦτο λέγω ἵνα μηδεὶς ὑμᾶς  
 5 παραλογίζηται ἐν πιθανολογίᾳ. εἰ γὰρ καὶ τῇ σαρκὶ  
 ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμί, χαίρων καὶ  
 βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν  
 πίστεως ὑμῶν.

6 Ὡς οὖν παρελάβετε τὸν χριστὸν Ἰησοῦν τὸν κύριον,  
 7 ἐν αὐτῷ περιπατεῖτε, ἐριζωμένοι καὶ ἐποικοδομούμενοι  
 ἐν αὐτῷ καὶ βεβαιούμενοι τῇ πίστει καθὼς ἐδιδάχθητε, πε-  
 8 ρισσεύοντες [ἐν αὐτῇ] ἐν εὐχαριστίᾳ. Βλέ-  
 9 πετε μὴ τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφί-  
 10 ας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώ-  
 11 πων, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν·  
 12 ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος  
 13 σωματικῶς, καὶ ἔστὲ ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν  
 ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας, ἐν ᾧ καὶ περιε-  
 τμήθητε περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ  
 σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ χριστοῦ,  
 10 συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ σνη-  
 γέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ  
 13 ἐγείραντος αὐτὸν ἐκ νεκρῶν· καὶ ὑμᾶς νεκροὺς ὄν-

ὅς

Α.†

ἔσται ὑμᾶς

τας τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ἡμῶν, συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ· χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα, ἐξυλεύσας τὸ καθ' ἡμῶν <sup>14</sup> χειρόγραφον τοῖς δόγμασιν ὃ ἦν ὑπεραντίον ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου προσηλώσας αὐτὸ τῷ σταυρῷ· ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν <sup>15</sup> ἐν παρρησίᾳ θριαμβεύσας αὐτοὺς ἐν αὐτῷ. Μὴ <sup>16</sup>

ἢ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει ἢ ἐν <sup>17</sup> μέρει ἐορτῆς ἢ νεομηνίας ἢ σαββάτων, ἢ ἔστιν σκιά <sup>18</sup> τῶν μελλόντων, τὸ δὲ σῶμα τοῦ χριστοῦ. μὴδεὶς <sup>19</sup> ὑμᾶς καταβραβεύετω ἠέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ ἐώρακεν ἐμβατεύων, εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοοῦ τῆς σαρκὸς αὐτοῦ, καὶ οὐ κρατῶν <sup>20</sup> τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συνβιβαζόμενον αὐξεῖ τὴν αὐξήσιν τοῦ θεοῦ.

Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ <sup>21</sup> κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε Μὴ ἄψῃ <sup>22</sup> μὴδὲ γείσῃ μὴδὲ θίγῃς, ἢ ἔστιν πάντα εἰς φθορὰν <sup>23</sup> τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίαις τῶν ἀνθρώπων, ἃ τινὰ ἔστιν λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθησικίᾳ καὶ ταπεινοφροσύνῃ [καὶ] ἀφειδία σώματος, οὐκ ἐν τιμῇ τινὶ πρὸς πλησμονὴν τῆς σαρκός. Ἐὶ οὖν συνηγέρθητε τῷ χριστῷ, τὰ <sup>1</sup>

ἄνω ζητεῖτε, οὗ ὁ χριστός ἐστιν ἐν δεξιᾷ τοῦ θεοῦ <sup>2</sup> καθήμενος· τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς, <sup>3</sup> ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ <sup>4</sup> χριστῷ ἐν τῷ θεῷ· ὅταν ὁ χριστὸς φανερωθῇ, ἡ ζωὴ <sup>5</sup> ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς, πόρνεϊαν, <sup>6</sup> ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν ἣτις ἐστὶν εἰδωλολατρία, δι' ἣ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ· ο

2. 13-3. 6. TO THE COLOSSIANS.

- through your trespasses and the uncircumcision of your flesh, you, *I say*, did he quicken together with
- 14 him, having forgiven us all our trespasses; having blotted out <sup>1</sup>the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross: <sup>2</sup>having put off from himself\* the principalities and the powers, he made a show of them openly, triumphing over them in it.
- 16 Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon
- 17 or a sabbath day: which are a shadow of the things
- 18 to come; but the body is Christ's. Let no man rob you of your prize <sup>3</sup>by a voluntary humility and worshipping of the angels, <sup>4</sup>dwelling in the things which he hath <sup>5</sup>seen, vainly puffed up by his fleshly mind,
- 19 and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.
- 20 If ye died with Christ from the <sup>6</sup>rudiments of the world, why, as though living in the world, do ye
- 21 subject yourselves to ordinances, Handle not, nor
- 22 taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men?
- 23 Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; *but are not of any* <sup>7</sup>value against the indulgence of the flesh.
- 3** If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the
- 2 right hand of God. Set your mind on the things that are above, not on the things that are upon the earth.
- 3 For ye died, and your life is hid with Christ in God.
- 4 When Christ, *who is* <sup>8</sup>our life, shall be manifested, then shall ye also with him be manifested in glory.
- 5 <sup>9</sup>Mortify† therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry;
- 6 for which things' sake cometh the wrath of God <sup>10</sup>upon the sons of disobedience;

<sup>1</sup> Or, the bond that was against us by its ordinances

<sup>2</sup> Or, having put off from himself his body, he made a show of the principalities &c.

<sup>3</sup> Or, of his own mere will, by humility &c.

<sup>4</sup> Or, taking his stand upon

<sup>5</sup> Many authorities, some ancient, insert *not*.

<sup>6</sup> Or, elements

<sup>7</sup> Or, honour

<sup>8</sup> Many ancient authorities read *your*.

<sup>9</sup> Or, Make dead.

<sup>10</sup> Some ancient authorities omit *upon the sons of disobedience*. See Eph. v. 6.

\* For "having put off from himself" read "having despoiled" and substitute the text for marg. 2—*Am. Com.*

† For "Mortify" read "Put to death" and omit marg. 9—*Am. Com.*

<sup>1</sup> Or, amongst whom <sup>1</sup>in the which ye also walked aforetime, when ye <sup>7</sup> lived in these things. But now put ye also away <sup>8</sup> all these; anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another; <sup>9</sup> seeing that ye have put off the old man with his doings, and have put on the new man, which is be- <sup>10</sup> ing renewed unto knowledge after the image of him that created him: where there cannot be Greek <sup>11</sup> and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all.

Put on therefore, as God's elect, holy and beloved, <sup>12</sup> a heart of compassion, kindness, humility, meekness, longsuffering; forbearing one another, and forgiv- <sup>13</sup> ing each other, if any man have a complaint against any; even as <sup>2</sup>the Lord forgave you, so also do ye: and above all these things *put on* love, which is the <sup>14</sup> bond of perfectness. And let the peace of Christ <sup>15</sup> <sup>3</sup>rule in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word <sup>16</sup> <sup>4</sup>of Christ dwell in you richly\* in all wisdom; teaching and admonishing <sup>5</sup>one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in <sup>17</sup> word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

Wives, be in subjection to your husbands, as is fit- <sup>18</sup> ting in the Lord. Husbands, love your wives, and be <sup>19</sup> not bitter against them. Children, obey your parents <sup>20</sup> in all things, for this is well-pleasing in the Lord. Fa- <sup>21</sup> thers, provoke not your children, that they be not discouraged. <sup>22</sup> <sup>6</sup>Servants, obey in all things them that are your <sup>23</sup> <sup>7</sup>masters according to the flesh; not with eyeservice, as men-pleasers, but in singleness of heart, <sup>8</sup> fearing the Lord: whatsoever ye do, work <sup>8</sup>heartily, <sup>23</sup>

<sup>2</sup> Many ancient authorities read *Christ*.

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

<sup>4</sup> Some ancient authorities read *the Lord*: others, *God*.

<sup>5</sup> Or, *yourselves*.

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

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

<sup>8</sup> Gr. *from the soul*.

\* For "richly" read "richly;" and omit the semicolon after "wisdom" putting the present text into the marg.—*Am. Com.*



7 ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε ὅτε ἐζήτε ἐν  
 8 τούτοις· νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν,  
 θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ  
 9 στόματος ὑμῶν· μὴ ψεύδεσθε εἰς ἀλλήλους· ἀπεκ-  
 10 δυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν  
 11 ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν, ὅπου  
 οὐκ ἐν Ἑλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία,  
 βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ πάντα καὶ  
 12 ἐν πάσιν Χριστός. Ἐνδύσασθε οὖν ὡς ἐκλε-  
 κτοὶ τοῦ θεοῦ, ἄγιοι καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρ-  
 13 μου, χρηστότητα, ταπεινοφροσύνην, πραύτητα, μακρο-  
 14 θυμίαν, ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς  
 εἰάν τις πρὸς τινα ἔχη μομφήν· καθὼς καὶ ὁ ἁγίος  
 15 ἔχαρίσατο ὑμῖν οὕτως καὶ ὑμεῖς· ἐπὶ πάνσι δὲ τούτοις  
 τὴν ἀγάπην, ἣ ἐστὶν σύνδεσμος τῆς τελειότητος. καὶ ἡ  
 εἰρήνη τοῦ χριστοῦ βραβενέτω ἐν ταῖς καρδίαις ὑμῶν,  
 εἰς ἣν καὶ ἐκλήθητε ἐν [ἐν] σώματι· καὶ εὐχάριστοι  
 16 γίνεσθε. ὁ λόγος τοῦ ἁγίου χριστοῦ ἐνοικεῖτω ἐν ὑμῖν  
 πλουσίως ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ ρουθετοῦντες  
 17 ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς ἐν ἁγίῳ χαρίτι,  
 ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ· καὶ πᾶν ὅτι  
 εἰάν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου  
 Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.

ἄγιοι,

χριστός

κυρίου

τῷ

18 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνῆκεν  
 19 ἐν κυρίῳ. Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας καὶ μὴ  
 20 πικραίνεσθε πρὸς αὐτάς. Τὰ τέκνα, ὑπακούετε

τοῖς γονεῦσιν κατὰ πάντα, τοῦτο γὰρ εὐάρεστόν ἐστιν  
 21 ἐν κυρίῳ. Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν,  
 22 ἵνα μὴ ἀθυμῶσιν. Οἱ δοῦλοι, ὑπακούετε κατὰ

πάντα· τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμο-  
 23 φοβοῦμένοι τὸν κύριον. Ὅτι εἰάν ποιῆτε, ἐκ ψυχῆς ἐργά-

ὀφθαλμοδουλίᾳ

ζῆσθε, ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι ἀπὸ 24  
κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας·  
τῷ κυρίῳ Χριστῷ δουλεύετε· ὁ γὰρ ἀδικῶν κομίζεται 25  
ὃ ἠδίκησεν, καὶ οὐκ ἔστιν προσωποληψία. Οἱ κύριοι, 1  
τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε,  
εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ.

Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ 2  
ἐν εὐχαριστίᾳ, προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα 3  
ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλήσαι τὸ μυστή-  
ριον τοῦ χριστοῦ, δι' ὃ καὶ δέδεμαι, ἵνα φανερώσω αὐτὸ 4  
ὡς δεῖ με λαλήσαι. Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς 5  
ἔξω, τὸν καιρὸν ἔξαγοραζόμενοι. ὁ λόγος ὑμῶν πόντοτε 6  
ἐν χάριτι, ἅλατι ἠρτυμένους, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ  
ἐκάστῳ ἀποκρίνεσθαι.

Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς 7  
ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν κυρίῳ,  
ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα γνῶτε τὰ 8  
περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν, σὺν 9  
Ὁνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν  
ἐξ ὑμῶν· πάντα ὑμῖν γνωρίσουσιν τὰ ὧδε.

Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, 10  
καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, (περὶ οὗ ἐλάβετε ἐντο-  
λάς, ἐὰν ἔλθῃ πρὸς ὑμῖς δέξασθε αὐτόν,) καὶ Ἰησοῦς 11  
ὁ λεγόμενος Ἰούστος, οἱ ὄντες ἐκ περιτομῆς, οὗτοι  
μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες  
ἐγενήθησάν μοι παρηγορία. ἀσπάζεται ὑμᾶς Ἐπαφρᾶς 12  
ὁ ἐξ ὑμῶν, δούλος Χριστοῦ Ἰησοῦ, πάντοτε ἀγωνιζόμενος  
ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα σταθῆτε τέλειοι καὶ  
πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ θεοῦ. μαρ- 13  
τυρῶ γὰρ αὐτῷ ὅτι ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ τῶν  
ἐν Λαοδικίᾳ καὶ τῶν ἐν Ἱερᾷ Πόλει. ἀσπάζεται ὑμᾶς 14  
Λουκάς ὁ ἰατρὸς ὁ ἀγαπητὸς καὶ Δημᾶς. Ἀσπάσα- 15  
σθε τοὺς ἐν Λαοδικίᾳ ἀδελφοὺς καὶ Νύμφαν καὶ

3. 23-4. 15. TO THE COLOSSIANS.

24 as unto the Lord, and not unto men; knowing that from the Lord ye shall receive the recompense of the 25 inheritance: ye serve the Lord Christ. For he that

doeth wrong shall <sup>1</sup>receive again for the wrong that he hath done: and there is no respect of persons. <sup>1</sup> Gr. receive again the wrong.

4 <sup>2</sup>Masters, render unto your <sup>3</sup>servants that which is just and <sup>4</sup>equal; knowing that ye also have a Master in heaven. <sup>2</sup> Gr. lords. <sup>3</sup> Gr. bondservants. <sup>4</sup> Gr. equality.

2 Continue stedfastly in prayer, watching therein 3 with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds;

4 that I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, <sup>5</sup>re- 6 deeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one. <sup>5</sup> Gr. buying up the opportunity.

7 All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and 8 fellow-servant in the Lord: whom I have sent unto you for this very purpose, that ye may know our 9 estate, and that he may comfort your hearts; together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here.

10 Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, re-

11 ceive him), and Jesus, which is called Justus, who are of the circumcision: these only *are my* fellow-workers unto the kingdom of God, men that have 12 been a comfort unto me. Epaphras, who is one of

you, a <sup>6</sup>servant of Christ Jesus, saluteth you, always 6 Gr. bondservant.

striving for you in his prayers, that ye may stand 13 perfect and fully assured in all the will of God. For I bear him witness, that he hath much labour for you, and for them in Laodicea, and for them in Hierapo-

14 lis. Luke, the beloved physician, and Demas salute 15 you. Salute the brethren that are in Laodicea, and

<sup>7</sup>Nymphas, and

<sup>7</sup> The Greek may represent *Nympha*.

<sup>1</sup> Some ancient authorities read *her*.

<sup>2</sup> *Gr. the*.

the church that is in <sup>1</sup>their house. And when <sup>2</sup>this 16 epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea. And say to 17 Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

The salutation of me Paul with mine own hand. 18 Remember my bonds. Grace be with you.

- 16 τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν. καὶ ὅταν ἀναγνωσθῇ  
παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδι-  
κέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικίας ἵνα  
17 καὶ ὑμεῖς ἀναγνώτε. καὶ εἶπατε Ἀρχίππῳ Βλέπε τὴν  
διακονίαν ἣν παρέλαβες ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς.  
18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετε  
μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν.

## ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α

ΠΑΥΛΟΣ ΚΑΙ ΣΙΛΟΥΑΝΟΣ ΚΑΙ ΤΙΜΟΘΕΟΣ 1  
 τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ  
 Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη.

Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν 2  
 μνημονεύοντες ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως 3  
 μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ  
 κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ  
 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ καὶ  
 πατρὸς ἡμῶν, εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ [τοῦ] 4  
 θεοῦ, τὴν ἐκλογὴν ὑμῶν, ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγε- 5  
 νήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ  
 ἐν πνεύματι ἁγίῳ καὶ πληροφορίᾳ πολλῇ, καθὼς οἴδατε  
 οἱοὶ ἐγενήθημεν ἵνα ὑμῖν δι' ὑμᾶς· καὶ ὑμεῖς μιμηταὶ ἡμῶν 6  
 ἐγενήθητε καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει  
 πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου, ὥστε γενέσθαι ὑμᾶς 7  
 «τύπον» πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν  
 τῇ Ἀχαΐᾳ. ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου 8  
 οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ  
 τόπῳ ἢ πίστις ὑμῶν ἢ πρὸς τὸν θεὸν ἐξελέλυθεν, ὥστε  
 μὴ χρειᾶν ἔχειν ἡμᾶς λαλεῖν τι· αὐτοὶ γὰρ περὶ «ἡμῶν» 9  
 ἀπαγγέλλουσιν ὅπερ ἂν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ  
 πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δου-  
 λεύειν θεῷ ζῶντι καὶ ἀληθινῷ, καὶ ἀναμένειν τὸν υἱὸν 10  
 αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἠγείρειν ἐκ [τῶν] νεκρῶν,  
 Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.

ἐν

τύπους

ὑμῶν



THE  
FIRST EPISTLE OF PAUL THE APOSTLE  
TO THE  
THESSALONIANS.

---

1 PAUL, and Silvanus, and Timothy, unto the church  
of the Thessalonians in God the Father and the Lord  
Jesus Christ: Grace to you and peace.

2 We give thanks to God always for you all, mak-  
3 ing mention *of you* in our prayers; remembering  
without ceasing your work of faith and labour of  
love and patience of hope in our Lord Jesus Christ,  
4 before our God and Father; knowing, brethren be-  
5 loved of God, your election, <sup>1</sup>how that our gospel  
came not unto you in word only, but also in power,  
and in the <sup>2</sup>Holy Ghost, and *in* much <sup>3</sup>assurance:  
even as ye know what manner of men we shewed  
6 ourselves toward you for your sake. And ye be-  
came imitators of us, and of the Lord, having re-  
ceived the word in much affliction, with joy of the  
7 <sup>2</sup>Holy Ghost; so that ye became an ensample to all  
8 that believe in Macedonia and in Achaia. For from  
you hath sounded forth the word of the Lord, not  
only in Macedonia and Achaia, but in every place  
your faith to God-ward is gone forth; so that we  
9 need not to speak any thing. For they themselves  
report concerning us what manner of entering in  
we had unto you; and how ye turned unto God  
10 from idols, to serve a living and true God, and to  
wait for his Son from heaven, whom he raised  
from the dead, *even* Jesus, which delivereth us from  
the wrath to come.

<sup>1</sup> Or, *by the power of our*  
*gospel.*

<sup>2</sup> Or, *Holy Spirit.*

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

For yourselves, brethren, know our entering in **2**  
 unto you, that it hath not been found vain: but **2**  
 having suffered before, and been shamefully en-  
 treated, as ye know, at Philippi, we waxed bold in  
 our God to speak unto you the gospel of God in  
 much conflict. For our exhortation *is* not of error, **3**  
 nor of uncleanness, nor in guile: but even as we **4**  
 have been approved of God to be intrusted with the  
 gospel, so we speak; not as pleasing men, but God  
 which proveth our hearts. For neither at any time **5**  
 were we found using words of flattery, as ye know,  
 nor a cloke of covetousness, God is witness; nor **6**  
 seeking glory of men, neither from you, nor from  
 others, when we might have <sup>1</sup>been burdensome\*,  
 as apostles of Christ. But we were <sup>2</sup>gentle in the **7**  
 midst of you, as when a nurse cherisheth her own  
 children: even so, being affectionately desirous of **8**  
 you, we were well pleased to impart unto you, not  
 the gospel of God only, but also our own souls, be-  
 cause ye were become very dear to us. For ye re- **9**  
 member, brethren, our labour and travail: working  
 night and day, that we might not burden any of you,  
 we preached unto you the gospel of God. Ye are **10**  
 witnesses, and God *also*, how holily and righteously  
 and unblameably we behaved ourselves toward you  
 that believe: as ye know how we *dealt with* each **11**  
 one of you, as a father with his own children, ex-  
 horting you, and encouraging *you*, and testifying,  
 to the end that ye should walk worthily of God, **12**  
 who <sup>3</sup>calleth you into his own kingdom and glory.  
 And for this cause we also thank God without **13**  
 ceasing, that, when ye received from us <sup>4</sup>the word  
 of the message, *even the word* of God, ye accepted *it*  
 not *as* the word of men, but, as it is in truth, the  
 word of God, which also worketh in you that be-  
 lieve. For ye, brethren, became imitators of the **14**  
 churches of God which are in Judæa in Christ  
 Jesus: for ye also suffered the same things of  
 your own

<sup>1</sup> Or, *claimed hon-  
our*

<sup>2</sup> Most of the an-  
cient authorities  
read *babes*.

<sup>3</sup> Some ancient au-  
thorities read *call-  
ed*.

<sup>4</sup> Gr, *the word of  
hearing*.

\* Let marg. <sup>1</sup> run *claimed authority*, and then let the marg. and the text exchange places.—*Am. Com.*

1 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς  
 2 ὑμᾶς ὅτι οὐ κενὴ γέγονεν, ἀλλὰ προπαθόντες καὶ ὑβρι-  
 σθέντες καθὼς οἴδατε ἐν Φιλίπποις ἐπαρρησιασάμεθα ἐν τῷ  
 3 θεῷ ἡμῶν λαλήσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν  
 4 πολλῷ ἀγῶνι. ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης  
 5 οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλω, ἀλλὰ καθὼς δεδοκι-  
 μάσαμεθα ἐπὶ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον οὕτως  
 6 λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ θεῷ τῷ  
 7 δοκιμάζοντι τὰς καρδίας ἡμῶν. οὔτε γὰρ ποτε ἐν λόγῳ  
 8 κολακίας ἐγενήθημεν, καθὼς οἴδατε, οὔτε προφάσει πλεο-  
 9 νεξίας, θεὸς μάρτυς, οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν,  
 10 οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βύρει εἶναι  
 11 ὡς Χριστοῦ ἀπόστολοι· ἀλλὰ ἐγενήθημεν νήπιοι ἐν μέσῳ  
 12 ὑμῶν, ὡς ἐὰν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα· οὕτως  
 13 ὁμιροῦμενοι ὑμῶν ἠδδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ  
 14 εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι  
 15 ἀγαπητοὶ ἡμῖν ἐγενήθητε· μνημονεύετε γάρ, ἀδελφοί, τὸν  
 16 κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζό-  
 17 μενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν ἐκηρύξαμεν εἰς  
 18 ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. ὑμεῖς μάρτυρες καὶ ὁ θεός,  
 19 ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν  
 20 ἐγενήθημεν, καθάπερ οἴδατε ὡς ἕνα ἕκαστον ὑμῶν ὡς  
 21 πατὴρ τέκνα ἑαυτοῦ παρακαλοῦντες ὑμᾶς καὶ παραμυθού-  
 22 μενοι καὶ μαρτυρούμενοι, εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ  
 23 θεοῦ τοῦ «καλοῦντος» ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ  
 24 δόξαν.

Αρ.

25 Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδα-  
 26 λείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ  
 27 θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἀληθῶς  
 28 ἐστὶν λόγον θεοῦ, ὅς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύ-  
 29 ουσιν. ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκ-  
 30 κλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ  
 31 Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων

καλέσαιτος

συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, τῶν καὶ 15  
 τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφήτας καὶ  
 ἡμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν  
 ἀνθρώποις ἐναντίων, κωλυόντων ἡμᾶς τοῖς ἔθνεσιν λα- 16  
 λῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς  
 ἁμαρτίας πάντοτε. Ἐφθασεν ἄρα ἐπ' αὐτοὺς ἡ ὀργὴ εἰς  
 τέλος.

ἐφθακεν

Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς 17  
 καιρὸν ὥρας, προσώπῳ οὐ καρδία, περισσοτέρως ἐσπουδά-  
 σαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.  
 διότι ἠθελήσαμεν ἐλθεῖν ῥῶς ὑμᾶς, ἐγὼ μὲν Παῦλος 18  
 καὶ ἄπαξ καὶ δὶς, καὶ ἐέκοψεν ἡμᾶς ὁ Σατανᾶς. τίς 19  
 γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως— ἢ οὐχὶ  
 καὶ ὑμεῖς— ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ  
 αὐτοῦ παρουσίᾳ; ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ 20  
 χαρὰ.

Διὸ μηκέτι στέγοντες ἠυδοκήσαμεν 1  
 καταλειφθῆναι ἐν Ἀθήναις μόνοι, καὶ ἐπέμψαμεν Τιμό- 2  
 θεον, τὸν ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ θεοῦ ἐν τῷ  
 εὐαγγελίῳ τοῦ χριστοῦ, εἰς τὸ στηριξάει ὑμᾶς καὶ παρα-  
 καλέσαι ὑπὲρ τῆς πίστεως ὑμῶν τὸ μηδένα σαίνεισθαι 3  
 ἐν ταῖς θλίψεσιν ταύταις. αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο  
 κείμεθα· καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν 4  
 ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἶδατε.  
 διὰ τοῦτο καὶ γὰρ μηκέτι στέγων ἔπεμψα εἰς τὸ γινῆναι τὴν 5  
 «πίστιν ὑμῶν», μὴ πῶς ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ  
 εἰς κενὸν γένηται ὁ κόπος ἡμῶν. Ἄρτι δὲ ἐλθόντος 6  
 Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισαμένου ἡμῖν  
 τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνεῖαν  
 ἡμῶν ἀγαθὴν πάντοτε ἐπιποθοῦντες ἡμᾶς ἰδεῖν καθάπερ  
 καὶ ἡμεῖς ὑμᾶς, διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, 7  
 ἐφ' ὑμῖν ἐπὶ πόσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς  
 ὑμῶν πίστεως, ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ. 8  
 τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀναταποδεῦναι περὶ 9

συνεργῶν [τοῦ  
θεοῦ]

ὑμῶν πίστιν

2. 14-3. 9. I. THESSALONIANS.

15 countrymen, even as they did of the Jews; who both killed the Lord Jesus and the prophets, and drove out us, and please not God, and are contrary  
16 to all men; forbidding us to speak to the Gentiles that they may be saved; to fill up their sins always: but the wrath is come upon them to the uttermost.

17 But we, brethren, being bereaved of you for <sup>1a</sup> <sup>1</sup> Gr. a season of an hour. short season, in presence, not in heart, endeavoured the more exceedingly to see your face with great  
18 desire: because we would fain have come unto you, I Paul once and again; and Satan hindered us.  
19 For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his <sup>2</sup> com- <sup>2</sup> Gr. presence.

20 ing? For ye are our glory and our joy.

**3** Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone; <sup>3</sup> Some ancient authorities read fellow-worker with God.  
2 and sent Timothy, our brother and <sup>3</sup> God's minister in the gospel of Christ, to establish you, and to  
3 comfort *you* concerning your faith; that no man be moved by these afflictions; for yourselves know  
4 that hereunto we are appointed. For verily, when we were with you, we told you <sup>4</sup> beforehand that <sup>4</sup> Or, plainly  
we are to suffer affliction; even as it came to pass,  
5 and ye know. For this cause I also, when I could no longer forbear, sent that I might know your  
faith, lest by any means the tempter had tempted  
6 you, and our labour should be in vain. But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always,  
7 longing to see us, even as we also *to see* you; for this cause, brethren, we were comforted over you  
8 in all our distress and affliction through your faith:  
9 for now we live, if ye stand fast in the Lord. For what thanksgiving can we render again unto God for

you, for all the joy wherewith we joy for your  
sakes before our God; night and day praying ex-10  
ceedingly that we may see your face, and may per-  
fect that which is lacking in your faith?

Now may our God and Father himself, and our 11  
Lord Jesus, direct our way unto you: and the Lord 12  
make you to increase and abound in love one to-  
ward another, and toward all men, even as we also  
*do* toward you; to the end he may stablish your 13  
hearts unblameable in holiness before our God and  
Father, at the <sup>1</sup>coming of our Lord Jesus with all  
his saints.<sup>2</sup>

<sup>1</sup> Gr. *presence*.

<sup>2</sup> Many <sup>ancient</sup>  
authorities add  
*Amen*.

Finally then, brethren, we beseech and exhort you **4**  
in the Lord Jesus, that, as ye received of us how  
ye ought to walk and to please God, even as ye  
do walk,—that ye abound more and more. For ye **2**  
know what <sup>2</sup>charge we gave you through the Lord  
Jesus. For this is the will of God, *even* your sanc- **3**  
tification, that ye abstain from fornication; that **4**  
each one of you know how to possess himself of  
his own vessel in sanctification and honour, not **5**  
in the passion of lust, even as the Gentiles which  
know not God; that no man <sup>4</sup>transgress, and wrong **6**  
his brother in the matter: because the Lord is an  
avenger in all these things, as also we <sup>5</sup>forewarned  
you and testified. For God called us not for un- **7**  
cleanness; but in sanctification. Therefore he that **8**  
rejecteth, rejecteth not man, but God, who giveth  
his Holy Spirit unto you.

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

<sup>4</sup> Or, *oversteer*

<sup>5</sup> Or, *told you*  
*plainly*

But concerning love of the brethren ye have no **9**  
need that one write unto you: for ye yourselves are  
taught of God to love one another; for indeed ye do **10**  
it toward all the brethren which are in all Macedonia.  
But we exhort you, brethren, that ye abound more  
and more; and that ye <sup>6</sup>study to be quiet, and to **11**  
do your own business, and to work with your hands,

<sup>6</sup> Gr. *be ambitious*.



ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν  
 10 τοῦ θεοῦ ἡμῶν, νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεό-  
 μενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ  
 11 ὑστερήματα τῆς πίστεως ὑμῶν; Ἀὐτὸς δὲ ὁ  
 θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς κατε-  
 12 θύει τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· ὑμᾶς δὲ ὁ κύριος πλεο-  
 νάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς  
 13 πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, εἰς τὸ στηρίξαι ὑμῶν  
 τὰς καρδίας ἁμέμπτους ἔν ἀγιοσύνῃ ἔμπροσθεν τοῦ θεοῦ  
 καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ  
 μετὰ πάντων τῶν ἁγίων αὐτοῦ.†

ἀμέμπτως

ἀμην.

οὖν

1 Λοιπὸν†, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦ-  
 μεν ἐν κυρίῳ Ἰησοῦ, [ἵνα] καθὼς παρελάβετε παρ' ἡ-  
 μῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ,  
 2 καθὼς καὶ περιπατεῖτε, — ἵνα περισσεύητε μᾶλλον. οἴδατε  
 γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου  
 3 Ἰησοῦ. Τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ,  
 ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,  
 4 εἰδέσθαι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκευῶς κτᾶσθαι ἐν ἁγια-  
 5 σμῷ καὶ τιμῇ, μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ  
 6 ἔθνη τὰ μὴ εἰδότα τὸν θεόν, τὸ μὴ ὑπερβαίνειν καὶ  
 πλεοεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι  
 7 ἕκδικος Κύριος περὶ πάντων τούτων, καθὼς καὶ προεί-  
 8 θεός ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ. τοιγαροῦν ὁ ἀθε-  
 τῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν διδόντα τὸ  
 9 πνεῦμα ἀγιοῦ τὸ ἅγιον εἰς ὑμᾶς. Περὶ δὲ  
 τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε γράφειν ὑμῖν, αἰτοὶ  
 γὰρ ὑμεῖς θεοδιδάκτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους·  
 10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς [τούς] ἐν  
 ὅλῃ τῇ Μακεδονίᾳ. Παρακαλοῦμεν δὲ ὑμᾶς,  
 11 ἀδελφοί, περισσεύειν μᾶλλον, καὶ φιλοτιμείσθαι ἡσυχάζ-  
 ζειν καὶ πράσσειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν

ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, ἵνα περιπατῆτε εὐσχη- 12  
μόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρεῖαν ἔχητε.

Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν 13  
κοιμωμένων, ἵνα μὴ λυπησθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ  
ἔχοντες ἐλπίδα. εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν 14  
καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ  
Ἰησοῦ ἄξει σὺν αὐτῷ. Τοῦτο γὰρ ὑμῖν λέγομεν ἐν 15  
λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς  
τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμη-  
θέντας· ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ 16  
ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐ-  
ρανῶν, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,  
ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς 17  
ἄρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς  
ἀέρα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἔσόμεθα. Ὡστε 18  
παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ 1  
χρεῖαν ἔχετε ὑμῖν γράφεσθαι, αὐτοὶ γὰρ ἀκριβῶς οἴδατε 2  
ὅτι ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται.  
δε ὅταν ὁ λέγωσιν Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνί- 3  
διος αὐτοῖς ἐπίστανται ὄλεθρος ὡσπερ ἡ ὠδὴν τῇ ἐν  
κλέπτῃ γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν. ἡμεῖς δέ, ἀδελ- 4  
φοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς 5  
καταλάβῃ, πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ 5  
ἡμέρας. Οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους· ἄρα οὖν μὴ 6  
καθεύδωμεν ὡς οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.  
οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθυσκό- 7  
μενοι νυκτὸς μεθύουσιν· ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, 8  
ἐνδυσκάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικε-  
ε θεὸς ἡμᾶς φαλαδίαν ἐλπίδα σωτηρίας· ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς 9  
εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου  
ὑπὲρ ἡμῶν Ἰησοῦ [Χριστοῦ], τοῦ ἀποθανόντος ἡμῶν 10  
ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα σὺν αὐτῷ ζήσω-

4. 11-5. 10. I. THESSALONIANS.

12 even as we charged you; that ye may walk honestly\* toward them that are without, and may have need of nothing.

13 But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow

14 not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so

15 them also that are fallen asleep <sup>1</sup>in Jesus will God <sup>1</sup>bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the <sup>2</sup>coming of the Lord, shall in no wise

16 precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump

17 of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore <sup>3</sup>comfort one another with these words.

**5** But concerning the times and the seasons, brethren, ye have no need that ought be written unto you.

2 For yourselves know perfectly that the day of the 3 Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman

4 with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should

5 overtake you <sup>4</sup>as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of

6 darkness; so then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken

8 in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ,

10 who died for us, that, whether we <sup>5</sup>wake or sleep, we should live together with him.

<sup>1</sup> Gr. through. Or, will God through Jesus

<sup>2</sup> Gr. presence.

<sup>3</sup> Or, exhort

<sup>4</sup> Some ancient authorities read as thieves.

<sup>5</sup> Or, watch

\* For "honestly" read "becomingly"—*Am. Com.*

<sup>1</sup> Or, *comfort* Wherefore <sup>1</sup>exhort one another, and build each 11  
 other up, even as also ye do.  
 But we beseech you, brethren, to know them that <sup>12</sup>  
 labour among you, and are over you in the Lord,  
 and admonish you; and to esteem them exceeding <sup>13</sup>  
 highly in love for their work's sake. Be at peace  
 among yourselves. And we exhort you, brethren, <sup>14</sup>  
 admonish the disorderly, encourage the faintheart-  
 ed, support the weak, be longsuffering toward all.  
 See that none render unto any one evil for evil; but <sup>15</sup>  
 always follow after that which is good, one toward  
 another, and toward all. Rejoice alway; pray with- <sup>16</sup>  
 out ceasing; in every thing give thanks: for this <sup>17</sup>  
 is the will of God in Christ Jesus to you-ward. <sup>18</sup>  
 Quench not the Spirit; despise not prophesyings; <sup>19</sup>  
<sup>2</sup> Many ancient au- <sup>20</sup>  
 thorities insert <sup>2</sup>prove all things; hold fast that which is good; <sup>21</sup>  
*but.* <sup>22</sup>  
<sup>3</sup> Or, *appearance* abstain from every <sup>3</sup>form\* of evil. <sup>22</sup>  
 And the God of peace himself sanctify you whol- <sup>23</sup>  
 ly; and may your spirit and soul and body be pre-  
 served entire, without blame: at the <sup>4</sup>coming of our  
<sup>4</sup> Gr. *presence.* Lord Jesus Christ. Faithful is he that calleth you. <sup>24</sup>  
 who will also do it.  
<sup>5</sup> Some ancient <sup>25</sup>  
 authorities add <sup>5</sup>Brethren, pray for us<sup>5</sup>. <sup>25</sup>  
*also.* Salute all the brethren with a holy kiss. I adjure <sup>26</sup>  
 you by the Lord that this epistle be read unto all <sup>27</sup>  
<sup>6</sup> Many ancient <sup>27</sup>  
 authorities insert <sup>6</sup>the <sup>6</sup>brethren. <sup>27</sup>  
*holy.* The grace of our Lord Jesus Christ be with you. <sup>28</sup>

\* Omit marg. <sup>3</sup> ("appearance")—*Am. Com.*

11 μεν. Διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἰς τὸν  
 ἕνα, καθὼς καὶ ποιεῖτε.

12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας  
 ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ ρουθετοῦντας

13 ὑμᾶς, καὶ ἠγείσθαι αὐτοὺς ἵ<sup>†</sup> ὑπερεκπερισσοῦ<sup>†</sup> ἐν ἀγάπῃ

ὑπερεκπερισσο

14 διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς. Παρακαλοῦμεν

δὲ ὑμᾶς, ἀδελφοί, ρουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε

τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε

15 πρὸς πάντας. ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀπο-

δῶ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε<sup>†</sup> εἰς ἀλλήλους καὶ

καὶ

16 εἰς πάντας. Πάντοτε χαίrete, ἀδιαλείπτως προσεύχεσθε,

17 ἐν παντὶ εὐχαριστεῖτε· τούτο γὰρ θέλημα θεοῦ ἐν Χριστῷ

18 Ἰησοῦ εἰς ὑμᾶς. τὸ πνεῦμα μὴ σβέννυτε, προφητείας μὴ

19 ἔξουθενεῖτε· πάντα [δὲ] δοκιμάζετε, τὸ καλὸν κατέχετε.

20 ἀπὸ παντός εἶδους πονηροῦ ἀπέχεσθε. Αὐτὸς δὲ ὁ

21 θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς, καὶ ὀλόκληρον

ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν

τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖη.

24 πιστὸς ὁ καλῶν ὑμᾶς, ὅς καὶ ποιήσει.

25 Ἀδελφοί, προσεύχεσθε [καὶ] περὶ ἡμῶν.

26 Ἀσπάσασθε τοὺς ἀδελφούς πάντας ἐν φιλήματι

27 ἀγίῳ. Ἐνορκίζω ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν

ἐπιστολὴν πᾶσιν τοῖς<sup>†</sup> ἀδελφοῖς.

ἀγίοις

28 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

## ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β

ΠΑΥΛΟΣ ΚΑΙ ΣΙΛΟΥΑΝΟΣ ΚΑΙ ΤΙΜΟΘΕΟΣ τῆ 1  
 ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ  
 Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς 2  
 καὶ κυρίου Ἰησοῦ Χριστοῦ.

Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν, 3  
 ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις  
 ὑμῶν καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν  
 εἰς ἀλλήλους, ὥστε αὐτοὺς ἡμᾶς ἐν ὑμῖν ἐνκαυχᾶσθαι ἐν 4  
 ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ  
 πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν  
 αἷς ἰσχυροῦς, ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ, εἰς 5  
 τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς  
 καὶ πάσχετε, εἶπερ δίκαιον παρὰ θεῷ ἀνταποδοῦναι τοῖς 6  
 θλίβουσιν ὑμᾶς θλίψιν καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν 7  
 μεθ' ἡμῶν ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ  
 μετ' ἀγγέλων δυνάμει αὐτοῦ ἐν πυρὶ φλογός, διδόντος 8  
 ἐκδίκησιν τοῖς μὴ εἰδόσι θεὸν καὶ τοῖς μὴ ὑπακού-  
 οῦσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ, οἵτινες δίκην 9  
 τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κυρίου  
 καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἔλθῃ 10  
 ἐνδοξαθῆναι ἐν τοῖς ἀγίοις αὐτοῦ καὶ θαυμασθῆναι  
 ἐν πᾶσιν τοῖς πιστεύουσιν, ὅτι ἔπιστεύθη τὸ μαρτύριον  
 ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ. Εἰς ὃ καὶ 11  
 προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς  
 κλήσεως ἡ θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγα-

ἐνέχεσθε

1β.†



THE  
SECOND EPISTLE OF PAUL THE APOSTLE  
TO THE  
THESSALONIANS.

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1 PAUL, and Silvanus, and Timothy, unto the  
church of the Thessalonians in God our Father and  
2 the Lord Jesus Christ; Grace to you and peace  
from God the Father and the Lord Jesus Christ.  
3 We are bound to give thanks to God alway for  
you, brethren, even as it is meet, for that your faith  
groweth exceedingly, and the love of each one of  
4 you all toward one another aboundeth; so that we  
ourselves glory in you in the churches of God for  
your patience and faith in all your persecutions  
5 and in the afflictions which ye endure; *which is* a  
manifest token of the righteous judgement of God;  
to the end that ye may be counted worthy of the  
6 kingdom of God, for which ye also suffer: if so be  
that it is a righteous thing with God to recompense  
7 affliction to them that afflict you, and to you that  
are afflicted rest with us, at the revelation of the  
Lord Jesus from heaven with the angels of his pow-  
8 er in flaming fire, rendering vengeance to them that  
know not God, and to them that obey not the gospel  
9 of our Lord Jesus: who shall suffer punishment,  
*even* eternal destruction from the face of the Lord  
10 and from the glory of his might, when he shall come  
to be glorified in his saints, and to be marvelled at  
in all them that believed (because our testimony  
11 unto you was believed) in that day. To which end  
we also pray always for you, that our God may  
count you worthy of your calling, and fulfil every  
1 desire of good-

1 Gr. *good pleasure of goodness.*

ness and every work of faith, with power; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

1 *Gr. in behalf of.* Now we beseech you, brethren, touching the **2**  
 2 *Gr. presence.* coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present\*; let no man beguile you in any wise: for it will not **3**  
 3 *Many ancient authorities read lawlessness.* be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called **4**  
 4 *Gr. an object of worship.* God or that is worshipped; so that he sitteth in the **5**  
 5 *Or, sanctuary.* temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know that **6**  
 6 *Or, only until he that now restraineth be taken &c.* which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. **7**  
 7 *Some ancient authorities omit Jesus.* And then shall he be revealed the lawless one, whom **8**  
 8 *Some ancient authorities read consume.* the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; even he, whose coming is according to **9**  
 9 *Gr. power and signs and wonders of falsehood.* the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing†; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a **11**  
 11 working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness. **12**

But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto he called you through **14**

10 *Many ancient authorities read as first-uits.*  
 11 *Or, faith*

\* For "is now present" read "is just at hand"—*Am. Com.*

† For "are perishing" read "perish" with the text in the marg.—*Am. Com.*

12 θωσύνης καὶ ἔργον πίστεως ἐν δυνάμει, ὅπως ἐΝΔΟΞΑΣΘῆ Τὸ ὄΝΟΜΑ τοῦ κυρίου ἡμῶν Ἰησοῦ ἐΝ ἡΜῖΝ, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

1 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς  
 2 ἐπ' αὐτόν, εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς μηδὲ θροεῖσθαι μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν  
 3 ἡ ἡμέρα τοῦ «κυρίου.» μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μη- κυρίου.-  
 δένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστάσια πρῶτον καὶ ἁμαρτίας  
 4 ἀποκαλυφθῆ ὁ ἄνθρωπος τῆς ἁνομίας, ὁ υἱὸς τῆς ἀπω-  
 λείας, ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λε-  
 γόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ  
 5 θεοῦ καθίσει, ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός.— Οὐ  
 μνημονεύετε ὅτι ἔτι ἂν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν ;  
 6 καὶ ἰὺν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτόν  
 7 ἐν τῷ αὐτοῦ καιρῷ· τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς  
 ἁνομίας· μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται.  
 8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ κύριος [Ἰη-  
 σοῦς] «ἀνελεῖ» τῷ πνεύματι τοῦ στόματος αὐτοῦ  
 9 καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, οὗ  
 ἔστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ  
 10 δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους καὶ ἐν πάσῃ  
 ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην  
 11 τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς· καὶ  
 διὰ τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης εἰς τὸ  
 12 πιστεῦσαι αὐτοὺς τῷ ψεύδει, ἵνα κριθῶσιν «πάντες» οἱ μὴ ἀπαντες  
 πιστεύσαντες τῇ ἀληθείᾳ ἀλλὰ εὐδοκήσαντες τῇ ἀδικίᾳ.

13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε  
 περὶ ὑμῶν, ἀδελφοί ἠγαπημένοι ὑπὸ Κυρίου, ὅτι εἶ-  
 λατο ὑμᾶς ὁ θεὸς «ἀπ' ἀρχῆς» εἰς σωτηρίαν ἐν ἁγιασμῷ  
 14 πνεύματος καὶ πίστει ἀληθείας, εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ ἀπαρχὴν

τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ἄρα οὖν, ἀδελφοί, στηθετε, καὶ 15 κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν. Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ [ὁ] θεὸς ὁ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, παρακαλᾷ ὑμῶν τὰς καρδίας καὶ στηρίζαι ἐν 17 παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχη καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς, καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων, οὐ γὰρ πάντων ἡ πίστις. Πιστὸς δὲ ἐστὶν ὁ κύριος, ὃς στηρίζει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. πεποιθᾶμεν δὲ ἐν κυρίῳ ἔφ' ὑμᾶς, ὅτι ἂ πα- 4 ραγγέλλομεν [καὶ] ποιεῖτε καὶ ποιήσετε. Ὁ δὲ κύριος 5 κατευθίναί ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ χριστοῦ.

Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ 6 κυρίου Ἰησοῦ Χριστοῦ στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παρά- 7 δοσιν ἣν «παρελάβετε» παρ' ἡμῶν. αὐτοὶ γὰρ οἶδατε 7 πῶς δεῖ μιμῆσθαι ἡμᾶς, ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ 8 καὶ μόχθῳ νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί τινά ὑμῶν· οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, 9 ἀλλ' ἵνα ἑαυτοῖς τύπον δῶμεν ὑμῖν εἰς τὸ μιμῆσθαι ἡμᾶς. καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, 10 ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθίειν. ἀκούομεν 11 γὰρ τινος περιπατοῦντος ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργα- 12 ζομένους ἀλλὰ περιεργαζομένους· τοῖς δὲ τοιούτοις πα- 12 ραγγέλλομεν καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίω- 13 σιν. Ὑμεῖς δέ, ἀδελφοί, μὴ ἐνκακήσητε καλοποιούντες.

ἡμῶν

παρελάβοσαν

2. 14-3. 13. II. THESSALONIANS.

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our gospel, to the obtaining of the glory of our Lord 15 Jesus Christ. So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.

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

**3** Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also *it is* with 2 you; and that we may be delivered from unreasonable and evil men; for all have not <sup>1</sup>faith. But the Lord is faithful, who shall stablish you, and guard 4 you from <sup>2</sup>the evil *one*. And we have confidence in the Lord touching you, that ye both do and will do 5 the 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 our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not 7 after the tradition which <sup>3</sup>they received of us. For yourselves know how ye ought to imitate us: for we 8 behaved not ourselves disorderly among you; neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that 9 we might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. For even 10 when we were with you, this we commanded you, If 11 any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not 12 at all, but are busybodies. Now them that 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.

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\* Omit marg.<sup>1</sup> ("the faith")—*Am. Com.*

II. THESSALONIANS. 3. 14-3. 18.

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And if any man obeyeth not our word by this epistle, 14  
note that man, that ye have no company with him,  
to the end that he may be ashamed. And *yet* count 15  
him not as an enemy, but admonish him as a  
brother.

Now the Lord of peace himself give you peace at 16  
all times in all ways. The Lord be with you all.

The salutation of me Paul with mine own hand, 17  
which is the token in every epistle: so I write. The 18  
grace of our Lord Jesus Christ be with you all.



14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς,  
τοῦτον σημειοῦσθε, μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐν-  
15 τραπῆ· καὶ μὴ ὡς ἐχθρὸν ἠγείσθε, ἀλλὰ νοουθετεῖτε  
16 ὡς ἀδελφόν. Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δώη ὑμῖν  
τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ  
πάντων ὑμῶν.

17 Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου, ὃ ἐστὶν σημεῖον  
18 ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω. ἢ χάρις τοῦ κυρίου  
ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.

## ΠΡΟΣ ΕΒΡΑΙΟΥΣ

ΠΟΛΥΜΕΡΩΣ ΚΑΙ ΠΟΛΥΤΡΟΠΩΣ *πάσαι* ὁ θεὸς *1*  
λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις ἐπ' ἐσχάτου *2*  
τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν  
κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας· ὅς *3*  
ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως  
αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐ-  
τοῦ, καθαρισμόν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν ἐν  
δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, τοσοῦτω κρείττων *4*  
γενόμενος τῶν ἀγγέλων ὅσω διαφορώτερον παρ' αὐτοὺς  
κεκληρονόμηκεν ὄνομα. Τίνι γὰρ εἶπέν ποτε *5*  
τῶν ἀγγέλων

Υἱός μοι εἶ σὺ, ἐγὼ σήμερον γενένηκά σε,  
καὶ *πάλιν*

Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι  
εἰς γίον·

ὅταν δὲ *πάλιν* εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἴκου- *6*  
μένην, λέγει

Καὶ προσκνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.  
καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει *7*

Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα,  
καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρός φλόγα·  
πρὸς δὲ τὸν υἱόν *8*

# THE EPISTLE OF PAUL THE APOSTLE

TO THE

## HEBREWS.

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- 1 God, having of old time spoken unto the fathers  
in the prophets by divers portions and in divers  
2 manners, hath at the end of these days spoken unto  
us in <sup>1</sup>*this* Son, whom he appointed heir of all things, <sup>1</sup> *Gr. a Son.*  
3 through whom also he made the <sup>2</sup>worlds; who be- <sup>2</sup> *Gr. ages.*  
ing the effulgence of his glory, and <sup>3</sup>the very image <sup>3</sup> *Or, the image of*  
of his substance, and upholding all things by the *his substance.*  
word of his power, when he had made purification  
of sins, sat down on the right hand of the Majesty  
4 on high; having become by so much better than  
the angels, as he hath inherited a more excellent  
5 name than they. For unto which of the angels said  
he at any time,  
    Thou art my Son,  
    This day have I begotten thee?  
and again,  
    I will be to him a Father,  
    And he shall be to me a Son?  
6 And when he again <sup>4</sup>bringeth in the firstborn into <sup>4</sup> *Or, And again,*  
<sup>5</sup>the world he saith, And let all the angels of God <sup>5</sup> *when he bringeth*  
7 worship him. And of the angels he saith, <sup>6</sup> *in*  
    Who maketh his angels <sup>7</sup>winds\*, <sup>7</sup> *Or, shall have*  
    And his ministers a flame of fire: <sup>8</sup> *brought in*  
8 but of the Son *he saith,* <sup>6</sup> *Or, the inhabited*  
<sup>7</sup> *Or, spirits*  
<sup>8</sup> *earth.*

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\* Omit marg. 7 ("spirits")—*Am. Com.*

Thy throne, O God, is for ever and ever;  
 And the sceptre of uprightness is the sceptre of  
 thy kingdom.  
 Thou hast loved righteousness, and hated in- 9  
 iquity;  
 Therefore God\*, thy God, hath anointed thee  
 With the oil of gladness above thy fellows.

And, 10  
 Thou, Lord, in the beginning hast laid the  
 foundation of the earth,  
 And the heavens are the works of thy hands:  
 They shall perish; but thou continuest: 11  
 And they all shall wax old as doth a garment;  
 And as a mantle shalt thou roll them up, 12  
 As a garment, and they shall be changed:  
 But thou art the same,  
 And thy years shall not fail.

But of which of the angels hath he said at any time, 13  
 Sit thou on my right hand,  
 Till I make thine enemies the footstool of thy  
 feet?

Are they not all ministering spirits, sent forth to do 14  
 service for the sake of them that shall inherit sal-  
 vation?

Therefore we ought to give the more earnest heed 2  
 to the things that were heard, lest haply we drift  
 away *from them*. For if the word spoken through 2  
 angels proved stedfast, and every transgression and  
 disobedience received a just recompense of reward;  
 how shall we escape, if we neglect so great salva- 3  
 tion? which having at the first been spoken through  
 the Lord, was confirmed unto us by them that  
 heard; God also bearing witness with them, both by 4  
 signs and wonders, and by manifold powers, and by  
 gifts of the <sup>3</sup>Holy Ghost, according to his own will.

For not unto angels did he subject <sup>4</sup>the world to 5  
 come, whereof we speak. But one hath somewhere 6  
 testified,

<sup>1</sup> The two oldest  
 Greek manu-  
 scripts read *his*.

<sup>2</sup> *Gr. distributions.*

<sup>3</sup> Or, *Holy Spirit*: <sup>2</sup>gifts of the  
 and so through-  
 out this book.

<sup>4</sup> *Gr. the inhabited  
 earth.*

\* To the first "God" add marg. Or, *O God—Am. Com.*

Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα [τοῦ αἰῶνος],  
καὶ ἡ ῥάβδος τῆς ἐγθῆτης ῥάβδος τῆς βασι-  
λείας αὐτοῦ.

σου, ὁ θεός, εἰς ..  
.. βασιλείας σου

ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν·  
διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου, ἔλαβον  
ἀγαλλιάσεως παρά τοὺς μετόχοις σου·

10 καί

Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας,  
καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί·

11

ἀγτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις·  
καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,

12

καὶ ὡσεὶ περιβόλαιον ἐλίξεις ἀγτούς,  
ὡς ἱμάτιον καὶ ἀλλαγήσονται·

σὺ δὲ ὁ ἀγτός εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλεί-  
ψουσιν.

13 πρὸς τίνα δὲ τῶν ἀγγέλων εἶρηκέν ποτε

Κάθοι ἐκ δεξιῶν μοι

ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν πο-  
δῶν σου;

14 οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν  
ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτη-  
1 ρίαν;

Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν

2 ἡμᾶς τοῖς ἀκουσθεῖσιν, μὴ ποτε παραρῶμεν. εἰ γὰρ

ὁ δὲ ἀγγέλων λαληθεῖς λόγος ἐγένετο βέβαιος, καὶ πάντα

παράβασις καὶ παρακοή ἔλαβεν ἔνδικον μισθαποδοσίαν,

3 πῶς ἡμεῖς ἐκφενξόμεθα τηλικαύτης ἀμελήσαντες σωτη-

4 ρίας, ἥτις, ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου,

5 ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, συνεπιμαρ-

τυροῦντος τοῦ θεοῦ σημείοις τε καὶ τέρασι καὶ ποικίλαις

6 δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν

αὐτοῦ θέλησιν;

5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλ-

6 λουσαν, περὶ ἧς λαλοῦμεν· διεμαρτύρατο δὲ πού τις

λέγων

Τί ἐστὶν ἄνθρωπος ὅτι μιμησκήσῃ αὐτοῦ,  
 ἢ γίος ἀνθρώπου ὅτι ἐπισκέπηται αὐτόν;  
 ἠλάττωσας αὐτόν βραχύ τι παρ' ἀγγέλους,  
 δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν,  
 [καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν σου,]  
 πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ·

ἐν τῷ γὰρ ὑποτάξει [αὐτῷ] τὰ πάντα οὐδὲν ἀφήκεν  
 αὐτῷ ἀνυπότακτον. νῦν δὲ οὐπω ὀρώμεν αὐτῷ τὰ  
 πάντα ὑποτεταγμένα· τὸν δὲ βραχύ τι παρ' ἀγγέλους,  
 ἠλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ  
 θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι  
 θεοῦ ὑπὲρ παντὸς γείνηται θανάτου. Ἔπρεπε γὰρ αὐτῷ,  
 δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς  
 εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν  
 διὰ παθημάτων τελειῶσαι. ὅ τε γὰρ ἀγιάζων καὶ οἱ  
 ἀγιαζόμενοι ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται  
 ἀδελφοὺς αὐτοὺς καλεῖν, λέγων

Ἄπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου,  
 ἐν μέσῳ ἐκκλησίας ὑμνήσω σε  
 καὶ πάλιν

Ἐγὼ ἔσομαι πεπειθῶς ἐπ' αὐτῷ  
 καὶ πάλιν

Ἰδοὺ ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ θεός.  
 ἐπεὶ οὖν τὰ παιδιά κεκοινώνηκεν αἵματος καὶ σαρκός,  
 καὶ αὐτὸς παραπλησίως μετέσχεν τῶν αὐτῶν, ἵνα διὰ  
 τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου,  
 τοῦτ' ἐστὶ τὸν διάβολον, καὶ ἀπαλλάξῃ τούτους,  
 ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν  
 δουλείας. οὐ γὰρ δὴ που ἀγγέλων ἐπιλαμβάνεται,  
 ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. ὅθεν ὠφείλειν  
 κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων  
 γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς



saying,

What is man, that thou art mindful of him?

Or the son of man, that thou visitest him?

7 Thou madest him <sup>1</sup>a little lower than the angels; <sup>1</sup> Or, *for a little while lower*  
 Thou crownedst him with glory and honour, <sup>2</sup> Many authorities omit *And didst . . . hands.*

8 Thou didst put all things in subjection under his feet.

For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see 9 not yet all things subjected to him. But we behold him who hath been made <sup>1</sup>a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honour, that by the grace 10 of God he should taste death for every *man*. For it became him, for whom are all things, and through whom are all things, <sup>3</sup>in bringing many sons unto <sup>3</sup>Or, *having brought* glory, to make the <sup>4</sup>author of their salvation perfect <sup>4</sup>Or, *captain*  
 11 through sufferings. For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren,  
 12 *ren*, saying,

I will declare thy name unto my brethren,

In the midst of the <sup>5</sup>congregation will I sing thy <sup>5</sup>Or, *church* praise.

13 And again, I will put my trust in him. And again, Behold, I and the children which God hath given  
 14 me. Since then the children are sharers in <sup>6</sup>flesh <sup>6</sup>Gr. *blood and flesh.* and blood, he also himself in like manner partook of the same; that through death he <sup>7</sup>might bring to <sup>7</sup>Or, *may* nought him that <sup>8</sup>had the power of death, that is, <sup>8</sup>Or, *hath*  
 15 the devil; and <sup>7</sup>might deliver all them who through fear of death were all their lifetime subject to bond-  
 16 age. For verily not of angels doth he take hold\*,  
 17 but he taketh hold of the seed of Abraham. Wherefore it behoved him in all things to be made like unto his brethren, that he might be† a merciful and faithful high priest in things pertaining to God, to

\* Let the text run "For verily not to angels doth he give help, but he giveth help to" etc. (with marg. Gr. *For verily not of angels doth he take hold, but he taketh hold of* etc.)—*Am. Com.*

† For "might be" read "might become"—*Am. Com.*

<sup>1</sup> Or, *For having been kinnsly tempted in that wherein he hath suffered* make propitiation for the sins of the people. <sup>1</sup>For <sup>18</sup> *in that he himself hath suffered being tempted, he is able to succour them that are tempted.*

<sup>2</sup> Or, *wherein* Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, *even* Jesus; who was faithful to him <sup>2</sup>

<sup>3</sup> Gr. *made.* <sup>4</sup> That is, *God's house.* See Num. xii. 7. that <sup>3</sup>appointed him, as also was Moses in all <sup>4</sup>his house. For he hath been counted worthy of more <sup>3</sup>

<sup>5</sup> Or, *established* glory than Moses, by so much as he that <sup>5</sup>built the house hath more honour than the house. For every <sup>4</sup> house is <sup>5</sup>builded by some one; but he that <sup>5</sup>built all things is God. And Moses indeed was faithful <sup>5</sup> in all <sup>4</sup>his house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a son, over <sup>4</sup>his house; whose house <sup>6</sup> are we, if we hold fast our boldness and the glorying of our hope firm unto the end. Wherefore, even <sup>7</sup> as the Holy Ghost saith,

To-day if ye shall hear his voice,  
Harden not your hearts, as in the provocation, <sup>8</sup>  
Like as in the day of the temptation in the wilderness,

<sup>6</sup> Or, *Where* <sup>6</sup>Wherewith\* your fathers tempted *me* by provoking <sup>9</sup> *me,*

And saw my works forty years.  
Wherefore I was displeased with this generation,

And said, They do alway err in their heart:  
But they did not know my ways;  
As† I swear in my wrath, <sup>11</sup>

<sup>7</sup> Or, *If they shall enter.* <sup>7</sup>They shall not enter into my rest.

Take heed, brethren, lest haply there shall be in <sup>12</sup> any one of you an evil heart of unbelief, in falling away from the living God: but exhort one another <sup>13</sup> day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin:

<sup>8</sup> Or, *and* for we are become partakers <sup>8</sup>of Christ, if we hold <sup>14</sup> fast the beginning of our confidence

\* Let marg. <sup>6</sup> ("Where") and the text exchange places.—*Am. Com.*  
† "As" add marg. Or, So in iv. 3.—*Am. Com.*

18 τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ· ἐν ᾧ γὰρ πέποιθεν αὐτὸς πειρασθεῖς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

1 "Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, καταιοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας  
 2 ἡμῶν Ἰησοῦν, πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν ὡς καὶ  
 3 Μωϋσῆς ἐν [ὄλῳ] τῷ οἴκῳ αὐτοῦ. πλείονος γὰρ  
 4 τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν· πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινος, ὁ δὲ πάντα κατασκευάσας  
 5 θεός. καὶ Μωϋσῆς μὲν πιστός ἐν ὄλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον τῶν λαληθησομένων,  
 6 Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκός ἐσμεν ἡμεῖς, ἐὰν τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος [μέχρι τέλους βεβαίαν] κατάσχωμεν. Διό,  
 7 καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον

αγιον, ...μου

Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσῃτε,  
 8 μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παρα-  
 πικρασμῷ,  
 9 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,  
 10 οἷ ἐπειράσαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου τεσσεράκοντα ἔτη·  
 11 διὸ προσώχθισα τῇ γενεᾷ ταύτῃ καὶ εἶπον Ἄεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου· ὡς ὤμοσα ἐν τῇ ὀργῇ μου

Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου·  
 12 βλέπετε, ἀδελφοί, μὴ ποτε ἔσται ἐν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος,  
 13 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τό σήμερον καλεῖται, ἵνα μὴ σκληρυνθῆ [τις ἐξ  
 14 ὑμῶν] ἀπάτη τῆς ἁμαρτίας· μέτοχοι γὰρ τοῦ χριστοῦ γεγόναμεν, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι

ἐξ ὑμῶν τις

τέλους βέβαιαν κατάσχωμαι. ἐν τῷ λέγεσθαι 15

ἀκούσῃτε,-

Σήμερον ἔάν τῆς φωνῆς αὐτοῦ ἴκοισθε,

Μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παρα-  
πικρασμῷ.

τίς γὰρ ἀκούσας παρεπίκραναν; ἀλλ' οὐ πάντες 15  
οἱ ἐξεληθότες ἐξ Αἰγύπτου διὰ Μωσέως; τίσιν δὲ προσ- 17  
ώχθισεν τεσσεράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτήσασι,  
ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; τίσιν δὲ ὤμοσεν 11  
μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ μὴ  
τοῖς ἀπειθήσασι; καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν 11,  
εἰσελθεῖν δι' ἀπιστίαν. φοβηθῶμεν οὖν μὴ ποτε κατα- 1  
λειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν  
αὐτοῦ δοκῇ τις ἐξ ὑμῶν ὑστερηκεῖναι· καὶ γὰρ ἔσμεν 2  
εὐηγγελισμένοι καθάπερ κακεῖνοι, ἀλλ' οὐκ ὠφέλησεν  
ὁ λόγος τῆς ἀκοῆς ἐκείνους, ἢ μὴ ἰσχυρομένους τῇ  
πίστει τοῖς ἀκούσασιν. Εἰσερχόμεθα ἄρα εἰς [τὴν] 3  
κατάπαυσιν εἰ πιστεύσαντες, καθὼς εἶρηκεν

Ὡς ὤμοσα ἐν τῇ ὀργῇ μου

Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου,

καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων,  
εἶρηκεν γὰρ πάλιν περὶ τῆς ἐβδόμης οὕτως Καὶ κατέ- 4  
παυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ  
πάντων τῶν ἔργων αὐτοῦ, καὶ ἐν τούτῳ πάλιν Εἰ 5  
εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. ἐπεὶ οὖν  
ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον  
εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπίθειαν, πάλιν 7  
τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυιδ λέγων μετὰ  
ποσούτων χρόνων, καθὼς ἔρηκεν,

προεἶρηκεν

Σήμερον ἔάν τῆς φωνῆς αὐτοῦ ἴκοισθε,  
μὴ σκληρύνητε τὰς καρδίας ὑμῶν·

εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης  
ἐλάλει μετὰ ταῦτα ἡμέρας. ἄρα ἀπολείπεται σαββα- 9  
τισμὸς τῷ λαῷ τοῦ θεοῦ· ὁ γὰρ εἰσελθὼν εἰς τὴν 10

3. 14-4. 10. TO THE HEBREWS.

15 firm unto the end : while it is said,  
 To-day if ye shall hear his voice,  
 Harden not your hearts, as in the provocation.  
 16 For who, when they heard, did provoke? nay, did  
 not all they that came out of Egypt by Moses?  
 17 And with whom was he displeased forty years? was  
 it not with them that sinned, whose <sup>1</sup>carcases fell in <sup>1</sup> Gr. *limbs*,  
 18 the wilderness? And to whom sware he that they  
 should not enter into his rest, but to them that were  
 19 disobedient? And we see that they were not able  
 to enter in because of unbelief.

4 Let us fear therefore, lest haply, a promise being  
 left of entering into his rest, any one of you should  
 2 seem to have come short of it. For indeed we  
 have had <sup>2</sup>good tidings preached unto us, even as <sup>2</sup> Or, *a gospel*  
 also they: but the word of hearing did not profit <sup>3</sup> Some ancient au-  
 them, because <sup>3</sup>they were<sup>as</sup> not united by faith with <sup>3</sup> *thorities read it*  
 3 them that heard. <sup>4</sup>For we which have believed do <sup>4</sup> *was.*  
 enter into that rest; even as he hath said, <sup>4</sup> *Some ancient au-  
 thorities read We  
 therefore.*

As I sware in my wrath,  
<sup>5</sup>They shall not enter into my rest: <sup>5</sup> Gr. *If they shall  
 enter.*  
 although the works were finished from the founda-  
 4 tion of the world. For he hath said somewhere of  
 the seventh *day* on this wise, And God rested on the  
 5 seventh day from all his works; and in this *place*  
 again,

<sup>5</sup>They shall not enter into my rest.  
 6 Seeing therefore it remaineth that some should en-  
 ter thereinto, and they to whom <sup>6</sup>the good tidings <sup>6</sup> Or, *the gospel was*  
 were before preached failed to enter in because of <sup>7</sup> Or, *To-day, say-  
 7 disobedience, he again defineth a certain day, <sup>7</sup> say-  
 ing in David, after so long a time, To-day, as it hath been  
 been before said,† <sup>7</sup> *ing in David, af-  
 ter so long a time,  
 as it hath been  
 &c.**

To-day if ye shall hear his voice,  
 Harden not your hearts.  
 8 For if <sup>8</sup>Joshua had given them rest, he would not <sup>8</sup> Gr. *Jesus*.  
 9 have spoken afterward of another day. There re-  
 maineth therefore a sabbath rest for the people of  
 10 God. For he that is entered into

\* Let the text and marg. <sup>3</sup> exchange places, reading in marg.  
 ‘Many ancient authorities’ etc.—*Am. Com.*

† Read ‘a certain day, To-day, saying in David, so long a time  
 afterward (even as hath been said before), To-day if ye’ etc.—*Am.  
 Com.*

his rest hath himself also rested from his works, as God did from his. Let us therefore give diligence 11 to enter into that rest, that no man fall <sup>1</sup>after the same example of disobedience. For the word of 12 God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his 13 sight: but all things are naked and laid open before the eyes of him with whom we have to do.

Having then a great high priest, who hath passed 14 through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high 15 priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are, yet* without sin. Let us 16 therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

For every high priest, being taken from among 5 men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can bear gently with the ignorant and err- 2 ing, for that he himself also is compassed with infirmity; and by reason thereof is bound, as for the 3 people, so <sup>4</sup>also for himself, to offer for sins. And 4 no man taketh the honour unto himself, but when he is called of God, even as was Aaron. So Christ 5 also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,

This day have I begotten thee:

as he saith also in another *place*, 6

Thou art a priest for ever

After the order of Melchizedek.

Who in the days of his flesh, having offered up 7 prayers and

<sup>1</sup> Or, *into*  
Gr. *in*.



ΚΑΤΑΠΑΓCIN ΔΥΤΟΥΪ ΚΑΙ ΑΥΤΟΣ ΚΑΤΕΠΑΓCEN ΑΠὸ ΤῶΝ  
 11 ἔΡΓΩΝ ΔΥΤΟΥΪ ὥCΠΕΡ ΑΠὸ ΤῶΝ ἰΔΙΩΝ Ὁ ΘΕΟC. ΣΠΟΥ-  
 ΔΑCΩΜΕΝ ΟὐΝ ΕἰCΕΛΘΕἶΝ ΕἰC ἑΚΕἶΝΗΝ ΤΗΝ ΚΑΤΑΠΑΓCIN,  
 ἵΝΑ Μὴ ἘΝ Τῷ Αὐτῷ ΤΙC ὙΠΟΔΕἶΓΜΑΤΙ ΠέCΗ ΤῆC ΑΠΕΙ-  
 12 ΘΕΙΑC. ΖῶΝ ΓΑΡ Ὁ ΛόΓΟC ΤΟΥ ΘΕΟΥ ΚΑΙ ἘΝΕΡΓῆC ΚΑΙ  
 ΤΟΜΩΤΕΡΟC ὙΠὲρ ΠᾶCΑΝ ΜάΧΑΙΡΑΝ ΔῖCΤΟΜΟΝ ΚΑΙ ΔΙΚΙΝΟΥ-  
 ΜΕΝΟC ἄΧΡΙ ΜΕΡΙCΜΟΥΪ ΨΥΧῆC ΚΑΙ ΠΝΕΥΜΑΤΟC, ἈΡΜῶΝ ΤΕ ΚΑΙ  
 ΜΥΕΛῶΝ, ΚΑΙ ΚΡΙΤΙΚὸC ἘΝΘΥΜῆCΕΩΝ ΚΑΙ ἘΝΟΙΩΝ ΚΑΡΔΙΑC·  
 13 ΚΑΙ ΟὐΚ ἔCΤΙΝ ΚτίCΙC ΑἆΦΑΝῆC ἘΝὼΠΙΟΝ ΑὐΤΟΥ, ΠάνΤΑ Δὲ  
 ΓΥΜΝᾶ ΚΑΙ ΤΕΤΡΑΧΗΛΙCΜΕΝΑ ΤΟῖC ὀΦΘΑΛΜΟῖC ΑὐΤΟΥ, ΠρὸC  
 14 ὈΝ ἩΜῖΝ Ὁ ΛόΓΟC. ἘΧΟΝΤΕC ΟὐΝ ἈΡΧΙΕΡΕΑ  
 ΜΕΓΑΝ ΔΙΕΛΗΛΥΘΟΤΑ ΤΟΥC ΟὐΡΑΝΟΥC, ἸηCοῦΝ ΤὸΝ υἶὸΝ ΤΟΥ  
 15 ΘΕΟΥ, ΚΡΑΤῶΜΕΝ ΤῆC ὀΜΟΛΟΓΙΑC· Οὐ ΓΑΡ ἔΧΟΜΕΝ ἈΡΧΙΕΡΕΑ  
 Μὴ ΔΥΝΑΜΕΝΟΝ CΥΝΠΑΘῆCΑΙ ΤΑῖC ΑCΘΕΝΕΙΑῖC ἩΜῶΝ, ΠΕΠΕΙ-  
 ΡΑCΜΕΝΟΝ Δὲ ΚΑΤὰ ΠάνΤΑ ΚΑΘ' ὀΜΟΙΟΤῆΤΑ ΧΩΡΙC ἈΜΑΡΤΙΑC.  
 16 ΠΡΟCΕΡΧῶΜΕΘΑ ΟὐΝ ΜΕΤὰ ΠΑΡΡΗCΙΑC Τῷ ΘΡόνῳ ΤῆC ΧΑΡΙ-  
 ΤΟC, ἵΝΑ ΛάβωΜΕΝ ἔΛΕΟC ΚΑΙ ΧΑΡΙΝ ΕὐρωΜΕΝ ΕἰC ΕὐΚΑΙΡΟΝ  
 ΒοῆΘΕΙΑΝ.

1 ΠᾶC ΓΑΡ ἈΡΧΙΕΡΕὺC ἔΞ ἈΝΘΡῶΠΩΝ ΛΑΜΒΑΝΟΜΕΝΟC ὙΠὲρ  
 ἈΝΘΡῶΠΩΝ ΚΑΘΙCΤΑΤΑΙ Τὰ ΠρὸC ΤὸΝ ΘΕΟΝ, ἵΝΑ ΠΡΟCΦΕΡῆ  
 2 ΔῶΡᾶ [τε] ΚΑΙ ΘΥCΙΑC ὙΠὲρ ἈΜΑΡΤΙῶΝ, ΜΕΤΡΙΟΠΑΘΕῖΝ  
 ΔΥΝΑΜΕΝΟC ΤΟῖC ἄΓΝΟΟῦCΙ ΚΑΙ ΠΛΑΝΩΜΕΝΟῖC, ἔΠΕΙ ΚΑΙ ΑὐΤὸC  
 3 ΠΕΡΙΚΕΙΤΑΙ ΑCΘΕΝΕΙΑΝ, ΚΑΙ Δὲ ΑὐτῆΝ ὀΦΕῖΛΕΙ, ΚΑΘῶC ΠΕΡΙ  
 ΤΟΥ ΛΑΟΥ, ΟὕΤωC ΚΑΙ ΠΕΡΙ ἑΑΥΤΟΥ ΠΡΟCΦΕΡΕῖΝ ΠΕΡΙ  
 4 ἈΜΑΡΤΙῶΝ. ΚΑΙ ΟὐΧ ἑΑΥΤῷ ΤΙC ΛΑΜΒΑΝΕῖ ΤῆΝ ΤΙΜῆΝ, ἈΛΛὰ  
 5 ΚΑΛΟῦΜΕΝΟC ὙΠὸ ΤΟΥ ΘΕΟΥ, ΚΑΘῶCΠΕΡ ΚΑΙ ἸΑCΑΡῶΝ. ΟὕΤωC  
 ΚΑΙ Ὁ ΧΡΙCΤὸC ΟἶΧ ἑΑΥΤὸΝ ἔΔΟΞΑCΕΝ ΓΕΓΙΘῆΝΑΙ ἈΡΧΙΕΡΕΑ.  
 ἈΛΛ' Ὁ ΛΑΛῆCΑC ΠρὸC ΑὐτόΝ

ΥἶΟC ΜΟΥ Εἶ CΥ, ἘΓῶ CῆΜΕΡΟΝ ΓΕΓΕΝΝΗΚά CΕ·  
 6 ΚΑΘῶC ΚΑΙ ἘΝ ἑτέρῳ λέγει

ΣΥ ἱερεὺC ΕἰC ΤὸΝ ΑἰῶΝΑ ΚΑΤὰ ΤΗΝ ΤάΞΙΝ Μελ-  
 χιCεδέκ.

7 ὃC ἘΝ ταῖC ἡμέραιC ΤῆC CΑΡΚὸC ΑὐΤΟΥ, ΔΕῆCειC ΤΕ ΚΑΙ

ἰκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου  
 μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ  
 εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, καίπερ ὢν υἱός, ἔμαθεν 8  
 ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν, καὶ τελειωθείς ἐγένετο 9  
 πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας αἰωνίου,  
 προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς ΚΑΤΑ ΤΗΝ ΤΑΞΙΝ 10  
 Μελχισεδέκ.

Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνετος 11  
 λέγειν, ἐπεὶ νωθοὶ γέγονατε ταῖς ἀκοαῖς· καὶ γὰρ 12  
 ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν  
 χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς  
 ἀρχῆς τῶν λογίων τοῦ θεοῦ, καὶ γέγονατε χρεῖαν ἔχοντες  
 γάλακτος, <sup>†</sup> οὐ στερεᾶς τροφῆς. πᾶς γὰρ ὁ μετέχων 13  
 γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ ἐστιν·  
 τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ 14  
 αἰσθητήρια γεγυμνασμέια ἐχόντων πρὸς διάκρισιν καλοῦ  
 τε καὶ κακοῦ. Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ χριστοῦ 1  
 λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον  
 καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως  
 ἐπὶ θεόν, βαπτισμῶν <sup>†</sup> διδαχῆν <sup>†</sup> ἐπιθέσεώς τε χειρῶν, 2  
 ἀναστάσεως <sup>†</sup> νεκρῶν καὶ κρίματος αἰωνίου. καὶ τοῦτο 3  
 ποιήσομεν ἕνπερ ἐπιτρέπη ὁ θεός. Ἄδύνατον γὰρ τοὺς 4  
 ἀπαξ <sup>†</sup> φωτισθέντας <sup>†</sup> γευσταμένους τε τῆς δωρεᾶς τῆς  
 ἐπουρανίου καὶ μετόχους γενηθέντας πνεύματος ἁγίου  
 καὶ καλὸν γευσταμένους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος 5  
 αἰῶνος, καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετά- 6  
 νοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ  
 παραδειγματίζοντας. Γῆ γὰρ ἢ πιούσα τὸν ἐπ' αὐτῆς 7  
 ἐρχόμενον πολλῶκις ὑετόν, καὶ τίκτουσα ΒΟΤΑΝΗΝ εὐθετοῖ  
 ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας  
 ἀπὸ τοῦ θεοῦ· ἐκφέρογσα δὲ ἀκάνθους καὶ τριβόλους 8  
 ἀδόκιμος καὶ κατάρως ἐγγύς, ἧς τὸ τέλος εἰς καὶ-  
 σιν. Πειπίσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, 9

καὶ

διδαχῆς

τε

φωτισθέντας,

5. 7-6. 9. TO THE HEBREWS.

supplications with strong crying and tears unto him that was able to save him <sup>1</sup>from death, and having <sup>1</sup> Or, out of  
 8 been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suf-  
 9 fered; and having been made perfect, he became unto all them that obey him the <sup>2</sup>author of eternal <sup>2</sup> Gr. cause.  
 10 salvation; named of God a high priest after the order of Melchizedek.  
 11 Of <sup>3</sup>whom we have many things to say, and hard <sup>3</sup> Or, which  
 12 of interpretation, seeing ye are become dull of hear-  
 12 ing. For when by reason of the time ye ought to be teachers, ye have need again <sup>4</sup>that some one teach <sup>4</sup> Or, that one teach  
 you the rudiments of the <sup>5</sup>first principles of the ora- <sup>5</sup> Gr. beginning.  
 cles of God; and are become such as have need of <sup>6</sup> Or, perfect  
 13 milk, and not of solid food. For every one that partaketh of milk is without experience of the word  
 14 of righteousness; for he is a babe. But solid food is for <sup>6</sup>full-grown men, *even* those who by reason of use <sup>6</sup> Or, perfect  
 have their senses exercised to discern good and evil. <sup>7</sup> Gr. leave the word  
**6** Wherefore let us <sup>7</sup>cease\* to speak of the first <sup>7</sup> Or, full growth  
 principles of Christ, and press on unto <sup>8</sup>perfection; <sup>8</sup> Or, full growth  
 not laying again a foundation of repentance from <sup>9</sup> Some ancient au-  
 2 dead works, and of faith toward God, <sup>9</sup>of the teach- <sup>9</sup> Or, washing  
 ing of <sup>10</sup>baptisms, and of laying on of hands, and of <sup>10</sup> Or, washing  
 resurrection of the dead, and of eternal judgement. <sup>11</sup> Or, having both  
<sup>3</sup> And this will we do, if God permit. For as touch- <sup>11</sup> Or, having both  
 4 ing those who were once enlightened <sup>11</sup>and tasted of <sup>11</sup> Or, having both  
 the heavenly gift, and were made partakers of the <sup>11</sup> Or, having both  
 5 Holy Ghost, and <sup>12</sup>tasted the good word of God, and <sup>12</sup> Or, tasted the  
 6 the powers of the age to come, and *then* fell away, <sup>12</sup> Or, tasted the  
 it is impossible to renew them again unto repent- <sup>12</sup> Or, tasted the  
 7 ance; <sup>13</sup>seeing they crucify to themselves the Son of <sup>13</sup> Or, the while  
 7 God afresh, and put him to an open shame. For the land which hath drunk the rain that cometh oft  
 upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from  
 8 God. but if it beareth thorns and thistles, it is reject-  
 ed and nigh unto a curse; whose end is to be burned.  
 9 But, beloved, we are persuaded better things of  
 you,

\* For "let us cease" etc. read "leaving 7 the doctrine of the first principles of Christ, let us" with marg. <sup>7</sup> Gr. *the word of the beginning of Christ.*—Am. Com.

<sup>1</sup> *Or, are near to\** and things that <sup>1</sup>accompany salvation, though we thus speak: for God is not unrighteous to forget <sup>10</sup> your work and the love which ye shewed toward his name, in that ye ministered unto the saints, and still do minister. And we desire that each one of <sup>11</sup> you may shew the same diligence unto the <sup>2</sup>fulness of hope even to the end: that ye be not sluggish, <sup>12</sup> but imitators of them who through faith and patience inherit the promises.

<sup>2</sup> *Or, full assurance*

For when God made promise to Abraham, since <sup>13</sup> he could swear by none greater, he sware by himself, saying, Surely blessing I will bless thee, and multi- <sup>14</sup> plying I will multiply thee. And thus, having pa- <sup>15</sup> tiently endured, he obtained the promise. For men <sup>16</sup> swear by the greater: and in every dispute of theirs the oath is final for confirmation. Wherein God, <sup>17</sup> being minded to shew more abundantly unto the heirs of the promise the immutability of his coun- <sup>18</sup> sel, <sup>3</sup>interposed with an oath: that by two immuta- <sup>18</sup> ble things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul, *a hope* <sup>19</sup> both sure and stedfast and entering into that which is within the veil; whither as a forerunner Jesus en- <sup>20</sup> tered for us, having become a high priest for ever after the order of Melchizedek.

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

For this Melchizedek, king of Salem, priest of God <sup>7</sup> Most High, who met Abraham returning from the slaughter of the kings, and blessed him, to whom <sup>2</sup> also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; without father, without mother, without genealogy, <sup>3</sup> having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest contin-

\* In marg. <sup>1</sup> for "are near to" read "belong to"—*Am. Com.*

τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦ-  
 10 μεν· οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν  
 καὶ τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ,  
 11 διακονήσαντες τοῖς ἀγίοις καὶ διακονοῦντες. ἐπιθυμοῦμεν  
 δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς  
 12 τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους, ἵνα μὴ νωθροὶ  
 γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας  
 13 κληρονομοῦντων τὰς ἐπαγγελίας. Τῷ γὰρ  
 Ἀβραάμ ἐπαγγελάμενος ὁ θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν  
 14 μίζονος ὁμοίαι, ὡμοσεν καθ' ἐλάτωγ, λέγων Εἰ μὴν  
 εὔλογῶν εὔλογῆσω σε καὶ πληθύνων πληθύνῶ σε·  
 15 καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.  
 16 ἄνθρωποι γὰρ κατὰ τοῦ μίζονος ὀμνύουσιν, καὶ πάσης  
 17 αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος· ἐν ᾧ  
 περισσύτερον βουλόμενος ὁ θεὸς ἐπιδείξει τοῖς κληρο-  
 νόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ  
 18 ἐμεσίτευσεν ὄρκῳ, ἵνα διὰ δύο πραγμάτων ἀμεταθέτων,  
 ἐν οἷς ἀδύνατον ψεῦσασθαι ὁ θεός, ἰσχυρὰν παράκλησιν  
 ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλ-  
 19 πίδος· ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς, ἀσφαλῆ τε  
 καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ  
 20 καταπετάσματος, ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσηλ-  
 θεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς  
 γενόμενος εἰς τὸν αἰῶνα.

1 Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς  
 τοῦ θεοῦ τοῦ ὑψίστου, ὁ δὲ συνάντησας Ἀβραάμ  
 ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ  
 2 εὔλογῆσας αὐτόν, ᾧ καὶ δεκάτην ἀπὸ πάντων  
 ἐμέρισεν Ἀβραάμ, πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς  
 Δικαιοσύνης ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὁ ἐστίν  
 3 βασιλεὺς Εἰρήνης, ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος,  
 μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιω-  
 μένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ

τὸν

ὡς Ἀβ.

καὶ

διηγεκέσ. Θεωρεῖτε δὲ πηλίκος οὗτος ᾧ<sup>†</sup> ΔΕ- 4  
 ΚΑΤΗΝ Ἀβραάμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρ- 5  
 χης· καὶ οἱ μὲν ἐκ τῶν υἱῶν Δευεὶ τὴν ἱερατίαν λαμβά- 5  
 νοντες ἐντολὴν ἔχουσιν ἀποδεκατοῖν τὸν λαὸν κατὰ τὸν  
 νόμον, τοῦτ' ἔστιν τοὺς ἀδελφούς αὐτῶν, καίπερ ἐξέλη- 6  
 λυθότας ἐκ τῆς ὄσφύος Ἀβραάμ· ὁ δὲ μὴ γενεαλογού- 6  
 μενος ἐξ αὐτῶν δεδεκάτωκεν Ἀβραάμ, καὶ τὸν ἔχοντα  
 τὰς ἐπαγγελίας ἐγλόγηκεν. χωρὶς δὲ πάσης ἀντιλογίας 7  
 τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται· καὶ ἔδε μὲν 8  
 δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ δὲ  
 μαρτυρούμενος ὅτι ζῆ. καὶ ὡς ἔπος εἰπεῖν, δι' Ἀβραάμ 9  
 καὶ Δευεῖς ὁ δεκάτας λαμβάνων δεδεκάτωται, ἔτι γὰρ 10  
 ἐν τῇ ὄσφύϊ τοῦ πατρὸς ἦν ὅτε ΣΥΝΗΝΤΗΣΕΝ ΔΥΤῶ  
 Μελχισεδέκ.

Εἰ μὲν οὖν τελείωσις διὰ τῆς 11  
 Δευεϊτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς νενομο-  
 θέτηται, τίς ἔτι χρεία κατὰ τὴν τάξιν Μελχισεδέκ  
 ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν  
 Ἀαρὼν λέγεσθαι; μετατιθεμένης γὰρ τῆς ἱερωσύνης 12  
 ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. ἐφ' ὃν γὰρ λέ- 13  
 γεται ταῦτα φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς  
 προσέσχηκεν τῷ θύσιαστηρίῳ· πρόδηλον γὰρ ὅτι ἐξ 14  
 Ἰουδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ  
 ἱερέων οὐδὲν Μωυσῆς ἐλάλησεν. Καὶ περισσώτερον ἔτι 15  
 κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδέκ  
 ἀνίστάται ἱερεὺς ἕτερος, ὅς οὐ κατὰ νόμον ἐντολῆς 16  
 σαρκίης γέγονεν ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου,  
 μαρτυρεῖται γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν δῶνα 17  
 κατὰ τὴν τάξιν Μελχισεδέκ. ἀθέτησις μὲν γὰρ γί- 18  
 νεται προαγωγῆς ἐντολῆς διὰ τὸ αὐτῆς ἀσθειῆς καὶ  
 ἀνωφελῆς, οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγῆ 19  
 δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ θεῷ. Καὶ 20  
 καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας, (οἱ μὲν γὰρ χωρὶς  
 ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ μετὰ ὀρκωμοσίας 21



ually,

4 Now consider how great this man was, unto whom  
 Abraham, the patriarch, gave a tenth out of the chief  
 5 spoils. And they indeed of the sons of Levi that  
 receive the priest's office have commandment to take  
 tithes of the people according to the law, that is, of  
 their brethren, though these have come out of the  
 6 loins of Abraham: but he whose genealogy is not  
 counted from them hath taken tithes of Abraham,  
 7 and hath blessed him that hath the promises. But  
 without any dispute the less is blessed of the better.  
 8 And here men that die receive tithes; but there one,  
 9 of whom it is witnessed that he liveth. And, so to  
 say, through Abraham even Levi, who receiveth  
 10 tithes, hath paid tithes; for he was yet in the loins  
 of his father, when Melchizedek met him.

11 Now if there was perfection through the Levitical  
 priesthood (for under it hath the people received the  
 law), what further need *was there* that another priest  
 should arise after the order of Melchizedek, and  
 12 not be reckoned after the order of Aaron? For the  
 priesthood being changed, there is made of necessity  
 13 a change also <sup>1</sup>of the law. For he of whom these  
 things are said <sup>2</sup>belongeth to another tribe, from  
 which no man hath given attendance at the altar.  
 14 For it is evident that our Lord hath sprung out of  
 Judah; as to which tribe Moses spake nothing con-  
 15 cerning priests. And *what we say* is yet more abun-  
 dantly evident, if after the likeness of Melchizedek  
 16 there ariseth another priest, who hath been made,  
 not after the law of a carnal commandment, but af-  
 17 ter the power of an <sup>3</sup>endless life: for it is witnessed  
*of him,*

<sup>1</sup> Or, of law

<sup>2</sup> Gr. hath partaken of. See ch. ii. 14.

<sup>3</sup> Gr. indissoluble.

Thou art a priest for ever

After the order of Melchizedek.

18 For there is a disannulling of a foregoing command-  
 ment because of its weakness and unprofitableness  
 19 (for the law made nothing perfect), and a bringing in  
 thereupon of a better hope, through which we draw  
 20 nigh unto God. And inasmuch as *it is* not without  
 21 the taking of an oath (for they indeed have been  
 made priests without an oath; but he with an oath

1 Or, through  
2 Or, unto

<sup>1</sup>by him that saith <sup>2</sup>of him,  
The Lord sware and will not repent himself,  
Thou art a priest for ever);

3 Or, that shall

by so much also hath Jesus become the surety of a <sup>22</sup>  
better <sup>23</sup>covenant. And they indeed have been made <sup>23</sup>  
priests many in number, because that by death they  
are hindered from continuing: but he, because he <sup>24</sup>  
abideth for ever, <sup>4</sup>hath his priesthood <sup>5</sup>unchangeable.

4 Or, hath a priest-  
hood that shall  
not pass to any  
other

5 Or, inviolable

6 Or, completely.

Wherefore also he is able to save <sup>6</sup>to the uttermost <sup>25</sup>  
them that draw near unto God through him, seeing  
he ever liveth to make intercession for them.

For such a high priest became us, holy, guileless, <sup>26</sup>  
undefiled, separated from sinners, and made higher  
than the heavens; who needeth not daily, like those <sup>27</sup>  
high priests, to offer up sacrifices, first for his own  
sins, and then for the *sins* of the people: for this he  
did once for all, when he offered up himself. For <sup>28</sup>  
the law appointeth men high priests, having infirm-  
ity; but the word of the oath, which was after the  
law, *appointeth* a Son, perfected for evermore.

7 Or, Now to sum  
up what we are  
saying: We have  
etc.

8 Or, upon.

9 Or, holy things

<sup>7</sup>Now <sup>8</sup>in the things which we are saying the chief **8**  
point is this: We have such a high priest, who sat  
down on the right hand of the throne of the Majesty  
in the heavens, a minister of <sup>9</sup>the sanctuary, and of <sup>2</sup>  
the true tabernacle, which the Lord pitched, not man.  
For every high priest is appointed to offer both gifts <sup>3</sup>  
and sacrifices: wherefore it is necessary that this *high*  
*priest* also have somewhat to offer. Now if he were <sup>4</sup>  
on earth, he would not be a priest at all, seeing there  
are those who offer the gifts according to the law;  
who serve *that which is* a copy and shadow of the <sup>5</sup>  
heavenly things, even as Moses is warned of *God*  
when he is about to <sup>10</sup>make the tabernacle: for, See,  
saith he, that thou make all things according to the  
pattern that was shewed thee in the mount. But now <sup>6</sup>  
hath he obtained a ministry the more excellent, by  
how much also he is the mediator of a better <sup>2</sup>cove-  
nant, which hath been enacted upon better promises.  
For if that first *covenant* had been faultless, <sup>7</sup>

10 Or, complete

διὰ τοῦ λέγοντος πρὸς αὐτόν Ὡμοσεν Κύριος, καὶ οὐ  
 22 μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα,) κατὰ  
 τοσοῦτο καὶ κρείττονος διαθήκης γέγονεν ἔγγυος Ἰη-  
 23 σοῦς. Καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς διὰ  
 24 τὸ θανάτῳ κωλύεσθαι παραμένειν· ὁ δὲ διὰ τὸ μένειν  
 αὐτόν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύ-  
 25 νην· ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς  
 προσερχομένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ  
 26 ἐντυγχάνειν ὑπὲρ αὐτῶν. Τοιοῦτος γὰρ ἡμῖν  
 [καὶ] ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχω-  
 ρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν  
 27 οὐρανῶν γενόμενος· ὅς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην,  
 ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν  
 θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· (τοῦτο γὰρ  
 28 ἐποίησεν ἐφάπαξ ἑαυτὸν ἁγιάσας·) ὁ νόμος γὰρ ἀνθρώ-  
 πους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος  
 δὲ τῆς ἑκκωμοσίας τῆς μετὰ τὸν νόμον γίῶν, εἰς τὸν  
 αἰῶνα τετελειωμένον.

προσειέγκας

1 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν  
 ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγα-  
 2 λωσύνης ἐν τοῖς οὐρανοῖς, τῶν ἁγίων λειτουργὸς καὶ  
 τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος,  
 3 οὐκ ἄνθρωπος. πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν  
 δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν  
 4 τι καὶ τοῦτον ὃ προσειέγκη. εἰ μὲν οὖν ἦν ἐπὶ γῆς,  
 οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν προσφερόντων κατὰ νόμον  
 5 τὰ δῶρα· (οἷτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν  
 ἐπουρανίων, καθὼς κεχηρμάτισται Μωσοῦς μέλλων ἐπι-  
 6 κατὰ τὸν τύπον τὸν δειχθέντα σοὶ ἐν τῷ ὄρει) ἱὺν  
 δὲ διαφορωτέρας τέτυχεν λειτουργίας, ὅσῳ καὶ κρείττονός  
 ἐστιν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις  
 7 νενομοθέτηται. εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος,

νυνὶ

αὐτοῖς

οὐκ ἂν δευτέρας ἐζητεῖτο τύπος· μεμφόμενος γὰρ ἑαυτοῦς<sup>8</sup>  
λέγει

Ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος,  
καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ  
τὸν οἶκον Ἰούδα διαθήκην καινὴν,  
οὗ κατὰ τὴν διαθήκην ἦν ἐποίησα τοῖς πατράσιν<sup>9</sup>  
αὐτῶν  
ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν  
ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου,  
ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου,  
καὶ γὰρ ἠμέλησα αὐτῶν, λέγει Κύριος.  
ὅτι αὕτη ἡ διαθήκη ἦν διαθήσομαι τῷ οἴκῳ<sup>10</sup>  
Ἰσραὴλ

καρδίας

μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει Κύριος,  
δίδοῦς νόμοις μου εἰς τὴν διάνοιαν αὐτῶν,  
καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς,  
καὶ ἔσομαι αὐτοῖς εἰς θεόν  
καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.  
καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ<sup>11</sup>  
καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων Γνώθι  
τὸν κύριον,  
ὅτι πάντες εἰδήσουσίν με  
ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν.  
ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν,<sup>12</sup>  
καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.  
ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν τὴν πρώτην, τὸ δὲ<sup>13</sup>  
παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

Ἐἶχε μὲν οὖν [καὶ] ἡ πρώτη δικαιοῦματα λατρείας τό<sup>1</sup>  
τε ἅγιον κοσμικόν. σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη<sup>2</sup>  
ἐν ἣ ἢ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν  
ἄρτων, ἣτις λέγεται Ἁγία· μετὰ δὲ τὸ δεύτερον καταπέ-<sup>3</sup>  
τασμα σκηνῆς ἢ λεγομένη Ἁγία Ἀγίων<sup>4</sup>, χρυσοῖν ἔχουσα  
θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμέ-

·1ρ. | Τὰ ἅγια...  
...λεγομένη Τὰ  
ἅγια τῶν ἁγίων

8. 7-9. 4. TO THE HEBREWS.

- then would no place have been sought for a second.
- 8 For finding fault\* with them, he saith,  
Behold, the days come, saith the Lord,  
That I will <sup>1</sup>make a new <sup>2</sup>covenant with the <sup>1</sup> Gr. *accomplish.*  
house of Israel and with the house of Judah; <sup>2</sup> Or, *testament*
- 9 Not according to the <sup>2</sup>covenant that I made with  
their fathers  
In the day that I took them by the hand to lead  
them forth out of the land of Egypt;  
For they continued not in my <sup>2</sup>covenant,  
And I regarded them not, saith the Lord.
- 10 For this is the <sup>2</sup>covenant that <sup>3</sup>I will make with <sup>3</sup> Gr. *I will cove-*  
the house of Israel *nant.*  
After those days, saith the Lord;  
I will put my laws into their mind,  
And on their heart also will I write them:  
And I will be to them a God,  
And they shall be to me a people:
- 11 And they shall not teach every man his fellow-  
citizen,  
And every man his brother, saying, Know the  
Lord:  
For all shall know me,  
From the least to the greatest of them.
- 12 For I will be merciful to their iniquities,  
And their sins will I remember no more.
- 13 In that he saith, A new *covenant*, he hath made the  
first old. But that which is becoming old and waxeth  
aged is nigh unto vanishing away.
- 9 Now even the first *covenant* had ordinances of divine  
service, and its sanctuary, *a sanctuary* of this world.
- 2 For there was a tabernacle prepared, the first, where-  
in <sup>4</sup>were the candlestick, and the table, and <sup>5</sup>the shew- <sup>4</sup> Or, *are*  
bread; which is called the Holy place. And after the <sup>5</sup> Gr. *the setting*  
second veil, the tabernacle which is called the Holy of *forth of the loaves.*
- 4 holies; having a golden <sup>6</sup>censer†, and the ark of the <sup>6</sup> Or, *altar of in-*  
covenant overlaid *cense*

\* "finding fault" etc. add marg. Some ancient authorities read *finding fault* with it *he saith unto them.*—*Am. Com.*

† Let marg. <sup>6</sup> and the text exchange places.—*Am. Com.*

1 Or, is round about with gold, wherein <sup>1</sup>was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; and above it cherubim of glory overshadow- 5  
 2 Gr. the propitiatory. ing <sup>2</sup>the mercy-seat; of which things we cannot now speak severally. Now these things having been thus prepared, the 6  
 3 Gr. ignorance. priests go in continually into the first tabernacle, accomplishing the services; but into the second the high priest 7  
 alone, once in the year, not without blood, which he offereth for himself, and for the <sup>3</sup>errors of the people: the Holy 8  
 Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; which *is* a parable\* for the time *now* † present; 9  
 according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, *being* only (with meats and drinks and divers washings) 10  
 carnal ordinances, imposed until a time of reformation. But Christ having come a high priest of <sup>4</sup>the good things 11  
 4 Some ancient authorities read the good things that are come. to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor 12  
 yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and 13  
 bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how 14  
 much more shall the blood of Christ, who through the eternal Spirit ‡ offered himself without blemish unto God, cleanse 15  
 5 Many ancient authorities read our. your conscience from dead works to serve the living God? And for this cause he is the mediator of a new <sup>6</sup>covenant, 16  
 6 The Greek word here used signifies both covenant and testament. that a death having taken place for the redemption of the transgressions that were under the first <sup>6</sup>covenant, they that have been called may receive the promise of the eternal inheritance. For where a <sup>6</sup>testament is, there must of necessity 16  
 7 Gr. be brought. be the death of him that made it. For a <sup>6</sup>testament is of 17  
 8 Gr. over the dead. force <sup>8</sup>where there hath been death: <sup>9</sup>for doth it ever avail 18  
 9 Or, for it doth necesse . . . liveth. while he that made it liveth§? Wherefore even the first 18  
*covenant* hath not been dedicated without blood.

\* For "parable" read "figure" So in xi. 19.—*Am. Com.*

† Omit "now"—*Am. Com.*

‡ "the eternal Spirit" add marg. Or, his *eternal spirit*—*Am. Com.*

§ Let marg. 9 and the text exchange places.—*Am. Com.*



νην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ  
 μάνα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλά-  
 5 κες τῆς διαθήκης, ὑπεράνω δὲ αὐτῆς Χερουβείν δόξης  
 κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν  
 6 λέγειν κατὰ μέρος. Τούτων δὲ οὕτως κατεσκευασμένων,  
 εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίσιασιν οἱ ἱερεῖς  
 7 τὰς λατρείας ἐπιτελοῦντες, εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ  
 ἐνιαυτοῦ μόνος ὁ ἀρχιερεύς, οὐ χωρὶς αἵματος, ὃ προσφέρει  
 8 ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, τοῦτο δηλοῦν-  
 τος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν  
 9 ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχοῦσης στάσιμ, ἣτις  
 παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεσθηκότα, καθ' ἣν δῶρά  
 τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν  
 10 τελειῶσαι τὸν λατρεύοντα, μόνον ἐπὶ βρώμασιν καὶ πό-  
 μασιν καὶ διαφόροις βαπτισμοῖς, <sup>†</sup> δικαιώματα σαρκὸς μέ-  
 11 χρι καιροῦ διορθώσεως ἐπικείμενα. Χριστὸς  
 δὲ παραγενόμενος ἀρχιερεὺς τῶν ἁγίων <sup>†</sup> ἀγαθῶν διὰ  
 τῆς μείζονος καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου,  
 12 τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως, οὐδὲ δι' αἵματος τράγων  
 καὶ μύσχων διὰ δὲ τοῦ ἰδίου αἵματος, εἰσηλθεν ἐφάπαξ εἰς  
 13 τὰ ἅγια, αἰωνίαν λύτρωσιν εὐράμενος. εἰ γὰρ τὸ αἶμα  
 τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως ραντίζουσα τοὺς  
 κεκοινωμένους ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα.  
 14 πόσω μᾶλλον τὸ αἶμα τοῦ χριστοῦ, ὃς διὰ πνεύματος  
 αἰωνίου ἑαυτὸν προσήνεγκεν ἁμωμον τῷ θεῷ, καθαρῆ  
 τὴν συνείδησιν ἡμῶν <sup>†</sup> ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεῖν  
 15 θεῷ ζῶντι. Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης  
 ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ  
 τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν  
 16 οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. ὅπου γὰρ δια-  
 17 θήκη, θάνατον ἀνάγκη φέρεσθαι τῷ διαθεμένῳ· διαθήκη  
 γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ ἡμῶν <sup>†</sup> μὴ τότε <sup>†</sup> ἰσχύει ὅτε ζῆ ὁ  
 18 ἁγίου <sup>†</sup> διαθέμενος. <sup>†</sup> Ὄθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐνκε-

καὶ

μελλόντων

ἡμῶν

μὴ ποτε

διαθέμενος

καίνισται· λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον 19  
 ὑπὸ Μωυσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων  
 καὶ τῶν τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώ-  
 που αὐτὸ τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐράντισεν,  
 λέγων· Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο 20  
 πρὸς ὑμᾶς ὁ θεός· καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ 21  
 σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐράντισεν, καὶ σχε- 22  
 δὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς  
 αιματεκχυσίας οὐ γίνεται ἄφεις. Ἀνάγκη 23  
 οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις  
 καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις  
 παρὰ ταύτας. οὐ γὰρ εἰς χειροποίητὰ εἰσῆλθεν ἅγια 24  
 Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν  
 οὐρανόν, νῦν ἐφανίσθηναί τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ  
 ἡμῶν· οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ 25  
 ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι  
 ἄλλοτρίῳ, ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ κατα- 26  
 βολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰῶνων  
 εἰς ἀθέτησιν τῆς ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέ-  
 ρωται. καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ 27  
 ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, οὕτως καὶ ὁ χριστός, 28  
 ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρ-  
 τίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν  
 ἀπεκδεχομένοις εἰς σωτηρίαν.

Αρ.†  
αὐτῶν

Σκιάν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, 1  
 οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς  
 αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκές οὐδέ-  
 ποτε δύνανται τοὺς προσερχομένους τελειῶσαι· ἐπεὶ 2  
 οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν  
 εἶτι συνείδησιν ἁμαρτιῶν τοὺς λάτρεύοντας ἅπαξ κεκαθαρι-  
 σμένους; ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνι- 3  
 αὐτόν, ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν 4  
 ἁμαρτίας. Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει 5

τράγων καὶ ταύ-  
ρων

9. 19-10. 5. TO THE HEBREWS.

19 For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled  
 20 both the book itself, and all the people, saying, This is the blood of the <sup>1</sup>covenant which God commanded  
 21 to you-ward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner  
 22 with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.  
 23 It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face  
 25 of God for us: nor yet that he should offer himself often; as the high priest entereth into the holy place  
 26 year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the <sup>2</sup>end of the ages hath he been manifested to put away sin <sup>3</sup>by the sacrifice of himself. And inasmuch as it is <sup>4</sup>appointed unto men once to die, and after this *cometh* judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.  
 10 For the law having a shadow of the good *things* to come, not the very image of the things, <sup>5</sup>they can<sup>2</sup> never with the same sacrifices year by year, which they offer continually, make perfect them that draw  
 2 high. Else would they not have ceased to be offered, because the worshippers, having been once cleansed, <sup>3</sup>would have had no more conscience of sins? But in those *sacrifices* there is a remembrance made of sins  
 4 year by year. For it is impossible that the blood of <sup>5</sup>bulls and goats should take away sins. Wherefore when he *cometh* into the world, he saith,

<sup>1</sup> The Greek word here used signifies both *covenant* and *testament*.

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

<sup>3</sup> Or, *by his sacrifice*.

<sup>4</sup> Gr. *laid up for*.

<sup>5</sup> Some ancient authorities read *it can*.

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\* For "they can" read "can" (and for marg. <sup>5</sup> read Many ancient authorities read *they can*.)—*Am. Com.*

Sacrifice and offering thou wouldest not,  
 But a body didst thou prepare for me;  
 In whole burnt offerings and *sacrifices* for sin 6  
 thou hadst no pleasure:

Then said I, Lo, I am come 7  
 (In the roll of the book it is written of me)  
 To do thy will, O God.

Saying above, Sacrifices and offerings and whole 8  
 burnt offerings and *sacrifices* for sin thou wouldest  
 not, neither hadst pleasure therein (the which are  
 offered according to the law), then hath he said, 9  
 Lo, I am come to do thy will. He taketh away the  
 first, that he may establish the second. <sup>1</sup>By which 10  
 will we have been sanctified through the offering of  
 the body of Jesus Christ once for all. And every 11  
<sup>2</sup>priest indeed standeth day by day ministering and  
 offering oftentimes the same sacrifices, the which  
 can never take away sins: but he, when he had 12  
<sup>3</sup>offered one sacrifice for <sup>3</sup>sins for ever, sat down on  
 the right hand of God; from henceforth expecting 13  
 till his enemies be made the footstool of his feet.  
 For by one offering he hath perfected for ever them 14  
 that are sanctified. And the Holy Ghost also bear- 15  
 eth witness to us: for after he hath said,

This is the <sup>4</sup>covenant that <sup>5</sup>I will make with 16  
 them

After those days, saith the Lord;  
 I will put my laws on their heart,  
 And upon their mind also will I write them;

*then saith he,*

And their sins and their iniquities will I re- 17  
 member no more.

Now where remission of these is, there is no more 18  
 offering for sin.

Having therefore, brethren, boldness to enter into 19  
 the holy place by the blood of Jesus, by the way 20  
 which he dedicated for us, a new and living way,  
 through the veil, that is to say, his flesh; and *having* 21  
 a great priest over the house of God; let us draw 22  
 near with a true heart in <sup>6</sup>fulness

<sup>1</sup> Or, In

<sup>2</sup> Some ancient au-  
 thorities read  
 high priest.

<sup>3</sup> Or, sins, for ever  
 sat down &c.

<sup>4</sup> Or, testament

<sup>5</sup> Gr. I will cove-  
 nant.

<sup>6</sup> Or, full assur-  
 ance

- Θυγίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ  
κατηρτίσω μοι  
6 ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὔδούκησας.  
7 τότε εἶπον Ἰδοῦ ἦκω, ἐν κεφαλίδι βιβλίου γέ-  
γραφται περὶ ἐμοῦ,  
τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου.  
8 ἀνώτερον λέγων ὅτι Θυγίας καὶ προσφοράς καὶ ὀλο-  
καυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδέ  
9 εὔδούκησας, αἵτινες κατὰ νόμον προσφέρονται, τότε  
εἶρηκεν Ἰδοῦ ἦκω τοῦ ποιῆσαι τὸ θέλημά σου  
10 ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ. ἐν ᾧ θελή-  
ματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφοράς τοῦ σώματος  
11 Ἰησοῦ Χριστοῦ ἐφάπαξ. Καὶ πᾶς μὲν ἱερεὺς ἔστηκεν ἀρχιερεὺς  
καθ' ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέ-  
ρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας.  
12 οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ  
13 διηνεκὲς ἐκλάθισεν ἐν δεξιᾷ τοῦ θεοῦ, τὸ λοιπὸν ἐκδεχό-  
μενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν  
14 ποδῶν αὐτοῦ, μὴ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ  
15 διηνεκὲς τοὺς ἀγιαζομένους. Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ  
πνεῦμα τὸ ἅγιον, μετὰ γὰρ τὸ εἶρηκεῖναι  
16 Αἴτη ἡ διαθήκη ἦν διαθήσεται πρὸς αὐτοὺς  
μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος,  
διδούς νόμοις μοῦ ἐπὶ καρδίας αὐτῶν,  
καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτοίς,—  
17 Καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν  
18 οὐ μὴ μνησθήσεται ἔτι· ὅπου δὲ ἄφεσις τούτων,  
οὐκέτι προσφορὰ περὶ ἁμαρτίας.  
19 Ἐχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν  
20 ἀγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσ-  
φατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ' ἐστίν  
21 τῆς σαρκὸς αὐτοῦ, καὶ ἱερέα μέγα· ἐπὶ τὸν οἶκον τοῦ θεοῦ,  
22 προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφῶρίᾳ

πίστεως, βεραντισμένοι τὰς καρδίας ἀπὸ συνείδησεως  
 πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ· κατέ- 23  
 χωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ· πιστὸς γὰρ ὁ  
 ἐπαγγεϊλάμενος· καὶ κατανοῶμεν ἀλλήλους εἰς παροξυ- 24  
 σμὸν ἀγάπης καὶ καλῶν ἔργων, μὴ ἐγκαταλείποντες τὴν 25  
 ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισί· ἀλλὰ παρακα-  
 λοῦντες, καὶ τοσοῦτω μᾶλλον ὅσῳ βλέπετε ἐγγίζουσιν  
 τὴν ἡμέραν. Ἐκουσίως γὰρ ἁμαρτανόντων 26  
 ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι  
 περὶ ἁμαρτιῶν ἀπολείπεται θυσία, φοβερὰ δέ τις ἐκδοχὴ 27  
 κρίσεως καὶ πῦρὸς ζῆλος ἐσθίειν μέλλοντος τοῦ ὑπε-  
 ναντίου. ἀθετίσας τις νόμον Μωυσεῶς χωρὶς οἰκτιρῶν 28  
 ἐπὶ δόξιν ἢ τρισὶν μάρτυσιν ἀποθνήσκει· πόσῳ δοκεῖτε 29  
 χείρονος ἀξιωθῆσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ  
 καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγη-  
 σάμενος ἐν ᾧ ἡγιασθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐν-  
 βρίσας. οἶδαμεν γὰρ τὸν εἰπόντα Ἐμοὶ ἐκδίκησις, ἐγὼ 30  
 ἀνταποδώσω· καὶ πάλιν· Κρινεῖ Κύριος τὸν λα-  
 ὸν αὐτοῦ· φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶν- 31  
 τος. Ἀναμνησθεσθε δὲ τὰς πρότερον ἡμέ- 32  
 ρας, ἐν αἷς φωτισθέντες πολλὴν ἀθλῆσιν ὑπεμείνατε  
 παθημάτων, τοῦτο μὲν ὄνειδισμοῖς τε καὶ θλίψεσιν 33  
 θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρε-  
 φομένων γενηθέντες· καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε, 34  
 καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς  
 προσεδέξασθε, γινώσκοντες ἔχειν ἑαυτοὺς κρείσσονα  
 ὑπαρξίν καὶ μένουσαν. Μὴ ἀποβάλητε εὖν τὴν παρ- 35  
 ρησίαν ὑμῶν, ἥτις ἔχει μεγάλην μισθαποδοσίαν, ὑπομονῆς 36  
 γὰρ ἔχετε χρεῖαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσατες  
 κομίσησθε τὴν ἐπαγγελίαν·

ἔτι γὰρ μικρὸν ὅσον ὅσον,

37

ὁ ἐρχόμενος ἤξει καὶ οὐ χρονίσει·

ὁ δὲ δίκλιός [ΜΟΥ] ἐκ πίστεως ζήσεται,

38



- of faith, having our hearts sprinkled from an evil <sup>1</sup>con-  
 23 science, and our body washed with pure water: let us hold  
 fast the confession of our hope<sup>2</sup> that it waver not; for he is  
 24 faithful that promised: and let us consider one another to  
 25 provoke unto love and good works; not forsaking the as-  
 sembling of ourselves together†, as the custom of some is,  
 but exhorting *one another*; and so much the more, as ye see  
 the day drawing nigh.
- 26 For if we sin wilfully after that we have received the  
 knowledge of the truth, there remaineth no more a sacrifice  
 27 for sins, but a certain fearful expectation of judgement, and  
 28 a <sup>2</sup>fierceness of fire which shall devour the adversaries. <sup>2</sup> Or, *jealousy*  
 A man that hath set at nought Moses' law dieth without com-  
 29 passion on *the word of* two or three witnesses: of how much  
 sorer punishment, think ye, shall he be judged worthy, who  
 hath trodden under foot the Son of God, and hath counted  
 the blood of the covenant, wherewith he was sanctified, <sup>3</sup>an <sup>3</sup> Gr. a *common*  
 30 unholy thing, and hath done despite unto the Spirit of grace? *thing.*  
 For we know him that said, Vengeance belongeth unto me,  
 I will recompense. And again, The Lord shall judge his  
 31 people. It is a fearful thing to fall into the hands of the  
 living God.
- 32 But call to remembrance the former days, in which, after  
 ye were enlightened, ye endured a great conflict of suffer-  
 33 ings; partly, being made a gazingstock both by reproaches  
 and afflictions; and partly, becoming partakers with them  
 34 that were so used. For ye both had compassion on them <sup>4</sup> Or, *that ye have*  
 that were in bonds, and took joyfully the spoiling of your *your own selves*  
 possessions, knowing <sup>4</sup>that <sup>5</sup>ye yourselves have† a better pos- *for a better pos-*  
 session and an abiding one. <sup>5</sup> Some ancient au- *session*  
 35 session and an abiding one. Cast not away therefore your *thorities read ye*  
 36 boldness, which hath great recompense of reward. For ye *have for your-*  
 have need of patience, that, having done the will of God, *selves a better*  
 ye may receive the promise. *possession.*
- 37 For yet a very little while,  
 He that cometh shall come, and shall not tarry.
- 38 But <sup>6</sup>my righteous one shall live by faith: <sup>6</sup> Some ancient au-  
*thorities read the*  
*righteous one.*

\* Let the text and marg. <sup>1</sup> exchange places.—*Am. Com.*

† For "the assembling of ourselves together" read "our own assembling to-  
 gether"—*Am. Com.*

‡ For "<sup>5</sup> ye yourselves have" read "<sup>4</sup> ye have for yourselves" (and omit  
 marg. <sup>5</sup> letting marg. <sup>4</sup> read Many ancient authorities read *that ye have your*  
*own selves for a etc.*)—*Am. Com.*

And if he shrink back, my soul hath no pleasure in him.

1 *Gr. of shrinking back . . . but of faith.*

2 *Or, gaining*

3 *Or, the giving substance to*

4 *Or, test*

5 *Or, ages.*

6 *The Greek text in this clause is somewhat uncertain.*

7 *Or, ever his gifts*

8 *Or, having taken up his abode in tents*

9 *Or, architect*

But we are not <sup>1</sup>of them that shrink back unto perdition; <sup>39</sup>but of them that have faith unto the <sup>2</sup>saving of the soul.

Now faith is <sup>3</sup>the assurance of *things* hoped for<sup>4</sup>, the **11** <sup>4</sup>proving of things not seen. For therein the elders had <sup>2</sup>witness borne to them. By faith we understand that the <sup>3</sup> <sup>5</sup>worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear. By faith Abel offered unto God a more excellent sacrifice <sup>4</sup>

than Cain, through which he had witness borne to him that he was righteous, <sup>6</sup>God bearing witness <sup>7</sup>in respect of his gifts: and through it he being dead yet speaketh. By faith <sup>5</sup>

Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been <sup>†</sup>well-pleasing unto God: and without faith it is im- <sup>6</sup>possible to be well-pleasing *unto him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him. By faith Noah, being warned of <sup>7</sup>

God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. By faith Abra- <sup>8</sup>ham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a <sup>9</sup>sojourner in the land of promise, as in a *land* not his own, <sup>8</sup>dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath <sup>10</sup>

the foundations, whose <sup>9</sup>builder and maker is God. By faith <sup>11</sup>even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: wherefore also there sprang of one, and him as <sup>12</sup>good as dead, *so many* as the stars of heaven in multitude, and as the sand, which is by the

\* Read "faith is assurance of things hoped for, a conviction" etc.—*Am. Com.*

† Read in the text "for he hath had witness borne to him that before his translation he had been" etc. with the present text in the marg.—*Am. Com.*

καὶ ἔάν ὑποστείληται, οὐκ εὔδοκεῖ ἡ ψυχὴ μου  
ἐν αὐτῷ.

3) ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ  
πίστεως εἰς περιποίησιν ψυχῆς.

1 Ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ὑπόστασις πραγμάτων,

2 ἔλεγχος οὐ βλεπομένων· ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν  
3 οἱ πρεσβύτεροι. Πίστει νοοῦμεν κατηρτίσθαι

τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ  
4 βλεπόμενον γεγονέναι. Πίστει πλείονα ἑυσίαν Ἄβελ

παρὰ Καὶν προσήνεγκεν τῷ θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι  
δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις ἁὐτοῦ τοῦ  
5 θεοῦ, καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ. Πίστει

Ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠγρίσκετο  
διότι μετέθηκεν αὐτὸν ὁ θεός· πρὸ γὰρ τῆς μεταθέ-

6 σews μεμαρτύρηται εὔαρεστήκεναι τῷ θεῷ, χωρὶς δὲ  
πίστεως ἀδύνατον εὔαρεστήσαι, πιστεῦσαι γὰρ δεῖ τὸν

προσερχόμενον [τῷ] θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν  
7 αὐτὸν μισθαποδότης γίνεται. Πίστει χρηματισθεὶς Νῶε

περὶ τῶν μηδέπω βλεπομένων εὐλαβηθεὶς κατεσκεύασεν  
κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι' ἧς κατέκρινεν

τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο  
8 κληρονόμος. Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν

ἐξελθεῖν εἰς τόπον ὃν ἡμελλεν λαμβάνειν εἰς κληρονο-

9 μίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται. Πίστει

παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν  
σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συν-

10 κληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς· ἐξεδέχετο γὰρ  
τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δη-

11 μιουργὸς ὁ θεός. Πίστει καὶ ἁὐτῇ Σάρρα ἰσχυρὰ εἰς  
καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας,

12 ἐπεὶ πιστὸν ἠγάγατο τὸν ἐπαγγελιάμενον· διὸ καὶ ἀφ' ἐνὸς  
ἐγεννήθησαν, καὶ ταῦτα νεκρωμένον, καθὼς τὰ ἄστρα  
τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἢ παρὰ τὸ

Αρ.†

αὐτῇ Σάρρα

ἐγεννήθησαν

χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος. Κατὰ 13  
 πίστιν ἀπέθανον οὗτοι πάντες, μὴ κομισάμενοι τὰς ἐπαγ-  
 γελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι,  
 καὶ ὁμολογήσατες ὅτι Ξένοι καὶ παρεπίδημοὶ εἰσιν ἐπὶ  
 τῆς γῆς· οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι 14  
 πατρίδα ἐπιζητοῦσιν. καὶ εἰ μὲν ἐκείνης ἐμνημόνεον 15  
 ἀφ' ἧς ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι· νῦν δὲ 16  
 κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου. διὸ οὐκ ἐ-  
 παισχύνεται αὐτοὺς ὁ θεὸς θεός· ἐπικαλεῖσθαι αὐτῶν,  
 ἠτοίμασεν γὰρ αὐτοῖς πόλιν. Πίστει προσ- 17  
 ἐνήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν  
 μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,  
 πρὸς ὃν ἐλαλήθη ὅτι Ἐν Ἰσαὰκ κληθήσεται· σοὶ 18  
 σπέρμα, λογιζάμενός ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυ- 19  
 νατός ὁ θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομί-  
 σατο. Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ 20  
 τὸν Ἰακώβ καὶ τὸν Ἡσαῦ. Πίστει Ἰακώβ ἀποθνή- 21  
 σκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν, καὶ προσεκύ-  
 νησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. Πίστει 22  
 Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνη-  
 μόνευσεν, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο. Πίστει 23  
 Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων  
 αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον καὶ οὐκ ἐφοβή-  
 θησαν τὸ διάταγμα τοῦ βασιλέως. Πίστει Μωϋσῆς 24  
 μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς  
 Φαραώ, μᾶλλον ἐλόμενος συνκακουχεῖσθαι τῷ λαῷ τοῦ 25  
 θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν, μείζονα 26  
 πλοῦτον ἠγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὄνει-  
 δισμὸν τοῦ χριστοῦ, ἀπέβλεπεν γὰρ εἰς τὴν μισθαπο-  
 δοσίαν. Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν 27  
 θυμὸν τοῦ βασιλέως, τὸν γὰρ ἀόρατον ὡς ὄρων ἐκαρτέ-  
 ρησεν. Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν 28  
 τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεῖων τὰ πρωτότοκα θίγη

## 11.12-11.28. TO THE HEBREWS.

sea shore, innumerable.

13 These all died <sup>1</sup>in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were 14 strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that *country* from which they went out, they would have had opportunity to 16 return. But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.

17 By faith Abraham, being tried, <sup>2</sup>offered up Isaac: <sup>2</sup> *Gr. hath offered up.* yea, he that had gladly received the promises was 18 offering up his only begotten *son*; *even he* <sup>3</sup>to whom 19 it was said, In Isaac shall thy seed be called: accounting that God *is* able to raise up, even from the dead; from whence he did also in a parable receive 20 him back. By faith Isaac blessed Jacob and Esau, 21 even concerning things to come. By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top of his 22 staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; 23 and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's com- 24 mandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; 25 choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a sea- 26 son; accounting the reproach of <sup>4</sup>Christ greater riches than the treasures of Egypt: for he looked unto 27 the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. By faith he <sup>5</sup>kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch 28



them. By faith they passed through the Red sea 29 as by dry land: which the Egyptians assaying to do were swallowed up. By faith the walls of Jericho 30 fell down, after they had been compassed about for seven days. By faith Rahab the harlot perished 31 not with them that were disobedient, having received the spies with peace. And what shall I 32 more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith sub- 33 dued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the 34 power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received 35

1 Or, *beaten to death*  
: Gr. *the redemption*.

their dead by a resurrection: and others were <sup>1</sup>tortured, not accepting <sup>2</sup>their deliverance; that they might obtain a better resurrection: and others had <sup>3</sup>trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they <sup>37</sup>were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated (of whom the world was not worthy), <sup>38</sup>wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had <sup>39</sup>witness borne to them through their faith, received not the promise, God having <sup>2</sup>provided some better 40 thing concerning us, that apart from us they should not be made perfect.

3 Or, *foreseen*

Therefore let us also, seeing we are compassed **12** about with so great a cloud of witnesses, lay aside <sup>4</sup>every weight, and the sin which <sup>5</sup>doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the <sup>6</sup>author and <sup>2</sup>perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For consider him that hath endured such <sup>3</sup>gainsaying of sin-

4 Or, *all countenance*

5 Or, *doth closely cling to us* Or, *is admired of many*

6 Or, *captain*



29 αὐτῶν. Πίστει διέβησαν τὴν Ἐρυθρὰν Θάλασσαν ὡς  
 διὰ ξηρᾶς γῆς, ἧς πείραν λαβόντες οἱ Αἰγύπτιοι κατεπό-  
 30 θησαν. Πίστει τὰ τείχη Ἱερειχῶ ἔπесαν κυκλωθέντα  
 31 ἐπὶ ἑπτὰ ἡμέρας. Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπό-  
 λετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους  
 32 μετ' εἰρήνης. Καὶ τί ἔτι λέγω; ἐπιλείψει με  
 γὰρ διηγοῦμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών,  
 33 Ἰεφθάε, Δαυεὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, οἱ  
 διὰ πίστεως κατηγωνίσαντο βασιλείας, ἠργάσατο δικαιο-  
 σύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,  
 34 ἔσβησαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρης, ἐδυνα-  
 μώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,  
 35 παρεμβολὰς ἔκλιναν ἀλλοτρίων· ἔλαβον ἑγναίκες ἕξ  
 ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυπανίσθη-  
 σαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττους  
 36 ἀναστάσεως τύχωσιν· ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων  
 37 πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· ἐλιθύσθησαν,  
 ἑπειράσθησαν, ἐπίσθησαν, ἐν φόβῳ μαχαίρης ἀπέθανον,  
 περιήλθον ἐν μηλωταῖς, ἐν αἰγίαις δέρμασιν, ὑστεροῦ-  
 38 μνοι, ὀλιβόμενοι, κακουχούμενοι, ὧν οὐκ ἦν ἄξις ὁ κό-  
 σμος ἑπὶ ἔρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις  
 39 καὶ ταῖς ὄπαῖς τῆς γῆς. Καὶ οὗτοι πάντες  
 μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἔκομίσαντο τὴν ἐπαγ-  
 40 γελίαν, τοῦ θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου,  
 ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

γναίκας Αβ.

ἐπίσθησαν, ἐπει-  
ράσθησαν Αβ.†

ἐν

1 Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον  
 ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν  
 εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προ-  
 2 κείμενον ἡμῖν ἀγῶνα, ἀφορῶντες εἰς τὸν τῆς πίστεως  
 ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης  
 αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας,  
 3 ἘΝ ΔΕΞΙᾶ τε τοῦ θρόνου τοῦ θεοῦ ΚΕΚΑΘΙΚΕΝ. ἀναλογί-  
 σασθε γὰρ τὸν τοιαύτην ἵπομεμειηκότα ὑπὸ τῶν ἁμαρτω-

ἐαυτὸν

λῶν εἰς ἑδάγτοϋς ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι. Οὕτω μέχρις αἵματος ἀντικατέστη- 4  
τε πρὸς τὴν ἀμαρτίαν ἀνταγωνιζόμενοι, καὶ ἐκλέλησθε 5  
τῆς παρακλήσεως, ἣτις ὑμῖν ὡς υἱοῖς διαλέγεται,

Υἱέ μοι, μὴ ὀλιγώρει παιδείας Κυρίου,  
μηδὲ ἐκλόγῳ ὑπὲρ αἰτοῦ ἐλεγχόμενος·

ὅν γὰρ ἀγαπᾷ Κύριος παιδεύει, 6

μαστιγοῖ δὲ πάντα γιόν ὃν παραδέχεται.

εἰς παιδείαν ὑπομένετε· ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός· 7  
τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ; εἰ δὲ χωρὶς ἐστε 8  
παιδείας ἧς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι καὶ  
οὐχ υἱοὶ ἐστε. εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέ- 9  
ρας εἶχομεν παιδευτάς καὶ ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον  
ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν;  
οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς 10  
ἐπαίδεον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς  
ἀγιότητος αὐτοῦ. πάντα ἄρα μὲν παιδεία πρὸς μὲν τὸ παρὸν 11  
οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρη-  
νικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύ- 12  
νης. Διὸ τὰς παρεϊμένας χεῖρας καὶ τὰ παραλελυ-  
μένα γόνατα ἀνορθώσατε, καὶ τροχιάς ὀρθὰς ποιείτε 13  
τοῖς ποσίν ὑμῶν, ἵνα μὴ τὸ χυλὸν ἐκτραπῆ, ἰαθῆ δὲ μᾶλ-  
λον.

Εἰρήνην διώκετε μετὰ πάντων, καὶ 14  
τὸν ἀγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον, ἐπισκο- 15  
ποῦντες μὴ τις ὕστερων ἀπὸ τῆς χάριτος τοῦ θεοῦ,  
μὴ τις ρίζα πικρίας ἄνω φύοις ἐνοχλή καὶ δι' αὐτῆς 16  
μυανθῶσιν οἱ πολλοί, μὴ τις πόρνος ἢ βέβηλος ὡς Ἡσαΐ,  
ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἑαυτοῦ.  
ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν 17  
εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εὗρεν,  
καίπερ μετὰ δακρῶν ἐκζητήσας αὐτήν.

Οὐ γὰρ προσεληλύθατε ψηλαφώμενῳ καὶ κεκαλυμένῳ πηρὶ 18  
καὶ γνόφῳ καὶ ζόφῳ καὶ ὀχλή καὶ σάλπιγγος ἤχῳ 19

εἰ Ἄρ·†

ποιήσατε

διὰ ταύτης

- ners against <sup>1</sup>themselves<sup>2</sup>, that ye wax not weary, fainting in  
 4 your souls. Ye have not yet resisted unto blood, striving  
 5 against sin: and ye have forgotten the exhortation, which  
 reasoneth with you as with sons,  
 My son, regard not lightly the chastening of the Lord,  
 Nor faint when thou art reprov'd of him;  
 6 For whom the Lord loveth he chasteneth,  
 And scourgeth every son whom he receiveth.  
 7 <sup>2</sup>It is for chastening that ye endure; God dealeth with you  
 as with sons; for what son is there whom *his* father chast-  
 8 eneth not? But if ye are without chastening, whereof all  
 have been made partakers, then are ye bastards, and not  
 9 sons. Furthermore, we had the fathers of our flesh to chast-  
 en us, and we gave them reverence: shall we not much  
 rather be in subjection unto the Father of <sup>3</sup>spirits, and live?  
 10 For they verily for a few days chastened *us* as seemed good  
 to them; but he for *our* profit, that *we* may be partakers of  
 11 his holiness. All chastening seemeth for the present to be  
 not joyous, but grievous: yet afterward it yieldeth peace-  
 able fruit unto them that have been exercised thereby, *even*  
 12 *the fruit* of righteousness. Wherefore <sup>4</sup>lift up the hands  
 13 that hang down, and the palsied knees; and make straight  
 paths for your feet, that that which is lame be not <sup>5</sup>turned  
 out of the way, but rather be healed.  
 14 Follow after peace with all men, and the sanctification  
 15 without which no man shall see the Lord: looking care-  
 fully <sup>6</sup>lest *there be* any man that <sup>7</sup>falleth short of the grace of  
 God; lest any root of bitterness springing up trouble *you*,  
 16 and thereby the many be defiled; <sup>8</sup>lest *there be* any fornicator,  
 or profane person, as Esau, who for one mess of meat  
 17 sold his own birthright. For ye know that even when he  
 afterward desired to inherit the blessing, he was rejected  
 (for he found no place of repentance†), though he sought it  
 diligently with tears.  
 18 For ye are not come unto *sa mount* that might be touched,  
 and that burned with fire, and unto blackness, and darkness,  
 19 and tempest, and the sound of a trumpet,

<sup>1</sup> Many authorities  
some ancient  
read *himself*.

<sup>2</sup> Or, *Endure any  
chastening*

<sup>3</sup> Or, *our spirits*

<sup>4</sup> Cr *make straight*.

<sup>5</sup> Or, *put out of  
joint*

<sup>6</sup> Or, *whether*

<sup>7</sup> Or, *falleth back  
from*

<sup>8</sup> Or, *a palpable  
and kindled fire*

\* For "themselves" read "himself" (and let marg. <sup>1</sup> run Many ancient authorities read *themselves*).—*Am. Com.*

† For "rejected (for . . . of repentance)" read "rejected; for he found no place for a change of mind *in his father*" with marg. Or, *rejected (for he found no place of repentance)*, etc. Or, *rejected; for . . . of repentance* etc.—*Am. Com.*

and the voice of words; which *voice* they that heard intreated that no word more should be spoken unto them: for they could not endure that 20 which was enjoined, If even a beast touch the mountain, it shall be stoned; and so fearful was the 21 appearance, *that* Moses said, I exceedingly fear and quake: but ye are come unto mount Zion, and unto 22 the city of the living God, the heavenly Jerusalem, and to "innumerable hosts of angels, to the general 23 assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus 24 the mediator of a new <sup>3</sup>covenant, and to the blood of sprinkling that speaketh better <sup>4</sup>than *that of* Abel. See that ye refuse not him that speaketh. 25 For if they escaped not, when they refused him that warned *them* on earth, much more *shall not* we *escape*, who turn away from him <sup>5</sup>that *warneth* from heaven: whose voice then shook the earth: 26 but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this *word*, Yet once more, signifieth 27 the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving 28 a kingdom that cannot be shaken, let us have <sup>6</sup>grace, whereby we may offer service well-pleasing to God with <sup>7</sup>reverence and awe: for our God is a consum- 29 ing fire.

Let love of the brethren continue. Forget not to **13**  
shew love unto strangers: for thereby some have en- <sup>2</sup>  
tertained angels unawares. Remember them that <sup>3</sup>  
are in bonds, as bound with them; them that are evil entreated, as being yourselves also in the body. *Let marriage be had in honour among all, and let* <sup>4</sup>  
*bed be undefiled*: for fornicators and adulterers God will judge. <sup>5</sup>*Be ye free from the love of money*; <sup>5</sup>  
content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good cour- <sup>6</sup>  
age we say,

The Lord is my helper; I will not fear:  
What shall man do unto me?

<sup>1</sup> Or, and to innumerable hosts, the general assembly of angels, and the church &c.

<sup>2</sup> Gr. myriads of angels.

<sup>3</sup> Or, testament

<sup>4</sup> Or, than Abel

<sup>5</sup> Or, that is from heaven

<sup>6</sup> Or, thankfulness

<sup>7</sup> Or, godly fear

<sup>8</sup> Gr. Let your turn of mind be free.

καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο<sup>†</sup>  
 20 προστεθῆναι αὐτοῖς λόγον· οὐκ ἔφερον γὰρ τὸ διασπλω-  
 λόμενον Κἄν θηρίον θίγη τοῦ ὄρουσ, λιθοβο-  
 21 ληθήσεται· καί, οὕτω φοβερόν ἦν τὸ φανταζόμενον,  
 22 Μωσῆς εἶπεν Ἐκφοβός εἰμι καὶ ἔντρομος· ἀλλὰ  
 προσεληλύθατε Σιών ὄρει καὶ πόλει θεοῦ ζῶντος, Ἱερου-  
 23 σαλήμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει καὶ  
 ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, καὶ  
 κριτῇ θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων,  
 24 καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ  
 25 κρείττον λαοῦντι παρὰ τὸν Ἄβελ. Βλέπετε μὴ παραι-  
 τήσησθε τὸν λαοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον  
 ἐπὶ γῆς παραιτησόμενοι τὸν χρηματίζοντα, πολὺ μάλ-  
 26 λον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι· οὐ ἡ  
 φωνὴ τὴν γῆν ἐσάλειψεν τότε, νῦν δὲ ἐπήγγελται λέγων  
 Ἔτι ἅπαξ ἐγὼ σεῖσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν  
 27 οὐρανόν. τὸ δὲ Ἔτι ἅπαξ δηλοῖ [τὴν] τῶν σαλευο-  
 μένων μετάθεσιν ὡς πεποιημένων, ἵνα μείη τὰ μὴ σα-  
 28 λεύόμενα. Διὸ βασιλείαν ἀσύλευτον παραλαμβάνοντες  
 ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ θεῷ  
 29 μετὰ εὐλαβείας καὶ δέους, καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ  
 ΚΑΤΑΝΑΛΙΣΚΟΝ.

<sup>†</sup>  
 2 Ἡ φιλαδελφία μενέτω. τῆς φιλοξενίας μὴ ἐπιλαν-  
 θάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέ-  
 3 λους. μνηθήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κα-  
 4 κοιχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. Τίμιος ὁ  
 γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόριους γὰρ καὶ  
 5 μοιχοὺς κρινεῖ ὁ θεός. Ἀφιλάργυρος ὁ τρόπος· ἀρ-  
 κοίμενοι τοῖς παροῦσιν· αὐτὸς γὰρ εἶρηκεν. Οὐ μὴ  
 6 σε ἀνώ οὐδ' οὐ μὴ σε ἐγκαταλίπω· ὥστε θαρροῦντας  
 ἡμᾶς λέγειν

Κύριος ἐμοὶ βοηθός, οὐ φοβηθήσομαι  
 τί ποιήσει μοι ἄνθρωπος;

μὴ

ἐκτρομος

οὐρανοῦ

Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν 7  
ὑμῖν τὸν λόγον τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν  
τῆς ἀναστροφῆς μιμῆσθε τὴν πίστιν.

Ἰησοῦς 8  
Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.  
διδαχαῖς ποικίλαις καὶ ξέταις μὴ παραφέρεσθε· καλὸν γὰρ 9  
χάριτι βεβαιῶσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς  
οὐκ ὠφελήθησαν οἱ περιπατοῦντες. ἔχομεν θυσιαστήριον 10  
ἐξ οὗ φαγεῖν οὐκ ἔχουσιν [ἐξουσίαν] οἱ τῇ σκηνῇ λατρεύ-  
οντες. ὧν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας 11  
εἰς τὰ ἄγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατα-  
καίεται ἔξω τῆς παρεμβολῆς· διὸ καὶ Ἰησοῦς, ἵνα 12  
ἀγίασῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης  
ἔπαθεν. τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμ- 13  
βολῆς, τὸν ὄνειδισμὸν αὐτοῦ φέροντες, οὐ γὰρ ἔχομεν 14  
ᾧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν·  
δι' αὐτοῦ ἄναφέρωμεν θυσίαν λιπέσεως διὰ παντός 15  
τῷ θεῷ, τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων  
τῷ ὀνόματι αὐτοῦ. τῆς δὲ εὐποίας καὶ κοινωνίας μὴ 16  
ἐπιλανθάνεσθε, τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ  
θεός.

Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ 17  
ὑπέικετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν  
ὡς λόγον ἀποδώσοντας, ἵνα μετὰ χαρῆς τοῦτο ποιῶσιν καὶ  
μὴ στενάζοντες, ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.

Προσεύχεσθε περὶ ἡμῶν, πειθίμεθα γὰρ ὅτι καλὴν 18  
συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφε-  
σθαι. περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι ἵνα τά- 19  
χειον ἀποκατασταθῶ ὑμῖν.

Ὁ δὲ θεὸς τῆς 20  
εἰρήμης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβά-  
των τὸν μέγαν ἐν αἵματι διαθήκης δαυιδίου, τὸν κύριον  
ἡμῶν Ἰησοῦν, καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ 21  
ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον  
ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς  
αἰῶνας τῶν αἰώνων· ἀμήν.

Παρακαλῶ δὲ 22

περιπατήσαντες

εὖ·

αὐτῷ Ἀρ.†



13. 7-13. 22. TO THE HEBREWS.

- 7 Remember them that had the rule over you, which  
 spake unto you the word of God; and considering  
 8 the issue of their <sup>1</sup>life, imitate their faith. Jesus <sup>1</sup>Gr. manner of  
 Christ *is* the same yesterday and to-day, *yet* and <sup>2</sup>for <sup>2</sup>Gr. unto the ages.  
 9 ever. Be not carried away by divers and strange  
 teachings: for it is good that the heart be established  
 by grace; not by meats, wherein they that <sup>3</sup>occupied <sup>3</sup>Gr. walked.  
 10 themselves were not profited. We have an altar,  
 whereof they have no right to eat which serve the  
 11 tabernacle. For the bodies of those beasts, whose  
 blood is brought into the holy place <sup>4</sup>by the high <sup>4</sup>Gr. through.  
 priest *as an offering* for sin, are burned without  
 12 the camp. Wherefore Jesus also, that he might  
 sanctify the people through his own blood, suffered  
 13 without the gate. Let us therefore go forth unto  
 14 him without the camp, bearing his reproach. For  
 we have not here an abiding city, but we seek after  
 15 *the city* which is to come. Through him <sup>5</sup>then let us  
 offer up a sacrifice of praise to God continually, that  
 is, the fruit of lips which make confession to his  
 16 name. But to do good and to communicate forget  
 not: for with such sacrifices God is well pleased.  
 17 Obey them that have the rule over you, and submit  
*to them*: for they watch in behalf of your souls, as  
 they that shall give account; that they may do this  
 with joy, and not with <sup>6</sup>grief: for this *were* unprofit- <sup>6</sup>Gr. groaning.  
 able for you.  
 18 Pray for us: for we are persuaded that we have  
 a good conscience, desiring to live honestly\* in all  
 19 things. And I exhort *you* the more exceedingly to  
 do this, that I may be restored to you the sooner.  
 20 Now the God of peace, who brought again from  
 the dead the great shepherd of the sheep <sup>7</sup>with the <sup>7</sup>Or, by Gr. in.  
 blood of the eternal† covenant, *even* our Lord Jesus,  
 21 make you perfect in every good <sup>8</sup>thing to do his  
 will, working in <sup>9</sup>us that which is well-pleasing in  
 his sight, through Jesus Christ; to whom *be* the  
 glory <sup>10</sup>for ever and ever. Amen. <sup>10</sup>Gr. unto the ages  
 of the ages.  
 22 But I exhort

\* For "honestly" read "honourably"—*Am. Com.*

† For "the eternal" read "an eternal"—*Am. Com.*

you, brethren, bear with the word of exhortation: for I have written unto you in few words. Know 23 ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.

Salute all them that have the rule over you, and 24 all the saints. They of\* Italy salute you.

Grace be with you all. Amen. 25

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\* "They of" add marg. Or, *The brethren from—Am. Com.*

ὑμᾶς, ἀδελφοί, ἵνα ἀνέχεσθε τὸν λόγον τῆς παρακλήσεως,  
 23 καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. Γινώ-  
 σκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ' οὗ  
 εἰς τὸ τάχειον ἔρχεται ὄψομαι ὑμᾶς.

ἀνέχεσθαι

24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας  
 τοὺς ἀγίους. Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

25 Ἡ χάρις μετὰ πάντων ὑμῶν.†

ἀμήν.

## ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν 1  
 θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν  
 Τιμοθέε γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη 2  
 ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευό- 3  
 μενος εἰς Μακεδονίαν, ἵνα παραγγείλης τισὶν μὴ ἑτεροδι-  
 δασκαλεῖν μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπε- 4  
 ράντοις, αἵτινες ἐκζητήσεις παρέχουσι μᾶλλον ἢ οἰκονο-  
 μίαν θεοῦ τῆν ἐν πίστει, — τὸ δὲ τέλος τῆς παραγγελίας 5  
 ἐστὶν ἀγίπνη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς  
 καὶ πίστως ἀνυποκρίτου, ὧν τινὲς ἀστοχήσαντες ἐξετρά- 6  
 πησαν εἰς ματαιολογίαν, θέλοντες εἶναι νομοδιδάσκαλοι, 7  
 μὴ νοοῦντες μήτε ἃ λέγουσιν μήτε περὶ τίνων διαβε-  
 βαιοῦνται. Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος ἐάν τις αὐτῷ 8  
 νομίμως χρῆται, εἰδὼς τοῦτο ὅτι δικαίῳ νόμος οὐ κείται, 9  
 ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς,  
 ἀνοσίχοις καὶ βεβήλοισι, πατρολώαις καὶ μητρολώαις, ἀνδρο-  
 φόνοις, πόρνοις, ἀρσενικοῖταις, ἀνδραποδισταῖς, ψεύσταις, 10  
 ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγαινοῦσῃ διδασκαλίᾳ ἀντί-  
 κειται, κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, 11  
 ἃ ἐπιστεύθη ἐγώ. Χάριν ἔχω τῷ ἔνδυναμώ- 12  
 σαντί<sup>1</sup> με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με

THE  
FIRST EPISTLE OF PAUL THE APOSTLE  
TO  
TIMOTHY.

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1 PAUL, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies, the which minister questionings, rather than a <sup>1</sup>dispensation of God which is in faith; *so do I now*. But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned: from which things some having <sup>2</sup>swerved have turned aside unto vain talking; desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm. But we know that the law is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for <sup>3</sup>murderers of fathers and <sup>4</sup>murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing contrary to the <sup>4</sup>sound <sup>5</sup>doctrine; according to the gospel of the glory of the blessed God, which was committed to my trust.

12 I thank him that <sup>6</sup>enabled me, *even* Christ Jesus our Lord, for that he counted me faithful,

<sup>1</sup> Or, stewardship

<sup>2</sup> Gr. missed the mark.

<sup>3</sup> Or, sinners

<sup>4</sup> Gr. healthful.

<sup>5</sup> Or, teaching

<sup>6</sup> Some ancient authorities read *unable*.

appointing me to *his* service; though I was before a 13  
blasphemer, and a persecutor, and injurious: howbeit  
I obtained mercy, because I did it ignorantly in un-  
belief; and the grace of our Lord abounded exceed- 14  
ingly with faith and love which is in Christ Jesus.  
Faithful is the saying, and worthy of all acceptation, 15  
that Christ Jesus came into the world to save sin-  
ners; of whom I am chief: howbeit for this cause 16  
I obtained mercy, that in me as chief might Jesus  
Christ shew forth all his longsuffering, for an en-  
sample of them which should hereafter\* believe on  
him unto eternal life. Now unto the King <sup>1</sup>eternal, 17  
incorruptible, invisible, the only God, *be* honour and  
glory <sup>2</sup>for ever and ever. Amen.

<sup>1</sup> Gr. of the ages.

<sup>2</sup> Gr. unto the ages  
of the ages.

<sup>3</sup> Or, led the way to  
thee

This charge I commit unto thee, my child Timo- 18  
thy, according to the prophecies which <sup>3</sup>went be-  
fore on thee, that by them thou mayest war the good  
warfare; holding faith and a good conscience; which 19  
some having thrust from them made shipwreck  
concerning the faith: of whom is Hymenæus and 20  
Alexander; whom I delivered unto Satan, that they  
might be taught not to blaspheme.

<sup>4</sup> Gr. to make sup-  
plications, &c.

I exhort therefore, first of all, <sup>4</sup>that supplications, **2**  
prayers, intercessions, thanksgivings, be made for  
all men; for kings and all that are in high place; **2**  
that we may lead a tranquil and quiet life in all god-  
liness and gravity. This is good and acceptable in **3**  
the sight of God our Saviour; who willet that all **4**  
men should be saved<sup>†</sup>, and come to the knowledge of  
the truth. For there is one God, one mediator also **5**  
between God and men, *himself* man, Christ Jesus,  
who gave himself a ransom for all; the testimony **6**  
*to be borne* in its own times; whereunto I was ap- **7**  
pointed a <sup>5</sup>preacher and an apostle (I speak the truth,  
I lie not), a teacher of the Gentiles in faith and truth.

<sup>5</sup> Gr. herald.

I desire therefore that the men pray in every place, **8**  
lifting up holy hands, without wrath and <sup>6</sup>disputing.  
In like manner, that women adorn themselves in **9**  
modest apparel, with shamefastness and sobriety;

<sup>6</sup> Or, doubling

\* For "hereafter" read "thereafter"—*Am. Com.*

† Substitute marg. <sup>3</sup> ("led the way to thee") for the text.—*Am. Com.*

‡ Read "who would have all men to be saved"—*Am. Com.*



13 ἤγγησατο θέμενος εἰς διακονίαν, τὸ πρότερον ὄντα βλάσφη-  
 μον καὶ διώκτην καὶ ἵβριστήν· ἀλλὰ ἠλείθη, ὅτι ἀγνοῶν  
 14 ἐποίησα ἐν ἀπιστίᾳ, ὑπερεπλέονασεν δὲ ἡ χάρις τοῦ κυρίου  
 ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.  
 15 πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς  
 Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἀμαρτωλοὺς σῶσαι· ὧν  
 16 πρῶτός εἰμι ἐγώ, ἀλλὰ διὰ τοῦτο ἠλεήθη, ἵνα ἐν ἐμοὶ  
 πρῶτῳ ἐνδείξῃται Ἐχριστὸς Ἰησοῦς τὴν ἅπασαν μακροθυ-  
 μίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ  
 17 εἰς ζωὴν αἰώνιον. Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ,  
 ἀοράτῳ, μόνῳ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν  
 18 αἰώνων· ἀμήν. Ταύτην τὴν παραγγελίαν πα-  
 ρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπι-  
 σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρα-  
 19 τείαν, ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀποσά-  
 20 μνοι περὶ τὴν πίστιν ἐναυάγησαν· ὧν ἐστὶν Ὑμέναιος  
 καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ ἵνα παιδευθῶσι  
 μὴ βλασφημεῖν.

Ἰησοῦς Χριστός

στρατεύση

1 Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις,  
 προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων,  
 2 ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα  
 ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ  
 3 σεμνότητι. τοῦτο καλὸν καὶ ἀπρόδεκτον ἐνώπιον τοῦ σω-  
 4 τῆρος ἡμῶν θεοῦ, ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ  
 5 εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. Εἷς γὰρ θεός, εἷς καὶ  
 μεσίτης θεοῦ καὶ ἀνθρώπων ἄνθρωπος Χριστὸς Ἰησοῦς,  
 6 ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον  
 7 καιροῦς ἰδίους· εἰς ὃ ἐτέθη ἐγὼ κῆρυξ καὶ ἀπόστολος, —  
 ἀλήθειαν λέγω, οὐ ψεύδομαι, — διδάσκαλος ἐθνῶν ἐν πίστει  
 8 καὶ ἀληθείᾳ. Βούλομαι οὖν προσέχεσθαι τοὺς  
 ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὀσίους χεῖρας χωρὶς  
 9 ὀργῆς καὶ ἁδολογισμῶν. Ὁσαύτως γυναικας ἐν κα-  
 ταστολῇ ἁκοσμίῃ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν

διαλογισμοῦ

κοσμίως

χρυσῷ

ἐαυτάς, μὴ ἐν πλέγμασιν καὶ ἑχρυσίῳ ἢ μαργαρίταις ἢ  
 ἱματισμῷ πολυτελεῖ, ἀλλ' ὃ πρέπει γυναιξὶν ἐπαγγελ- 10  
 λομείαις θεοσεβείαι, δι' ἔργων ἀγαθῶν. Γυνὴ ἐν ἡσυ- 11  
 χίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ· διδάσκειν δὲ γυναικὶ 12  
 οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἄνδρός, ἀλλ' εἶναι ἐν ἡσυ-  
 χίᾳ. Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐὰ· καὶ Ἀδὰμ 13  
 οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβύσει γέγο- 14  
 νεν. σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν 15

Αρ.

πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης. πιστὸς 1  
 ὁ λόγος. Εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔρ-  
 γου ἐπιθυμεῖ. δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, 2  
 μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα, κίςμιον, φιλό-  
 ξενον, διδακτικόν, μὴ πύρινον, μὴ πλήκτεμ, ἀλλὰ ἐπιεικῆ, 3  
 ἄραχον, ἀφιλάργυρον, τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, 4  
 τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος· (εἰ δέ 5  
 τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδει, πῶς ἐκκλησίας  
 θεοῦ ἐπιμελήσεται;) μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς 6  
 κρίμα ἐμπέσῃ τοῦ διαβόλου. δεῖ δὲ καὶ μαρτυρίαν καλὴν 7  
 ἔχειν ἀπὸ τῶν ἑξῶθεν, ἵνα μὴ εἰς ὄνειδισμὸν ἐμπέσῃ καὶ  
 παγίδα τοῦ διαβόλου. Διακόνους ὡσαύτως σεμνοὺς, μὴ 8  
 διλόγους, μὴ οἶνω πολὺ προσέχοντας, μὴ αἰσχροκερδεῖς,  
 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. 9  
 καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν 10  
 ἀνέγκλητοι οἶτες. γυναῖκας ὡσαύτως σεμνάς, μὴ διαβό- 11  
 λους, νηφαλίους, πιστάς ἐν πᾶσιν. διάκονοι ἔστωσαν 12  
 μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν  
 ἰδίων οἴκων· οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς 13  
 καλὸν περιποιῶνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ  
 ἐν Χριστῷ Ἰησοῦ. Ταῦτά σοι γράφω, ἐλπί- 14  
 ζων ἐλθεῖν [πρὸς σέ] ἐν τάχει, ἐὰν δὲ βραδύνω, ἵνα εἰδῆς 15  
 πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεισθαι, ἥτις ἐστὶν ἐκκλησία  
 θεοῦ ζῶντος, στύλος καὶ ἑδραῖωμα τῆς ἀληθείας· καὶ 16  
 ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον·

not with braided hair, and gold or pearls or costly  
 10 raiment; but (which becometh women professing  
 11 godliness) through good works. Let a woman learn  
 12 in quietness with all subjection. But I permit not  
 a woman to teach, nor to have dominion over a man,  
 13 but to be in quietness. For Adam was first formed,  
 14 then Eve; and Adam was not beguiled, but the wom-  
 15 an being beguiled hath fallen into transgression: but  
 she shall be saved through <sup>1</sup>the childbearing\*, if they  
 continue in faith and love and sanctification with  
 sobriety.

**3** <sup>2</sup>Faithful is the saying, If a man seeketh the office  
 2 of a <sup>3</sup>bishop, he desireth a good work. The <sup>3</sup>bishop  
 therefore must be without reproach, the husband of  
 one wife, temperate, soberminded, orderly, given to  
 3 hospitality, apt to teach; <sup>4</sup>no brawler, no striker; but  
 4 gentle, not contentious, no lover of money; one that  
 ruleth well his own house, having *his* children in  
 5 subjection with all gravity; (but if a man knoweth  
 not how to rule his own house, how shall he take  
 6 care of the church of God?) not a novice, lest being  
 puffed up he fall into the <sup>5</sup>condemnation of the devil.  
 7 Moreover he must have good testimony from them  
 that are without; lest he fall into reproach and the  
 8 snare of the devil. Deacons in like manner *must be*  
 grave, not doubletongued, not given to much wine,  
 9 not greedy of filthy lucre; holding the mystery of  
 10 the faith in a pure conscience. And let these also  
 first be proved; then let them serve as deacons, if  
 11 they be blameless. Women in like manner *must*  
*be* grave, not slanderers, temperate, faithful in all  
 12 things. Let deacons be husbands of one wife, rul-  
 13 ing *their* children and their own houses well. For  
 they that have served well as deacons gain to them-  
 selves a good standing, and great boldness in the  
 faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come  
 15 unto thee shortly; but if I tarry long, that thou  
 mayest know <sup>6</sup>how men ought to behave themselves  
 in the house of God, which is the church of the living  
 16 God, the pillar and <sup>7</sup>ground of the truth. And with-  
 out controversy great is the mystery of godliness;

<sup>1</sup> Or, *her childbearing*

<sup>2</sup> Some connect the words *Faithful is the saying* with the preceding paragraph.

<sup>3</sup> Or, *overseer*

<sup>4</sup> Or, *not quarrelsome over wine*

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

<sup>6</sup> Or, *how thou oughtest to behave thyself*

<sup>7</sup> Or, *stay*

\* Let marg.<sup>1</sup> and the text exchange places.—*Am. Com.*

<sup>1</sup> The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*.

<sup>1</sup>He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

But the Spirit saith expressly, that in later times <sup>4</sup> some shall fall away from the faith, giving heed to seducing spirits and doctrines of <sup>2</sup>devils, through the hypocrisy of men that speak lies, <sup>3</sup>branded in their own conscience as with a hot iron; forbidding to marry, *and commanding* to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer.

If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed *until now*: but refuse profane and old wives' fables. And exercise thyself unto godliness: for bodily exercise is profitable <sup>4</sup>for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. Faithful is the saying, and worthy of all acceptation. For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe. These things command and teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching.

<sup>2</sup> *Gr. demons.*

<sup>3</sup> *Or, seared*

<sup>4</sup> *Or, for little*

Ὅς ἐφανερώθη ἐν σαρκί,  
 ἐδικαιώθη ἐν πνεύματι,  
 ὤφθη ἀγγέλοις,  
 ἐκηρύχθη ἐν ἔθνεσιν,  
 ἐπιστεύθη ἐν κόσμῳ,  
 ἀνελήμφθη ἐν δόξῃ.

Αρ.

1 Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς  
 ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασι  
 : πλάνοις καὶ διδασκαλίαις δαιμονίων ἐν ὑποκρίσει ψευδο-  
 3 λόγων, κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν, ἵκωλυ-  
 ὄντων γαμεῖν, ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς ἔκτισεν εἰς  
 μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκίσι  
 4 τὴν ἀλήθειαν. ὅτι πᾶν κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀπό-  
 5 βλητον μετὰ εὐχαριστίας λαμβανόμενον, ἀγιάζεται γὰρ  
 6 διὰ λόγου θεοῦ καὶ ἰντεξέως.

Ταῦτα ὑποτιθέ-  
 μειος τοῖς ἀδελφοῖς καλὸς ἔση διάκονος Χριστοῦ Ἰησοῦ,  
 ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδα-  
 7 σκαλίας ἢ ἵκωλυ- ἡ παρακολούθησας  
 8 οἰς μύθους παραιτοῦ. γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·  
 ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος,  
 ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν  
 9 ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης. πιστὸς ὁ  
 10 λόγος καὶ πάσης ἀποδοχῆς ἄξιος, εἰς τοῦτο γὰρ κοπιῶμεν  
 καὶ ἵκωλυ- ἡ ἀγωνιζόμεθα, ὅτι ἵκωλυ- ἡ ἡλ-  
 11 ἔστιν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

ἀνευδιζόμεθα ἡλ-  
πίσαμεν

12 Παράγγελλε ταῦτα καὶ δίδασκε. μηδεὶς σου τῆς νεό-  
 τητος καταφρονείτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν  
 13 λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνίᾳ. ἕως  
 ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδα-  
 14 σκαλίᾳ. μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι  
 διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυ-  
 15 τερίου. ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προ-  
 16 κοπὴ φανερὰ ἢ πᾶσιν· ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ.

ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πα- 1  
 τέρα, νεωτέρους ὡς ἀδελφούς, πρεσβυτέρας ὡς μητέρας, 2  
 νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνίᾳ. Χήρας τίμα τὰς 3  
 ὄντως χήρας. εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθα- 4  
 νέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν καὶ ἀμοιβὰς ἀπο-  
 διδόναι τοῖς προγόνοις, τοῦτο γὰρ ἐστὶν ἀπόδεκτον ἐνώπιον  
 τοῦ θεοῦ. ἢ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ 5  
 Κύριον [Τὸν] θεόν καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευ-  
 χαῖς νυκτὸς καὶ ἡμέρας· ἢ δὲ σπαταλώσα ζῶσα τέθηκεν. 6  
 καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι ᾦσιν· εἰ δέ τις 7  
 πρὸναιεῖται τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ προνοεῖ, τὴν πίστιν  
 ἤρνηται καὶ ἔστιν ἀπίστου χείρων. Χήρα καταλεγέσθω 9  
 μὴ ἔλαττον ἐτῶν ἐξήκοντα γεγονυῖα, ἐνὸς ἀνδρὸς γυνή,  
 ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ 10  
 ἐξενοδόχησεν, εἰ ἀγίων πόδας ἔνιψεν, εἰ θλιβομένοις  
 ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν. νεωτέ- 11  
 ρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν τοῦ  
 χριστοῦ, γαμῖν θέλουσιν, ἔχουσαι κρίμα ὅτι τὴν πρώτην 12  
 πίστιν ἠθέτησαν· ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν, περι- 13  
 ερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ φλύαροι  
 καὶ περιέργοι, λαλοῦσαι τὰ μὴ δέοντα. βούλομαι οὖν 14  
 νεωτέρας γαμῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν  
 ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν· ἦδη γὰρ 15  
 τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ. εἴ τις πιστὴ ἔχει 16  
 ἐπαρκείσθω χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρεῖσθω ἢ ἐκκλησία,  
 ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ. Οἱ καλῶς 17  
 προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιοῦσθωσαν, μάλ-  
 ιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ· λέγει γὰρ ἡ 18  
 γραφή Βοῦν ἄλοῶντα οὐ φιμώσεις· καὶ Ἄξιός ἐστιν ὁ ἐρ-  
 γάτης τοῦ μισθοῦ αὐτοῦ. κατὰ πρεσβυτέρου κατηγορίαν 19  
 μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων·



Continue in these things ; for in doing this thou shalt save both thyself and them that hear thee.

5 Rebuke not an elder, but exhort him as a father ; the  
 2 younger men as brethren : the elder women as mothers ;  
 3 the younger as sisters, in all purity. Honour widows that  
 4 are widows indeed. But if any widow hath children or  
 grandchildren, let them learn first to shew piety towards  
 their own family, and to requite their parents : for this is  
 5 acceptable in the sight of God. Now she that is a widow  
 indeed, and desolate, hath her hope set on God, and contin-  
 6 ueth in supplications and prayers night and day. But she  
 that giveth herself to pleasure is dead while she liveth.  
 7 These things also command, that they may be without re-  
 8 proach. But if any provideth not for his own, and specially  
 his own household, he hath denied the faith, and is worse  
 9 than an unbeliever. Let none be enrolled as a widow un-  
 der threescore years old, *having been* the wife of one man,  
 10 well reported of for good works ; if she hath brought up  
 children, if she hath used hospitality to strangers, if she hath  
 washed the saints' feet, if she hath relieved the afflicted, if  
 11 she hath diligently followed every good work. But younger  
 widows refuse : for when they have waxed wanton against  
 12 Christ, they desire to marry ; having condemnation, because  
 13 they have rejected their first faith\*. And withal they learn  
 also *to be* idle, going about from house to house ; and not  
 only idle, but tattlers also and busybodies, speaking things  
 14 which they ought not. I desire therefore that the younger  
<sup>1</sup>*widows* marry, bear children, rule the household, give none <sup>1</sup> Or, women  
 15 occasion to the adversary for reviling : for already some are  
 16 turned aside after Satan. If any woman that believeth hath  
 widows, let her relieve them, and let not the church be bur-  
 dened ; that it may relieve them that are widows indeed.  
 17 Let the elders that rule well be counted worthy of double  
 honour, especially those who labour in the word and in  
 18 teaching. For the scripture saith, Thou shalt not muzzle  
 the ox when he treadeth out the corn. And, The labourer  
 19 is worthy of his hire. Against an elder receive not an accu-  
 sation, except at *the mouth of* two or three witnesses.

\* For "faith" read "pledge" (with marg. Gr. *faith*.)—*Am. Com.*

Them that sin reprove in the sight of all, that the 20  
rest also may be in fear. I charge *thee* in the sight 21  
of God, and Christ Jesus, and the elect angels, that  
1 Or, preference thou observe these things without <sup>1</sup>prejudice, doing  
nothing by partiality. Lay hands hastily on no 22  
man, neither be partaker of other men's sins: keep  
thyself pure. Be no longer a drinker of water, but 23  
use a little wine for thy stomach's sake and thine  
often infirmities. Some men's sins are evident, 24  
going before unto judgement; and some men also  
2 Or, the works that are good are evident. they follow after. In like manner also <sup>2</sup>there are 25  
good works that are evident; and such as are other-  
wise cannot be hid.

Let as many as are <sup>3</sup>servants under the yoke 6  
count their own masters worthy of all honour, that  
the name of God and the doctrine be not blasphemed.  
And they that have believing masters, let them not 2  
despise them, because they are brethren; but let  
4 Or, lay hold of them serve them the rather, because they that <sup>4</sup>par-  
take of the benefit are believing and beloved. These  
things teach and exhort.

If any man teacheth a different doctrine, and con- 3  
senteth not to <sup>5</sup>sound words, *even* the words of our  
Lord Jesus Christ, and to the doctrine which is  
according to godliness; he is puffed up, knowing 4  
nothing, but <sup>6</sup>doting about questionings and disputes  
6 Or, sick. of words, whereof cometh envy, strife, railings, evil  
surmisings, wranglings of men corrupted in mind 5  
and bereft of the truth, supposing that godliness is  
a way of gain. But godliness with contentment is 6  
great gain: for we brought nothing into the world, 7  
for neither can we carry anything out; but having 8  
7 Or, in these we shall have enough food and covering <sup>7</sup>we shall be therewith content.  
But they that desire <sup>8</sup>to be rich fall into a tempta- 9  
tion and a snare and many foolish and hurtful lusts,  
such as drown men in destruction and perdition.

For the love of money is a root of all <sup>8</sup>kinds of evil: 10  
8 Or, evils. which some reaching after have been led astray  
from the faith, and

\* For "desire" read "are minded"—*Am. Com.*

20 τοὺς [δὲ] ἁμαρτάνοντας ἐνώπιον πάντων ἑλεγχε, ἵνα καὶ οἱ  
 21 λοιποὶ φόβον ἔχωσιν. Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ  
 καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα  
 φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσ-  
 22 κλισιν. Χείρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινοῦει  
 23 ἁμαρτίαις ἀλλοτρίαις· σεαυτὸν ἅγιον τήρει. Μηκέτι ὑδρο-  
 πότει, ἀλλὰ οἴῳ ὀλίγῳ χρῶ διὰ τὸν στόμαχον καὶ τὰς  
 24 πυκνάς σου ἀσθενείας. Τινῶν ἀνθρώπων αἱ ἁμαρτίαι  
 πρόδηλοί εἰσιν, προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἐπα-  
 25 κολουθοῦσιν· ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα, καὶ  
 1 τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται. Ὅσοι  
 εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς  
 ἀξίους ἠγαπίσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ δι-  
 2 δασκαλία βλασφημῆται. οἱ δὲ πιστοὺς ἔχοντες δεσπότας  
 μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον  
 δουλευέτωσαν, ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ οἱ τῆς εὐερ-  
 γασίας ἀντιλαμβανόμενοι.

ἀγαπητοί, οἱ

3 Ταῦτα δίδασκε καὶ παρακάλει. εἴ τις ἑτεροδιδασκαλεῖ  
 καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις, τοῖς τοῦ κυρίου  
 ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,  
 4 τετίφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις  
 καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι,  
 5 ὑπόνοιαι ποιηραί, διαπαραιριβαὶ διεφθαρμένων ἀνθρώπων  
 τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πο-  
 6 ρισμὸν εἶναι τὴν εὐσέβειαν. ἔστιν δὲ πορισμὸς μέγας ἢ  
 7 εὐσέβεια μετὰ αὐταρκείας· οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν  
 8 κόσμον, ὅτι οὐδὲ ἔξευεγκεῖν τι δυνάμεθα· ἔχοντες δὲ ἁπλῶς  
 9 τροφὴν καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα. οἱ δὲ  
 βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ πα-  
 γίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες  
 10 βεβίβουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν· ρίζα  
 γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινὲς ὀρε-  
 γόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς

.1 p. † διατροφ

περιέπειραν ὀδύνας πολλαῖς. Σὺ δέ, ὦ ἄν- 11  
 θρωπε <sup>τ</sup> Θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέ-  
 βειαν, πίστιν, ἀγάπην, ὑπομονήν, πραῦπαθίαν. ἀγωνίζου 12  
 τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς,  
 εἰς ἣν ἐκλήθης καὶ ὁμολόγησας τὴν καλὴν ὁμολογίαν ἐνώ-  
 πιον πολλῶν μαρτύρων. παραγγέλλω σοι ἐνώπιον τοῦ 13  
 Θεοῦ τοῦ ζωογονοῦντος τὰ πάντα καὶ <sup>τ</sup> Χριστοῦ Ἰησοῦ τοῦ  
 μαρτυρήσαντος ἐπὶ Ποντίου Πειλάτου τὴν καλὴν ὁμο-  
 λογίαν, τηρήσαι σε τὴν ἐντολὴν ἄσπιλον ἀνεπίλημπτον 14  
 μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἦν 15  
 καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ  
 βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριονόντων, ὁ 16  
 μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν  
 οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται· ὃ τιμὴ καὶ κράτος  
 αἰῶνιον· ἀμήν. Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι 17  
 παράγγελλε μὴ <sup>τ</sup> ὑψηλοφρονεῖν μηδὲ ἠλπικεῖναι ἐπὶ πλού-  
 του ἀδηλόγητι, ἀλλ' ἐπὶ <sup>τ</sup> Θεῷ τῷ παρέχοντι ἡμῖν πάντα  
 πλουσίως εἰς ἀπόλαυσιν, ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις 18  
 καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς, ἀποθησαυρίζοντας 19  
 ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς  
 ὄντως ζωῆς. Ὡς Τιμόθεε, τὴν παραθήκην 20  
 φύλαξον, ἐκτρέπόμενος τὰς βεβήλους κενοφωνίας καὶ  
 ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, ἣν τινες ἐπαγγελλό- 21  
 μνοι περὶ τὴν πίστιν ἠστόχησαν.

Ἡ χάρις μεθ' ὑμῶν.

τοῦ

Ἰησοῦ Χριστοῦ

ὑψηλά φρονεῖν

τῷ

have pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith,

lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight

of God, who <sup>1</sup>quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good

14 confession; that thou keep the commandment, without spot, without reproach, until the appearing of

15 our Lord Jesus Christ: which in <sup>2</sup>its own times he shall shew, who is the blessed and only Potentate,

16 the King of <sup>3</sup>kings, and Lord of <sup>4</sup>lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom

be honour and power eternal. Amen.

17 Charge them that are rich in this present <sup>5</sup>world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who

18 giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, <sup>6</sup>willing to communicate; laying up in store for themselves a good foundation

19 against the time to come, that they may lay hold on the life which is *life* indeed.

20 O Timothy, guard <sup>7</sup>that which is committed unto thee, turning away from the profane babblings and

21 oppositions of the knowledge which is falsely so called; which some professing have <sup>8</sup>erred concerning the faith.

Grace be with you.

<sup>1</sup> Or, preserveth all things alive

<sup>2</sup> Or, his

<sup>3</sup> Gr. them that reign as kings.

<sup>4</sup> Gr. them that rule as lords.

<sup>5</sup> Or, age

<sup>6</sup> Or, ready to sympathise

<sup>7</sup> Gr. the deposit.

<sup>8</sup> Gr. missed the mark.

THE  
SECOND EPISTLE OF PAUL THE APOSTLE  
TO  
TIMOTHY.

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<sup>1</sup> *Gr. through.* PAUL, an apostle of Christ Jesus <sup>1</sup>by the will of **1**  
 God, according to the promise of the life which is  
 in Christ Jesus, to Timothy, my beloved child: **2**  
 Grace, mercy, peace, from God the Father and  
 Christ Jesus our Lord.

I thank God, whom I serve from my forefathers **3**  
 in a pure conscience, how unceasing is my remem-  
 brance of thee in my supplications, night and day  
 longing to see thee, remembering thy tears, that I **4**  
<sup>2</sup> *Or, joy in being reminded* may be filled with <sup>2</sup>joy; having been reminded of **5**  
 the unfeigned faith that is in thee; which dwelt  
 first in thy grandmother Lois, and thy mother Eu-  
 nice; and, I am persuaded, in thee also. For the **6**  
 which cause I put thee in remembrance that thou  
<sup>3</sup> *Gr. stir into flame.* <sup>3</sup>stir up the gift of God, which is in thee through  
 the laying on of my hands. For God gave us not **7**  
 a spirit of fearfulness; but of power and love and  
<sup>4</sup> *Gr. sobering.* <sup>4</sup>discipline. Be not ashamed therefore of the testi- **8**  
 mony of our Lord, nor of me his prisoner: but suffer  
 hardship with the gospel according to the power  
 of God; who saved us, and called us with a holy **9**  
 calling, not according to our works, but according  
 to his own purpose and grace, which was given us  
 in Christ Jesus before times eternal, but hath now **10**  
 been manifested by the appearing of our Saviour  
 Christ Jesus, who abolished death, and brought  
 life and incorruption\* to light through the gospel,  
 whereunto I was appointed a <sup>5</sup>preacher, and an **11**  
 apostle, and a teacher. For the which cause I **12**  
 suffer also these things: yet I am not ashamed; for  
 I know him whom I have believed, and I am per-

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\* For "incorruption" read "immortality" with marg. *Gr. incorruption.—Am. Com.*



## ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β

1 ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος  
2 θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ Τιμοθέω  
ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ  
Ἰησοῦ τοῦ κυρίου ἡμῶν.

3 Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν κα-  
θαρᾷ συνειδήσει, ὡς ἀδιύλειπτον ἔχω τὴν περὶ σοῦ μνείαν  
4 ἐν ταῖς δεήσεσίν μου, νυκτὸς καὶ ἡμέρας ἐπιποθῶν σε ἰδεῖν,  
5 μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ ἐπόμνη-  
σιν λαβὼν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνόησεν  
6 πρῶτον ἐν τῇ μάμμη σου Λοῖδι καὶ τῇ μητρί σου Εὐνίκῃ,  
7 πέπεισμαι δὲ ὅτι καὶ ἐν σοί. δι' ἣν αἰτίαν ἀναμνησκῶ  
σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ  
8 τῆς ἐπιθέσεως τῶν χειρῶν μου· οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς  
9 πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρο-  
10 νισμοῦ. μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου  
11 ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, ἀλλὰ συνκακοπύθησον  
12 τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ, τοῦ σώσαντος ἡμᾶς καὶ  
καλέσαντος κλήσει ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ  
13 ἰδίαν πρόθεσιν καὶ χάριν, τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ  
14 Ἰησοῦ πρὸ χρόνων αἰωνίων, φανερωθεῖσαν δὲ ἰὺν διὰ τῆς  
ἐπιφανείας τοῦ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ, καταργή-  
σαντος μὲν τὸν θάνατον φωτίσαιτος δὲ ζωὴν καὶ ἀφθαρ-  
15 σίαν διὰ τοῦ εὐαγγελίου, εἰς ὃ ἐτέθη ἐγὼ κηρυξ καὶ ἀπό-  
16 στολος καὶ διδάσκαλος. δι' ἣν αἰτίαν καὶ ταῦτα πάσχω,  
ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέ-

κυρίου

Αρ. †

πεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν. ὑποτύπωσιν ἔχε ὑγιαίνοντων 13  
 λόγων ἧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ· τὴν καλὴν παραθήκην φύλαξον διὰ πνεύ- 14  
 ματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. Οἶδας 15

τοῦτο ὅτι ἀπιστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν Φύγελος καὶ Ἐρμογένης. δῶν ἔλεος ὁ κύριος τῷ 16  
 Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξεν, καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη· ἀλλὰ γενόμενος ἐν Ῥώμῃ 17  
 σπουδαίως ἐζήτησέν με καὶ εὔρεν·— δῶν αὐτῷ ὁ κύριος 18  
 εὔρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ·— καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις.

Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν 1  
 Χριστῷ Ἰησοῦ, καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρ- 2  
 τύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ  
 ἔσονται καὶ ἑτέρους διδάξαι. συνκακοπάθησον ὡς καλὸς 3  
 στρατιώτης Χριστοῦ Ἰησοῦ. οὐδέεις στρατευόμενος ἐμπλέ- 4  
 κεται ταῖς τοῦ βίου πραγματαίαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ· ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομί- 5  
 μως ἀθλήσῃ· τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρ- 6  
 πῶν μεταλαμβάνειν. νόει ὃ λέγω· δώσει γάρ σοι ὁ κύριος 7  
 σύνεσιν ἐν πάσιν. μνημόνευε Ἰησοῦν Χριστὸν ἐγγηγε- 8  
 μένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυεὶδ, κατὰ τὸ εὐαγ-  
 γελίόν μου· ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος. 9  
 ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται· διὰ τοῦτο πάντα ὑπο- 10  
 μένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν  
 τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου. πιστὸς ὁ 11  
 λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν· εἰ ὑπο- 12  
 μένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνησόμεθα, κακείνος  
 ἀρνήσεται ἡμῖν· εἰ ἀπιστοῦμεν, ἐκείνος πιστὸς μένει, ἀρνή- 13  
 σασθαι γὰρ ἑαυτὸν οὐ δύναται. Ταῦτα ὑπο- 14

κυρίου

μίμνησκε, διαμαρτυρούμενος ἐνώπιον τοῦ ἁγίου, μὴ λογο-  
 μαχεῖν, ἐπ' οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκούον-

- suaded that he is able to guard <sup>1</sup>that which I have  
 13 committed unto him against that day. Hold the pat-  
 tern of <sup>2</sup>sound words which thou hast heard from  
 14 me, in faith and love which is in Christ Jesus. <sup>3</sup>That  
 good thing which was committed unto *thee* guard  
 through the <sup>4</sup>Holy Ghost which dwelleth in us. <sup>4</sup> Or, *Holy Spirit*  
 15 This thou knowest, that all that are in Asia turn-  
 ed away from me; of whom are Phygelus and Her-  
 16 mogenes. The Lord grant mercy unto the house  
 of Onesiphorus: for he oft refreshed me, and was  
 17 not ashamed of my chain; but, when he was in  
 18 Rome, he sought me diligently, and found me (the  
 Lord grant unto him to find mercy of the Lord in  
 that day); and in how many things he ministered  
 at Ephesus, thou knowest very well.  
 2 Thou therefore, my child, be strengthened in the  
 2 grace that is in Christ Jesus. And the things which  
 thou hast heard from me among many witnesses, the  
 same commit thou to faithful men, who shall be  
 3 able to teach others also. <sup>5</sup>Suffer hardship with *me*,  
 4 as a good soldier of Christ Jesus. No soldier on  
 service entangleth himself in the affairs of *this* life;  
 that he may please him who enrolled him as a sol-  
 5 dier. And if also a man contend in the games, he  
 is not crowned, except he have contended lawfully.  
 6 The husbandman that laboureth must be the first to  
 7 partake of the fruits. Consider what I say; for the  
 Lord shall give thee understanding in all things.  
 8 Remember Christ, risen from the dead, of the  
 9 seed of David, according to my gospel: wherein I  
 suffer hardship unto bonds, as a malefactor; but the  
 10 word of God is not bound. Therefore I endure all  
 things for the elect's sake, that they also may obtain  
 the salvation which is in Christ Jesus with eternal  
 11 glory. Faithful is the <sup>6</sup>saying: For if we died with  
 12 him, we shall also live with him: if we endure, we  
 shall also reign with him: if we shall deny him, he  
 13 also will deny us: if we are faithless, he abideth  
 faithful; for he cannot deny himself.  
 14 Of these things put them in remembrance, charg-  
 ing *them* in the sight of <sup>7</sup>the Lord, that they strive  
 not about words, to no profit, to the subverting of  
 them that hear. <sup>7</sup> Many ancient authorities read *God*.

Give diligence to present thyself approved unto 15  
 God, a workman that needeth not to be ashamed,  
 1 handling aright the word of truth. But shun 16  
 profane babblings: for they will proceed further  
 in ungodliness, and their word will <sup>2</sup>eat as doth 17  
 a gangrene: of whom is Hymenæus and Philetus;  
 3 men who concerning the truth have <sup>3</sup>erred, saying 18  
 that <sup>4</sup>the resurrection is past already, and overthrow  
 the faith of some. Howbeit the firm foundation of 19  
 God standeth, having this seal, The Lord knoweth  
 them that are his: and, Let every one that nameth  
 the name of the Lord depart from unrighteousness.  
 Now in a great house there are not only vessels of 20  
 gold and of silver, but also of wood and of earth;  
 and some unto honour, and some unto dishonour.  
 If a man therefore purge himself from these, he 21  
 shall be a vessel unto honour, sanctified, meet for  
 the master's use, prepared unto every good work.  
 But flee youthful lusts, and follow after righteous- 22  
 ness, faith, love, peace, with them that call on the  
 Lord out of a pure heart. But foolish and igno- 23  
 rant questionings refuse, knowing that they gender  
 strifes. And the Lord's <sup>5</sup>servant must not strive, 24  
 but be gentle towards all, apt to teach, forbearing,  
 6 in meekness <sup>6</sup>correcting them that oppose them-  
 selves; if peradventure God may give them repent-  
 ance unto the knowledge of the truth, and they may 26  
<sup>7</sup>recover themselves out of the snare of the devil,  
 having been <sup>8</sup>taken captive <sup>9</sup>by the Lord's servant  
 unto the will of God\*.

But know this, that in the last days grievous times **3**  
 shall come. For men shall be lovers of self, lovers 2  
 of money, boastful, haughty, railers, disobedient to  
 parents, unthankful, unholy, without natural affec- 3  
 tion, implacable, slanderers, without self-control,  
 fierce, no lovers of good, traitors, headstrong, puffed 4  
 up, lovers of pleasure rather than lovers of God;  
 holding a form of godliness, but having denied the 5  
 power thereof: from these also turn away. For of 6  
 these are they that creep

<sup>1</sup> Or, holding a straight course in the word of truth  
 Or, rightly dividing the word of truth

<sup>2</sup> Or, spread

<sup>3</sup> Gr. missed the mark.

<sup>4</sup> Some ancient authorities read a resurrection.

<sup>5</sup> Gr. bondservant.

<sup>6</sup> Or, instructing

<sup>7</sup> Gr. return to sobriety.

<sup>8</sup> Gr. taken alive.

<sup>9</sup> Or, by the devil, unto the will of God. Gr. by him, unto the will of him. In the Greek the two pronouns are different.

\* Read "having been taken captive by him unto his will"; and let marg. <sup>9</sup> run Or, by him, unto the will of God. Gr. by him etc.—  
 Am. Com.

15 των. σπουδάσον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ,  
 ἐργάτην ἀνεπαίσχυντον, ὀρθοτόμοῦντα τὸν λόγον τῆς ἀλη-  
 16 θείας. τὰς δὲ βεβήλους κενοφωνίας περίστασο· ἐπὶ  
 17 πλείον γὰρ προκόψουσιν ἀσεβείας, καὶ ὁ λόγος αὐτῶν ὡς  
 γάγγραινα νομὴν ἔξει· ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος,  
 18 οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες ὧν ἀνά-  
 στασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τὴν τιῶν  
 19 πίστιν. ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἕστηκεν,  
 ἔχων τὴν σφραγίδα ταύτην ἘΓΝΩ ΚΥΡΙΟΣ ΤΟΥΣ ὄΝΤΑΣ  
 ΔΥΤΟΥ, καὶ Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομαζῶν  
 20 τὸ ὄνομα Κυρίου. ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον  
 σκευὴ χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα,  
 21 καὶ ἅ μὲν εἰς τιμὴν ἅ δὲ εἰς ἀτιμίαν· ἐὰν οὖν τις ἐκκαθάρῃ  
 ἑαυτὸν ἀπὸ τούτων, ἔσται σκευὸς εἰς τιμὴν, ἡγιασμένος,  
 εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμέ-  
 22 νον. τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῖγε, δίωκε δὲ δικαιο-  
 σύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ ὧν ἐπικαλουμένων  
 23 τὸν κύριον ἐκ καθαρᾶς καρδίας. τὰς δὲ μωρὰς καὶ ἀπαι-  
 24 δεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσι μάχας· δου-  
 λον δὲ κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ ἡπιον εἶναι πρὸς  
 25 πάντας, διδακτικόν, ἀνεξίκακον, ἐν πραίτητι παιδεύοντα  
 τοὺς ἀντιδιατιθεμένους, μὴ ποτε ἰδῶν αὐτοὺς ὁ θεὸς μετά-  
 26 ροιαν εἰς ἐπίγνωσιν ἀληθείας, καὶ ἀγαθήψωσιν ἐκ τῆς τοῦ  
 διαβόλου παγίδος, ἐζωγρημένοι ὑπὸ αὐτοῦ εἰς τὸ ἐκείνου  
 θέλημα.

τὴν

πάντων

εὐωή

1 Τοῦτο δὲ γίνωσκε ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται  
 2 καιροὶ χαλεποὶ· ἔσονται γὰρ οἱ ἄνθρωποι φίλαντοι, φιλάρ-  
 γυροι, ἀλαζόνες, ὑπερήφανοι, βλάβσφημοι, γονεῦσιν ἀπει-  
 3 θεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, διάβολοι,  
 4 ἀκρατεῖς, ἀνήμεροι, ἀφιλόγαθοι, προδόται, προπετεῖς, τε-  
 5 τυφωμένοι, φιληδονοὶ μᾶλλον ἢ φιλόθεοι, ἔχοιτες μόρ-  
 φωσιν εὐσεβείας τὴν δὲ δύναμιν αὐτῆς ἠρηνημένοι· καὶ  
 6 τούτους ἀποτρέπου. ἐκ τούτων γὰρ εἰσιν οἱ ἐνδύνοιτες

εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες γυναικάρια σεσωρευ-  
 μένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, πάντοτε  
 μαθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν  
 Ἀρ. δυνάμενα. Ἐν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀνέστησαν  
 Μωυσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρω-  
 ποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.  
 ἀλλ' οὐ προκόψουσιν ἐπὶ πλείον, ἢ γὰρ ἄνοια αὐτῶν ἔκδη-  
 λος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο. Σὺ δὲ ἴσθι  
 παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει,  
 τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διω-  
 γμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν  
 Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάν-  
 των με ζύσατο ὁ κύριος. καὶ πάντες δὲ οἱ θέλοντες ζῆν  
 εὐσεβῶς ἐν Χριστῷ Ἰησοῦ διωχθήσονται· πονηροὶ δὲ ἄν-  
 θρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες  
 καὶ πλανώμενοι. σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώ-  
 θης, εἰδὼς παρὰ τίνων ἔμαθες, καὶ ὅτι ἀπὸ βρέφους ἱερὰ  
 γράμματα οἶδας, τὰ δυνάμενά σε σοφίσει εἰς σωτηρίαν  
 διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ· πᾶσα γραφή θεόπνευ-  
 στος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμὸν, πρὸς  
 ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, ἵνα ἄρτιος  
 ᾦ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτι-  
 σμένος. Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ  
 κρίναι Χριστοῦ Ἰησοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νε-  
 κρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ·  
 κηρύξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον,  
 ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ δι-  
 दाχῇ. ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσας διδασκαλίας  
 οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπι-  
 σωρεύουσιν διδασκάλους κνηθόμενοι τὴν ἀκοήν, καὶ ἀπὸ  
 μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ δὲ τοῖς  
 μύθοις ἐκτραπήσονται. σὺ δὲ νῆφε ἐν πᾶσιν, κακοπά-  
 θησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου

παρηκολούθηκάς

κρίναι

παρακάλεσον, ἐπι-  
τίμησον



into houses, and take captive silly women laden  
 7 with sins, led away by divers lusts, ever learning,  
 and never able to come to the knowledge of the  
 8 truth. And like as Jannes and Jambres withstood  
 Moses, so do these also withstand the truth; men  
 corrupted in mind, reprobate concerning the faith.  
 9 But they shall proceed no further: for their folly  
 shall be evident unto all men, as theirs also came  
 10 to be. But thou didst follow my teaching, con-  
 duct, purpose, faith, longsuffering, love, patience,  
 11 persecutions, sufferings; what things befell me at  
 Antioch, at Iconium, at Lystra; what persecutions  
 I endured: and out of them all the Lord deliv-  
 12 ered me. Yea, and all that would live godly in  
 13 Christ Jesus shall suffer persecution. But evil  
 men and impostors shall wax worse and worse,  
 14 deceiving and being deceived. But abide thou in  
 the things which thou hast learned and hast been  
 assured of, knowing of <sup>1</sup>whom thou hast learned <sup>1</sup> *Or, what persons.*  
 15 them; and that from a babe thou hast known the  
 sacred writings which are able to make thee wise  
 unto salvation through faith which is in Christ <sup>2</sup> *Or, Every scrip-  
ture is inspired  
of God, and profit-  
able*  
 16 Jesus. <sup>2</sup>Every scripture inspired of God *is* also  
 profitable for teaching, for reproof, for correction,  
 17 for <sup>3</sup>instruction which is in righteousness: that the  
 man of God may be complete, furnished completely  
 unto every good work. <sup>3</sup> *Or, disciplin-*  
 4 <sup>4</sup>I charge *thee* in the sight of God, and of Christ <sup>4</sup> *Or, I testify, in the  
sight . . . dead.  
both of his ap-  
pearing &c.*  
 Jesus, who shall judge the quick and the dead, and  
 2 by his appearing and his kingdom; preach the word;  
 be instant in season, out of season; <sup>5</sup>reprove, rebuke,  
 3 exhort, with all longsuffering and teaching. For  
 the time will come when they will not endure the  
 6sound <sup>7</sup>doctrine; but, having itching ears, will heap  
 6 *Or, healthful.*  
 4 to themselves teachers after their own lusts; and  
 will turn away their ears from the truth, and turn  
 5 aside unto fables. But be thou sober in all things,  
 suffer hardship, do the work of an evangelist, fulfil  
 thy ministry. <sup>7</sup> *Or, teaching*

<sup>1</sup> Gr. *poured out as a drink-offering.* For I am already being <sup>1</sup>offered, and the time of my <sup>6</sup> departure is come. I have fought the good fight, <sup>7</sup> I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of <sup>8</sup> righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing. <sup>9</sup>

<sup>2</sup> Or, *age* Do thy diligence to come shortly unto me: for <sup>10</sup> Demas forsook me, having loved this present <sup>2</sup>world,

<sup>3</sup> Or, *Gaul* and went to Thessalonica; Crescens to <sup>3</sup>Galatia, Titus to Dalmatia. Only Luke is with me. Take <sup>11</sup> Mark, and bring him with thee: for he is useful to me for ministering. But Tychicus I sent to Ephe- <sup>12</sup> sus. The cloke that I left at Troas with Carpus, <sup>13</sup> bring when thou comest, and the books, especially

<sup>4</sup> Gr. *sheep.* the parchments. Alexander the coppersmith <sup>4</sup>did <sup>14</sup> me much evil: the Lord will render to him according to his works: of whom be thou ware also; for <sup>15</sup> he greatly withstood our words. At my first de- <sup>16</sup> fence no one took my part, but all forsook me: may it not be laid to their account. But the Lord stood <sup>17</sup>

<sup>5</sup> Or, *gave me power* by me, and <sup>5</sup>strengthened me; that through me the

<sup>6</sup> Or, *proclamation* <sup>6</sup>message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. The Lord will deliver me from <sup>18</sup> every evil work, and will save me unto his heav- <sup>enly</sup> kingdom: to whom *be* the glory <sup>7</sup>for ever and ever. Amen.

<sup>7</sup> Gr. *unto the ages of the ages.*

Salute Prisca and Aquila, and the house of One- <sup>19</sup> siphorus. Erastus abode at Corinth: but Trophimus <sup>20</sup> I left at Miletus sick. Do thy diligence to come be- <sup>21</sup> fore winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

The Lord be with thy spirit. Grace be with you. <sup>22</sup>

- 6 πληροφορήσον· Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ  
 7 ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστηκεν. τὸν καλὸν  
 ἀγῶνα ἠγωνίσμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετή-  
 8 ρηκα· λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος,  
 ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος  
 κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν τοῖς ἠγαπηκόσι  
 τὴν ἐπιφάνειαν αὐτοῦ.
- 9 Σπούδασον ἐλθεῖν πρὸς με ταχέως· Δημᾶς γάρ με  
 10 ἔγκατέλειπεν ἄγαπίσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς  
 Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλμα-  
 11 τίαν· Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν  
 ἄγε μετὰ σεαυτοῦ, ἔστιν γάρ μοι εὐχρηστος εἰς διακονίαν,  
 12 Τύχικον δὲ ἀπέστειλα εἰς Ἔφεσον. τὸν φελόνην, ὃν  
 13 ἀπέλειπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ  
 14 τὰ βιβλία, μάλιστα τὰς μεμβράνας. Ἀλέξανδρος ὁ  
 χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· — ἀποδώσει αὐτῷ  
 15 ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ· — ὃν καὶ σὺ φυλίσσον,  
 16 λίαν γὰρ ἀντίστη τοῖς ἡμετέροις λόγοις. Ἐν τῇ πρώτῃ  
 μου ἀπολογίᾳ οὐδεὶς μοι παρεγένετο, ἀλλὰ πάντες με  
 17 ἔγκατέλειπον· — μὴ αὐτοῖς λογισθῆι· — ὁ δὲ κύριός μοι  
 18 παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα  
 πληροφορηθῆ καὶ ἀκοίσωσιν πάντα τὰ ἔθνη, καὶ ἐρύσθην  
 19 ἐκ στόματος λέοντος. ῥύσεται με ὁ κύριος ἀπὸ παντὸς  
 ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν  
 ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.
- 20 Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου  
 21 οἶκον. Ἐραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφι-  
 22 μον δὲ ἀπέλειπον ἐν Μιλήτῳ ἀσθενοῦντα. Σπούδασον  
 πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεται σε Εὐβου-  
 λος καὶ Πουδῆς καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ  
 [πάντες].
- 22 Ὁ κύριος ἰ μετὰ τοῦ πνεύματός σου. ἡ χάρις με-  
 θ' ὑμῶν.

ἐγκατέλειπεν

Αβ.

ἀπέλειπον

ἐγκατέλειπον

Αβ.

ἔλειπον

Ἰησοῦς

## ΠΡΟΣ ΤΙΤΟΝ

Χριστοῦ [Ἰησοῦ]

ΠΑΥΛΟΣ δοῦλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ<sup>1</sup> κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο<sup>2</sup> ὁ ἀψευδῆς θεὸς πρὸ χρόνων αἰωνίων ἐφανέρωσεν δὲ καιροῖς ἰδίους, τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ, Τίτῳ γνησίῳ<sup>3</sup> τέκνῳ κατὰ κοινὴν πίστιν· χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

ἀπέλιπον

Τούτου χάριν ἄπέλειπόν<sup>1</sup> σε ἐν Κρήτῃ ἵνα τὰ λείποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διαταξάμην, εἴ τίς ἐστιν ἀνέγκλητος,<sup>2</sup> μιᾶς γυναικὸς ἀιήρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα. δεῖ γὰρ τὸν ἐπίσκοπον ἀνέκκλητον εἶναι ὡς θεοῦ οἰκονόμου, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροικον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλὰ φιλόξενον, φιλάγαθον, σόφρονα, δίκαιον, ὄσιον, ἐγκρατῆ, ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα<sup>3</sup> δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

Εἰσὶν γὰρ<sup>4</sup> πολλοὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς, οὓς δεῖ ἐπιστομίξειν, οἵτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἅ μὴ δεῖ αἰσχροῦ κέρδους χάριν. εἶπέν τις ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης,<sup>5</sup>

Κρήτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί· ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι' ἣν αἰτίαν ἐλεγε<sup>6</sup>

# THE EPISTLE OF PAUL

TO

## TITUS.

- 1** PAUL, a <sup>1</sup>servant of God, and an apostle of Jesus 1 Gr. bondservant.  
Christ, according to the faith of God's elect, and the  
knowledge of the truth which is according to god-  
**2**liness, in hope of eternal life, which God, who can-  
**3**not lie, promised before times eternal<sup>2</sup>; but in <sup>3</sup>his 2 Or, us  
own seasons manifested his word in the <sup>3</sup>message, 3 Cr, proclamation  
wherewith I was intrusted according to the com-  
**4**mandment of God our Saviour; to Titus, my true  
child after a common faith: Grace and peace from  
God the Father and Christ Jesus our Saviour.
- 5** For this cause left I thee in Crete, that thou  
shouldest set in order the things that were want-  
ing, and appoint elders in every city, as I gave thee  
**6**charge; if any man is blameless, the husband of  
one wife, having children that believe, who are not  
**7**accused of riot or unruly. For the <sup>4</sup>bishop must 4 Or, overseer  
be blameless, as God's steward; not selfwilled, not  
soon angry, <sup>5</sup>no brawler, no striker, not greedy of 5 Or, not quarrel-  
some over wine  
**8**filthy lucre; but given to hospitality, a lover of  
**9**good, soberminded, just, holy, temperate; holding  
to the faithful word which is according to the  
teaching, that he may be able both to exhort in  
the <sup>6</sup>sound <sup>7</sup>doctrine, and to convict the gainsayers. 6 Gr. healthful.  
7 Or, teaching
- 10** For there are many unruly men, vain talkers and  
**11**deceivers, specially they of the circumcision, whose  
mouths must be stopped; men who overthrow whole  
houses, teaching things which they ought not, for  
**12**filthy lucre's sake. One of themselves, a prophet of  
their own, said, Cretans are always liars, evil beasts,  
**13**idle <sup>8</sup>gluttons. This testimony is true. For which 8 Gr. bellies.  
cause reprove

\* "before times eternal" add marg. Or, long ages ago—Am. Com.

1 Gr. *healthy*.

them sharply, that they may be <sup>1</sup>sound in the faith, not giving heed to Jewish fables, and commandments of men who turn away from the truth. To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

2 Gr. *healthful*.3 Or, *teaching*

But speak thou the things which befit the <sup>2</sup>sound **2** doctrine: that aged men be temperate, grave, sober-minded, <sup>1</sup>sound in faith, in love, in patience: that aged women likewise be reverent in demeanour, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, *to be soberminded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed: the younger men likewise exhort to be soberminded: in all things shewing thyself an ensample of good works; in thy doctrine *shewing* uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us. Exhort <sup>4</sup>servants to be in subjection to their own masters, and to be well-pleasing to them in all things; not gainsaying; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God <sup>5</sup>hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory <sup>7</sup>of our great God and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.*

4 Gr. *bondservants*.5 Or, *hath appeared to all men, bringing salvation*6 Or, *age*7 Or, *of the great God and our Saviour\**8 Gr. *commandment*.

These things speak and exhort and reprove with all <sup>8</sup>authority. Let no man despise thee.

\* Let the text and marg. 7 exchange places.—*Am. Com.*





νείτω. Ὑπομίμησθε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσ- 1  
 σεσθαι πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτόιμους εἶναι,  
 μηδὲν βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν ἐν- 2  
 δεικνυμένους πραύτητα πρὸς πάντας ἀνθρώπους. Ἦμεν 3  
 γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δου-  
 λεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακία καὶ  
 φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους. ὅτε δὲ 4  
 ἡ χρηστότης καὶ ἡ φιλάνθρωπία ἐπεφάνη τοῦ σωτήρος  
 ἡμῶν θεοῦ, οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἂ ἐποιήσαμεν 5  
 ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ  
 παλινγενεσίας καὶ ἀνακαινώσεως πνεύματος ἀγίου, οὗ ἐξέ- 6  
 χεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτήρος  
 ἡμῶν, ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενη- 7  
 θῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου. Πιστὸς ὁ λόγος, καὶ 8  
 περὶ τούτων βούλομαί σε διαβεβαιώσθαι, ἵνα φροντίζωσιν  
 καλῶν ἔργων προύστασθαι οἱ πεπιστευκότες θεῷ. Ταῦτά 9  
 ἐστὶν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις· μωρὰς δὲ ζητή- 9  
 σεις καὶ γενεαλογίας καὶ ἔριν καὶ μάχας νομικὰς περι-  
 ἴστασο, εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι. αἰρετικὸν ἄνθρω- 10  
 πον μετὰ μίαν καὶ δευτέραν νοθεσίαν παραιτοῦ, εἰδὼς 11  
 ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει, ὧν αὐτο-  
 κατάκριτος.

Α.Α.

λίπη

Ὅταν πέμψω Ἀρτεμᾶν πρὸς σὲ ἢ Τύχικον, σπουδάσον 12  
 ἐλθεῖν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παρα-  
 χειμάσαι. Ζηναῶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως 13  
 πρόπεμψοι, ἵνα μηδὲν αὐτοῖς ῥείπῃ. Μανθανέτωσαν 14  
 δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προύστασθαι εἰς τὰς  
 ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι.

Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. Ἀσπασαι 15  
 τοὺς φιλοῦντας ἡμᾶς ἐν πίστει.

Ἡ χάρις μετὰ πάντων ὑμῶν.

**3** Put them in mind to be in subjection to rulers,  
 to authorities, to be obedient, to be ready unto ev-  
 2ery good work, to speak evil of no man, not to be  
 contentious, to be gentle, shewing all meekness to-  
 3ward all men. For we also were aforetime foolish,  
 disobedient, deceived, serving divers lusts and pleas-  
 ures, living in malice and envy, hateful, hating one  
 4another. But when the kindness of God our Sav-  
 5iour, and his love toward man, appeared, not by  
 works *done* in righteousness, which we did our-  
 selves, but according to his mercy he saved us, <sup>1 Or, *laver*</sup>  
 through the <sup>2 Or, *and through*</sup> <sup>renewing</sup> washing of regeneration <sup>3 Or, *Holy Spirit*</sup> and renew-  
 6ing of the <sup>4 Or, *heirs, accord-*</sup> <sup>ing to hope of</sup> <sup>eternal life</sup> <sup>5 Or, *profess hon-*</sup> <sup>est occupations</sup> <sup>6 Or, *factions*</sup> <sup>7 Or, *avoid*</sup> <sup>8 Or, *words*</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup>  
 6ing of the <sup>2</sup>Holy Ghost, which he poured out upon  
 7us richly, through Jesus Christ our Saviour; that,  
 being justified by his grace, we might be made <sup>4</sup>heirs  
 8according to the hope of eternal life. Faithful is  
 the saying, and concerning these things I will that  
 thou affirm confidently, to the end that they which  
 have believed God may be careful to <sup>5</sup>maintain good  
 works. These things are good and profitable unto  
 9men: but shun foolish questionings, and genealo-  
 gies, and strifes, and fightings about the law; for  
 10they are unprofitable and vain. A man that is <sup>6</sup>he-  
 retical\* after a first and second admonition <sup>7</sup>refuse; <sup>7</sup>avoid  
 11knowing that such a one is perverted, and sinneth,  
 being self-condemned.  
 12 When I shall send Artemas unto thee, or Tychi-  
 cus, give diligence to come unto me to Nicopolis:  
 13for there I have determined to winter. Set forward  
 Zenas the lawyer and Apollos on their journey dili-  
 14gently, that nothing be wanting unto them. And  
 let our *people* also learn to <sup>5</sup>maintain good works  
 for necessary <sup>8</sup>uses, that they be not unfruitful. <sup>8 Or, *words*</sup>  
 15 All that are with me salute thee. Salute them  
 that love us in faith.  
 Grace be with you all.

\* For "A man . . . heretical" read "a factious man"—*Am. Com.*

# THE EPISTLE OF PAUL

TO

## PHILEMON.

---

PAUL, a prisoner of Christ Jesus, and Timothy 1  
1 Gr. *the brother.* our brother, to Philemon our beloved and fellow-  
2 Gr. *the sister.* worker, and to Apphia our sister, and to Archippus 2  
our fellow-soldier, and to the church in thy house:  
Grace to you and peace from God our Father and 3  
the Lord Jesus Christ.

I thank my God always, making mention of thee 4  
3 Or, *thy love and* in my prayers, hearing of 3thy love, and of the faith 5  
*faith* which thou hast toward the Lord Jesus, and toward  
all the saints; that the fellowship of thy faith may 6  
become effectual, in the knowledge of every good  
4 Many ancient au- thing which is in 4you, unto Christ. For I had much 7  
thorities read *us.* joy and comfort in thy love, because the hearts of  
the saints have been refreshed through thee, brother.

Wherefore, though I have all boldness in Christ 8  
to enjoin thee that which is befitting, yet for love's 9  
5 Or, *an ambassa-* sake I rather beseech, being such a one as Paul 5the  
*dor, and now &c.* aged, and now a prisoner also of Christ Jesus: I be- 10  
seech thee for my child, whom I have begotten in  
6 The Greek word my bonds, 6Onesimus, who was aforetime unprofit- 11  
*means helpful.* able to thee, but now is profitable to thee and to me:  
whom I have sent back to thee in his own person, 12  
that is, in my very heart: whom I would fain have 13  
kept with me, that in thy behalf he might minister  
unto me in the bonds of the gospel: but without 14  
thy mind I would do nothing; that thy goodness  
should not be as of necessity, but of free will. For 15  
perhaps he was therefore parted *from thee* for a sea-  
son, that thou shouldest have him for ever; no lon- 16  
7 Gr. *bond'servant.* ger as a 7servant, but more than a 7servant, a brother

## ΠΡΟΣ ΦΙΛΗΜΟΝΑ

1 ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ καὶ Τιμόθεος ὁ  
 2 ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν καὶ  
 3 Ἀφίᾳ τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ συνστρατιώτῃ ἡμῶν  
 4 καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ· χάρις ὑμῖν καὶ εἰρήνη  
 ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.  
 4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε μνείαν σου ποιούμενος  
 5 ἐπὶ τῶν προσευχῶν μου, ἀκούω σου τὴν ἀγάπην καὶ τὴν  
 6 πίστιν ἣν ἔχεις <sup>τὸν</sup> κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς πρὸς  
 7 ἀγίους, ὅπως ἡ κοινωία τῆς πίστεώς σου ἐνεργῆς γένηται  
 8 ἐν ἐπιγνώσει παντὸς ἀγαθοῦ <sup>ἐν</sup> <sup>ἡμῖν</sup> εἰς Χριστόν· ὑμῖν  
 9 χαρὰν γὰρ πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ  
 σου, ὅτι τὰ σπλάγχνα τῶν ἀγίων ἀναπέπνυται διὰ σοῦ,  
 10 ἀδελφέ. Διό, πολλὴν ἐν Χριστῷ παρρησίαν  
 11 ἔχων ἐπιτάσσειν σοι τὸ ἀνήκον, διὰ τὴν ἀγάπην μᾶλλον  
 παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος <sup>πρὸς</sup> πρεσβύτης <sup>τὸν</sup> <sup>ἐν</sup> νινί <sup>καὶ</sup> δὲ  
 12 καὶ δέσμιος Χριστοῦ Ἰησοῦ, — παρακαλῶ σε περὶ τοῦ  
 13 ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς Ὀνήσιμον, τόν  
 14 ποτέ σοι ἄχρηστον νινί δὲ <sup>καὶ</sup> σοὶ καὶ ἐμοὶ εὐχρηστον, ὃν  
 15 ἀνέπεμψά σοι αὐτόν, τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα· ὃν  
 ἐγὼ ἐβουλόμην πρὸς ἑμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μὲν  
 16 διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου, χωρὶς δὲ τῆς  
 σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ  
 17 ἀνάγκην τὸ ἀγαθόν σου ᾗ ἀλλὰ κατὰ ἐκούσιον. τάχα  
 γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὦραν ἵνα αἰώνιον αὐτὸν  
 18 ἀπέχῃς, οὐκέτι ὡς δοῦλον ἀλλὰ ὑπὲρ δοῦλον, ἀδελφόν

ἀγαπητόν, μάλιστα ἐμοί, πύσω ἐὲ μᾶλλον σοὶ καὶ ἐν  
 σαρκὶ καὶ ἐν κυρίῳ. εἰ οὖν με ἔχεις κοινωνόν, προσ- 17  
 λαβοῦ αὐτὸν ὡς ἐμέ. εἰ δέ τι ἠδίκησέν σε ἢ ὀφείλει, 18  
 τοῦτο ἐμοὶ ἐλλόγα· ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί, 19  
 ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσ-  
 οφείλεις. ναί, ἀδελφέ, ἐγὼ σου ὀναιίμην ἐν κυρίῳ· ἀνά- 20  
 παυσόν μου τὰ σπλάγχχνα ἐν Χριστῷ.

Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ 21  
 ὑπὲρ ἃ λέγω ποιήσεις. ἅμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν, 22  
 ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ἡμῶν χαρισθήσομαι  
 ὑμῖν.

Ἀσπάζεται σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν 23  
 Χριστῷ Ἰησοῦ, Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς. 24  
 οἱ συνεργοί μου.

ἡμῶν

Ἡ χάρις τοῦ κυρίου <sup>†</sup> Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύ- 25  
 ματος ὑμῶν.



beloved, specially to me, but how much rather to  
 17 thee, both in the flesh and in the Lord. If then thou  
 18 countest me a partner, receive him as myself. But  
 if he hath wronged thee at all, or oweth *thee* aught,  
 19 put that to mine account; I Paul write it with mine  
 own hand, I will repay it: that I say not unto thee  
 how that thou owest to me even thine own self be-  
 20 sides. Yea, brother, let me have <sup>1</sup>joy of thee in the Or, help  
 21 Lord: refresh my heart in Christ. Having confidence  
 in thine obedience I write unto thee, knowing that  
 22 thou wilt do even beyond what I say. But withal  
 prepare me also a lodging: for I hope that through  
 your prayers I shall be granted unto you.  
 23 Epaphras, my fellow-prisoner in Christ Jesus, sa-  
 24 luteth thee; *and so do* Mark, Aristarchus, Demas,  
 Luke, my fellow-workers.  
 25 The grace of <sup>2</sup>our Lord Jesus Christ be with your  
 spirit. <sup>3</sup>Amen.

<sup>2</sup> Some ancient au-  
 thorities read *the*.

<sup>3</sup> Many ancient  
 authorities omit  
*Amen*.



ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ

# THE REVELATION

OF

S. JOHN THE DIVINE.

<sup>1</sup> *Or, gave unto him, to shew unto his servants the things &c.* THE Revelation of Jesus Christ, which God <sup>1</sup>gave **1**  
him to shew unto his <sup>2</sup>servants, *even* the things  
<sup>2</sup> *Gr. bondservants: and so throughout this book.* which must shortly come to pass: and he sent and  
<sup>3</sup> *Or, them* signified <sup>3</sup>*it* by his angel unto his servant John; who **2**  
bare witness of the word of God, and of the testi-  
mony of Jesus Christ, *even* of all things that he saw.  
Blessed is he that readeth, and they that hear the **3**  
words of the prophecy, and keep the things which  
are written therein: for the time is at hand.

JOHN to the seven churches which are in Asia: **4**  
Grace to you and peace, from him which is and  
<sup>4</sup> *Or, which cometh* which was and <sup>4</sup>which is to come; and from the  
seven Spirits which are before his throne; and from **5**  
Jesus Christ, *who is* the faithful witness, the first-  
born of the dead, and the ruler of the kings of the  
<sup>5</sup> Many authorities, some ancient, read *wash- ed.* earth. Unto him that loveth us, and <sup>5</sup>loosed us  
<sup>6</sup> *Gr. in.* from our sins <sup>6</sup>by his blood; and he made us *to be* **6**  
a kingdom, *to be* priests unto his God and Father;  
<sup>7</sup> *Gr. unto the ages of the ages. Many ancient authorities omit of the ages.* to him *be* the glory and the dominion <sup>7</sup>for ever and  
ever. Amen. Behold, he cometh with the clouds; **7**  
and every eye shall see him,

## ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ

1 ΑΠΟΚΑΛΥΨΙΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ, ἣν ἔδωκεν  
 αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ, ἃ δεῖ γενέσθαι  
 ἐν τάχει, καὶ ἐσήμανεν ἀποστείλεις διὰ τοῦ ἀγγέλου  
 2 αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάνει, ὃς ἐμαρτύρησεν τὸν  
 λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα  
 3 εἶδεν. μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς  
 λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ  
 γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς.

4 ΙΩΑΝΗΣ ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ·  
 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ ὁ ἦν καὶ  
 ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἁγίων  
 5 πίων τοῦ θρόνου αὐτοῦ, καὶ ἀπὸ Ἰησοῦ Χριστοῦ,  
 ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ  
 ὁ ἄρχων τῶν βασιλέων τῆς γῆς. Τῷ ἀγαπῶντι  
 ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν [ἡμῶν]  
 6 ἐν τῷ αἵματι αὐτοῦ, — καὶ ἐποίησεν ἡμᾶς βασιλείαν,  
 ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, — αὐτῷ ἡ δόξα  
 ; καὶ τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν. Ἰδοὺ ἔρ-  
 χεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς

τῶν

Α.Ρ.

ἡμῖν

ὄφθαλμός καὶ οἷτινες αὐτὸν ἐξεκένθησαν, καὶ κόψονται ἐπ' αὐτόν πᾶσαι αἱ φύλαί τῆς γῆς. *καὶ, ἀμήν.*

Ἐγὼ εἶμι τὸ Ἄλφα καὶ τὸ Ὠ, λέγει Κύριος, ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συνκοινωνός ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομοιῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ. ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος λεγούσης Ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἐπτά ἐκκλησίαις, εἰς Ἐφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδεφίαν καὶ εἰς Λαοδικίαν. Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἐπτά λυχνίας χρυσαῖς, καὶ ἐν μέσῳ τῶν λυχνιῶν ὅμοιον γίόν ἄνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσαῖν· ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἕριον λευκόν, ὡς χιών, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένης, καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ἰδάτων πολλῶν, καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἄστéρας ἑπτά, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὡς εἶα ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ λέγων

Μὴ φοβοῦ· ἐγὼ εἶμι ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ ὁ ζῶν, — καὶ ἐγενόμην νεκρός καὶ ἰδοὺ ζῶν εἶμι εἰς τοὺς αἰῶνας τῶν αἰώνων, — καὶ ἔχω τὰς κλεῖς τοῦ

φωνὴν μεγάλην  
ἐπισθέν μου

τιφ

πεπυρωμένοι



and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

8 I am the Alpha and the Omega, saith <sup>1</sup>the Lord God, <sup>2</sup>which is and which was and <sup>3</sup>which is to come, the Almighty.

<sup>1</sup> Or, the Lord, the God\*

<sup>2</sup> Or, he which

<sup>3</sup> Or, which cometh

9 I John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for  
10 the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind  
11 me a great voice, as of a trumpet saying, What thou seest, write in a book, and send *it* to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice which spake with me.

And having turned I saw seven golden <sup>4</sup>‘candlesticks; <sup>4</sup> Gr. *lamps: cand.*

13 and in the midst of the <sup>4</sup>candlesticks one like unto <sup>5</sup>a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden

<sup>5</sup> Or, the Son of man†

14 girdle. And his head and his hair were white as white wool, *white* as snow; and his eyes were as a  
15 flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice

16 as the voice of many waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his counte-

17 nance was as the sun shineth in his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not;

18 I am the first and the last, and the Living one; and I <sup>6</sup>was dead, and behold, I am alive <sup>7</sup>for evermore, and I have the keys of

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

<sup>7</sup> Gr. *unto the ages of the ages.*

\* Omit marg. <sup>1</sup> (“the Lord, the God”)—*Am. Com.*

† Omit marg. <sup>5</sup> (“the Son of man”)—*Am. Com.*

death and of Hades. Write therefore the things <sup>19</sup> which thou sawest, and the things which are, and the things which shall come to pass hereafter; the <sup>20</sup> mystery of the seven stars which thou sawest <sup>1</sup>in my right hand, and the seven golden <sup>2</sup>candlesticks. The seven stars are the angels of the seven churches: and the seven <sup>2</sup>candlesticks are seven churches.

To the angel of the church in Ephesus write; **2**

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden <sup>2</sup>candlesticks: I know thy works, and <sup>2</sup> thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's <sup>3</sup> sake, and hast not grown weary. But I have *this* <sup>4</sup> against thee, that thou didst leave thy first love. Re- <sup>5</sup> member therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy <sup>3</sup>candlestick out of its place, except thou repent. But this thou hast, that thou <sup>6</sup> hatest the works of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the <sup>7</sup> Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the <sup>4</sup>Paradise of God.

And to the angel of the church in Smyrna write; <sup>8</sup>

These things saith the first and the last, which <sup>5</sup> was dead, and lived *again*: I know thy tribulation, <sup>9</sup> and thy poverty (but thou art rich), and the <sup>6</sup>blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan. Fear not <sup>10</sup> the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; <sup>7</sup>and ye shall have <sup>8</sup>tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. He that hath an ear, <sup>11</sup> let him hear what the

<sup>1</sup> Gr. upon.

<sup>2</sup> Gr. lampstands.

<sup>3</sup> Gr. lampstand.

<sup>4</sup> Or, garden: as in Gen. ii. 8.

<sup>5</sup> Gr. became.

<sup>6</sup> Or, reviling.

<sup>7</sup> Some ancient authorities read and may have.

<sup>8</sup> Gr. a tribulation of ten days.

19 θανάτου καὶ τοῦ ἄδου. γράψον οὖν ἃ εἶδες καὶ ἃ εἰσὶν  
 20 καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα. τὸ μυστήριον  
 τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ  
 τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς· οἱ ἑπτὰ ἀστέρες  
 ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶν, καὶ αἱ λυχνίαι αἱ  
 ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσὶν.

Αρ.†

1 Τῷ ἀγγέλῳ τῷ ἐν Ἐφέσῳ ἐκκλησίας γράψον  
 Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δε-  
 2 ξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν  
 3 τῶν χρυσῶν, Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον καὶ  
 τὴν ὑπομονὴν σου, καὶ ὅτι οὐ δύνη βαστάσαι κακοὺς,  
 καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους,  
 4 καὶ οὐκ εἰσὶν, καὶ εὗρες αὐτοὺς ψευδεῖς· καὶ ὑπο-  
 5 μονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ  
 6 οὐ κεκοπίακες. ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην  
 7 σου τὴν πρώτην ἀφῆκες. μνημόνευε οὖν πόθεν πέπτωκες,  
 καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μή,  
 8 ἔρχομαί σοι, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου  
 9 αὐτῆς, ἐὰν μὴ μετανόησῃς. ἀλλὰ τοῦτο ἔχεις ὅτι μισεῖς  
 10 τὰ ἔργα τῶν Νικολαΐτων, ἃ καγὼ μισῶ. Ὁ ἔχων οὓς  
 ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ  
 νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ἕγλοῦ τῆς ζωῆς,  
 ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ θεοῦ.

μου

8 Καὶ τῷ ἀγγέλῳ τῷ ἐν Σμύρνῃ ἐκκλησίας γράψον  
 Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο  
 9 νεκρὸς καὶ ἐζήσεν, Οἶδά σου τὴν θλίψιν καὶ τὴν  
 πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν βλασφημίαν ἐκ  
 τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοῖς, καὶ οὐκ εἰσὶν,  
 10 ἀλλὰ συναγωγὴ τοῦ Σατανᾶ. Ἐμὴ φοβου ἃ μέλλεις  
 πάσχειν. ἰδοὺ μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν εἰς  
 φυλακὴν ἵνα πειρασθῆτε, καὶ ἔχητε θλίψιν ἡμερῶν  
 δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν  
 11 στέφανον τῆς ζωῆς. Ὁ ἔχων οὓς ἀκουσάτω τί τὸ

μηδὲν

ἔχετε v. ἔχετε

πνεῦμα λέγει ταῖς ἐκκλησίαις. Ὁ νικῶν οὐ μὴ ἀδικηθῆ ἕκ τοῦ θανάτου τοῦ δευτέρου.

Αβ.† Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γρά- 12  
ψον

Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν  
ὀξεῖαν Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, 13  
καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν  
μου καὶ ἐν ταῖς ἡμέραις Ἐντίπας, ὁ μάρτυς μου, ὁ  
πιστός [μου], ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς  
κατοικεῖ. ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ 14  
κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκειν τῷ  
Βαλακ βαλεῖν σκάνδαλον ἐνώπιον τῶν γιῶν Ἰσραὴλ,  
φαγεῖν εἰδωλόθηγα καὶ πορνεῦσαι οὕτως ἔχεις καὶ 15  
σὺ κρατοῦντας τὴν διδαχὴν Νικολαϊτῶν ὁμοίως. μετα- 16  
νόησον οὖν· εἰ δὲ μὴ, ἔρχομαί σοι ταχύ, καὶ πολεμήσω  
μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. Ὁ ἔχων 17  
οὗς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ  
νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου, καὶ  
δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα  
καίνον γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβά-  
νων.

Καὶ τῷ ἀγγέλῳ τῷ ἐν Θυατείροις ἐκκλησίας γρά- 18  
ψον

Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλ-  
μοὺς [ἀγίου] ὡς φλόγα πυρός, καὶ οἱ πόδες ἀγίου  
ὅμοιοι χαλκολιβάνῳ, Οἶδά σου τὰ ἔργα, καὶ τὴν 19  
ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν  
ὑπομονὴν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα  
τῶν πρώτων. ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφείς τὴν 20  
ἄφρονησάν σου Ἰεζάβελ, ἣ λέγουσα ἑαυτὴν προφήτιν, καὶ  
διδάσκει καὶ πλατᾶ τοὺς ἐμοὺς δούλους πορνεῦσαι καὶ  
φαγεῖν εἰδωλόθηγα. καὶ ἔδωκα αὐτῇ χρόνον ἕνα μετα- 21  
νόησιν, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

γυναῖκά σου

Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamum write;

These things saith he that hath the sharp two-  
13 edged sword: I know where thou dwellest, *even*  
where Satan's throne is: and thou holdest fast my  
name, and didst not deny my faith, even in the days  
'of Antipas my witness, my faithful one, who was

<sup>1</sup> The Greek text here is somewhat uncertain.

14 killed among you, where Satan dwelleth. But I  
have a few things against thee, because thou hast  
there some that hold the teaching of Balaam, who  
taught Balak to cast a stumblingblock before the  
children of Israel, to eat things sacrificed to idols,  
15 and to commit fornication. So hast thou also some  
that hold the teaching of the Nicolaitans in like  
16 manner. Repent therefore; or else I come to thee  
quickly, and I will make war against them with the  
17 sword of my mouth. He that hath an ear, let him  
hear what the Spirit saith to the churches. To him  
that overcometh, to him will I give of the hidden  
manna, and I will give him a white stone, and upon  
the stone a new name written, which no one know-  
eth but he that receiveth it.

18 And to the angel of the church in Thyatira write;

These things saith the Son of God, who hath his  
eyes like a flame of fire, and his feet are like unto  
19 burnished brass: I know thy works, and thy love  
and faith and ministry and patience, and that thy  
20 last works are more than the first. But I have *this*

<sup>2</sup> Many authorities, some ancient, read *thy wife*.

against thee, that thou sufferest <sup>2</sup>the woman Jezebel,  
which calleth herself a prophetess; and she teacheth  
and seduceth my servants to commit fornication,  
21 and to eat things sacrificed to idols. And I gave  
her time that she should repent; and she willeth not  
to repent of her fornication.

Behold, I do cast her into a bed, and them that <sup>22</sup> commit adultery with her into great tribulation, except they repent of her works. And I will kill <sup>23</sup> her children with <sup>2</sup>death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto each one of you according to your works. But to you I say, to the <sup>24</sup> rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you none other burden. Howbeit that which ye have, hold fast till I come. <sup>25</sup> And he that overcometh, and he that keepeth my <sup>26</sup> works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of <sup>27</sup> iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: and I <sup>28</sup> will give him the morning star. He that hath <sup>29</sup> an ear, let him hear what the Spirit saith to the churches.

And to the angel of the church in Sardis write; **3**

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead.

Be thou watchful, and stablish the things that remain, which were ready to die: for I have <sup>4</sup>found no works of thine fulfilled\* before my God. Remember therefore how thou hast received and didst hear; and keep *it*, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis which did not <sup>4</sup> defile their garments: and they shall walk with me in white; for they are worthy. He that overcometh <sup>5</sup> shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels.

\* For "fulfilled" read "perfected"—*Am. Com.*



22 ἰδοὺ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας  
 μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσουσιν  
 23 ἐκ τῶν ἔργων ἁγίας· καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ  
 ἐν θανάτῳ· καὶ γινώσκονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ  
 εἰμι ὁ ἐραγνῶν νεφροῦς καὶ καρδίας, καὶ δώσω  
 24 ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν. ὑμῖν δὲ λέγω  
 τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσιν  
 τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα  
 τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ βάλλω ἐφ' ὑμᾶς ἄλλο  
 25 βάρος· πλὴν ὃ ἔχετε κρατήσατε ἄχρι οὗ ἂν ἴξω. Καὶ  
 20 ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω  
 27 ἀγτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν, καὶ ποιμανεῖ  
 ἀγτοῦς ἐν ῥάβδῳ σιδηρᾷ ὡς τὰ σκεῆη τὰ κεραμικὰ  
 συντρίβεται, ὡς καγὼ εἶληφα παρὰ τοῦ πατρός  
 28 μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.  
 29 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλη-  
 σίαις.

αὐτῶν

1 Καὶ τῷ ἀγγέλῳ ἁγίας ἐν Σάρδεσιν ἐκκλησίας γρά-  
 ψον

τῷ ΑΓ.†

Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ  
 καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι ὄνομα  
 2 ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ. γίνου γρηγορῶν, καὶ  
 στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν, οὐ γὰρ  
 εὐρηκά σου ἑργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·  
 3 μνημόνευε οὖν πῶς εἶληφας καὶ ἤκουσας καὶ τήρει, καὶ  
 μετανόησον· ἐὰν οὖν μὴ γρηγορήσης, ἴξω ὡς κλέπτῃς,  
 4 καὶ οὐ μὴ γνῶς ποίαν ὥραν ἴξω ἐπὶ σέ· ἀλλὰ ἔχεις  
 ὀλίγα ὀνόματα ἐν Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ ἱμάτια  
 αὐτῶν, καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι  
 5 ἄξιοί εἰσιν. Ὁ νικῶν οὕτως περιβαλεῖται ἐν ἱματίοις  
 λευκοῖς, καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς  
 βίβλου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ  
 ἐνώπιον τοῦ πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων

τῶ

γνώση

αὐτοῦ. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει 6  
ταῖς ἐκκλησίαις.

τῷ Ἀρ.†

Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφίᾳ ἐκκλησίας 7  
γράψον

ὁ ἀληθινός, ὁ  
ἅγιος  
τοῦ  
κλείει

Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν  
κλεῖν τὴν Δαγείδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ  
τῶν κλειῶν καὶ οὐδεὶς ἀνοίγει, Οἶδά σου τὰ ἔργα, — ἰδοὺ 8  
δέδωκα ἐνώπιόν σου θύραν ἡνεωγμένην, ἣν οὐδεὶς δύ-  
ναται κλείσαι αὐτήν, — ὅτι μικρὰν ἔχεις δύναμιν, καὶ  
ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά  
μου. ἰδοὺ διδώ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν 9  
λεγοντῶν ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ  
ψεύδονται, — ἰδοὺ ποιήσω αὐτοὺς ἵνα ἤξουσιν καὶ  
προσκυνηθῶσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνώσιν  
ὅτι ἐγὼ ἠγάπησά σε. ὅτι ἐτήρησας τὸν λόγον τῆς 10  
ὑπομονῆς μου, καὶ γὰρ σε τηρήσω ἐκ τῆς ὥρας τοῦ  
πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμέ-  
νης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.  
ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν 11  
στέφανόν σου. Ὁ νικῶν ποιήσω αὐτὸν στύλον ἐν τῷ  
ναῶ τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ  
γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ  
τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς  
Ἱερουσαλὴμ, ἣ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ  
τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν. Ὁ ἔχων 13  
οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Ἀρ.†

Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικίᾳ ἐκκλησίας γρά- 14  
ψον

Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστός καὶ [ὁ]  
ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ, Οἶδά σου 15  
τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός. ὄφελον  
ψυχρὸς ἢ ζεστός. οὕτως, ὅτι χλιαρὸς εἶ καὶ οὔτε 16  
ζεστός οὔτε ψυχρὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός

6 He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church in Philadelphia write;

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth: I know thy works (behold, I have <sup>1</sup>set before 1 Gr. *given*. thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and

9 didst not deny my name. Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet,

10 and to know that I have loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of <sup>2</sup>trial, that *hour* which is to come upon the whole <sup>3</sup>world, to <sup>4</sup>try them that dwell 2 Or, *temptation*  
3 Gr. *inhabit* of  
*earth*.  
4 Or, *tempt*

11 upon the earth. I come quickly: hold fast that which thou hast, that no one take thy crown. He that overcometh, I will make him a pillar in the <sup>5</sup>temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God,

13 and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the angel of the church in Laodicea write;

These things saith the Amen, the faithful and true witness, the beginning of the creation of God: 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. 5 Or, *sanctuary* and so throughout this book.

Because thou sayest, I am rich, and have gotten 17  
 riches, and have need of nothing; and knowest not  
 that thou art the wretched one and miserable and  
 poor and blind and naked: I counsel thee to buy 18  
 of me gold refined by fire, that thou mayest be-  
 come rich; and white garments, that thou mayest  
 clothe thyself, and *that* the shame of thy naked-  
 ness be not made manifest; and eyesalve to anoint  
 thine eyes, that thou mayest see. As many as I 19  
 love, I reprove and chasten: be zealous therefore,  
 and repent. Behold, I stand at the door and 20  
 knock: if any man hear my voice and open the  
 door, I will come in to him, and will sup with  
 him, and he with me. He that overcometh, I will 21  
 give to him to sit down with me in my throne, as I  
 also overcame, and sat down with my Father in his  
 throne. He that hath an ear, let him hear what the 22  
 Spirit saith to the churches.

After these things I saw, and behold, a door open- 4  
 ed in heaven, and the first voice which I heard, *a*  
*voice* as of a trumpet speaking with me, one saying,  
 Come up hither, and I will shew thee the things  
 which must <sup>1</sup>come to pass hereafter. Straightway I 2  
 was in the Spirit: and behold, there was a throne  
 set in heaven, and one sitting upon the throne; and 3  
 he that sat *was* to look upon like a jasper stone and  
 a sardius: and *there was* a rainbow round about the  
 throne, like an emerald to look upon. And round 4  
 about the throne *were* four and twenty thrones: and  
 upon the thrones *I saw* four and twenty elders sit-  
 ting, arrayed in white garments; and on their heads  
 crowns of gold. And out of the throne proceed 5  
 lightnings and voices and thunders. And *there were*  
 seven lamps of fire burning before the throne, which  
 are the seven Spirits of God; and before the throne, 6

*Or, come to pass.  
 After these things  
 straightway &c.*

17 μου. ὅτι λέγεις ὅτι Πλούσιός εἰμι καὶ πεπλοῖτήκα  
καὶ οὐδὲν χρεῖαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ  
ὁ ταλαίπωρος καὶ ἔλεινός καὶ πτωχός καὶ τυφλός  
18 καὶ γυμνός, συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυ-  
σίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσῃς, καὶ ἱμά-  
τια λευκά ἵνα περιβάλλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ  
τῆς γυμνότητός σου, καὶ κολλούριον ἐγχρίσαι τοὺς  
19 ὀφθαλμούς σου ἵνα βλέπῃς. ἐγὼ ὅσοις ἐὰν φιλῶ  
ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανοή-  
20 σον. Ἴδου ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν  
τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀντίξῃ τὴν θύραν,  
εἰσελεύσομαι πρὸς αὐτὸν καὶ δειπνήσω μετ' αὐτοῦ  
καὶ αὐτὸς μετ' ἐμοῦ. Ὁ νικῶν δώσω αὐτῷ καθίσαι  
μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ ἐνίκησα καὶ  
ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.  
22 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς  
ἐκκλησίαις.

1 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεωγμένη ἐν τῷ  
οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς ἀλπιγγοῦ  
λαλούσης μετ' ἐμοῦ, λέγων Ἀνάβα ὧδε, καὶ δεῖξω σοι  
2 ἃ δεῖ γενέσθαι. μετὰ ταῦτα εὐθέως ἐγενόμην ἐν  
πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ  
3 ἐπὶ τὸν θρόνον καθήμενος, καὶ ὁ καθήμενος ὅμοιος  
ὄρασει λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ ἶρις κυκλόθεν  
4 τοῦ θρόνου ὅμοιος ὄρασει σμαραγδίνῳ, καὶ κυκλόθεν  
τοῦ θρόνου ἑξήκοντι τέσσαρες, καὶ ἐπὶ τοὺς  
θρόνους ἑξήκοντι τέσσαρες πρεσβυτέρους καθημένους πε-  
ριβεβλημένους ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς  
5 αὐτῶν στεφάνους χρυσοῦς. καὶ ἐκ τοῦ θρόνου ἐκπο-  
ρεῖνται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ  
6 τὰ ἑπτὰ πνεύματα τοῦ θεοῦ, καὶ ἐνώπιον τοῦ θρόνου

θρόνους

Α.β.

ἐν

ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. καὶ ἐν μέσῳ  
 τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσερα ζῶα  
 γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπισθεν· καὶ τὸ  
 ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον  
 ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχων τὸ  
 πρόσωπον ὡς ἀνθρώπου, καὶ τὸ τέταρτον ζῶον  
 ὅμοιον ἀετῷ πετομένῳ· καὶ τὰ τέσσερα ζῶα, ἐν  
 καθ' ἓν αὐτῶν ἔχων ἀνά πτέρυγας ἕξ, κυκλόθεν  
 καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαισιν  
 οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες

Ἄγιος ἄγιος ἄγιος Κύριος, ὁ θεός, ὁ παντοκρά-  
 τωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

Καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ  
 εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ  
 ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, πεσοῦνται οἱ  
 εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου  
 ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσιν τῷ ζῶντι εἰς  
 τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς στεφά-  
 νους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες

Ἄξιός ἐστι, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν  
 τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι  
 σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου  
 ἦσαν καὶ ἐκτίσθησαν.

Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου  
 ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ  
 ὀπισθεν, κατεσφραγισμένον σφραγῖσιν ἑπτά. καὶ  
 εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγά-  
 λῃ Τίς ἄξιός ἀνοίξαι τὸ βιβλίον καὶ λῦσαι τὰς  
 σφραγίδας αὐτοῦ; καὶ οὐδεὶς ἐδύνατο ἐν τῷ οὐρανῷ  
 οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ὑποκάτω τῆς γῆς ἀνοίξαι τὸ  
 βιβλίον οὔτε βλέπειν αὐτό. καὶ [ἐγὼ] ἔκλαιον πολὺ  
 ὅτι οὐδεὶς ἄξιός εὐρέθη ἀνοίξαι τὸ βιβλίον οὔτε  
 βλέπειν αὐτό· καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει

οὔτε ἐπὶ τῆς γῆς  
 οὔτε



as it were a glassy sea like unto crystal; and in the midst of the throne\*, and round about the throne, four living creatures full of eyes before and behind.

7 And the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like

8 a flying eagle. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty, which was and which is and <sup>1</sup>which 1 Or, which cometh

9 is to come. And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth <sup>2</sup>for ever and 2 Gr. unto the ages of the ages.

10 ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth <sup>2</sup>for ever and ever, and shall

11 cast their crowns before the throne, saying, Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.

5 And I saw <sup>3</sup>in the right hand of him that sat on 3 Gr. on. the throne a book written within and on the back, the cover sealed with seven seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look

4 thereon. And I wept much, because no one was found worthy to open the book, or to look thereon:

5 and one of the elders saith

\* "of the throne" add marg. Or, *before* [Comp. v. 6; vii. 17.]—*Am. Com.*

unto me, Weep not: behold, the Lion that is of  
 the tribe of Judah, the Root of David, hath over-  
 come, to open the book and the seven seals thereof.  
 And I saw in the midst of the throne\* and of the 6  
 four living creatures, and in the midst of the elders,  
 a Lamb standing, as though it had been slain, hav-  
 ing seven horns, and seven eyes, which are the  
 seven Spirits of God, sent forth into all the earth.  
 And he came, and he <sup>2</sup>taketh *it* out of the right 7  
 hand of him that sat on the throne. And when 8  
 he had taken the book, the four living creatures  
 and the four and twenty elders fell down before the  
 Lamb, having each one a harp, and golden bowls  
 full of incense, which are the prayers of the saints.  
 And they sing a new song, saying, Worthy art thou 9  
 to take the book, and to open the seals thereof: for  
 thou wast slain, and didst purchase unto God with  
 thy blood *men* of every tribe, and tongue, and peo-  
 ple, and nation, and madest them *to be* unto our God 10  
 a kingdom and priests; and they reign upon the  
 earth. And I saw, and I heard a voice of many an- 11  
 gels round about the throne and the living creatures  
 and the elders; and the number of them was ten  
 thousand times ten thousand, and thousands of thou-  
 sands; saying with a great voice, Worthy is the Lamb 12  
 that hath been slain to receive the power, and riches,  
 and wisdom, and might, and honour, and glory, and  
 blessing. And every created thing which is in the 13  
 heaven, and on the earth, and under the earth, and  
 on the sea, and all things that are in them, heard I  
 saying, Unto him that sitteth on the throne, and unto  
 the Lamb, *be* the blessing, and the honour, and the  
 glory, and the dominion, <sup>3</sup>for ever and ever.

<sup>1</sup> Some ancient authorities omit *seen*.

<sup>2</sup> Gr. *hath taken*.

<sup>3</sup> Gr. *unto the ages of the ages*.

\* "in the midst of the throne" etc. add marg. Or, *between the throne with the four living creatures, and the elders*—Am. Com.

μοι Μὴ κλαίει· ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς  
φυλῆς Ἰούδα, ἡ ρίζα Δανειῶ, ἀνοίξει τὸ βιβλίον καὶ  
5 τὰς ἑπτὰ σφραγίδας αὐτοῦ. Καὶ εἶδον ἐν

μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ  
τῶν πρεσβυτέρων ἄρνιον ἑστηκὸς ὡς ἐσφαγμένον,  
ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἳ εἰσιν τὰ  
[ἑπτὰ] πνεύματα τοῦ θεοῦ, ἀπεσταλμένοι εἰς πάσαν

ἑστηκός

ἀπεσταλμένοι

7 τὴν γῆν. καὶ ἦλθεν καὶ εἴληφεν ἐκ τῆς δεξιᾶς τοῦ  
8 καθημένου ἐπὶ τοῦ θρόνου. Καὶ ὅτε ἔλαβεν τὸ βι-

βλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἴκοσι τέσσαρες πρε-  
σβύτεροι ἔπεσαν ἐνώπιον τοῦ ἁρνίου, ἔχοντες ἕκαστος  
κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων,  
9 ἁῖ εἰσιν δὲ προσεχγαὶ τῶν ἁγίων· καὶ ᾄδουσιν  
ᾠδὴν καινὴν λέγοντες

α

Ἄξιός ἐστι λαβεῖν τὸ βιβλίον καὶ ἀνοίξει τὰς  
σφραγίδας αὐτοῦ, ὅτι ἐσφάγης καὶ ἠγόρασας τῷ  
θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ  
10 γλώσσης καὶ λαοῦ καὶ ἔθνους, καὶ ἐποίησας  
αὐτοὺς τῷ θεῷ ἡμῶν βασιλείαν καὶ ἱερεῖς, καὶ  
βασιλεύουσιν ἐπὶ τῆς γῆς.

11 καὶ εἶδον, καὶ ἤκουσα ἑφωγὴν ἀγγέλων πολλῶν  
κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων,  
καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ

ὡς

12 χιλιάδες χιλιάδων, λέγοντες φωνῇ μεγάλῃ

Ἄξιόν ἐστιν τὸ ἄρνιον τὸ ἐσφαγμένον λα-  
βεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ  
ἰσχὴν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

ἄξιός

13 καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς  
καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης [ἐστίν],  
καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας

λέγοντα

Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἁρνίῳ  
ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κρά-  
τος εἰς τοὺς αἰῶνας τῶν αἰώνων.

τῷ θρόνῳ

καὶ τὰ τέσσαρα ζῶα ἔλεγον Ἀμήν, καὶ οἱ πρεσβύ- 14  
τεροι ἔπεσαν καὶ προσκύνησαν.

Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν 1  
ἐπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώ-  
ων λέγοντος ὡς φωνῇ βροντῆς Ἔρχου. καὶ εἶδον, καὶ 2  
ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων  
τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν καὶ  
ἵνα νικήσῃ.

Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν 3  
δευτέραν, ἤκουσα τοῦ δευτέρου ζώου λέγοντος Ἔρχου.  
καὶ ἐξῆλθεν ἄλλος ἵππος πγρρός, καὶ τῷ καθήμενῳ 4  
ἐπ' αὐτὸν ἐδόθη [αὐτῷ] λαβεῖν τὴν εἰρήνην [ἐκ] τῆς γῆς  
καὶ ἵνα ἀλλήλους σφάξουσιν, καὶ ἐδόθη αὐτῷ μάχαιρα  
μεγάλη.

Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν 5  
τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος Ἔρχου. καὶ  
εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν  
ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. καὶ ἤκουσα ὡς φωνὴν 6  
ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν Χοῖνιξ σίτου  
δηναρίου, καὶ τρεῖς χοίνικες κριθῶν δηναρίου· καὶ τὸ  
ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.

Καὶ ὅτε 7  
ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ  
τετάρτου ζώου λέγοντος Ἔρχου. καὶ εἶδον, καὶ ἰδοὺ 8  
ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω [αὐτοῦ] ὄνομα  
αὐτῷ [Ὁ] Θάνατος, καὶ ὁ ἄδης ἠκολούθει μετ' αὐ-  
τοῦ, καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς  
γῆς, ἀποκτεῖναι ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θα-  
νάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

Καὶ 9  
ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ  
θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λό-  
γον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον. καὶ 10  
ἔκραζαν φωνῇ μεγάλῃ λέγοντες Ἔως πότε, ὁ δε-  
σπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς  
τὸ αἷμα ἡμῶν ἐκ τῶν κατοικοῦντων ἐπὶ τῆς  
γῆς; καὶ ἐδόθη αὐτοῖς ἑκάστῳ στολὴ λευκή, καὶ 11

14 And the four living creatures said, Amen. And the elders fell down and worshipped.

6 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures <sup>2</sup>saying as with a voice of thunder, Come<sup>1</sup>. And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

<sup>1</sup> Some ancient authorities add *and see*.

3 And when he opened the second seal, I heard the <sup>4</sup>second living creature saying, Come<sup>1</sup>. And another *horse* came forth, a red horse: and to him that sat thereon it was given to take <sup>2</sup>peace from the earth, and that they should slay one another: and there was given unto him a great sword.

<sup>2</sup> Some ancient authorities read *the peace of the earth*.

5 And when he opened the third seal, I heard the third living creature saying, Come<sup>1</sup>. And I saw, and behold, a black horse; and he that sat thereon <sup>6</sup>had a balance in his hand. And I heard as it were a voice in the midst of the four living creatures say- <sup>3</sup>ing, A <sup>4</sup>measure<sup>2</sup> of wheat for a <sup>4</sup>penny, and three <sup>4</sup>measures of barley for a <sup>4</sup>penny; and the oil and the wine hurt thou not.

<sup>3</sup> Gr. *chaenix*, a small measure.  
<sup>4</sup> See marginal note on Matt. xvi. 28.

7 And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come<sup>1</sup>.

8 And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with <sup>3</sup>death, and <sup>5</sup>by the wild beasts of the earth.

<sup>5</sup> Or. *pestilence*.

9 And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which <sup>10</sup>they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell <sup>11</sup>on the earth? And there was given them to each one a white robe; and

\* "A measure" etc. add marg. [instead of marg. <sup>3</sup> and <sup>4</sup>] Or, *A chœnix* (i. e. about a quart) of wheat for a shilling—implying great scarcity.—*Am. Com.*

it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should <sup>1</sup>be fulfilled\*.

<sup>1</sup> Some ancient authorities read have fulfilled their course.

And I saw when he opened the sixth seal, and <sup>12</sup>there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell unto <sup>13</sup>the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind. And the heaven was <sup>14</sup>removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth, and the princes, <sup>15</sup>and the <sup>2</sup>chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and <sup>16</sup>they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the <sup>17</sup>great day of their wrath is come; and who is able to stand?

<sup>2</sup> Or, military tribunes  
Gr. chiliarchs.

After this I saw four angels standing at the four <sup>7</sup>corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel <sup>2</sup>ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the <sup>3</sup>sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. And I heard <sup>4</sup>the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe

\* For "be fulfilled" read "be fulfilled *in number*" and then let the marg. and the text exchange places.—*Am. Com.*



- ἔρρέθη αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον μικρόν, ἕως ἡμερῶν πληρωθῶσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.
- 12 Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγίδα τὴν ἕκτην, καὶ σεισμός μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα, καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς σὺνικὴ βύλλει τοὺς ὀλίθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη, καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἑλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.
- 13 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεριστᾶνες καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ καὶ πᾶς δοῦλος καὶ ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων· καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς πέτραις Πέσατε ἐφ' ἡμᾶς καὶ κρύφατε ἡμᾶς ἀπὸ προσώπου τοῦ καθιμένου ἐπὶ τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀριου, ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι;
- 14 Ἐπεὶ αὐτοὶ εἶδον τὰς τεσσαράς ἀγγέλους ἐστῶτας ἐπὶ τὰς τεσσαράς γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δένδρον, καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τεσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, λέγων Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, ἐσφραγισμένοι ἐκ πάσης φυλῆς

πληρωθῶσιν

ἑλισσόμενος

Καὶ μετὰ

ἐπὶ [τι]

ἀνατολῶν

ἔκραξεν

καὶ

υἱῶν Ἰσραήλ·

ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι,	5
ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες,	
ἐκ φυλῆς Γαδ δώδεκα χιλιάδες,	
ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες,	6
ἐκ φυλῆς Νεφθαλίμ δώδεκα χιλιάδες,	
ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες,	
ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες,	7
ἐκ φυλῆς Λευεὶ δώδεκα χιλιάδες,	
ἐκ φυλῆς Ἰσσαχάρ δώδεκα χιλιάδες,	
ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες,	8
ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες,	
ἐκ φυλῆς Βενιαμὴν δώδεκα χιλιάδες ἐσφραγισμένοι.	

Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι οὐκ αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἱστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένους στολὰς λευκάς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν· καὶ κράζουσι φωνῇ μεγάλῃ λέγοντες

Ἡ σωτηρία τῷ θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ.

καὶ πάντες οἱ ἄγγελοι ἱστῆκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ, λέγοντες

Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων [· ἀμήν].

Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων λέγων μοι Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς τίτες εἰσὶν καὶ πόθεν ἦλθον; καὶ εἶρηκα αὐτῷ Κύριέ μου, σὺ οἶδας· καὶ εἶπέν μοι Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύ-

of the children of Israel.

5 Of the tribe of Judah *were* sealed twelve thousand:

Of the tribe of Reuben twelve thousand:

Of the tribe of Gad twelve thousand:

6 Of the tribe of Asher twelve thousand:

Of the tribe of Naphtali twelve thousand:

Of the tribe of Manasseh twelve thousand:

7 Of the tribe of Simeon twelve thousand:

Of the tribe of Levi twelve thousand:

Of the tribe of Issachar twelve thousand:

8 Of the tribe of Zebulun twelve thousand:

Of the tribe of Joseph twelve thousand:

Of the tribe of Benjamin *were* sealed twelve thousand.

9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;

10 and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto

11 the Lamb. And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on

12 their faces, and worshipped God, saying, Amen: <sup>1</sup>Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God

13 <sup>2</sup>for ever and ever. Amen. And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came

14 they? And I <sup>3</sup>say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made

<sup>1</sup> Gr. *The blessing, and the glory, &c.*

<sup>2</sup> Gr. *unto the ages of the ages.*

<sup>3</sup> Gr. *have said.*

them white in the blood of the Lamb. Therefore 15  
are they before the throne of God; and they serve  
him day and night in his temple: and he that sit-  
teth on the throne shall spread his tabernacle over  
them. They shall hunger no more, neither thirst 16  
any more; neither shall the sun strike upon them,  
nor any heat: for the Lamb which is in the midst of 17  
the throne\* shall be their shepherd, and shall guide  
them unto fountains of waters of life: and God  
shall wipe away every tear from their eyes.

And when he opened the seventh seal, there fol- 8  
lowed a silence in heaven about the space of half an  
hour. And I saw the seven angels which stand be- 2  
fore God; and there were given unto them seven  
trumpets.

1 Or, at And another angel came and stood <sup>1</sup>over the al- 3  
tar, having a golden censer; and there was given  
2 Gr. give. unto him much incense, that he should <sup>2</sup>add it unto  
the prayers of all the saints upon the golden altar  
which was before the throne. And the smoke of 4  
3 Or, for the incense, <sup>3</sup>with the prayers of the saints, went up  
before God out of the angel's hand. And the angel 5  
4 Gr. hath taken. <sup>4</sup>taketh the censer; and he filled it with the fire of  
5 Or, into the altar, and cast it <sup>5</sup>upon the earth: and there fol-  
lowed thunders, and voices, and lightnings, and an  
earthquake.

And the seven angels which had the seven trump- 6  
ets prepared themselves to sound.

And the first sounded, and there followed hail and 7  
fire, mingled with blood, and they were cast <sup>6</sup>upon  
the earth: and the third part of the earth was burnt  
up, and the third part of the trees was burnt up, and  
all green grass was burnt up.

And the second angel sounded, and as it were a 8  
great mountain burning with fire was cast into the  
sea: and the third part of the sea became blood;  
and there died the third part of the creatures which 9  
were in the sea, *even* they that had life; and the

\* "of the throne" add marg. Or, *before* (See iv. 6.)—*Am. Com.*

15 *καναν αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου. διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ καθήμενος ἐπὶ τοῦ*  
 16 *θρόνου σκηνώσει ἐπ' αὐτούς. οὐ πεινάουσιν ἔτι οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέση ἐπ' αὐτοῦς ὁ*  
 17 *ἥλιος οὐδὲ πᾶν καῖμα, ὅτι τὸ ἀρνίον τὸ ἀνά μέσον τοῦ θρόνου ποιμανεῖ αὐτοῦς, καὶ ὀδηγήσει αὐτοῦς ἐπὶ ζωῆς πηγᾶς ὑδάτων· καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.*

1 *Καὶ ὅταν ἤνοιξεν τὴν σφραγιδα τὴν ἐβδόμην, ἐγένετο*  
 2 *σιγή ἐν τῷ οὐρανῷ ὡς ἡμίωρον. καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασιν, καὶ ἑδόθησαν*  
 3 *αὐτοῖς ἑπτὰ σάλπιγγες. Καὶ ἄλλος ἄγγελος*

εἶδθη

3 *ἦλθεν καὶ ἐστάθη ἐπὶ τὸν θυσιαστήριον ἔχων λιβανωτὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ ἵνα δώσει ταῖς προσερχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον*  
 4 *τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. καὶ ἀνέβη ὁ καπνὸς τῶν θυμιμάτων ταῖς προσερχαῖς τῶν ἁγίων ἐκ*  
 5 *χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ. καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγένετο αὐτὸν ἐκ τοῦ πύργου τοῦ θυσιαστήριου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ*  
 6 *καὶ σεισμός. Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἠτοίμασαν αὐτοὺς ἵνα σαλπίσωσιν.*

τὸ θυσιαστήριον

ἀστραπαὶ καὶ φωναὶ

7 *Καὶ ὁ πρῶτος ἐσάλπισεν· καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων*  
 8 *κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη. Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα πύρι καϊόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ*  
 9 *τρίτον τῆς θαλάσσης αἷμα, καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσει, τὰ ἔχοντα ψυχάς, καὶ τὸ*

τρίτον τῶν πλοίων διεφθάρησαν. Καὶ ὁ τρίτος <sup>10</sup>  
 ἄγγελος ἐσάλπισεν· καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἄστὴρ  
 μέγας καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν  
 ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων. καὶ τὸ ὄνομα <sup>11</sup>  
 τοῦ ἀστέρος λέγεται Ὁ Ἄψινθος. καὶ ἐγένετο τὸ τρίτον  
 τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέ-  
 θανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν. Καὶ <sup>12</sup>  
 ὁ τέταρτος ἄγγελος ἐσάλπισεν· καὶ ἐπλήγη τὸ τρίτον τοῦ  
 ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν  
 ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν καὶ ἡ ἡμέρα μὴ  
 φάνῃ τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.

Αβ.

Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν <sup>13</sup>  
 μεσουρανήματι λέγοντος φωνῇ μεγάλη Ὁαὶ οὐαὶ  
 οὐαὶ τοῖς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν  
 φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελ-  
 λόντων σαλπίζειν.

τοῖς κατοικοῦσιν

Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ εἶδον ἀστέρα ἐκ <sup>1</sup>  
 τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ  
 κλεῖς τοῦ φρέατος τῆς ἀβύσσου· καὶ ἤνοιξεν τὸ φρέαρ τῆς <sup>2</sup>  
 ἀβύσσου, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς  
 καμίνοϋ μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος καὶ ὁ ἀῆρ ἐκ  
 τοῦ καπνοῦ τοῦ φρέατος. καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον <sup>3</sup>  
 ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν  
 ἐξουσίαν οἱ σκορπιοὶ τῆς γῆς. καὶ ἐρρέθη αὐταῖς ἵνα μὴ <sup>4</sup>  
 ἀδικήσουσιν τὸν χόρτον τῆς γῆς οὐδὲ πᾶν χλωρὸν  
 οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔ-  
 χουσι τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν μετώπων.  
 καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα <sup>5</sup>  
 βασανισθῶσιν μῆνας πέντε· καὶ ὁ βασανισμὸς αὐ-  
 τῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.  
 καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι <sup>6</sup>  
 τὸν θάνατον καὶ οὐ μὴ εὑρήσουσιν αὐτόν, καὶ ἐπι-  
 θυμήσουσιν ἀποθανεῖν καὶ φεύγει ὁ θάνατος ἀπ' αὐτῶν.

αὐτοῖς

εὐρωσιν



third part of the ships was destroyed.

10 And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the foun-  
11 tains of the waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

13 And I saw, and I heard <sup>1 Gr. onc eagle.</sup> an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

9 And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to  
2 him the key of the pit<sup>1</sup> of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the  
3 smoke of the pit. And out of the smoke came forth locusts upon the earth; and power was given them,  
4 as the scorpions of the earth have power. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of  
5 God on their foreheads. And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man.  
6 And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them.

<sup>1</sup> Gr. *likenesses.*

And the <sup>1</sup>shapes of the locusts were like unto horses 7  
prepared for war; and upon their heads as it were  
crowns like unto gold, and their faces were as men's  
faces. And they had hair as the hair of women, 8  
and their teeth were as *the teeth* of lions. And they 9  
had breastplates, as it were breastplates of iron;  
and the sound of their wings was as the sound of  
chariots, of many horses rushing to war. And they 10  
have tails like unto scorpions, and stings; and in  
their tails is their power to hurt men five months.  
They have over them as king the angel of the abyss: 11  
his name in Hebrew is Abaddon, and in the Greek  
*tongue* he hath the name <sup>2</sup>Apollyon.

<sup>2</sup> That is, *Destroy-  
er.*

The first Woe is past: behold, there come yet two 12  
Woes hereafter.

<sup>3</sup> Gr. *one voice.*

And the sixth angel sounded, and I heard <sup>3</sup>a voice 13  
from the horns of the golden altar which is before  
God, one saying to the sixth angel, which had the 14  
trumpet, Loose the four angels which are bound at  
the great river Euphrates. And the four angels 15  
were loosed, which had been prepared for the hour  
and day and month and year, that they should kill  
the third part of men. And the number of the armies 16  
of the horsemen was twice ten thousand times ten  
thousand: I heard the number of them. And thus 17  
I saw the horses in the vision, and them that sat on  
them, having breastplates *as* of fire and of hyacinth  
and of brimstone: and the heads of the horses are  
as the heads of lions; and out of their mouths pro-  
ceedeth fire and smoke and brimstone. By these 18  
three plagues was the third part of men killed, by  
the fire and the smoke and the brimstone, which  
proceeded out of their mouths. For the power of 19  
the horses is in their mouth, and in their tails: for  
their tails

7 καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ἴσμοια ἵπποις ἡτοιμα- ὁμοιοί  
 σμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς  
 στέφανοι ὁμοιοὶ χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς  
 8 πρόσωπα ἀνθρώπων, καὶ εἶχαν τρίχας ὡς τρίχας γυναικῶν,  
 9 καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, καὶ εἶχαν  
 θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν περὶ τῶν  
 αὐτῶν ὡς φωνὴ ἄρμάτων ἵππων πολλῶν τρεχόντων  
 10 εἰς πόλεμον· καὶ ἔχουσιν οὐράς ἴσμοιας σκορπίοις ὁμοιοίς Αρ.†  
 καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν  
 11 ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. ἔχουσιν ἐπ' αὐ-  
 τῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ  
 Ἑβραϊστὶ Ἀβαδδὼν καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει  
 12 Ἀπολλών. Ἡ Οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ  
 ἔρχεται ἔτι δύο Οὐαὶ μετὰ ταῦτα.

13 Καὶ ὁ ἔκτος ἄγγελος ἐσάλπισεν· καὶ ἤκουσα φωνὴν  
 μίαν ἐκ τῶν κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ  
 14 ἐνώπιον τοῦ θεοῦ, λέγοντα τῷ ἔκτῳ ἀγγέλῳ, ὁ ἔχων τὴν  
 σάλπιγγα, Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδε-  
 15 μένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. καὶ ἐλύ-  
 θησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν  
 ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ἵνα ἀπο-  
 16 κτείνωσιν τὸ τρίτον τῶν ἀνθρώπων. καὶ ὁ ἀριθμὸς  
 τῶν στρατευμάτων τοῦ ἵππικοῦ δις μυριάδες μυριάδων·  
 17 ἤκουσα τὸν ἀριθμὸν αὐτῶν. καὶ οὕτως εἶδον τοὺς  
 ἵππους ἐν τῇ ὁράσει καὶ τοὺς καθημένους ἐπ' αὐτῶν,  
 ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις·  
 καὶ αἱ κεφαλὰί τῶν ἵππων ὡς κεφαλὰί λεόντων, καὶ  
 ἐκ τῶν στομάτων αὐτῶν ἐκπρεύεται πῦρ καὶ καπνὸς  
 18 καὶ θεῖον. ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθη-  
 σαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ  
 καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στο-  
 19 μάτων αὐτῶν. ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι  
 αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ

αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς  
 ἀδικοῦσιν. καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπέ- 20  
 οὔτε γ. οὐδέ κτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐ<sup>7</sup> μετενόησαν  
 ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσ-  
 κυνήσουσιν τὰ δαιμόνια καὶ τὰ εἰδῶλα τὰ χρυσοῦ  
 καὶ τὰ ἀργυροῦ καὶ τὰ χαλκῶ καὶ τὰ λίθινα καὶ  
 τὰ ἕξλινα, ἀ οὔτε βλέπειν δύνανται οὔτε ἀκού-  
 ειν οὔτε περιπατεῖν, καὶ οὐ μετενόησαν ἐκ τῶν 21  
 φαρμακίων φόνων αὐτῶν οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ  
 τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐ-  
 τῶν. Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν 1  
 καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην,  
 καὶ ἡ ἴρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον  
 αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι  
 πυρός, καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον 2  
 ἠνεωγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν  
 ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,  
 καὶ ἔκραξεν φωνῇ μεγάλῃ ὡς περ λέων μυκάται. καὶ 3  
 ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν  
 φωνάς. Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ, ἤμελλον 4  
 γράφειν. καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέ-  
 γουσαν Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταὶ,  
 καὶ μὴ αὐτὰ γράψῃς. Καὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶτα 5  
 ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἔπρεν τὴν χεῖρα  
 αὐτοῦ τὴν δεξιάν εἰς τὸν οὐρανόν, καὶ ὤμοσεν 6  
 ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅς ἐκτι-  
 σεν τὸν οὐρανόν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ  
 τὰ ἐν αὐτῇ [καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ],  
 ὅτι χρόνος οὐκέτι ἔσται· ἀλλ' ἐν ταῖς ἡμέραις τῆς 7  
 φωνῆς τοῦ ἐβδόμενου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν,<sup>7</sup>  
 καὶ ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν  
 τοὺς ἑαυτοῦ δούλους τοὺς προφήτας. Καὶ ἡ φωνὴ 8  
 ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσαν μετ' ἐμοῦ

ἔσται, ἀλλ'...σελ-  
πίζειν

are like unto serpents, and have heads; and with  
 20 them they do hurt. And the rest of mankind,  
 which were not killed with these plagues, repented  
 not of the works of their hands, that they should  
 not worship <sup>1</sup>devils, and the idols of gold, and of Gr. *demonia*.  
 silver, and of brass, and of stone, and of wood;  
 21 which can neither see, nor hear, nor walk: and they  
 repented not of their murders, nor of their sorcer-  
 ies, nor of their fornication; nor of their thefts.

**10** And I saw another strong angel coming down out  
 of heaven, arrayed with a cloud; and the rainbow  
 was upon his head, and his face was as the sun, and  
 2 his feet as pillars of fire; and he had in his hand a  
 little book open: and he set his right foot upon the  
 3 sea, and his left upon the earth; and he cried with  
 a great voice, as a lion roareth: and when he cried,  
 4 the seven thunders uttered their voices. And when  
 the seven thunders uttered *their voices*, I was about  
 to write: and I heard a voice from heaven saying,  
 Seal up the things which the seven thunders uttered,  
 5 and write them not. And the angel which I saw  
 standing upon the sea and upon the earth lifted up  
 6 his right hand to heaven, and swore by him that  
 liveth <sup>2</sup>for ever and ever, who created the heaven  
 and the things that are therein, and the earth and  
 the things that are therein, <sup>3</sup>and the sea and the  
 things that are therein, that there shall be <sup>4</sup>time\* no  
 7 longer: but in the days of the voice of the seventh  
 angel, when he is about to sound, then is finished  
 the mystery of God, according to the good tidings  
 which he declared to his servants the prophets.  
 8 And the voice which I heard from heaven, *I heard*  
*it* again speaking with me,

<sup>2</sup> Gr. *unto the ages of the ages.*

<sup>3</sup> Some ancient authorities omit *and the sea and the things that are therein.*

<sup>4</sup> Or. *delay*

\* Substitute marg. <sup>4</sup> ("delay") for the text.—*Am. Com.*

and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth. And I went unto the angel, saying 9  
unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. And I took the little book out 10  
of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter. And they say unto me, 11  
Thou must prophesy again <sup>1</sup>over many peoples and nations and tongues and kings.

<sup>1</sup> Or, concerning

And there was given me a reed like unto a rod: **11**

<sup>2</sup> Or, saying.

<sup>2</sup>and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. And 2

<sup>3</sup> Or, east without.

the court which is without the temple <sup>3</sup>leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months. And I will give unto 3

my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees and the 4

<sup>4</sup> Or, lampstands.

two <sup>4</sup> candlesticks, standing before the Lord of the earth. And if any man desireth to hurt them, fire 5

proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner must he be killed. These have the 6

power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. And when they shall have finished 7

their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them.



καὶ λέγουσαν Ὑπαγε λάβε τὸ βιβλίον τὸ ἠνεωγμένον  
ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θα-  
9 λάσσης καὶ ἐπὶ τῆς γῆς. καὶ ἀπῆλθα πρὸς τὸν  
ἄγγελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον.  
καὶ λέγει μοι Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ  
10 σοῦ τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σοῦ ἔσται  
γλυκὺ ὡς μέλι. καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς  
χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν  
ἐν τῷ στόματί μου ὡς μέλι γλυκόν· καὶ ὅτε ἔφαγον  
11 αὐτό, ἐπικράνθη ἡ κοιλία μου. καὶ λέγουσίν μοι Δεῖ  
σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ  
12 γλώσσαις καὶ βασιλεῦσιν πολλοῖς. Καὶ ἐδό-  
θη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων Ἐγειρε καὶ μέ-  
τρησον τὸν ναὸν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ  
13 τοὺς προσκυνοῦντας ἐν αὐτῷ. καὶ τὴν αὐλὴν τὴν  
ἐξῶθεν τοῦ ναοῦ ἔκβαλε ἔξωθεν, καὶ μὴ αὐτὴν με-  
τρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν  
ἁγίαν πατήσουσιν μῆνας τεσσαράκοντα [καὶ] δύο.  
14 καὶ δώσω τοῖς δυσὶν μάρτυσίν μου, καὶ προφητεύ-  
σουσιν ἡμέρας χιλίας διακοσίας ἐξήκοντα, ἑπιβεβλη-  
15 μένουσ' σάκκουσ. Οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ  
δύο λυχνίδαι [αἱ] ἐνώπιον τοῦ κυρίου τῆς γῆς ἐστῶτες.  
16 καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται  
ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς  
αὐτῶν· καὶ εἴ τις ἠελήσῃ αὐτοὺς ἀδικῆσαι, οὕτως  
17 δεῖ αὐτὸν ἀποκτανθῆναι. οὗτοι ἔχουσιν τὴν ἐξουσίαν  
κλείσαι τὸν οὐρανόν, ἵνα μὴ ἕτερός βρέχῃ τὰς ἡμέρας  
τῆς προφητείας αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν  
ἕδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ πατάξαι τὴν  
18 γῆν ἐν πάσῃ πληγῇ ὅσάκις ἐλθὲν θελήσωσιν. καὶ  
ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ  
ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ' αὐτῶν  
ΠΟΛΕΜΟΝ ΚΑὶ ΝΙΚΗΣΕΙ Αὐτοὺς καὶ ἀποκτενεῖ αὐτούς.

καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως 8  
 τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα  
 καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη.  
 καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν 9  
 καὶ ἐθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ,  
 καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς  
 μνήμα. καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν 10  
 ἐπ' αὐτοῖς καὶ εὐφραίνονται, καὶ δῶρα πέμψουσιν  
 ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς  
 κατοικοῦντας ἐπὶ τῆς γῆς. καὶ μετὰ [τὰς] τρεῖς ἡμέρας 11  
 καὶ ἡμισυ ΠΝΕΥΜΑ ΖΩΗΣ ἐκ τοῦ θεοῦ εἰσῆλθεν [ἔΝ]  
 ἀγτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας ἀγτῶν, καὶ  
 φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς·  
 καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λέ- 12  
 γούσης ἑαυτοῖς Ἐνάβατε ὠδε, καὶ ἀνέβησαν εἰς  
 τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς  
 οἱ ἐχθροὶ αὐτῶν. Καὶ ἐν ἐκείνῃ τῇ ᾠρᾷ ἐγένετο 13  
 σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν,  
 καὶ ἀπεκτάθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων  
 χιλιάδες ἑπτὰ, καὶ οἱ λοιποὶ ἔμβοβοι ἐγένοντο καὶ ἔδω-  
 καν δόξαν τῷ θεῷ τοῦ οὐρανοῦ. Ἡ Οὐαὶ 14  
 ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ Οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ ἐγένοντο 15  
 φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγοντες

Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου  
 ἡμῶν καὶ τοῦ χριστοῦ ἀγτοῦ, καὶ βασιλεῦ-  
 σαι εἰς τοὺς αἰῶνας τῶν αἰώνων.

καὶ οἱ ἑξήκοντι τέσσαρες πρεσβύτεροι [οἱ] ἐνώπιον τοῦ 16  
 θεοῦ καθήμενοι ἔπαινον αὐτῶν ἔψαλλον ἐπὶ τὰ  
 πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ, λέγοντες 17

Εὐχαριστοῦμέν σοι, κύριε, ὁ θεός, ὁ παντο-  
 κράτωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι εἴληφες  
 τὴν δυνάμιν σου τὴν μεγάλην καὶ ἐβασίλευσας·

φωνὴν μεγάλην  
 ἐκ τοῦ οὐρανοῦ  
 λέγουσιν

οἱ ἐνώπιον τοῦ  
 θεοῦ καθήμενοι

καὶ

11. 8-11. 17. REVELATION.

- 8 And their <sup>1</sup>dead bodies *lie* in the street of the great city, which spiritually is called Sodom and Egypt, <sup>1</sup> *Gr. carcase.*  
9 where also their Lord was crucified. And from among the peoples and tribes and tongues and nations do *men* look upon their <sup>1</sup>dead bodies three days and a half, and suffer not their dead bodies  
10 to be laid in a tomb. And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the  
11 earth. And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon  
12 them which beheld them. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud;  
13 and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake  
14 <sup>2</sup>seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven. <sup>2</sup> *Gr. names of men, seven thousand.*
- 14 The second Woe is past: behold, the third Woe cometh quickly.
- 15 And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign <sup>3</sup>for ever  
16 and ever. And the four and twenty elders, which sit before God on their thrones, fell upon their faces,  
17 and worshipped God, saying, We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy great power, and didst reign. <sup>3</sup> *Gr. unto the ages of the ages.*

And the nations were wroth, and thy wrath came, 18  
and the time of the dead to be judged, and *the time*  
to give their reward to thy servants the prophets,  
and to the saints, and to them that fear thy name,  
the small and the great; and to destroy them that  
destroy the earth.

And there was opened the temple of God that is in 19  
heaven; and there was seen in his temple the ark of his  
<sup>1 Or, testament</sup> 'covenant; and there followed lightnings, and voices,  
and thunders, and an earthquake, and great hail.

And a great sign was seen in heaven; a woman **12**  
arrayed with the sun, and the moon under her feet,  
and upon her head a crown of twelve stars; and **2**  
she was with child: and she crieth out, travailing in  
birth, and in pain to be delivered. And there was **3**  
seen another sign in heaven; and behold, a great  
red dragon, having seven heads and ten horns, and  
upon his heads seven diadems. And his tail draw- **4**  
eth the third part of the stars of heaven, and did  
cast them to the earth: and the dragon stood before  
the woman which was about to be delivered, that  
when she was delivered, he might\* devour her child.  
And she was delivered of a son, a man child, who **5**  
is to rule all the nations with a rod of iron: and her  
child was caught up unto God, and unto his throne.  
And the woman fled into the wilderness, where she **6**  
hath a place prepared of God, that there they may  
nourish her a thousand two hundred and threescore  
days.

And there was war in heaven: Michael and his **7**  
angels *going forth* to war with the dragon; and the  
dragon warred and his angels; and they prevailed **8**  
not, neither was their place found any more in  
heaven. And the great dragon was cast down, the **9**  
old serpent, he that is called the Devil and

\* For "stood . . . was . . . might" read "standeth . . .  
is . . . is . . . may"—*Am. Com.*

18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι καὶ δοῦναι τὸν μισθὸν τοῖς δοῦλοῖς σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβοῦμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλους, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

19 καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ᾤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλασα μεγάλη.

1 Καὶ σημεῖον μέγα ᾤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ἵποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων

2 δώδεκα, καὶ ἐν γαστρὶ ἔχουσα· καὶ κράζει ὡδίνοῦσα καὶ

3 βασανιζομένη τεκεῖν. καὶ ᾤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἶδον δράκων μέγας πυρρὸς, ἔχων κεφαλὰς

4 ἐπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἐπτὰ διαδήματα, καὶ ἡ εὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης

5 τεκεῖν, ἵνα ὕταν τέκη τὸ τέκνον αὐτῆς καταφύγη. καὶ ἔτεκεν υἱόν, ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἠρπάσθη τὸ τέκνον αὐτῆς

6 πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ. καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ τρέψωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολέμῃσαι μετὰ τοῦ δράκοντος. καὶ ὁ δράκων ἐπολέμησεν

8 καὶ οἱ ἄγγελοι αὐτοῦ, καὶ οὐκ ἴσχυσαν, οὐδὲ τόπος εὐρένη αὐτῶν ἔτι ἐν τῷ οὐρανῷ. καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ Ὁ

ἔχουσα κράζει,

πυρρὸς μέγας

τρέφουσιν

ἴσχυσαν

ΣΑΤΑΝᾶς, ὁ πλανῶν τὴν οἰκουμένην ὄλην, — ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν 10

Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός· καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου· διὰ τοῦτο εὐφραίνεσθε, ὁ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· εὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβσλος πρὸς ὑμᾶς, ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει. 11

Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἣτις ἔτεκεν τὸν ἄρσενά. καὶ ἐδόθησαν τῇ 12  
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Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνόματα βλασφημίας. καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα



Satan, the deceiver of the whole <sup>1</sup>world; he was cast down to the earth, and his angels were cast down with <sup>2</sup>him. And I heard a great voice in heaven, saying, <sup>2</sup>Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which <sup>1</sup>accuseth them before our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. <sup>2</sup>Therefore rejoice, O heavens, and ye that <sup>3</sup>dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time. <sup>3</sup>And when the dragon saw that he was cast down to the earth, he persecuted the woman which <sup>3</sup>brought forth the man *child*. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, <sup>3</sup>and half a time, from the face of the serpent. And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out <sup>3</sup>of his mouth. And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of <sup>3</sup>God, and hold the testimony of Jesus: and he stood\* upon the sand of the sea.

And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. <sup>2</sup>And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth

\* "he stood" add marg. Some ancient authorities read *I stood* etc., connecting the clause with what follows.—*1m. Com.*

as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. And I <sup>1</sup> saw one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast; and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him? and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority <sup>2</sup>to continue forty and two months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that <sup>3</sup>dwell in the heaven. <sup>4</sup>And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. And all that dwell on the earth shall worship him, *every one* whose name hath not been <sup>5</sup>written in the book of life of the Lamb that hath been slain from the foundation of the world. If any man hath an ear, let him hear. <sup>6</sup>If any man <sup>7</sup>is for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke

\* Let marg. <sup>5</sup> and the text exchange places. [Comp. xvii. 8.]—*Am. Com.*

αὐτοῦ ὡς στόμα ΓΛΕΟΝΤΟΣ. καὶ ἔδωκεν αὐτῷ ὁ δράκων  
 τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν  
 3 μεγάλην. καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην  
 εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἔθεραπεύθη.  
 4 καὶ ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου, καὶ προσε-  
 κύνησαν τῷ δράκοιτι ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ,  
 καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες Τίς ὅμοιος τῷ  
 5 θηρίῳ, καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ; καὶ ἐδόθη  
 αὐτῷ ΣΤΟΜΑ ΛΑΛΟΥΝ ΜΕΓΑΛΑ καὶ βλασφημίας, καὶ ἐδόθη  
 αὐτῷ ἐξουσία ΠΟΙῆσαι μῆνας τεσσεράκοντα [καὶ] δύο.  
 6 καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν θεόν,  
 βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς  
 7 ἐν τῷ οὐρανῷ σκηνοῦντας. [καὶ ἐδόθη αὐτῷ ΠΟΙῆσαι  
 ΠΟΛΕΜΟΝ ΜΕΤὰ τῶν ἁγίων καὶ νικῆσαι αὐτοὺς,] καὶ  
 ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ  
 8 γλῶσσαν καὶ ἔθνος. καὶ προσκυνήσουσιν αὐτὸν πάντες  
 οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οἳ οὐ γέγραπται τὸ ὄνομα  
 αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμέ-  
 9 νοῦ ἀπὸ καταβολῆς κόσμου. Εἴ τις ἔχει οὗς ἀκουσάτω.  
 10 εἴ τις εἰς δειχμαλωσαν, εἰς δειχμαλωσίαν ὑπάγει· εἴ  
 τις ἐν μαχαίρῃ ἀποκτερεῖ, δεῖ αὐτὸν ἐν μαχαίρῃ ἀπο-  
 κτανθῆναι. Ὡδέ ἐστὶν ἡ ὑπομοιχὴ καὶ ἡ πίστις τῶν  
 11 ἁγίων. Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ  
 τῆς γῆς, καὶ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς  
 12 δράκων. καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν  
 ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ  
 κατοικοῦντας ἵνα προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον,  
 13 οὗ ἔθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ. καὶ ποιεῖ  
 σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαί-  
 14 νειν εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. καὶ πλαιῶ τοὺς  
 κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ  
 ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν  
 ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ ὃς ἔχει τὴν πληγὴν

λεότων

τὸ θηρίον

ἀποκτείνει Α

.Α.† τῆς μαχαίρης καὶ ἔζησεν. καὶ ἰδóθη ἡ αὐτῆ ἰδοῦναι πνεῦμα 15  
 τῆ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἢ εἰκὼν τοῦ θηρίου  
 καὶ ἡ ποιήσῃ [ἵνα] ἔσοι ἐὰν μὴ προσκυνήσῃσιν τῆ εἰκόνι  
 τοῦ θηρίου ἀποκταίνωσιν. καὶ ποιεῖ πάντας, τοὺς μικροὺς 16  
 καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτω-  
 χούς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα ἴδωσιν  
 αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ  
 τὸ μέτωπον αὐτῶν, [καὶ] ἵνα μὴ τις ἴδύνηται ἀγοράσαι 17  
 ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ  
 θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. Ὡδε ἡ σο- 18  
 φία ἐστίν· ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θη-  
 ρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· καὶ ὁ ἀριθμὸς αὐτοῦ ἑ  
 ἑξακόσιοι ἑξήκοντα ἕξ.

Καὶ εἶδον, καὶ ἰδοῦ τὸ ἀρνίον ἐστὸς ἐπὶ τὸ ὄρος Σιών, 1  
 καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες  
 ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ  
 γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. καὶ ἤκουσα 2  
 φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν  
 καὶ ὡς φωνὴν βροντῆς μεγάλης, καὶ ἡ φωνὴ ἦν ἡκουσα  
 ὡς κιθαρωδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. καὶ 3  
 ἄδουσιν ὡς ᾠδὴν κἀίνην ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον  
 τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς  
 ἐδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα  
 τέσσαρες χιλιάδες, οἱ ἡγρασμένοι ἀπὸ τῆς γῆς. οὗτοί 4  
 εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ  
 εἰσιν· οὗτοι οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγει·  
 οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ  
 καὶ τῷ ἀρνίῳ, καὶ ἐν τῷ στόματι αὐτῶν οὐχ εἴρέθη 5  
 ψεῦδος· ἄμωμοί εἰσιν.

Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, 6  
 ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσει ἐπὶ τοὺς καθημένους  
 ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ  
 λαόν, λέγων ἐν φωνῇ μεγάλῃ· Φοβήθητε τὸν θεὸν καὶ δότε 7

15 of the sword, and lived. And it was given *unto him* to give breath to it, *even* to the image of the beast,<sup>1</sup> that the image of the beast should both speak, and cause that as many as should not worship 16 the image of the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their 17 forehead; and that no man should be able to buy or to sell, save he that hath the mark, *even* the name of 18 the beast or the number of his name. Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is <sup>2</sup>Six hundred and sixty and six.

<sup>1</sup> Some ancient authorities read that *even* the image of the beast should speak; and he shall cause &c.

14 And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of 2 his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was as the voice* of harpers harping 3 with their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of 4 the earth. These are they which were not defiled with women; for they are virgins. These *are* they which follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the 5 firstfruits unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish.

<sup>2</sup> Some ancient authorities read Six hundred and sixteen.

6 And I saw another angel flying in mid heaven, having an eternal gospel\* to proclaim unto them that <sup>3</sup>dwell on the earth, and unto every nation and tribe 3 Gr. *sit.* 7 and tongue and people; and he saith with a great voice, Fear God, and give

\* For "an eternal gospel" read "eternal good tidings"—*Am. Com.*

him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.

And another, a second angel, followed, saying, 8 Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.

And another angel, a third, followed them, saying 9 with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is <sup>1</sup>prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of 11 their torment goeth up <sup>2</sup>for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. Here is the patience of the saints, they 12 that keep the commandments of God, and the faith of Jesus.

1 Gr. mingled.

2 Gr. unto ages of ages.

3 Or, in the Lord. From henceforth, yea, saith the Spirit

And I heard a voice from heaven saying, Write, 13 Blessed are the dead which die <sup>3</sup>in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

4 Or, the Son

And I saw, and behold, a white cloud; and on the 14 cloud *I saw* one sitting like unto <sup>4</sup>a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from 15 the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is <sup>5</sup>over-ripe\*. And he that sat on the cloud 16 cast his sickle upon the earth; and the earth was reaped.

5 Gr. dried up.

And another angel came out from the temple 17 which is in heaven,

\* For "over-ripe" read "ripe" with marg. Gr. *become dry*.—*Am. Com.*



- αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν
- 8 καὶ θάλασσαν καὶ πηγάς ὑδάτων. Καὶ ἄλλος δεύτερος [ἄγγελος] ἠκολούθησεν λέγων Ἐπεσεν, ἔπεσεν Βαβυλῶν ἡ μεγάλη, ἣ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς
- 9 πορνείας αὐτῆς πεπότικεν πάντα τὰ ἔθνη. Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλη Ἐἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν
- 10 χεῖρα αὐτοῦ, καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ
- 11 ἐνώπιον ἁγγέλων ἁγίων καὶ ἐνώπιον τοῦ ἀρνίου. καὶ ὁ τῶν ἁγγέλων καὶ ὁ
- καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰῶνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπασιν ἡμέρας καὶ νυκτός, οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ
- 12 τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. Ὡδε ἡ ὑπομοιή τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολάς τοῦ
- 13 θεοῦ καὶ τὴν πίστιν Ἰησοῦ. Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης Γράψον Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνῆσκοντες ἀπ' ἄρτι. ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν, τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.
- 14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον γιόν ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ
- 15 δρέπανον ὀξύ. Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κρᾶζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς νεφέλης Πέμπσον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.
- 16 καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον τὴν νεφέλην
- 17 αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ. Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ,

ἔχων καὶ αὐτὸς δρέπανον ὀξύ. Καὶ ἄλλος 18  
 ἄγγελος [ἐξῆλθεν] ἐκ τοῦ θυσιαστηρίου, [ὁ] ἔχων ἑξουσίαν  
 ἐπὶ τοῦ πυρός, καὶ ἐφώτισεν φωτὴ μεγάλη τῷ ἔχοντι τὸ  
 δρέπανον τὸ ὀξύ λέγων Πέμπσον σου τὸ δρέπανον τὸ  
 ὀξύ καὶ τρύγησον τοὺς βότρυνας τῆς ἀμπέλου τῆς γῆς, ὅτι  
 ἤκμασαν αἱ σταφυλαὶ αὐτῆς. καὶ ἔβαλεν ὁ ἄγγελος τὸ 19  
 δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἀμπελον  
 τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ  
 τὸν μέγαν. καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως, 20  
 καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλιῶν τῶν  
 ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.

Αρ.

Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ 1  
 θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ  
 τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ  
 θεοῦ. Καὶ εἶδον ὡς θάλασσαν ὑαλίην μεμι- 2  
 γμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς  
 εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ  
 ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίην, ἔχοντας κιθάρας  
 τοῦ θεοῦ. καὶ ᾄδουσιν τὴν ᾠδὴν Μωυσέως τοῦ 3  
 ΔΟΥ-  
 ΛΟΥ ΤΟΥ ΘΕΟΥ καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες

Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, κύριε, ὁ θεός,  
 ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου,  
 ὁ βασιλεὺς τῶν αἰώνων· τίς οὐ μὴ φοβηθῆ, 4  
 κύριε, καὶ δοξάσει τὸ ὄνομά σου, ὅτι μόνος ὁσιος;  
 ὅτι πάντα τὰ ἔθνη ἠξοῦσιν καὶ προσκυνήσουσιν  
 ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

Καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς 5  
 τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, καὶ ἐξῆλθαν οἱ ἑπτὰ ἄγγε- 6  
 λοι [οἱ] ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδύ-  
 μένοι λίθον καθαρὸν λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ 7  
 στήθη ζώνας χρυσαῖς. καὶ ἐν ἐκ τῶν τεσσάρων ζώων ἔδωκεν  
 τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσαῖς γεμούσας τοῦ  
 θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

Αρ.†

ἐθνῶν

18 he also having a sharp sickle. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the

19 earth; for her grapes are fully ripe. And the angel cast his sickle into the earth, and gathered the 'vintage of the earth, and cast it into the wine-<sup>1</sup> *Gr. vine.* press, the great *winepress*, of the wrath of God.

20 And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

15 And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.

2 And I saw as it were a glassy sea mingled with fire; and them that come\* victorious from the beast, and from his image, and from the number of his name, standing <sup>2</sup>by the glassy sea, having harps of <sup>2</sup> *Or, upon*

3 God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou

4 King of the <sup>3</sup>ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

<sup>3</sup> Many ancient authorities read *nations.*

5 And after these things I saw, and the temple of the tabernacle of the testimony in heaven was

6 opened: and there came out from the temple the seven angels that had the seven plagues, arrayed

4with *precious* stone, pure and bright, and girt about

7 their breasts with golden girdles. And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth <sup>5</sup>for ever and ever.

<sup>4</sup> Many ancient authorities read *in linen.*

<sup>5</sup> *Gr. unto the ages of the ages.*

\* For "that come" read "that come off"—*Am. Com.*

And the temple was filled with smoke from the 8  
glory of God, and from his power; and none was  
able to enter into the temple, till the seven plagues  
of the seven angels should be finished.

And I heard a great voice out of the temple, say-16  
ing to the seven angels, Go ye, and pour out the  
seven bowls of the wrath of God into the earth.

1 Or, *there came* And the first went, and poured out his bowl into 2  
the earth; and <sup>1</sup>it became a noisome and grievous  
sore upon the men which had the mark of the beast,  
and which worshipped his image.

2 Gr. *soul of life.* And the second poured out his bowl into the sea; 3  
and <sup>1</sup>it became blood as of a dead man; and every  
<sup>2</sup>living soul died, *even* the things that were in the sea.

3 Some ancient authorities read *and they became.* And the third poured out his bowl into the rivers 4  
and the fountains of the waters; <sup>3</sup>and <sup>1</sup>it became  
blood. And I heard the angel of the waters saying, 5

4 Or, *judge. Be- cause they . . . prophets, thou hast given them blood also to drink* Righteous art thou, which art and which wast, thou  
Holy One, because thou didst thus <sup>4</sup>judge: for they 6  
poured out the blood of saints and prophets, and  
blood hast thou given them to drink: they are worth- 7  
thy. And I heard the altar saying, Yea, O Lord 7  
God, the Almighty, true and righteous are thy  
judgements.

5 Or, *him* And the fourth poured out his bowl upon the 8  
sun; and it was given unto <sup>5</sup>it to scorch men with  
fire. And men were scorched with great heat; and 9  
they blasphemed the name of the God\* which hath  
the power over these plagues; and they repented  
not to give him glory.

And the fifth poured out his bowl upon the 10  
throne of the beast; and his kingdom was dark-  
ened; and they gnawed their tongues for pain, and 11  
they blasphemed the God of heaven because of  
their pains and their sores; and they repented not  
of their works.

And the sixth poured out his bowl upon the great 12  
river,

\* For "the God" read "God"—*Am. Com.*

καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ  
καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο εἰσελ-  
θεῖν εἰς τὸν ναὸν ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ  
τῶν ἑπτὰ ἀγγέλων. Καὶ ἤκουσα μεγάλης φωνῆς ἐκ  
τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις Ὑπάγετε καὶ  
ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν  
γῆν.

Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν  
φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ  
πονηρὸν ἐπὶ τοῖς ἀνθρώποις τοὺς ἔχοντας τὸ χά-  
ραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι  
αὐτοῦ.

Καὶ ὁ δεύτερος ἐξέχεεν τὴν φιάλην  
αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νε-  
κροῦ, καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν, τὰ ἐν τῇ θα-  
λάσῃ.

Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην  
αὐτοῦ εἰς τοὺς ποταμοὺς καὶ τὰς πηγὰς τῶν ὑδάτων·  
καὶ ἐγένετο αἷμα. Καὶ ἤκουσα τοῦ ἀγγέλου τῶν  
ὑδάτων λέγοντος Δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, [ὁ]  
ἴσθιος, ὅτι ταῦτα ἔκρινας, ὅτι αἷμα ἁγίων καὶ προφητῶν  
ἐξέχεαν, καὶ αἷμα αὐτοῖς δέδωκας πεῖν· ἄξιοί εἰσιν.

Καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος Ναί, κύριε,  
ὁ θεός, ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια αἱ κρίσεις  
σοῦ.

Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην αὐτοῦ  
ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους  
ἐν πυρί, καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα·  
καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος τὴν  
ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν  
δοῦναι αὐτῷ δόξαν.

Καὶ ὁ πέμπτος ἐξέχεεν τὴν  
φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ  
βασιλεία αὐτοῦ ἐσκοτωμένη, καὶ ἐμασῶντο τὰς γλώσσας  
αὐτῶν ἐκ τοῦ πόνου, καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ  
οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἔλκων αὐτῶν,  
καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τῶν

ἀνατολῶν

μέγαν [τὸν] Εὐφράτην· καὶ ἔΞΗΡΆΝΘΗ τὸ ὕδωρ αὐτοῦ, ἵνα  
 ἔτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἸΑΝΑΤΟΛΗΣ  
 ἩΛΙΟΥ. Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ  
 τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδο-  
 προφήτου πνεύματα τρία ἀκάθαρτα ὡς Βάτραχοι· εἰσὶν  
 γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται  
 ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς  
 εἰς τὸν πόλεμον τῆς ἡμέρας τῆς μεγάλης τοῦ θεοῦ τοῦ  
 ΠΑΝΤΟΚΡΑΤΟΡΟΣ. — Ἴδου ἔρχομαι ὡς κλέπτῃς. μακάριος  
 ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς  
 περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ. — καὶ  
 συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἐβραϊστί  
 Ἄρ Μαγεδῶν. Καὶ ὁ ἔβδομος ἐξέχεεν

μεγάλης ἡμέρας

ἄνθρωπος ἐγένετο

τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· — καὶ ἐξῆλθεν φωνὴ  
 μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα Γέγο-  
 νεν· — καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί,  
 καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ ἄν-  
 θρωποι ἐγένοντο ἐπὶ τῆς γῆς τηλικούτος σεισμὸς οὕτω  
 μέγας, καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ  
 αἱ πόλεις τῶν ἐθνῶν ἔπεσαν· καὶ Βαβυλῶν ἡ μεγάλη  
 ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ  
 οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ· καὶ πᾶσα νήσος  
 ἔφυγεν, καὶ ὄρη οὐχ εὐρέθησαν. καὶ χάλαζα μεγάλη ὡς  
 ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους·  
 καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς  
 τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς  
 ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων Δεῦρο, δεῖξω  
 σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης τῆς καθημένης ἐπὶ  
 ὕδάτων πολλῶν, μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς  
 γῆς, καὶ ἐμεθύθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ  
 οἴνου τῆς πορνείας αὐτῆς. καὶ ἀπήνεγκέν με εἰς ἔρημον  
 ἐν πνεύματι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκ-



the *river* Euphrates; and the water thereof was dried up, that the way might be made ready for  
 13 the kings that *come* from the sunrising. And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were  
 14 frogs: for they are spirits of <sup>1</sup>devils, working signs; <sup>1</sup> Gr. *demons*. which go forth <sup>2</sup>unto the kings of the whole <sup>2</sup>world, <sup>2</sup> Or, *upon* to gather them together unto the war of the great <sup>3</sup> Gr. *inhabited* earth.  
 15 day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his  
 16 shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon\*.  
 17 And the seventh poured out his bowl upon the air; and there came forth a great voice out of the  
 13 temple, from the throne, saying, It is done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since  
 4 there were men upon the earth, so great an earth- <sup>4</sup> Some ancient authorities read *there was a man*.  
 19 quake, so mighty. And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the  
 20 fierceness of his wrath. And every island fled  
 21 away, and the mountains were not found. And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.  
 17 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgement of the great  
 2 harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken  
 3 with the wine of her fornication. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast,

\* "Har-Magedon" add marg. Or, *Ar-Magedon—Am. Com.*

<sup>1</sup> Or, *names, full of* <sup>1</sup> full of names of blasphemy, having seven heads and  
*blasphemy* ten horns. And the woman was arrayed in purple 4  
<sup>2</sup> Or, *gildeth*. and scarlet, and <sup>2</sup> decked with gold and precious stone  
and pearls, having in her hand a golden cup full of  
<sup>3</sup> Or, *and of the* abominations, <sup>3</sup> even the unclean things of her for-  
*unclean things* nication, and upon her forehead a name written, 5  
<sup>4</sup> Or, *a mystery,*  
*BABYLON THE* <sup>4</sup> MYSTERY, BABYLON THE GREAT, THE MOTHER OF  
*GREAT* THE HARLOTS AND OF THE ABOMINATIONS OF THE  
EARTH. And I saw the woman drunken with the 6  
<sup>5</sup> Or, *witnesses* blood of the saints, and with the blood of the <sup>5</sup> mar-  
tyrs of Jesus. And when I saw her, I wondered  
with a great wonder. And the angel said unto me, 7  
Wherefore didst thou wonder? I will tell thee the  
mystery of the woman, and of the beast that carrieth  
her, which hath the seven heads and the ten horns.  
The beast that thou sawest was, and is not; and is 8  
<sup>6</sup> Some ancient  
*authorities read* about to come up out of the abyss, <sup>6</sup> and to go into  
*and he goeth.* perdition. And they that dwell on the earth shall  
wonder, *they* whose name hath not been written <sup>7</sup> in  
the book of life from the foundation of the world,  
when they behold the beast, how that he was, and is  
not, and <sup>8</sup> shall come. Here is the <sup>9</sup> mind which hath 9  
<sup>7</sup> Or, *wis.* wisdom. The seven heads are seven mountains, on  
which the woman sitteth: and <sup>10</sup> they are seven 10  
kings; the five are fallen, the one is, the other is not  
yet come; and when he cometh, he must continue a  
little while. And the beast that was, and is not, is 11  
himself also an eighth, and is of the seven; and he  
goeth into perdition. And the ten horns that thou 12  
sawest are ten kings, which have received no king-  
dom as yet; but they receive authority as kings,  
with the beast, for one hour. These have one mind, 13  
and they give their power and authority unto the  
beast. These shall war against the Lamb, and the 14  
Lamb shall overcome them, for he is Lord of lords,  
and King of kings; and they *also shall overcome* that  
are with him, called and chosen and faithful. And 15  
he saith unto me, The waters which thou sawest,  
where the harlot

- κινοι, γέμοιτα ὀνόματα βλασφημίας, ἔχων κεφαλὰς  
 4 ἑπτὰ καὶ κέρατα δέκα· καὶ ἡ γυνὴ ἦν περιβεβλημένη  
 πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἡ χρυσίῳ· καὶ  
 λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν  
 ἐν τῇ χειρὶ αὐτῆς ἡ γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα  
 5 τῆς πορνείας αὐτῆς, καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γε-  
 γραμμένον, μυστήριον, ΒΑΒΥΛΩΝ Ἡ ΜΕΓΑΛΗ,  
 Ἡ ΜΗΤΗΡ ΤΩΝ ΠΟΡΝΩΝ ΚΑΙ ΤΩΝ ΒΔΕΛΥΓΜΑ-  
 6 ΤΩΝ ΤΗΣ ΓΗΣ. καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ  
 τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύ-  
 7 ρων Ἰησοῦ. Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα· καὶ  
 εἶπέν μοι ὁ ἄγγελος· Διὰ τί θαύμασας; ἔγὼ ἐρῶ σοὶ τὸ  
 μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος  
 αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.  
 8 τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν  
 ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγει· καὶ θαυμασθή-  
 σονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ  
 ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου,  
 βλεπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν καὶ πάρεσται.  
 9 Ὡδε ὁ ροῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη  
 10 εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. καὶ βασιλεῖς ἑπτὰ  
 εἰσιν· οἱ πέντε ἔψσαν, ὁ εἰς ἔστιν, ὁ ἄλλος οὐπω ἦλθεν,  
 11 καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν δεῖ μένειν, καὶ τὸ θηρίον ὃ ἦν  
 καὶ οὐκ ἔστιν. καὶ αὐτὸς ὄγδοός ἐστιν καὶ ἐκ τῶν ἑπτὰ  
 12 ἔστιν, καὶ εἰς ἀπώλειαν ὑπάγει. καὶ τὰ δέκα κέρατα  
 ἃ εἶδες δέκα βασιλεῖς εἰσὶν, οἵτινες βασιλείαν οὐπω  
 ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβά-  
 13 νουσιν μετὰ τοῦ θηρίου. οὗτοι μίαν γνώμην ἔχουσιν, καὶ  
 τὴν δύναμιν καὶ ἑξουσίαν αὐτῶν τῷ θηρίῳ διδώσιν.  
 14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον  
 νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς  
 βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ  
 15 πιστοί. Καὶ λέγει μοι· Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρις

ἔχουσα

χρυσῷ

γέμων

ἐγὼ σοὶ ἐρῶ

· ὑπάγειν

μείνειν, καὶ...  
· οὐκ ἔστιν,

τὴν

κάθεται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι. καὶ 16  
τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, οὗτοί μισήσουσι  
τὴν πόρνην, καὶ ἡρημωμένην ποιήσουσιν αὐτὴν καὶ  
γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατα-  
καύσουσιν [ἐν] πυρὶ· ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας 17  
αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώ-  
μην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι  
τελεσθήσονται οἱ λόγοι τοῦ θεοῦ. καὶ ἡ γυνὴ ἣν εἶδες 18  
ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν  
βασιλείων τῆς γῆς.

Μετὰ ταῦτα εἶδον ἄλλον 1  
ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντά ἐξουσίαν  
μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ. καὶ 2  
ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων Ἔπεσεν, ἔπεσεν Βα-  
βυλῶν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων  
καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ  
παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου, ὅτι ἐκ [τοῦ] 3  
οἴνου] τοῦ θυμοῦ τῆς πορνείας αὐτῆς ἡ πέπτωκαν πάντα  
τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν,  
καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου  
αὐτῆς ἐπλούτησαν. Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ 4  
οὐρανοῦ λέγουσαν Ἐξέλθατε, ὁ λαὸς μου, ἐξ αὐτῆς,  
ἵνα μὴ συνκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν  
πληγῶν αὐτῆς ἵνα μὴ λάβητε· ὅτι ἐκολληθήσαν αὐτῆς 5  
αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς  
τὰ ἀδικήματα αὐτῆς. ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ 6  
ἀπέδωκεν, καὶ διπλώσατε [τὰ] διπλᾶ κατὰ τὰ ἔργα  
αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κέρασατε αὐτῇ διπλοῦν·  
ὅσα ἐδόξασεν αὐτὴν καὶ ἐστρηνίασεν, τοσοῦτον δότε 7  
αὐτῇ βασανισμὸν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς  
λέγει ὅτι Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί,  
καὶ πένθος οὐ μὴ ἴδω· διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ 8  
ἡξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός,  
καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς [Κύριος] ὁ θεὸς

πέπτωκαν

ἐξ αὐτῆς, ὁ λαὸς  
μου

- sitteth, are peoples, and multitudes, and nations,  
 16 and tongues. And the ten horns which thou  
 sawest, and the beast, these shall hate the har-  
 lot, and shall make her desolate and naked, and  
 shall eat her flesh, and shall burn her utterly with  
 17 fire. For God did put in their hearts to do his  
 mind, and to come to one mind, and to give their  
 kingdom unto the beast, until the words of God  
 18 should be accomplished. And the woman whom  
 thou sawest is the great city, which <sup>1</sup>reigneth over  
 the kings of the earth. <sup>1</sup> *Gr. hath a king-  
dom.*
- 18 After these things I saw another angel coming  
 down out of heaven, having great authority; and  
 2 the earth was lightened with his glory. And he  
 cried with a mighty voice, saying, Fallen, fallen is  
 Babylon the great, and is become a habitation of  
 2 devils, and a <sup>3</sup>hold of every unclean spirit, and a  
 3 <sup>3</sup>hold of every unclean and hateful bird. For <sup>4</sup>by  
 4 <sup>4</sup>the wine of the wrath of her fornication all the na-  
 tions are fallen; and the kings of the earth com-  
 mitted fornication with her, and the merchants of  
 the earth waxed rich by the power of her <sup>6</sup>wanton-  
 ness. <sup>2</sup> *Gr. demons.*  
<sup>3</sup> *Or, prison*  
<sup>4</sup> *Some authorities read of the wine . . . have drunk.*  
<sup>5</sup> *Some ancient authorities omit the wine of.*  
<sup>6</sup> *Or, luxury*
- 4 And I heard another voice from heaven, saying,  
 Come forth, my people, out of her, that ye have no  
 fellowship with her sins, and that ye receive not of  
 5 her plagues: for her sins <sup>7</sup>have reached even unto  
 heaven, and God hath remembered her iniquities. <sup>7</sup> *Or, close together*
- 6 Render unto her even as she rendered, and double  
 unto her the double according to her works: in the  
 cup which she mingled, mingle unto her double.
- 7 How much soever she glorified herself, and waxed  
<sup>8</sup>wanton, so much give her of torment and mourn-  
 ing: for she saith in her heart, I sit a queen, and  
 am no widow, and shall in no wise see mourning. <sup>8</sup> *Or, luxurious*
- 8 Therefore in one day shall her plagues come, death,  
 and mourning, and famine; and she shall be utterly  
 burned with fire; for strong is <sup>9</sup>the Lord God  
<sup>9</sup> *Some ancient authorities omit the Lord.*

which judged her. And the kings of the earth, who 9  
 committed fornication and lived <sup>1</sup>wantonly with her,  
 shall weep and wail over her, when they look upon  
 the smoke of her burning, standing afar off for the 10  
 fear of her torment, saying, Woe, woe, the great city,  
 Babylon, the strong city! for in one hour is thy  
 judgement come. And the merchants of the earth 11  
 weep and mourn over her, for no man buyeth their  
<sup>2</sup>merchandise any more; <sup>2</sup>merchandise of gold, and 12  
 silver, and precious stone, and pearls, and fine linen,  
 and purple, and silk, and scarlet; and all thyine  
 wood, and every vessel of ivory, and every vessel  
 made of most precious wood, and of brass, and iron,  
 and marble; and cinnamon, and <sup>3</sup>spice, and incense, 13  
 and ointment, and frankincense, and wine, and oil,  
 and fine flour, and wheat, and cattle, and sheep; and  
<sup>4</sup>merchandise of horses and chariots and <sup>4</sup>slaves; and  
<sup>5</sup>souls of men. And the fruits which thy soul lust- 14  
 ed after are gone from thee, and all things that were  
 dainty and sumptuous are perished from thee, and  
*men* shall find them no more at all. The merchants 15  
 of these things, who were made rich by her, shall  
 stand afar off for the fear of her torment, weeping  
 and mourning; saying, Woe, woe, the great city, she 16  
 that was arrayed in fine linen and purple and scarlet,  
 and <sup>6</sup>decked with gold and precious stone and pearl!  
 for in one hour so great riches is made desolate. 17  
 And every shipmaster, and every one that saileth  
 any whither, and mariners, and as many as <sup>7</sup>gain 18  
 their living by sea, stood afar off, and cried out as 18  
 they looked upon the smoke of her burning, saying,  
 What *city* is like the great city? And they cast dust 19  
 on their heads, and cried, weeping and mourning,  
 saying, Woe, woe, the great city, wherein were made  
 rich all that had their ships in the sea by reason of  
 her costliness! for in one hour is she made desolate.



- 9 ὁ κρίνας αὐτῆν. καὶ ἰκλαΰσουσιν καὶ κόψονται ἐπὶ αὐτῆν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς, ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασιανισμοῦ αὐτῆς, λέγοντες Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρὰ, ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου. καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ πενθοῦσιν ἐπὶ αὐτῆν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι, γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαριτῶν καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ κοκκίνου, καὶ πᾶν ξύλον θύνον καὶ πᾶν σκεῦος ἐλεφάντινον καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου, καὶ κιννάμωμον καὶ ἄμωμον καὶ θυμιάματα καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ρεδῶν καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων.
- 14 καὶ ἡ ὀπώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπόλετο ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ αὐτὰ εὐρήσουσιν. οἱ ἔμποροι τούτων, οἱ πλουτήσαντες ἀπὸ αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασιανισμοῦ αὐτῆς κλαίοντες καὶ πενθοῦντες, λέγοντες Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη [ἐν] χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίτῃ, ὅτι μιᾷ ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος. καὶ πᾶς κγβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων, καὶ ναῦται καὶ ὄσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἕστησαν καὶ ἔκραξαν βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; καὶ ἔβαλον χοῖν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραξαν κλαίοντες καὶ πενθοῦντες, λέγοντες Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν ἣ ἔπλοῦθησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θάλασσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἠρημώθη.

κλαύσονται | αὐτῆ

μίαν ὥραν

μαργαρίτας Αρ.†

χρυσῶ

ἐπέβαλον

Εἰφραΐνου ἐπ' αὐτῆ, οὐρανέ, καὶ οἱ ἅγιοι καὶ οἱ ἀπό- 20  
στολοι καὶ οἱ προφηταί, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα  
ὑμῶν ἐξ αὐτῆς.

Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς 21  
λίθον ὡς μύλινον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν  
λέγων Ὅπως ὀρμήματι βληθήσεται Βαβυλῶν ἡ με-  
γάλη πόλις, καὶ οὐ μὴ εὔρεθῆ ἔτι. καὶ φωνὴ κιθα- 22  
ρωδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ  
ἀκουσθῆ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης [πάσης τέχνης]  
οὐ μὴ εὔρεθῆ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκου-  
σθῆ ἐν σοὶ ἔτι, καὶ φῶς λύχνου οὐ μὴ φάνη ἐν σοὶ 23  
ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῆ  
ἐν σοὶ ἔτι· ὅτι [οἱ] ἔμποροὶ σου ἦσαν οἱ μέγιστῶνες  
τῆς γῆς, ὅτι ἐν τῇ φαρμακίᾳ σου ἐπλαγήθησαν πάντα  
τὰ ἔθνη, καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὐρέθη 24  
καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ 1  
ἐν τῷ οὐρανῷ λεγόντων

Ἄλληλογιά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις  
τοῦ θεοῦ ἡμῶν, ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις 2  
ἀγτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἣτις  
ἔφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδί-  
κησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.

καὶ δεύτερον εἶρηκαν Ἄλληλογιά· καὶ ὁ καπνὸς 3  
ἀγτῆς ἀναβαίνει εἰς τοὺς δώδονας τῶν αἰῶνων. καὶ 4  
ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσαρα  
ζῶα, καὶ προσεκύνησαν τῷ θεῷ τῷ κλημένῳ ἐπὶ τῷ  
θρόνῳ λέγοντες Ἀμήν, Ἄλληλογιά. καὶ φωνὴ ἀπὸ 5  
τοῦ θρόνου ἐξῆλθεν λέγουσα

Αἰνεῖτε τῷ θεῷ ἡμῶν, πάντες οἱ δούλοι αὐτοῦ,  
οἱ φοβούμενοι αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.

Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν 6  
ἰσχυρῶν πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν,

Ἰλεγοντες Ἰλεγοντων

20 Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her.

21 And <sup>1</sup>a strong angel took up a stone as it were a <sup>1</sup> Gr. *one*.

great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be

22 cast down, and shall be found no more at all. And the voice of harpers and minstrels and flute-players

and trumpeters shall be heard no more at all in thee; and no craftsman, <sup>2</sup>of whatsoever craft, shall be

<sup>2</sup> Some ancient authorities omit of whatsoever craft.

found any more at all in thee; and the voice of a

23 millstone shall be heard no more at all in thee; and the light of a lamp shall shine no more at all in

thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy

merchants were the princes of the earth; for with

24 thy sorcery were all the nations deceived. And in her was found the blood of prophets and of saints,

and of all that have been slain upon the earth.

19 After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God:

2 for true and righteous are his judgements; for he hath judged the great harlot, which did corrupt the

earth with her fornication, and he hath avenged the

3 blood of his servants at her hand. And a second time they <sup>3</sup>say, Hallelujah. And her smoke goeth

<sup>3</sup> Gr. *have said*.

4 up <sup>4</sup>for ever and ever. And the four and twenty

<sup>4</sup> Gr. *unto the ages of the ages*.

elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying,

5 Amen; Hallelujah. And a voice came forth from the throne, saying, Give praise to our God, all ye his

servants, ye that fear him, the small and the great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying,

Hallelujah: for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, 7 and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she 8 should array herself in fine linen, bright *and* pure: for the fine linen is the righteous acts of the saints. And he saith unto me, Write, Blessed are they which 9 are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God. And I fell down before his feet to worship him. 10 And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

1 Some ancient authorities omit called. And I saw the heaven opened; and behold, a white 11 horse, and he that sat thereon, <sup>1</sup>called Faithful and True; and in righteousness he doth judge and make war. And his eyes *are* a flame of fire, and upon his 12 head *are* many diadems; and he hath a name written, which no one knoweth but he himself. And he 13

2 Some ancient authorities read dipped in. *is* arrayed in a garment <sup>2</sup>sprinkled with blood: and his name is called The Word of God. And the ar- 14

3 Gr. winepress of the wine of the fierceness. mies which are in heaven followed him upon white horses, clothed in fine linen, white *and* pure. And 15 out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of Almighty God<sup>3</sup>. And he hath on his garment and on his thigh 16 a name written, KING OF KINGS, AND LORD OF LORDS.

4 Gr. one. And I saw <sup>4</sup>an angel standing in the sun; and he 17 cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the

\* For "of Almighty God" read "of God, the Almighty"—*Am. Com.*

- Ἀλληλογιά, ὅτι ἐβασίλευσεν Κύριος, ὁ θεὸς  
 7 [ἡμῶν], ὁ ΠΑΝΤΟΚΡΑΤΩΡ. χαίρωμεν καὶ ἀγαλ-  
 λιῶμεν, καὶ ᾠώσομεν τὴν δόξαν αὐτῷ, ὅτι δῶμεν  
 ἦλθεν ὁ γάμος τοῦ ἁρνίου, καὶ ἡ γυνὴ αὐτοῦ  
 8 ἠτοίμασεν ἑαυτήν, καὶ ἐδόθη αὐτῇ ἵνα περι-  
 βάλῃται βύσσινον λαμπρὸν καθαρὸν, τὸ γὰρ  
 βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστίν.  
 9 Καὶ λέγει μοι Γράψον Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ  
 γάμου τοῦ ἁρνίου κεκλημένοι. καὶ λέγει μοι Οὗτοι οἱ  
 10 λόγοι ἰσχυροὶ τοῦ θεοῦ εἰσίν. καὶ ἔπεσα ἔμπροσθεν οἱ  
 τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι Ὅρα  
 μή· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν  
 ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον·  
 ἡ γὰρ μαρτυρία Ἰησοῦ ἐστίν τὸ πνεῦμα τῆς προφη-  
 11 τείας.  
 Καὶ εἶδον τὸν οὐρανὸν ἠνεωγμένον,  
 καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν πιστὸς  
 [καλούμενος] καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ  
 12 πολεμεῖ. οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, καὶ ἐπὶ ὡς  
 τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γεγραμ-  
 13 μένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός, καὶ περιβεβλημένος  
 ἱμάτιον ῥεραντισμένον αἵματι, καὶ κέκληται τὸ ὄνομα Αρ. †  
 14 αὐτοῦ Ὁ Λόγος τοῦ Θεοῦ. καὶ τὰ στρατεύματα τὰ ἐν  
 τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι  
 15 ῥιβύσσινον λευκὸν καθαρὸν. καὶ ἐκ τοῦ στόματος αὐτοῦ λευκοβύσσινον  
 ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη,  
 καὶ αὐτὸς ποιμαίνει αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς  
 πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ  
 16 θεοῦ τοῦ ΠΑΝΤΟΚΡΑΤΟΡΟΣ. καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ  
 ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον ΒΑΣΙΛΕΥΣ  
 ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ.  
 17 Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ, καὶ ἔκραξεν  
 [ἐν] φωνῇ μεγάλῃ λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετο-  
 μένοις ἐν μεσουρανήματι Δεῦτε σὺν ἄλλοις εἰς τὸ

αὐτῶν δεῖπνον τὸ μέγα τοῦ θεοῦ, ἵνα φάγητε σάρκας βασιλέων 18  
καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας  
ἵππων καὶ τῶν καθημένων ἐπ' αὐτούς, καὶ σάρκας  
πάντων ἐλευθέρων τε καὶ δούλων καὶ μικρῶν καὶ με-  
γάλων. Καὶ εἶδον τὸ θηρίον καὶ τοὺς βα- 19  
σιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν σὺνηγμένα  
ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου  
καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. καὶ ἐπιάσθη τὸ θηρίον 20  
καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα  
ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χά-  
ραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι  
αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς  
τῆς καιομένης ἐν θείῳ. καὶ οἱ λοιποὶ ἀπεκτάνθησαν 21  
ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξελ-  
θούσῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα  
ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

ὁ μετ' αὐτοῦ,

Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, 1  
ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἄλυσιν μεγάλην ἐπὶ  
τὴν χεῖρα αὐτοῦ. καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφις 2  
ὁ ἀρχαῖος, ὃς ἐστὶν Διάβολος καὶ Ὁ Σατανᾶς, καὶ  
ἔδησεν αὐτὸν χίλια ἔτη, καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσ- 3  
σον, καὶ ἐκλείσεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ  
πλανήσῃ ἕτι τὰ ἔθνη, ἄχρι τελεσθῆ τὰ χίλια ἔτη μετὰ  
ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον.

τὸν ὄφιν τὸν ἀρ-  
χαῖον

Καὶ 4  
εἶδον θρόνον, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα  
ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν  
μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες  
οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ  
οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα  
αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ χριστοῦ  
καὶ 5  
χίλια ἔτη. Ὅι λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῆ 5  
τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη. μακάριος 6  
καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ

καὶ



- 18 great supper of God; that ye may eat the flesh of kings, and the flesh of 'captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great. <sup>1</sup> Or, *military tribunes*  
*Gr. chiliarchs.*
- 19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army.
- 20 And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that
- 21 burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.
- 20 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain <sup>2</sup>in *2 Gr. upon.*
- 2 his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound
- 3 him for a thousand years, and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.
- 4 And I saw thrones, and they sat upon them, and judgement was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ
- 5 a thousand years. The rest of the dead lived not until the thousand years should be finished. This
- 6 is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over

<sup>1</sup> Or, *authority* these the second death hath no 'power; but they shall be priests of God and of Christ, and shall reign with him <sup>2</sup>a thousand years.

<sup>2</sup> Some ancient authorities read *the.* And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down<sup>3</sup> out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night <sup>4</sup>for ever and ever.

<sup>3</sup> Some ancient authorities insert from *God.*

<sup>4</sup> Gr. *unto the ages of the ages.*

And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, *even* the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire.

<sup>5</sup> Or, *the holy city Jerusalem coming down new out of heaven*

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw <sup>5</sup>the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται  
 7 μετ' αὐτοῦ [τὰ] χίλια ἔτη. Καὶ ὅταν τελεσθῇ

τὰ χίλια ἔτη, λυθήσεται ὁ Σαταναῦς ἐκ τῆς φυλακῆς αὐτοῦ,  
 8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι  
 γωνίαις τῆς γῆς, τὸν Γῶγ καὶ Μαγῶγ, συναγαγῶν αὐτοὺς  
 εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς  
 9 θαλάσσης. καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ  
 ἐκύλευσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν  
 τὴν ἡραπηνμένην. καὶ κατέβη πῦρ ἔκ τοῦ οὐρανοῦ  
 10 καὶ κατέφαγεν αὐτούς· καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς  
 ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός καὶ ὁ θεῖος, ὅπου καὶ  
 τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασιανισθήσονται  
 ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰῶνων.

11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον  
 ἐπ' αὐτοῦ, εὐ ἀπὸ τοῦ προσώπου ἐφύγαν ἡ γῆ καὶ ὁ  
 12 οὐρανός, καὶ τόπος οὐχ εὐρέθη αὐτοῖς. καὶ εἶδον τοὺς  
 νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἐστῶτας ἐνώπιον  
 τοῦ θρόνου, καὶ βιβλία ἠνοιχθῆσαν· καὶ ἄλλο βιβλίον  
 ἠνοιχθη, ὃ ἐστὶν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ  
 τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

13 καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ  
 θάνατος καὶ ὁ ᾄδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς,  
 14 καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. καὶ ὁ  
 θάνατος καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός.  
 οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός.  
 15 καὶ εἴ τις οὐχ εἰρήθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμ-

1 μένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός. Καὶ  
 εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος  
 οὐρανός καὶ ἡ πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα  
 2 οὐκ ἔστιν ἔτι. καὶ τὴν πόλιν τὴν ἄγιαν Ἱεροσολὴν  
 καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ,  
 ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ

αὐτῆς· καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λε-  
 γούσης Ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων,  
 καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ ἁλοὶ αὐτοῦ  
 ἔσονται, καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται,  
 καὶ ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν  
 αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος οὔτε  
 κραγὴ οὔτε πόνος οὐκ ἔσται ἔτι. τὰ πρῶτα ἀπήλ-  
 θαν· καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ Ἰδοὺ  
 καὶ νῦν ποιῶ πάντα· καὶ λέγει ἉΓΙΟΙ, ὅτι οὗτοι οἱ  
 λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσιν· καὶ εἶπέν μοι Ἐγο-  
 ναν· ἐγὼ τὸ Ἄλφα καὶ τὸ Ὠ, ἡ ἀρχὴ καὶ τὸ τέλος.  
 ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς  
 ζωῆς δωρεάν· ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσο-  
 μαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι γίος· τοῖς δὲ δει-  
 λοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσι καὶ  
 πόρνοις καὶ φαρμακοῖς καὶ εἰδωλολάτραις καὶ πᾶσι τοῖς  
 ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πύρι  
 καὶ θείῳ, ὃ ἔστιν ὁ θάνατος ὁ δεύτερος.

Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς  
 ἑπτὰ φιάλας, τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν ἐσχά-  
 των, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων· Δεῦρο, δεῖξω σοι  
 τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου· καὶ ἀπήνεγκέν με  
 ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι  
 τὴν πόλιν τὴν ἁγίαν Ἱεροσολαίμ καταβαίνουσαν ἐκ  
 τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ  
 φωστὴρ αὐτῆς ὁμοῖος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι  
 κρυσταλλίζοντι· ἔχουσα τείχος μέγα καὶ ὑψηλόν, ἔχουσα  
 πηλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα,  
 καὶ ὀνόματα ἐπιγεγραμμένα αὐτοῖς ἔστιν τῶν δώδεκα  
 φυλῶν γίων Ἰσραὴλ· ἀπὸ ἀνατολῆς πηλῶνες τρεῖς,  
 καὶ ἀπὸ βορρᾶ πηλῶνες τρεῖς, καὶ ἀπὸ νότοϋ πη-  
 λῶνες τρεῖς, καὶ ἀπὸ δὺσμῶν πηλῶνες τρεῖς· καὶ  
 τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους δώδεκα, καὶ

λαὸς  
 αὐτῶν θεός

ἀπὸ

ἔτι, ὅτι τὰ ἀπὸ ἁλ-

θεν

μοι

- 3 And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, <sup>1</sup>and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: 4 the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, <sup>2</sup>Write: for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 5 He that overcometh shall inherit these things; and I will be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.
- 9 And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb. 10 And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal; having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are *the names* of the twelve tribes of the children of Israel: on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. 14 And the wall of the city had twelve foundations, and

<sup>1</sup> Gr. tabernacle.<sup>2</sup> Some ancient authorities omit, and be their God.<sup>3</sup> Or, Write, These words are faithful and true.<sup>4</sup> Gr. luminary.<sup>5</sup> Gr. portals.

on them twelve names of the twelve apostles of the Lamb. And he that spake with me had for a 15 measure a golden reed to measure the city, and the <sup>1</sup>gates thereof, and the wall thereof. And the city 16 lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And 17 he measured the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of an angel. And the building of the wall 18 thereof was jasper: and the city was pure gold, like unto pure glass. The foundations of the wall of 19 the city were adorned with all manner of precious stones. The first foundation was jasper; the second, <sup>2</sup>sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, <sup>3</sup>jacinth; the twelfth, amethyst. And the twelve <sup>1</sup>gates were 21 twelve pearls; each one of the several <sup>1</sup>gates was of one pearl: and the street of the city was pure gold, <sup>4</sup>as it were transparent glass. And I saw no temple 22 therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath 23 no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, <sup>5</sup>and the lamp thereof *is* the Lamb. And the nations shall 24 walk <sup>6</sup>amidst the light thereof: and the kings of the earth do bring their glory into it. And the <sup>1</sup>gates 25 thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the 26 glory and the honour of the nations into it: and 27 there shall in no wise enter into it any thing <sup>7</sup>unclean, or he that <sup>8</sup>maketh an abomination and a lie: but only they which are written in the Lamb's book of life. And he shewed me a river of water of life. **22** bright as crystal, proceed-

<sup>1</sup> Gr. *portals*.

<sup>2</sup> Or, *lapis lazuli*

<sup>3</sup> Or, *sapphire*

<sup>4</sup> Or, *transparent as glass*

<sup>5</sup> Or, *and the Lamb, the lamp thereof*

<sup>6</sup> Or, *by*

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

<sup>8</sup> Or, *doeth*



ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ  
 15 ἁρνίου. Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον κάλαμον  
 χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς  
 16 καὶ τὸ τεῖχος αὐτῆς. καὶ ἡ πόλις τετράγωνος κεῖται,  
 καὶ τὸ μῆκος αὐτῆς ὅσον τὸ πλάτος. καὶ ἐμέτρησεν τὴν  
 πόλιν τῷ καλάμῳ ἐπὶ ἑσταδίων ἑξήκοντα χιλιάδων· τὸ  
 μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.  
 17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα  
 τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου.  
 18 καὶ ἡ ἐνδύμησις τοῦ τείχους αὐτῆς ἰασπις, καὶ ἡ πόλις  
 19 χρυσοῖον καθαρὸν ὅμοιον ὑάλῳ καθαρῷ· οἱ θεμέλιοι τοῦ  
 τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ  
 20 θεμέλιος ὁ πρῶτος ἰασπις, ὁ δεῦτερος σάπφειρος, ὁ τρίτος  
 χαλκηδών, ὁ τέταρτος σμάραγδος, ὁ πέμπτος σαρδόνυξ,  
 ὁ ἕκτος σάρδιον, ὁ ἕβδομος χρυσόλιθος, ὁ ὄγδοος βή-  
 21 ρυλλος, ὁ ἕνατος τοπάξιον, ὁ δέκατος χρυσόπρασος, ὁ  
 ἐνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος· καὶ οἱ δώδεκα  
 πυλῶνες δώδεκα μαργαρίται, ἀνὰ εἷς ἕκαστος τῶν πυλώνων  
 ἦν ἐξ ἑνὸς μαργαρίτου· καὶ ἡ πλατεῖα τῆς πόλεως χρυ-  
 22 σίον καθαρὸν ὡς ὕαλος διαυγής. Καὶ ναὸν οὐκ εἶδον ἐν  
 αὐτῇ, ὃ γὰρ κύριος, ὁ θεός, ὁ πάντοκράτωρ, ἰαὸς αὐτῆς  
 23 ἐστίν, καὶ τὸ ἁρνίον. καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ  
 ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ, ἢ γὰρ  
 24 δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ  
 ἁρνίον. καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτός  
 αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν  
 25 αὐτῶν εἰς αὐτήν· καὶ οἱ ἡγετῶνες αὐτῆς οὐ μὴ κλει-  
 26 σθῶσιν ἡμέρας, ἢ γὰρ οὐκ ἔσται ἐκεῖ· καὶ οἴσουσιν  
 27 τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν. καὶ  
 οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινὸν καὶ [ὁ] ποιῶν  
 βδέλυγμα καὶ ψεύδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ  
 1 βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου. καὶ ἔδειξέν μοι ποτα-  
 μὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευό-

σταδίου

ΜΕΝΟΝ ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἁρνίου ἐν μέσῳ 2  
 τῆς πλατείας αὐτῆς· καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ  
 ποιῶν ἐκείθεν ἔγλον ζωῆς [ποιούν] καρπὸν δώδεκα, κατὰ  
 ἀποδιδοῦς Μῆνα ἕκαστον [ἀποδοιδούν] τὸν καρπὸν αὐτοῦ, καὶ τὰ  
 φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἔθνων. καὶ πᾶν 3  
 κατὰθεμα οὐκ ἔσται ἔτι. καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ  
 ἁρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δούλοι αὐτοῦ λατρεύσουσιν  
 αὐτῷ, καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα 4  
 αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. καὶ νῦν οὐκ ἔσται ἔτι, 5  
 καὶ οὐκ ἔχουσιν χρεῖαν φωτὸς λύχνου καὶ φῶς ἡλίου,  
 ὅτι Κύριος ὁ θεὸς φωτίζει [ἐπ'] αὐτούς, καὶ βασιλεύ-  
 σουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ εἶπεν μοι Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, 6  
 Κύριος καὶ [ὁ κύριος], ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν,  
 ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ  
 ἃ δεῖ γενέσθαι ἐν τάχει· καὶ Ἰδοῦ ἔρχομαι ταχύ· μα- 7  
 κάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου  
 τούτου. Καγὼ Ἰωάννης ὁ ἀκούων καὶ βλέπων 8

ἔβλεπον ταῦτα. καὶ ὅτε ἤκουσα καὶ [ἔβλεψα], ἔπεσα προσκυνῆσαι  
 ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι  
 ταῦτα. καὶ λέγει μοι Ὅρα μὴ σύνδουλός σου εἶμι καὶ 9  
 τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων  
 τοὺς λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνη-  
 σον.

Καὶ λέγει μοι Μὴ σφραγίσῃς τοὺς 10  
 λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ὁ καιρὸς γὰρ  
 ἐγγύς ἐστιν. ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς 11  
 ῥυπανθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι,  
 καὶ ὁ ἅγιος ἁγιασθήτω ἔτι. — Ἰδοῦ ἔρχομαι ταχύ, 12  
 καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἕκάστῳ ὡς  
 τὸ ἔργον ἐστὶν αὐτοῦ. ἐγὼ τὸ Ἄλφα καὶ τὸ Ὠ, 13  
 πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος. — Μα- 14  
 κάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ  
 ἐξουσία αὐτῶν ἐπὶ τὸ ἔγλον τῆς ζωῆς καὶ τοῖς πυλῶσιν

- 2 ing out of the throne of God and of <sup>1</sup>the Lamb, in the midst of the street thereof. And on this side of the river and on that was <sup>2</sup>the tree of life, bearing twelve <sup>3</sup>manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the
- 3 nations. And there shall be <sup>4</sup>no curse any more: and the throne of God and of the Lamb shall be
- 4 therein: and his servants shall do him service\*; and they shall see his face; and his name shall be on their
- 5 foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign <sup>5</sup>for ever and ever.
- 6 And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants
- 7 the things which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.
- 8 And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these
- 9 things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.
- 10 And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand.
- 11 He that is unrighteous, let him do unrighteousness <sup>6</sup>still: and he that is filthy, let him be made filthy <sup>6</sup>still: and he that is righteous, let him do righteousness <sup>6</sup>still: and he that is holy, let him be made holy
- 12 <sup>6</sup>still. Behold, I come quickly; and my <sup>7</sup>reward is with me, to render to each man according as his work
- 13 is. I am the Alpha and the Omega, the first and the
- 14 last, the beginning and the end. Blessed are they that wash their robes, that they may have <sup>8</sup>the right to <sup>8</sup>come to the tree of life, and may enter in by the <sup>9</sup>gates

<sup>1</sup> Or, the Lamb. In the midst of the street thereof, and on either side of the river, was the tree of life

<sup>2</sup> Or, a tree

<sup>3</sup> Or, crops of fruit

<sup>4</sup> Or, no more any thing accursed

<sup>5</sup> Gr. unto the ages of the ages.

<sup>6</sup> Or, yet more

<sup>7</sup> Or, wages

<sup>8</sup> Or, the authority over

<sup>9</sup> Gr. portals.

\* For "do him service" read "serve him"—*Am. Corr.*

into the city. Without are the dogs, and the sor-  
cerers, and the fornicators, and the murderers, and  
the idolaters, and every one that loveth and maketh  
a lie.

1 Or, doeth

I Jesus have sent mine angel to testify unto you 16  
these things <sup>2</sup>for the churches. I am the root and  
the offspring of David, the bright, the morning  
star.

2 Gr. over.

<sup>3</sup>And the Spirit and the bride say, Come. And <sup>17</sup>  
he that heareth, let him say, Come. And he that is  
athirst, let him come: he that will, let him take the  
water of life freely.

3 Or, Both

I testify unto every man that heareth the words 18  
of the prophecy of this book, If any man shall add  
<sup>4</sup>unto them, God shall add <sup>4</sup>unto him the plagues  
which are written in this book: and if any man <sup>19</sup>  
shall take away from the words of the book of this  
prophecy, God shall take away his part from the tree  
of life, and out of the holy city, <sup>5</sup>which are written  
in this book.

4 Gr. upon.

5 Or, even from the  
things which are  
written

He which testifieth these things saith, Yea: I <sup>20</sup>  
come quickly. Amen: come, Lord Jesus.

6 Some ancient  
authorities add  
Christ.

The grace of the Lord Jesus <sup>6</sup>be <sup>7</sup>with the saints. <sup>21</sup>  
Amen.

7 Two ancient au-  
thorities read  
with all.

- 15 εἰσέλθωσιν εἰς τὴν πόλιν. ἔξω οἱ κύνες καὶ οἱ φαρμακοὶ  
καὶ οἱ πόρνοι καὶ οἱ φορεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς  
φιλῶν καὶ ποιῶν ψεῦδος.
- 16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι  
ὑμῖν ταῦτα Ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ εἰμι ἡ ῥίζα καὶ  
τὸ γένος Δαυεὶδ, ὁ ἀστὴρ ὁ λαμπρὸς, ὁ πρωϊνός. ἐν
- 17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν Ἔρχου· καὶ  
ὁ ἀκούων εἰπάτω Ἔρχου· καὶ ὁ διψῶν ἐρχέσθω, ὁ πνεῦμα κα  
θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.
- 18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς  
προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῆ ἐπ' αὐτά,  
ἐπιθήσει ὁ θεὸς ἐπ' αὐτόν τὰς πληγὰς τὰς γεγραμμένας
- 19 ἐν τῷ βιβλίῳ τούτῳ· καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν  
λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεὸς  
τὸ μέρος αὐτοῦ ἀπὸ τοῦ βιβλίου τῆς ζωῆς καὶ ἐκ τῆς  
πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.
- 20 Λέγει ὁ μαρτυρῶν ταῦτα· Ναί· ἔρχομαι ταχύ.  
Ἀμήν· ἔρχου, κύριε Ἰησοῦ.
- 21 Ἡ χάρις τοῦ κυρίου Ἰησοῦ [Χριστοῦ] μετὰ τῶν  
ἁγίων.

## ΕΥΑΓΓΕΛΙΟΝ

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ΚΑΤΑ ΜΑΡΚΟΝ

ΚΑΤΑ ΛΟΥΚΑΝ

ΚΑΤΑ ΙΩΑΝΗΝ

## ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ

## ΕΠΙΣΤΟΛΑΙ ΚΑΘΟΛΙΚΑΙ

ΙΑΚΩΒΟΥ

ΠΕΤΡΟΥ Α

ΠΕΤΡΟΥ Β

ΙΩΑΝΟΥ Α

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## ΕΠΙΣΤΟΛΑΙ ΠΑΥΛΟΥ

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ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β

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ΠΡΟΣ ΦΙΛΗΜΟΝΑ

## ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ

















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